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Core curriculum in Chad : a case study

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Core Curriculum in Chad A Case Study

By

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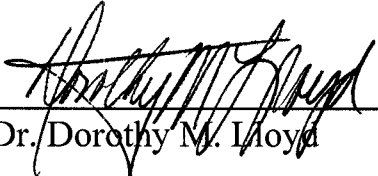
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Degree of Master of Arts in Education

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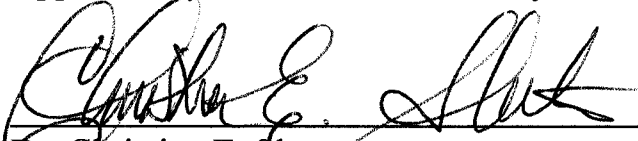
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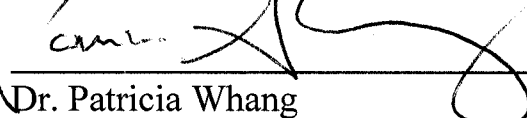
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ABSTRACT

Chad has had civil war since independence (1960) and that has impacted negatively on education. This civil war makes the governmental schools poor and unstable because most of the national budget for education goes to the military most of the time. This instability in the governmental schools made the community sent their children to the non-governmental schools, which have been financed by individuals or other countries. These schools are more stable than the governmental schools. Yet, these schools have language and curriculum problems, which have been unrecognized by the government for long a time.

This thesis examines the non-governmental schools in Chad. The thesis compares the governmental schools' and the non-governmental schools' curricula. It analyzes the two types of schools, and the curriculum problems that these schools are suffering from. The thesis focuses on how to unify the study language between these schools and to create a core curriculum between these schools.

To do this thesis, I used case study method. I did interviews with administrators, graduates, and students in five different kinds of schools. Finally, Chad as one of the poorest nation needs much, especially in the education. I hope this is the beginning of examining and solving the non-

governmental schools' problems because these schools are very efficient for the community.

Acknowledgments

Every body has some one who is very special. For me I have bunch of people who are very especially to me, each one of these people played great role to help me to come to these successes. I thought that with my six babies, oldest one is nine years old I will never make it. But there are some star teachers and family members encouraged me to aim higher and to bush harder to finished my thesis.

I would like to express my appreciative to my mother who showed me practically that there is no body can love and support me more than her in this life. Another person that I am continually grateful to is my thesis advisors, Professor Christine Sleeter, I would not make it with out her, She did not just only encouraged me to come from Africa and finish my study which I stopped for four years. But she stands for me from the beginning up to the end. She gave me the hope in time that I lost any hope. I would like to thanks Professor Whang for her unlimited help. I owe a deep dept to Axel and Letty family who gave me the help, the love, and the care that I needed. Especial thanks to Minerva who helped me much. More and more thanks to Mahamat Hisians' family who treated me as a member of their family. I am grateful to all my family members for there strong support of my work

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Chapter 1

Introduction

I came from Africa, from one of the five poorest countries in the world. I worked as a teacher and this gave me a good opportunity to be close to the educational system in my country. I found that not only is the war stopping us from achieving a good education for our students, and not only are the poor educational institutions that we inherited from the French colonial era shaping our schools, but we are not using the educational chances we have in the right way. For example, most of our Arabic speaking students do not have chance to go to Chad University because they studied in Arabic and 99% of Chad university teaches in French.

I am a political person. I was candidate for the parliament of my country in 1996. At the same time I was a high school teacher. I have also worked as an assistant professor of American literature at Chad University. These opportunities gave me a good chance to think about our schools and what we need now to make at least some progress toward better education in the future.

I found my self-thinking about our curricula. We are a bilingual country (Arabic- French). All of the public schools are taught in French, while 90% of the non-governmental schools are teaching in Arabic and also offer

French or English as a second language. I thought that the governmental schools are this way because the country had been under French occupation for more than 30 years and the French language was the only formal language for Chad until 1993. Recently, Chad considered the Arabic language as another official language and Chad became bilingual. That was after a lot of pressure from the Arabic-speaking people in the super national conference in 1993.

Chad has two types of schools: the governmental schools and the non-governmental schools. I consider myself a graduate from the non-governmental schools. Each school of this type has its own curriculum. In the non-governmental schools you could find more than nine curricula, sometimes, in one school, you could find two curricula. This contributes to a huge gap among today's students, who will be tomorrow's leaders. Furthermore, I believe that one of the reasons behind our leaders' disagreements, which always leads to civil war and instability in Chad, is the ways they were educated, and the role the curriculum plays in their ideologies that leads to different perspectives of each other.

Somebody could argue that a lot of nations have differences within their communities and that they have created many private schools. They created their own curricula in order to fulfill their needs. For example, the Jewish

religious schools in the United States of America can be seen as having created their own curricula in order to fulfill their needs. What is special about the non-governmental schools in Chad? Simply, I will say, the Jewish community's problems that led them to create the Jewish religious schools are totally different from the reasons behind creating the non-governmental schools in Chad. Chad is a poor country. Thus, the government cannot create enough schools by itself. Many of the non-governmental schools are donations from rich countries like Saudi Arabia or Sudan. When I was teaching literature in Chad University, I used to request books from the U. S. A. embassy's library for my students. There are too few computer labs, books, and well-trained teachers in Chad's schools. Students in U.S. schools have more choice, and are able to transfer between schools.

I chose my thesis to be examining the curricula and trying to give some ideas for the core curriculum for Chad. In this chapter, first I define the non-governmental school and historically how they existed. Then I define the governmental schools and historically how they existed. In addition, I talk about poverty of the country and civil war as two very important elements that affected the education in Chad. Finally, I talk about the focus of the study and the conclusion.

What is non-governmental education and why it is neglected?

When I say non-governmental education I mean any kind of education that the government is not involved in, in anyway (either by financial support, or organization). I will concentrate on three types of education, which are largely unrecognized by the government:

- Religious schools (i.e. schools of the Koran and Mission schools).
- Organization schools (i.e. schools that were supported by non-governmental organizations).
- Private schools (i.e. schools that created by other countries).

Each one of these educational systems has it is own curriculum, language, and organizational system.

In this case study I will examine the non-governmental schools' curricula and associated problems. Non-governmental education is a very important educational phenomenon in Chad because it is a very old educational system, and very efficient for the community.

The poverty of the country is one of the reasons that made the community, especially in the north and middle regions, concentrate on their own non-governmental schools, which cost them nothing. In the colonial time, the community was suspicious of the French schools, and a possible military draft was also another reason that they did not send their children

to the formal French schools. The community also hated the French colonialists who had killed their leaders and took over their country. So they did not send their children to these formal schools.

History of the non-governmental education

The history of non-governmental education in Chad is very old; it goes back to the different Chadian emperors since 900 BC. History however, tells us that there were at least four Chadian empires Borro, Baagermy, Waddai, Caneem, and Borro-Bagermy. Most of these empires adopted Islam as the religion. Islam offered Koran schools that taught Arabic and religion, "the MIA (or king) of Kanem become Muslim before the end of the century, (the 10th century) even before the Kanuri became sedentary" (Curtin, et al, 1995. p.78). Later in the 1930s mission schools grown and most of the population in the South of Chad sent their children to these mission schools. "The state thus extended its influence to education, even though the majority of Chadian students attended private mission schools before World War II" (Collelo and Nelson, 1990, p.77).

Collelo and Nelson (1990) explained that the Arabic civilization spread widely during the time of these Chadian emperors and with the spread of Islam these emperors created a kind of education in Arabic in Chad. So the people would know how to read the Koran, the Islamic Holy Book;

"reading and writing were taught in Muslim Africa at village Koran schools and in Ethiopia by parochial schools. At this elementary level the object was to familiarize the student (usually boys) with the Holy Books, often by making them learn portions of the scriptures by rote" (Curtin, et al, 1995, p480-481).

In the South, the missionaries worked hard to educate the people there. Also they created schools like the Europeans' schools but still non-governmental schools. "Missionaries were among the first concerned, since they too had a Holy Book to teach. They never questioned the idea that Formal schools were essential to education, simply because that was the way education was organized in Europe. For them education took place in school, where obedient pupils listened to teachers, took examinations, and received diplomas certifying knowledge" (Curtin, et al, 1995. p.481).

There are some elements, which had affected the existence of non-governmental schools, for example the Civil War, which has been going since 1975 and the poverty of the country. As Collelo and Nelson (1990) explained, Chad is considered one of the five poorest countries in the world.

If we examine the non-governmental schools we could observe that these schools were developed during the past time. Chad had a lot of schools created by organizations, rich people or other countries as a gift from them

to help the education in Chad. These schools are teaching the donors' curriculum in the donors' language most of the time. For example Facal School in Chad (K-12) was created by Saudi Arabia, so they teach in Arabic and they teach Saudi Arabia's curriculum. Kuwait created Kuwait School, and they teach in Arabic and use Kuwait's curriculum. Sudan created Sadaga School teaching Sudanese curriculum in Arabic. Montigne School was created by the French, teaching in French and teaching France's curriculum. Sometimes even the uniforms of the school are like the uniforms of the country that created the school.

I think these schools need to be unifying in their curricula and the study language. By unifying the language I mean the education administration should put a bilingual program in our education system like the other bilingual countries. For example, Canada is bilingual country (French/English) and they use both languages in schools. I used to be there and I liked that system. Chad could do the same. We could use Arabic and French equally in our schools, to let the Arabic-speaking student speak French and the French-speaking student speak Arabic.

In addition, if we look at the Chadian social structure, we find there are many tribes, but the biggest are Toubou, Arab and Sara. The first two tribes are nomads, so non-governmental education is easy for them to achieve

since the teacher can follow students as they move from place to place. More than 60% of the Chadians are Muslims and these people prefer to send their children to the non-governmental schools because religion is considered in the curriculum of most of these schools. The third tribe is mostly composed of people who are Christian, along with followers of traditional African religions. The third tribe also sends most of their children to the missionaries' schools, which are mainly in the South.

If we look at the Chadian political structure, we can categorize the leadership into political leaders, religious leaders, and military leaders. The majority of the Chadian decision-makers are military leaders who have been educated in non- governmental schools. The non-governmental education plays very big role in the community.

The main problem that faces the non-governmental schools is the diversity of the curriculum. There are many curricula that make each type of these schools totally different than the others. I read many articles and some books about education in Africa, some of which I review in Chapter two. There are some Chadians writers who published some books in education, but I could say that they briefly talked about the language problems only. What we could say here is that there have been non-

governmental schools in Chad from very early times. And these schools are very sufficient to the community.

What is the governmental education?

When I say governmental schools, I mean the schools that were created and supported by the governments. Chad did not have any kind of formal education (the way we know it today), until France invaded it in 1916. The conquerors concentrated their schooling in the South of the country because they found rebellion in the north. The administration of these formal schools took place from Barassavell, today known as Congo. However, history tells us that France left only 12 Chadian graduates when they left Chad in 1960. These French formal schools concentrated on technical learning because France was seeking its own interests.

History of governmental schools in Chad

Chad started the governmental schools in the French colonial era 1916-1960. "European type school system hardly operated during the first forty years or so of colonialism. In that period, missionaries gave schooling for their own Christianizing purposes and it was in the 1920s that the colonizing powers carried out a series of explore into educational possibilities in Africa. The main purpose of the French school system was to train Chadians to help the local administration at the lowest ranks and to

staff the private industrialist, which owned by Europeans. Africans were being educated inside colonial schools to become junior clerks and messengers. The highest level of education during the colonial times in Chad was secondary education. Chad's population in 1985 was 5.2 million (Collelo and Nelson 1990). If we roughly say that in 1960 Chad's population was 3 million, only twelve out of 3 million students received a governmental education. At that time this type of education was not very helpful.

In this thesis, I will examine the governmental school's curriculum and the non-governmental school's curriculum and show differences between them and how these differences make two completely separate types of education, which means two types of learning, which means different types of thought and nationalism. In the coming paragraphs, I will explain that there are some elements that make Chad need to unify the curriculum. Chad needs a core curriculum between non-governmental education and the governmental education for many reasons, including the poverty of the country and civil war.

Poverty of the country

After Chad gained independence from France in 1960, the new national government could not improve the education situation. "The government

minimized the National educational budget and increased the military budget. Despite the government's efforts, overall educational levels remained low at the end of the first decade of independence. In 1971 about 88% of men and 99% of women older than age fifteen could not read, write or speak French, (French was the only official language at that time) and literacy in Arabic stood at 7.8%. In 1982 the overall literacy rate stood at about 15%. Major problems have hindered the development of Chadian education since independence. Financing has been very limited. Public expenditures for education amounted to only 14% of the national budget in 1963. Expenditures increased over the next several years but declined at the end of the decade. In 1969 funding for education dropped to 11% of the budget. The next year it declined further to 9%. In the late 1980s the government allotted only about 7% of its budget to education" (Collelo and Nelson, 1990, p. 78). So Chad has limitations in its educational opportunities decade after decade since independence. Collelo, et al (1990) also explained that the Colonial education was a series of limitations inside other limitations. The first systematic limitation was political- financial, which means that political policy, rather than the actual potential of money, guided financial payment. The city governments and their African administrations claimed that there was not enough money for education.

Chad has only two universities for the whole country: Chad University and another one that was created by Saudi Arabia, which is Facal University in Chad. These two universities mostly teach theories and arts. Chad does not have a technical university to date. Most of the children do not have a chance to go to any type of school because the governmental schools are few, the country is poor, and the non-governmental schools are full. Besides students cannot continue in any school as they want. For example, if a student enrolled in the governmental school, and for some reason he/she could not register early and the school was full, the student would need to wait for the next year because he/she cannot continue in the non-governmental schools because of the differences in the curriculum and the study language. These students wait a full year. The same is true if the student was enrolled in the non-governmental schools and he/she is late in registering for this year, the student would have to wait a full year to register and can not go to the governmental schools even if there is chance of study there, because of the differences of the curriculum and the study language. Most of the non-governmental schools teach in Arabic while all the governmental schools teach in French. In Chad, it is normal to study a year and not study the next year simply because there are not enough schools for everybody. If we unify the study language and the curriculum,

the students who do not have a chance in the non-governmental schools this year can have a chance in the governmental schools. Chadian students sometimes lose the chances of study not only because of the limitation of schools, but also because of the differences in the study language and the curriculum. Because of these conditions, I believe that unifying the core curriculum and the language between the schools is necessary. There is yet another element that makes Chad need a core curriculum.

Civil War

Chad did not have stability for over twenty years because of inner-struggles since becoming independent in August 1960. Chad had been under the South's dominance, under Tombalbaye's leadership from 1960 to 1978. Tombalbaye discriminated against the north and that led to rebellion by the north and the central Muslims in 1965-1979. The northern rebellions were known as Frolinat. Frolinat did not unite for long; they divided over military and political issues. Tombalbaye presented the French troops again because he needed them.

Tombalbaye's government was overthrown and replaced with Malloum's military government, which had more numbers from the north. Malloum's military government ruled Chad from 1975 to 1978. After that the previous government overthrew Malloum's governments. Following this, violence

broke out in Chad, and thousands of Chadians lost their lives because of the fighting. These wars interrupted the schools systems, and children did not attend schools "from 1979 to 1982, Chad experienced unprecedented change and spiraling violence" (Collelo and Nelson, 1990. p.27).

Civil war began again, starting in 1979, and ending in 1982 under the Habry government. The North dominated. Habry came again to power in 1982 to 1984. There was rebellion through all these governments up to today. I think the government leaders tried to seek peace, and find a solution to stop the violence. During this time there was no proper non-governmental or governmental education. The educational budget was given to the military instead of to the schools. Foreign money and weapons were given to Chad, and this money also went for weapons. Chad in the post-colonial era does have a battle within, and has problems with Libya about Aozou (land part from Chad now). The next question is, if this was the governmental education's position during the post-colonial era, what was the non-governmental education's position? They are not better than the governmental schools. When there is war these schools were also closed and the teachers traveled to their home countries.

Focus of this thesis

There is not one curriculum for Chad. Chad uses many curricula. As I mentioned above, since Chad's independence in 1960, there have been many political, social, and religious organizations, which have played a major role in establishing many non-governmental schools and centers in Chad. These schools and centers teach many programs and different curricula in many languages (I speak three international languages, which I learned, from different three non-governmental education schools or centers). Which of these diverse curricula are taught depends on the teacher, the area of the country, and the interests of the establisher of the center or the schools.

I went back to Chad and I did several interviews with the headmasters of the non-governmental and governmental schools, university and high schools teachers, graduates and students of these schools. I asked them about our current curricula problems and their ideas about whether we have a chance to create a core curriculum.

In this thesis I will try to answer questions about our curriculum problems. Finally I will show that a core curriculum is very necessary for the Chadian schools, and that unifying the study language is a key for better education for all the Chadian students.

Conclusion

The non-governmental education is very impotent for the Chadian community; you could feel how these non-governmental schools are important for the community if you know that even our president 's children are students in these non-governmental schools. But this type of education has a lot of problems that need to be addressed. The government for a long time has neglected the non-governmental schools. I think the biggest problem for this type of education is that there is no core curriculum between these schools, so the students cannot have the best benefits from these schools. This problem is very important to be solve, specially if you know that the Chadian student changes school from time to time and from place to place (according to the peace time in the country, financial situation of the family, and the space in the school in the time the student needs). I came to the conclusion that unifying this curriculum or creating a core curriculum for this type of education is essential for the Chadian community.

My thesis has five chapters; in the first chapter I introduced my study and I gave historical background about Chad, especially the education development through its different era. In chapter two I review some literature. In Chapter three, I explain also explained how I did the research, where and with whom I did the interviews and the methods that I followed

to collect my data. In chapter four, I explain my findings from the interviews. Finally, in chapter five, I write my recommendations.

Chapter Two

The Literature Review

I did this study in the United States of America. There I found a diverse community like my own community. As I said before, I have interest in education in general and especially in curriculum. I found a lot of literature that talked about different education philosophies. I managed to choose some articles and books that related to my study topic which is non-governmental education in Chad.

I found that there are many other countries that have curriculum problems. Some countries have problems because they have many ethnic groups and they need to fulfill their needs. Other countries want to develop their curricula in a way that considers all voices. They started to rethink the national curriculum they had a long time ago. I examined some articles that talked about similar non-governmental schools' problems in other nations. I think reviewing these articles will help to understand the data of my interviews.

I organized this chapter as follows: I talk first about the non-governmental schools in Chad. Then I talk about private schools in the U.S.A. After that I talk about colonial and post-colonial curriculum in

Africa. And finally I talk about empowering education. Through this literature review I will try to answer these questions:

1. How are the non-governmental schools important for the Chadian community?
2. How are the non-governmental schools or independent schools for example in the U.S.A, different from or similar to Chadian, considering their different reasons behind the creation of each one?
3. What type of curriculum would be most important?

Non-governmental schools in Chad

The purpose of this section is to give the reader an idea about the existence of the non-governmental schools, their historical background, and how they are important for the community. I will review two books. I chose these books because they had good information about Chad in general and the education situation in Chad especially.

I examined Collelo and Nelson's book (1990), which is one of a continuing series of books being published by the American Federal Research Division of the Library of Congress under a country studies area handbook series. The main purpose of Collelo and Nelson's book is to provide basic information about Chad. It examines and analyzes Chadian politics, society, economics and education, and it describes the

interrelationship of these elements and how they are shaped by cultural factors. Collelo and Nelson describe the historical setting. Most northerners speak Arabic, and have a separate dialect from the southerners. People living in the south have a different dialect, and generally speak excellent French. This is because France concentrated its schools in the south when there was rebellion in the north. In addition, Collelo and Nelson talked about the society and its environment. In the north some of the tribal people are nomads. This has an impact on the education. The nomadic children receive non-governmental education, because as nomads they are frequently moving to different areas, and attend many schools.

Collelo and Nelson examined the economic situation and the poverty of the country, which has a negative impact on education. They discussed the government, and how money allotted for the schools are often used for the army instead. They also wrote about decolonization politics.

They talked about the non-governmental education history. These non-governmental schools existed since AD 900. The Era of Empires had an important role in spreading the non-governmental schools. They also discussed the arrival of the French and their colonial administration, and their lack of interest in Chadian education. I agree with Collelo and Nelson

that educating Africa was not one of the colonial goals and that is why Chad and the other African states are still behind.

I reviewed another book that talked about Africa as general, so I just picked the part that talked about education in the French colonies, of which Chad was one. Curtin and his colleagues (1995) agree with me and with Collelo and Nelson (1990) that education in the south Sahara area was non-governmental education. For example, they say, " General education everywhere in the world begins at home as soon as a small child is beginning to learn its own language and advances along with that process. Education beyond the early years was usually quite informal in pre-colonial tropical Africa" (p.480). They also states in the same chapter, "The MIA (or King) of Kanem became Muslim before the end of the century" 10th century (p.78). Islam offered a type of religious schools to teach the students how to read and write in Arabic so the people can read the Koran (the Muslims' holy book). So it is clear that there was an early non-governmental education system. It is deep-seated in the community education system.

History tells us that besides the Muslim schools, later in the 1930s, there were mission schools, and most of the population in the south sent their children to these schools. "The state thus extended its influence to

education, even though the majority of Chadian students attended private mission schools before World War II, (Collelo & Nelson, p. 77).

As we see here the non-governmental schools are very old. They are the first education system in Chad. They are very important because they are fundamental education in Chad before the European schools.

Finally, I think that the non-governmental schools in Chad are representing the different groups in Chad. To build a curriculum that includes these divergent perspectives, we need a multicultural core curriculum.

Private schools in the U.S.A.

There are many ethnic groups in the U.S.A. These groups tried to keep their culture and religion in their youngsters through education, so they created their own schools and their own curricula. I reviewed some articles about private schools (Jewish and African American) in the U.S.

I chose these schools because I have the same idea of creating our own Chadian curriculum. Chad has many curricula and I am calling for creating one curriculum that can represent or use as a national curriculum for Chad. I am trying to learn how the education leaders of these two groups in the U.S. created their own curricula. I examined the problems that face the Jewish and the African Americans' independent or private schools. I tried to know

how they solved them; sometimes I tried to know why they send their children to private schools. I found some suggestions for similar problems in my non-governmental schools in Chad.

Mezzacappa (1999) talks about one of the Jewish religious schools in Chicago, Illinois. It is an independent school for girls, called the Hanna Sacks Bias Yaakov High School. The author gives a general overview about the school. It started in 1965. Shoshanah Bechhofer, 34 years old, a teacher of Biblical studies, succeeded in joining religious and educational ideals together. She started with 155 students. The school used a very traditional curriculum; each day student studied Hebrew, two Bible classes and courses in Jewish law, philosophy, and history. They only studied physics and biology in science classes.

She decided to change the curriculum, and started with English. Bechhofer developed AP English for help with this new course offering. Teachers received funds to travel to national conferences. In the fall of 1996 she began working with other instructors to revamp the school's entire English curriculum. Today the school has added English composition, calculus, biology, psychology, and American history classes to its curriculum. Two thirds of the students take four years of math, and the remaining third take four years of science. Prominent school leaders in

public and private schools follow her strategies. The author brings me to the conclusion that hard work results in positive change.

Ralekin (1999) directly dealt with same problem that I try to solve in my thesis. He showed that schools could renew the community, which I agreed with. Ralekin discussed how schools could choose to renew a Jewish community. The author explained that there seem to be two main grounds of opposition to send the children to the Jewish schools. One is that most of the Jewish parents send their children to separate Jewish schools and the other one is the government's aid to religious schools. The author explained that the Jewish community traditionally sent their children to private Jewish schools, but now, most Jewish children in America attend public schools. The author said the surveys done in early 1990s showed that many Jewish people married partners from non-Jewish families in the last decade, and that makes a difference. The Jewish religious school graduates are being taken more seriously, and they are more likely to play an active role in the Jewish community. In 1945 there were only 69 Jewish day schools in the U.S, but they have increased. By 1975 there were 425 orthodox day schools, and in 1999 there were 731-day schools. Some surveys showed that, for example in cities such as New York, because of the courses of these schools some Jewish parents support the public schools and they still find many excellent,

conventional suburban schools. The public school still "continues to inspire much Jewish sympathy,"(p.3). The author thinks that the idea of the Americanization is good for the American Jewish community. His most significant conclusion was the Jewish schools were affected by the society around them but they are still good and there are many Jewish parents who are willing to send their children to them.

Faustine C. Jones-Wilson, Nancy L. Arnez, and Charles Aasbury (1992) talked about Black private schools in a special issue of The Journal of Negro Education. They discussed, why not the public schools? Why do the black parents send their children to the private schools? The topic answered a very important question, which is why the private schools are popular everywhere?

The Black parents in the 1960s supported the public schools much. In the 1970s the number of the parents who sent their children to the public schools decreased. By 1980s more and more Black parents chose the private schools for their youngsters instead of the public schools, especially in the Washington D.C. area.

The authors did research to find out why a large number of the Black parents chose non-public education option for their children. The first research was in 1985. They focused on the parents reasons for not enrolling

their children in public school settings. Most of the parents explained that they send their children to the non-public schools or the private schools because they believe that the Private schools do not have to battle with control of the state, and the teacher unions about various issues. They want their children to have small classes that give their children a great sense of caring and a higher quality education. The parents explained that they want the public schools, but the private schools offer superior resources, individualized attention, and somewhat of a shelter from drugs, danger, and negative peer pressure. The authors found out that the public schools are obliged to enroll all students who register, while the private schools may select their students. In this research, 36 of 65 private schools participated in the Washington DC area. Twenty-four of these schools are private but not parochial; 10 are Catholic, and 2 are Church- supported but not Catholic. The public schools are not the choice for the parents because, in addition to the previous reasons, the children in the private schools are more disciplined than their public school counterparts.

I would like to discuss two ideas about why the parents sent their children to the private schools from my own perspectives. I myself am a parent that sends her three children to the private school not to the public schools. Why? First, I observed that most of the nonpublic schools are

either religious schools or supported by religious institutions as it is here in this survey where 10 out of 24 are Catholic schools plus other two supported by a Church. The public schools everywhere most of the time are not teaching religion while religion is taught in the private schools most of the time. I think that is why the Jewish people send their children to these private schools and so do the Black parents. For me, religion is important and I do not have time to teach my children, but the private schools could do it for me. In addition I feel my children in security and away from drugs and other bad stuff, because the children in these private schools are always selected and a certain behavior should be followed in these private schools.

As conclusion, I could say that people always create the private schools to fulfill certain needs for a certain group of people, as we reviewed here. These schools play a great role in keeping the culture and the religions of communities such as Jewish and African American communities in the U.S.A. and the French community in Chad. The Arabic-speaking group created Arabic schools to continue the existence of Arabic language in Chad. The French speaking group created the French schools to keep the French language in Chad. Now we need to desegregate.

Colonial and post-colonial curriculum in Africa

Most of African history had been written not in the way that it happened, but in the way that the colonial power wanted to write it. For long time Africans taught their children what the colonial power wanted them to know, the colony did not record the history fairly; they recorded the history from their perspectives. After most African states gained their freedom most of those states rewrote their history.

The colonial power tells the world that they went to Africa as education leaders, as science teachers, as helpers; they went to Africa to help that poor continent to develop. The African writers who rewrote their history reflect something totally different. They showed the world that these colonials came to Africa to enslave them, to kill their freedom, to steal their resources. And they give evidence for that. So this new history affects the present very much. The best example I knew that can reflect what I am saying is Sudan. I went to the library seeking some literature that can support me and I found some books.

Sudan is one of the biggest African countries, with the population of 21.6 million "The 1983 census put the total population at 21.6 million with a growth rate between 1956 and 1983 of 2.8 percent per year" (Metz, 1992, p. 67). It had been an Anglo-Egyptian colony from 1899 to 1955. Great Britain

colonized Egypt first and then sent an army from Egypt to colonize Sudan. The old Sudanese history tells that the British/Egyptian colony came to Sudan to deliver knowledge. They wrote in their books about Sudan that they opened schools, they built a university. They developed the transportation system in Sudan by creating railways and delivered the telephone system to Sudan, and they built bridges. They said they developed the agricultural system by creating new plantations and teaching the Sudanese how to benefit from the River Nile's water. They created new canals. Simply they brought civilization to Sudan and they gave Sudan a bright future.

Sudanese authors have written the new history of Sudan. These authors have chances to go out of their country and get a higher education. Also the new Sudan history was written by other countries, which have no interest in both sides. The new generation of authors wrote that the colony came to Sudan seeking power because they were in competition with France to colonize Africa, so France had Chad, Borkino Faso, Senegal, Gabon, Algeria, and so on. Great Britain had Sudan Egypt, Uganda, Kenya, Nigeria, Egypt and so on. "Britain feared that the other colonial powers would take advantage of Sudan's instability to acquire territory previously annexed to Egypt. Apart from these political considerations, Britain wanted to establish

control over the Nile to safeguard a planned irrigation dam at Aswan" (Metz, 1992, p.21).

The new Sudanese historical authors said that the British came to Sudan seeking raw material for their industries. They built the canals because they needed to use most of River Nile's water for the plantations. For example, "Between 1924 and 1926, canals were built in the latter delta to control the flood; sandstorms made canals unfeasible in the Baraka. Between the 1940s and the 1970s, various projects were developed to irrigate land" (Metz, 1992, p148). They needed the agriculture products because Sudan has fresh land so they planted cotton in Al Jazirah plantation and they sent the Sudanese cotton to British industries. They collected the Sudan Arab gum and sent it to United Kingdom, "The increased value of the gum trade was important for the government's royalty revenue. In 1901 the royalty was assessed at 90 piastres per kantar for *Hashab* and 30 paistres for *talh*" (Daly, 1988, p.218). The British planted the sugar in Sudan and sent it to the British industries. They had come to Sudan seeking gold and iron. They created the railways because they needed transportation for the raw materials.

The colonial power killed the Sudanese leaders and conquered them. They ruled the Sudanese under an iron fist. For example, Daly (1998) wrote that "The gunboats of the invaders had pelted Omdurman (capital of Sudan

that time) with shell-fire before and during the battle, damaging the tomb of the Mahdi (Sudanese leader), holing the great defensive walls, and demoralizing the population" (p.2). Daly also added, "Sudanese casualties from the battle were enormous, the dead counted on the field at Karari alone amounting to about 10,800. The number of wounded is impossible to estimate with any accuracy. Official reports, which have been followed in the secondary accounts, spoke of sixteen thousand" (p.2).

The British created the schools because they needed native workers who were more cheap and available than others, "The public and private education systems inherited by the government after independence were designed more for private civil servants and professionals to serve the colonial administration than to educate the Sudanese. Moreover, the distribution of facilities, staff, and enrollment was biased in favor of the needs of the administration and a Western curriculum" (Metz, 1992,p.110). Sudan also has non-governmental schools, which are similar to the Chadian non-governmental schools. The Sudanese history says that after Islam spread in Sudan, the Sudanese Muslims started non-governmental schools, they taught their people how to read and write in Arabic so that they could read Koran the holy book. The European type of schooling existed in Sudan after Great Britain ruled Sudan.

There are at least two generations that studied Sudan history in their curriculum from two different points of view. The first generation that studied the Sudan history from the colonial point of view appreciated the colony; they were educated under the colonial way of thinking. They believed that anything that the colonial power did was the best, so they copied the colony even in the way they dressed. They ruled the country in the same way their master colony ruled them. After rewriting Sudan history, a new generation came to the stage. The new generation studied Sudan history from the point view of the Sudanese writers. They rejected the old system, the governmental system. As a result, there have been a lot of revolutions and movements in the late 1980s and early 1990s. The new generation described those tribes who deal with the old rules as the British followers. The contemporary Sudan history says that when Sudan came to independence, there were some leaders from the first generation who called for cooperation with the British; "The moderates favored Sudanese independence in cooperation with Britain and together with the Ansar established the Umma Party" (Metz, 1992, p.30).

The Sudan contemporary history tells us that there had been very strong rejection of the British/Egyptian colony. For example, "Ironically, however, a non-Arab led Sudan's first modern nationalist movement. In 1921 Ali Abd

al Latif, a Muslim Dinka and former army officer, founded the United Tribes Society that called for an independent Sudan in which tribal and religious leaders would share power. Three years later, Ali Abd al Latif's movement, reconstituted as the White Flag League, organized demonstrations in Khartoum that took advantage of the unrest that followed Stack's assassination" (Metz, 1992. p.29).

The first generation disagreed among each other on some issues; "Nationalists and religious leaders were divided on the issue of whether Sudan should apply for independence or for union with Egypt" (Metz, 1992. p.30). After independence they built their own political parties. For example, in the book City of Steel and Fire the author Sikainga, Ahamad Alawad (2002) said, "By 1945, two political parties had emerged. The National unionist party led by al-azhari, demanded union of the Sudan and Egypt; it had the support of Sayed Sir Ali al-Mirghani, head of a powerful religious sect. The Umma party, backed by sayed Sir Abdur-Rahaman al-Mahadi demanded unqualified independence and no links with Egypt." These new political leaders who studied the colonial curriculum failed to unify the country so it fell apart. Sudan had a lot of strikes during the two decades after independence.

Economically, "since 1971 Sudan has moved from close friendship with the USSR towards firmer ties with West and Arab World. This new direction in external relations has been matched by a change in internal economic policy. Nationalization of private and foreign owned businesses was reversed in 1973 with many confiscated businesses being returned to private ownership." (Alawad, 2002).

The new generation calls for equality for all the Sudanese people. They changed most of the names that the colony left. They opened their own schools they changed the name of the National University, which used to be College of Gordon in the time of the colony. The colonial power gave this name to this college after the name of one of its greatest leaders, Charles Gordon who played a great role in ruling Sudan. Sudanese resistances killed him. The Sudanese new generation named the college that used to be College of Gordon into Khartoum University, which is where I did my bachelors degree. Khartoum is the capital of Sudan. Later in the 1990s, the Sudanese government "proclaimed a new philosophy of education. He (president) allocated Sd400million (SD is stand for Sudanese Dinar which is Sudanese money) for the academic year 1990-91 to carry out these reforms and promised to double the sum if the current education system could be changed to meet the needs of Sudan" (Metz, 1992, p. 116).

The Sudan has gone through a lot of conflicts. I think that is the ultimate result of two generations that studied two curriculum concepts from different points of view. They came to the point that they found themselves responding to a crisis like civil war, which has its roots not only in lack of truth about historical events, which in itself is problem, but also in the way they perceive how history is generated and their attitudes towards it. Up until today they could not solve their problems. After the colony moved from Sudan they left some tribes in the government position. Most of those tribes are from the north or the middle of Sudan. Those tribes consider themselves to be the legal government for Sudan forever, so they benefited from the country.

My grandfather used to tell me that one of the reasons that made the Chadians drop out of the schools was that the French language is hard for them and the colonials did not accept any mistakes. The colonials thought that it remarkable, "The main line remained however that a knowledge of English was essential for civilization, so that the English and French educational system in tropical Africa were remarkably alike, especially when mission schools were established in French-speaking territories" (Curtin, et. al. 1995. p.482).

In Chad also, the first generation after colonization ended kept acting like their masters. My uncle used to tell me that in a way or another, they learned that to smoke cigars, wear clothing like the French officers, go to the night clubs, or speak French all the time were signs of civilization. So they accepted talking only French for a long time before they realized that they were symbolizing a different culture and they as the first generation that witnessed the independence were supposed to do something more valuable than that. "From the outset secondary schools became the strongest agencies of Europeanization. Most were boarding schools, which separated the pupils from their home environment and placed them in surroundings where every facet of their lives could be molded to fit their teachers' mental image of "civilized" behavior" (Curtin, et. al.1995. p.483).

Chad has had a problem of leadership from very early time up today and that leads to civil war, which affects education all the time. I think that Chad inherited this problem from the French, as Curtin et al (1995) stated: "the training also emphasized ethics and groomed pupils for leadership roles. This too was in line with the contemporaneous European schools, where in the 1920, only a select minority attended secondary schools" (p.483). Up to day every time that we gain peace, a new leader pops out fighting for leadership. Chad changed the leadership six times from 1960 to 1989.

It is clear that curriculum always plays a great role in creating the ideology of any nation. That is why I think creating a core post-colonial curriculum and unifying the study language is very important for Chad.

Empowering education

Most big nations are made up of many ethnic groups. The United States of America is one of these nations with great diversity of culture, traditions, social values and ethnicities. All the education leaders around the world believe that to fulfill the needs of such ethnic groups is not an easy job, they discuss elements that could affect education. In this section I picked three books for discussion. I chose these books because they are discussing issues that relate to Chad. By empowering education, I mean they talked about issues that authorize and entrust the education. For example Macedo (1994) discussed how it is important to teach the students the truth that is relevant to daily experiences. Grant and Sleeter (2003) provide very excellent lesson plans for multicultural curriculum. They explain how important to consider all voices and fulfill the needs of all the students in the multicultural classroom. All these issues are very important to be considered in creating a new core curriculum and empowering education in Chad. Another thing that made me choose these books is that there is similarity between the communities that these books address and my community. For example,

most of the discussion is about minorities and how we can empower them so they can become effective in the society. And I am seeking equality for all Chad students with their different tribes. I could empower education in Chad by creating core curriculum nationwide and unifying the study language for all Chad schools. So every student can be effective in building the country instead of dividing into tribes and fighting each other. I chose these books for these strong of power that these books have.

In Pedagogy of the Oppressed, Freire (1970) explained the spirit of education as the practice of freedom. "The justification for a pedagogy of the oppressed; the contradiction between the oppressors and the oppressed, and how it is overcome; oppression and the oppressors, oppression and the oppressed; liberation: not a gift, not a self-achievement, but a mutual process" (p.5). He also wrote, "there is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes 'the practice of freedom' the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world" (p.15). These are ideas I agree with. I agree with Freire that the benefit of the oppressors rests in "changing the consciousness of the

oppressed, not the situation which oppressed them" (p.60). The best example for that is my country Chad.

I like Freire's words: "the revolution loves and creates life; and in order to create life it may be obliged to prevent some men from circumscribing life" (p. 171). I like these words because they say exactly that what I think, in order to originate life or to give new bright life to any group we must stop those who take advantage on the group. I mean to say there are some people who only work for their interests they do everything to achieve their goals even if this way of achieving these goals is hurting the others.

I also reviewed a book by Macedo (1994). The book discussed the reasons behind poor school achievement for the minority students in the U.S. The author explained that the minority students are not achieving well in schools because of the disconnection between school information; students lived worlds; and the social, cultural, and institutional context. Macedo explained that the relations of power and right are making the teaching task more and more difficult. I like this book, because the author is telling about some issues that we have in Chad. Power makes a difference not only in the U.S.A but even in Chad where our non-governmental schools are representing in the curricula who has power in Chad. I chose this book also because it is giving some critical thinking in the education field. For

example, what does class analysis have to do with education when we live in a classless society? Through deep discussion, Macedo proved that it is very important to connect the learning process with the student's everyday reality. It is a backbone for the students' learning process.

I have a picture clear when I read his words "The call for language clarity is an ideological issue, not merely a linguistic one" (Macedo, 1994, p.7). In Chad I see how the Arab countries are trying to keep Arabic while France is trying to keep French in Chad. I believe that there are strong reasons behind the competition between the Arabic countries and France to be in Chad. It is not just the language but it is the power of the language in the society and the ideology of the language. For example, when I went to Chad University to do the interviews for this thesis, it was very easy for me to know who is from the Arabic speaking group and who is from the French speaking group from their dress, the way they are in the university yard.

Macedo (1994) argues that "the instrumentalist approach to literacy does not only refer to the goal of producing readers who meet the basic requirements of contemporary society but also includes the highest level of literacy found in disciplinary specialist and hyperspecialization" (p. 15). He is saying that the education system does not only create students and graduates who fit the society. It also creates special leaders who have highest

level of literacy of power that makes them achieve their goals. He also says that their goals may be very selfish, and of benefit only to themselves, if they haven't learned to see what they are doing in relationship to other people in society. They do not care about anyone but themselves and they do not care about anything but their goals, whatever those goals cost. He discussed how institutions, particularly schools, reproduce the dominant thoughts and ideas through a lot of lies that twist and change greatly reality.

Macedo calls for a bilingual program and he criticized those who call for English only, "the incessant attack on bilingual education, which is based on the claim that bilingual education tongue-ties students in their native language, not only points to a xenophobic culture that blindly negates the multicultural and multicultural nature of U. S. society but also falsifies the empirical evidence in support of bilingual education, in which has been amply documented" (p.125). He explained the role of language as a major force in the construction of human subject matter. He said, "educators must develop radical pedagogical structures that provide students with the opportunity to use their own reality as a basis of literacy. This includes, obviously the language they bring to the classroom" (p. 132).

He talked about educational reform. He explained that all students could learn better if the schools offer a curriculum that is relevant and connects

with their lived experiences, and if "what is being taught to the students leads to an amelioration of their subordinate condition so that they can receive a more just, less paternalistic, and more dignified treatment by their teachers and the society as a whole" (p.141).

I reviewed another book that discussing the multicultural teaching plans (Grant & Sleeter,2003). I picked this book because it talked about diverse issues that any curriculum should include. The book discusses five approaches for multicultural teaching plans for race, class, gender, and disability. I want to develop curriculum for Chad, so I have to consider the voices of more than 100 ethnic groups, and I have to deal with different classes and genders. This book I think is the best resource that can help the education leaders in Chad to put together a good curriculum that deals with our diverse students. Most of these non-governmental schools today are created by other countries, which have their people in Chad to serve their youngsters. For example the Sudanese community created Alsadaga School, the French community created Montigne Schools and so on. So these schools are serving different ethnic groups and classes which exactly this book discussed.

Simply, the book has five chapters; it includes a lot of activities and lesson plans. The authors Grant and Sleeter (2003) discussed the concerns

and the challenges that could face the teacher. They try to make us aware of what life in today's schools is like from students' perspectives. They discuss how the teachers could learn from their students and they can turn the teaching into a two-way interchange "As (students of their students) these teachers do an excellent job of building instruction around their students' interests and perspectives" (p.2).

They explained how the teachers could maintain a high level of teaching performance in different situations inside the classrooms. They explained also how the teachers could build bridges to the curriculum that enable students to succeed and to adapt to the requirements of the traditional classroom. They also talked about how the teachers could raise expectations for high-level learning for their students. They also explained that our "students have different learning styles and it is a complex idea and involves how people perceive, process, store, and retrieve information" (Grant and Sleeter, 2003. p13). They explained that for some students a caring relationship with the teacher is a prerequisite to learning. Also the teacher should learn about the community that he/she teaches around and it is good idea and it is very helpful to contact the parents of the students.

In addition, they concentrated on human relations. Here they discussed that, "Although there are different models for structuring cooperative

learning, all models require students to interact in small groups to accomplish a common goal" (Grant and Sleeter, 2003. p74). They explained also, how "peace builders" program has a positive impact on how students treat each other.

They explained the single-group studies. They said that "this occurs because such courses are usually electives, and students who are not members of the group being studied view the course as unimportant or even as threatening" (Grant and Sleeter, 2003, p.138). These type of studies are usually in history or culture or social studies.

Finally they discussed multicultural education how we can combine the ideas that has been discussed previously. They explained that multicultural education "calls for the reform of the entire classroom and the school itself, and it is for all students" (p.199). To illustrate the multicultural ideas teachers may need alternative multicultural curriculum materials and teachers may choose the materials that reflects multiple and divergent perspectives. They showed how it is important to know more than one language. "The regular classroom teacher usually is not trained as a language teacher, but with the United States becoming more diverse, teachers (as well as students) need to develop an interest in second language learning" (p.203). They discussed the evaluation methods and they think "multiple

forms of assessment that are respectful of diversity should be used to evaluate mastery of multicultural content" (p.204).

Summary

In summary, the literature supports that creating core curriculum between Chad schools could solve future problems and renew the Chadian community. Most of our problems are from misunderstanding between the leaders who studied diverse curricula during their schooling. I think by unifying the curriculum we could bring the diverse groups together and give better chances to the Chadian community, we could renew our education system by adding multicultural curriculum, which will empower our education.

And if you consider Chad with it is all instabilities, the best gift that new multicultural core curriculum could give is to bring a new educated open mind so we could come to discussion rather than fighting all our lives. I reviewed these books and articles in order to help me in understanding the challenges that could face the education leaders, and to support me in putting the solutions that could be useful in my ideas of creating core curriculum in Chad.

Chapter Three

Methodology

Chad is a central African country. It is a bilingual country (French/ Arabic), that has been under the French occupation from 1916 to 1960. As described in Chapter One, Chad has two types of education, the governmental schools (we call them the public schools), and the non-governmental schools. I categorized the non-governmental schools into three groups.

- The private schools
- The non-governmental organization schools
- The religious schools

Each school of these has its own curriculum, depending on the country or the organization or the person who created the school's ideology and objectives. This situation let me think much about these schools and I chose five of them as examples for our schools; I did interviews with representatives from these schools.

As I explained earlier, I am doing a case study on education in Chad. I am discussing the governmental and the non-governmental schools'

curricula. I am exploring what people think about unifying the language of study and creating a core curriculum between the non-governmental schools and the governmental schools. I decided to collect my data by interviewing some education leaders in Chad.

Setting

I went to Chad in 2000. I did interviews at five schools. Each one is in different place. Chad is divided into six residential areas. Mostly each school is in one of these areas. I picked these schools because they are all in the capital of Chad, D'Njemena. Also these schools represented the two official languages of the country (there is another school that teaches in a different language rather than the two official languages).

1. Sadaga (which represents the private schools which teach in Arabic). The Sudan government created this school. It is up to grade 12. The school is in a middle income neighborhood. The students wear uniforms. Ninety-nine percent of the teachers are Sudanese.

2. Lycee Montaigne (which represents the private schools that teach in French). This school was created by the French people. It has around 600 students. It also is up to grade 12. It is small in size compared to the other schools. They also teach two periods: the morning time and the afternoon, and they have a break for lunch between the two periods. It is co-educational.

They do not have any uniforms. It is in a very rich neighborhood. 100% of the teachers are French.

3. Facal school (which represents the religious schools). This school was created by Saudi Arabia. It is up to grade 12. It has more than thousand students. It teaches in two periods; morning time and afternoon time. The girls study in the morning time and the boys in the afternoon time. The students have uniforms. It is in a middle income neighborhood. The teachers here are a mix of nationalities.

4. Ben Seena (represents the organization schools). This school was created by Ado, an organization which is supported by different Arab countries. It is up to grade 12. The students wear uniforms. Most of the teachers are Sudanese. It is in a low-income neighborhood. Almost a thousand students are enrolled in it every year. It teaches two periods, morning time for girls and afternoon time for boys.

5. Felix Abouy (which represents the governmental schools). The government created this school. More than a thousand students are enrolled in it. It is in a place where most of the residents are from the south of Chad. No uniform is required. 99% of the teachers are Southern. It is in a middle income neighborhood. It is co-educational. It has two periods.

Research Participants/Subjects

I interviewed a total of 12 people. They included the following:

- Five head masters of five schools.
- Two university graduates, one Arab speaking university graduate, and one French speaking university graduate.
- Two university students, one Arab speaking university student and the other French speaking university student.
- Two high school students, one Arab speaking student and the other French speaking student.
- The dean of Chad university's Arabic speaking faculty. Chad University created one faculty for Arab speaking students and it teaches in Arabic.

The French speaking Dean refused to do the interviews.

I selected the head masters in a way that each head master represented each type of education system in Chad, for example, Lycee Montaigne, represented the private schools which teach in French and were created by the French. The head master of the school, Mr. Jean-Marie Yhuel is a French man. Sadaga School represented the private school that teaches in Arabic, which was created by Sudan. The head master is a Sudanese. Fasal School represents the religious schools that were created by Saudi Arabia; the head master of this school is a Chadian man. Ben Seena represented the

organization school that was created by Al Dawa organization. The head master of the school is half-Sudanese /half-Chadian.

I selected the university graduates in a way that each graduate represented either the French speaking group or the Arab-speaking group, and I selected the university students in a way that each student represented either the French speaking group or the Arab-speaking group.

Data Collection

I did interviews with different people who are working in the education field. I had a letter from CSUMB when I went to Chad. It helped me much with the appointments that I made. I went to each school and I introduced myself and gave the letter, and I asked if they were interested in doing these interviews. Most of them felt very glad to participate but some of them, I observed, were scared of giving their ideas openly. I went to Chad National TV and I made the interviews with two university graduates who are working as reporters there. I did the head masters' interviews first then I did the teachers' interviews second and then I did the students' interviews. The head master introduced me to the teachers. I chose the students who were final in grade 12.

I discussed with each one the research and my goal and the interview questions. And for those who I felt were scared, I explained that I could make their responses confidential or I would not mention their names.

Each interview took about 30 minutes. Some interviews lasted one hour in length. I videotaped the interviews. In each school I did the interviews with the formal language of study in that school. So I translated the questions into these two languages.

I asked each person about seven questions. I made these questions by myself and I discussed it with my advisor before I went to Chad, and she agreed with me. All the questions are about the curriculum and the consequences of such a diverse curriculum, and how Chad can unify these curricula and create a core curriculum between these schools. Also the interviews discussed the problems that are facing these schools and the solutions. For example,

1. Is there any difference between the students who study a curriculum in French vs. those who study a curriculum in Arabic? If so, what are the differences and why?

2. Do you agree that the difference in language use within the curricula creates a problem at the university level? What do you think about the inequality of our use of language within our higher education system?

3. What are the university's ideas concerning the unification of our country' curricula?

4. How many students enrolled in the university from the French speaking schools have graduated, and how many students enrolled from the Arabic speaking schools have graduated?

5. What do you think are the consequences of such a diverse curriculum?

Are the students entering college equally prepared?

6. In the future, if we are not going to unify our diverse curriculum, how are we going to deal with our educational problems?

7. Within our non-governmental schools, what are the problems and solutions for students entering college unprepared?

I made some changes in some questions for some interviewees. For example, for the high school students I asked: What do you feel about the school's curriculum? Are you finding what you need? Would you support the idea of creating a standard uniform for all the Chadian schools? For the university students I asked: Do you see any differences in the academic achievement of students according to their educational background, specifically curriculum differences?

Data Analysis

I watched the videotape more than once. I summarized each interview and I translated the responses into English, I then compared the answers of each group for each question. I compared their answers as groups. One group is governmental education people and the French/speaking non-governmental education people. And the second group is Arab/speaking non-governmental people.

I examined each group's ideas and perspectives. In the end I tried to see how I could join these ideas together in a way that could help me to create a core curriculum between the non-governmental schools and unifying with the governmental school.

Chapter Four

Findings

This study concentrates on creating a core curriculum between the governmental and non-governmental schools in Chad. This chapter explains many of the ideas and perspectives of the Chadian education leaders and community about the educational system. I did interviews. I watched the videotapes more than once. I summarized each interview and I translated their responses into English. I compared the answers of each group for the same question. I examine each group's ideas and perspective. In the end I tried to see how I could join these ideas together in a way that could help me to create core curriculum between the non-governmental schools and unifying the study language of these schools with the governmental schools.

I put the Arabic speaking group perspectives about the curriculum for Chad together and the perspectives of the French speaking group about the curriculum for Chad together. After that I compared and contrasted the two groups' ideas.

The Arabic speaking group ideas about the curriculum for all Chad schools.

For the Arab speaking group, I interviewed the Dean of the Arabic faculty in Chad university, three head masters of non-governmental schools,

one university graduate, one university student, and one high school students.

The Dean of the university thinks it is good idea to create core curriculum between the Chadian schools and he stands for unifying the study language. He hopes to see the idea of creating core curriculum between the Chadian schools in the reality in his lifetime. Fore example, he said, (Yes, I do agree that there are a lot of problems in our education system. Most of the problems are in the university level because of the differences in language use within the curriculum. For example, in our university, which is the biggest university in Chad, and as you know it is the only national university in Chad, the students who study the Arabic curriculum could not be able to study Law because Law is taught only in French. The inequality of our use of language within our higher education level is oppression to the students who study Arabic curriculum. There are a lot of faculties that teach only in French. So the students who study the Arabic curriculum either need more time to learn French, then enroll in those faculties, or change his/her goals, or he/she will drop out because he/she failed to achieve the requirement scores:). He also added, (The diversity of the curriculum usually leads to diversity of the students in their ideology and in future, the country has two groups of diversity leadership, which usually leads us to civil war. I do not

think that the students are prepared equally. The French speaking students are always prepared to continue in French and go to the college they want. While the Arab-speaking students have to struggle with the language in order to go to the college they want if that college is not taught in Arabic. Psychologically they are different:). I asked him, within our non-governmental schools, what are the problems and the solutions for students entering college unprepared?

He answered, (The diversity of the curriculum and the differences of the study language are the biggest problems for the Arabic speaking student. The solution in my opinion is to put a bilingual program into all the schools equally, so we can unify the study language, then all the students will have chances equally and create a core curriculum between these schools and the governmental schools).

The three head masters of the Arab speaking schools each see it is necessary to unify the language of study and create core curriculum between the Chadian schools. They also see that Chad could solve future problems, especially the education problems, by creating this unification between the Chad schools curricula. For example, Alsadaga School head master said, "As education leader, I hope that will happen as soon as possible for our neighbor country Chad because that will benefit the Chadian students. It is

good idea but the idea of unifying the curriculum should come from Chadians alone because they know their needs more than us." Fasal School head master said, "That is our hope. It is very good idea. I hope to see that in my lifetime. The first step is to start solving the language problem and then creates a national curriculum. It is good idea."

The Arabic speaking graduate said "it is very good idea to create a core curriculum nation-wide". Almost all the graduates believe that there are real problems between the Chadians in the work fields and in general life, and that because of the schools they graduate from, and the communication language: Usually if you graduate from French speaking schools you will be fluent in French which will guarantee you chance for work, graduate studies or high positions. It will guarantee you all the good chances. We could generally say it will guarantee you bright future. While if you graduate from an Arabic speaking school, you are going to face the language problem, you will also be faced with the discrimination when you come seeking a job, so likely an Arab speaking graduate will not find a government job. Some times he/she needs time and recommendations from high ranking professionals to find a job. For example, the Arabic speaking graduate said, " Even in the chances of the job after they graduate there is discrimination. The French speaking graduates know that there will be jobs

available for them, while the Arab speaking graduates need more courses after graduation to improve their French level in order to find a job." When I asked him his opinion about unifying, the curriculum across the board, and creating an educational standard, he said, (It is the dream for us as an Arab speaking group to create a core curriculum for all the students so we can have equal chances. And unifying the study language will give us more chances of higher education and that means we could lead the country one day equally with the French speaking group who dominate the high education chances and the jobs and the leadership in Chad).

The graduates say that all the present problems and the future problems are from the curriculum and the languages that the Chadians use during school and after graduation. So we need to unify the Chad curriculum and the study of language for all the Chadian students equally. For example, I asked the Arabic graduate: In the future, if we are not going to unify our diverse curriculum, how are we going to deal with our educational problems? He said, "We should unify our curriculum one day because the voice of the Arab speaking group is increasing. But if we do not unify our curriculum that means we are going to continue living in our misunderstanding and the disagreement dilemma as it happening now between us as an Arab speaking group and French speaking group in Chad."

The Arabic Speaking university student and the high school students are agreed that creating core curriculum between the schools is the best idea because it is going to fill the gap between the students and it will bring equality to all Chadian students which is not exist now. The differences of academic achievement between the Arab speaking student and the French speaking students is not ability differences it is academic preparation and the study language. For example, the Arabic graduate said, " there is differences between us as Arab speaking group and French speaking group in our academic achievement when we compete each other here in Chad, we doing excellent when we go to the Arab countries and study in Arabic, or inter Fasal university. The French speaking students they do very good in Chad when they inter Chad University and continue normally in French". The Arabic speaking university student added, (The French-speaking students are lucky because they have the attention of the government and every thing is available for them. We as Arab speaking students prepared well to compete in Arabic not in French and Chad is still French speaking country only. So our Chances are very limits because of our study language, especially in university of Chad. We achieving well when we attend the Arabic speaking institutions. For example, we do good if we attend Facal University, which teaches in Arabic, but we could fell or drop out or spend more time if we

attend Chad University. The curriculum differences and the study language differences lead us to this result).

Creating a core curriculum will help Arab speaking students to enter Chad University and they can enter all the colleges equally with the French speaking students

The French speaking group's ideas about curriculum for all Chad schools.

For the French speaking group, I could not interviewed the Dean of Chad University, I interviewed two head masters, one university graduate, one university student, and one high school student.

The Dean of the French speaking faculty refused to do the interview. His refusal itself is part of the discrimination that Arab groups experience with French speaking leaders. I went to him more than three times; each time he tried to find a way not to do the interviews. Why? I believe because the French speaking group does not want to help any one from the Arab-speaking group to develop or to succeed or to come to the leadership position. The same thing happened to me with the Ministry of Education, I spent three weeks running after him and I asked for any way to have answers for only thee questions. His cabinet kept sending me from one person to another. At the end, when they discovered that I insisted on having answers

for my questions oral or written, they said "No way." So the whole issue here is a political issue, the French speaking group does not want the Arab speaking group to step over the line that they expected for them.

The two head masters of the French speaking schools agreed that it is good idea to create a core curriculum and it is going to benefit the Arab-speaking students. The head master of Felix Abouy said, " There is a difference. It is normal for the French speaking student to continue in Chad University, but I think the Arab-speaking student has some difficulties because of the curriculum he/ she has been taught and the language". He added, " Unifying the language is good idea and unifying the curriculum between the Arab speaking schools is very important." The French speaking graduate said that it is the best idea to bring the Chadians together and Bering equality, which lead to peace in the country and understanding between the leaders.

For example, he said, (When I graduate from Chad University, I knew I will be hired, and my concerns may be will be, what is the salary I am going to have? In what position I am going to be? Those are my concerns, but for my Arabic-speaking partner his/her concerns are different because he/she is going to worry about whether he/she will be hired at all? If he/she is hired, shall he/she be able to comprehend all the work in French? How is

he/she is going to deal with a boss that is defiantly French speaking? So if we could unify the language and the curriculum for the Chadian students it will be the best). He added, (it is not right to give one group every thing and refuse to give any thing to one group and both are Chadians. The unequally leads us to the civil wars that our country suffer from it all these years.

Unifying the study Language means giving every Chadian student the same chances and that is the right thing to do. Creating core curriculum is like unifying the nation because you are going to have one national ideology; national goals that could be achieve it through that core curriculum. So it is very important for us to apply the idea of creating core curriculum and unifying the study language to the reality). This is a good point from French speaking person clearly stated that there is discrimination and mistakes in dividing the chances between the chadians.

The French speaking university student said it is a good idea for Arab speaking students, and it will help them to understand each other. For example, he said," It is a good idea and it will help us to come together." The Law faculty student in Chad University said, "Most of the students at Chad University are from French speaking group. In my faculty we only have two Arab speaking students. I do not know the other Arabic Speaking students

who are attending the Arab faculty and I do not speaking Arabic so, every body in his won".

The French speaking high school student said it is a good idea. When I asked him, if there were a chance to unify Chad's schools curriculum nation-wide, would you support or disagree with this integration? He said, "I agree. It is good idea."

Comparing the two groups

I found that there is general agreement that Chad needs to unify the study of language and create a core curriculum between the Chadian schools, it is good ideas and it is going to solve a lot of Chad's educational, and political misunderstandings, and social problems. And for the long term it is going to bring equality for all Chadians which going to bring peace for the country.

To compare these two groups, I found that the two groups have foreign curricula. Both groups have more than one curriculum in their educational system. There is always another country that supporting the study languages in order to be continued in Chad. For example France supports the French "by creating the Language centers which full of the students all the year, donating books, training teachers, inviting the education leaders to any educational seminars or educational occasions to

France". The same thing is happening with the Arabic speaking group. It is supported By Arab countries like Sudan Labia, Sadie Arabia, Iraq, Kuwait, Egypt, Algeria and so on. They support Arabic existent in Chad by creating more of the Arab speaking schools, giving a lot of scholarships, books, and teachers. Egypt sends a lot of teachers every year to Chad to teach Arabic. The Egyptian government pays the commendation, food, salary of these teachers, and even their tickets at the end of each school year.

I found that both the Arabic speaking group and the French speaking group know little about each other and that from their answers when I asked them which curriculum that each school uses. The answers from both groups are I do not know or generally French curriculum or generally Arab curriculum.

French speaking schools and Arab speaking schools both are effected by the poverty of the country. They both complain from shorts in the books, teachers, and so on.

Contrasting the two groups

The Arab-speaking group was very excited when they talked about unifying the study of language and creating a core curriculum between Chad's schools, but I did not feel that they are optimistic. I feel there was lack of confidence in some of their talk. I observed that from the expression

of their faces and the movement of their bodies and the time that they take to answer one question and one of them clearly said to me " Nouracham, I found this job after a lot of difficulties. I do not want to lose it. Our discrimination is a historical circulation I can not change it to day. I am sorry. I will not do the interview".

I think they hesitate in what they think about future. Maybe because the country is in the hands of the French speaking group, and the Arab speaking group knows well that the French speaking group will not do some thing that is not going to serve the French speaking group. There is also kind of sadness in the answers from the Arab-speaking group when I talked to them after the interviews, maybe because they feel powerless. For example, France supports the French-speaking group and France has direct influence in Chad governmental administration. The biggest French Military base for Africa is in Chad up today. The Arab countries help the Arabic-speaking group, but only socially or educationally, they do not have that influence in Chad governmental administration. The Arab-speaking group is not equal in numbers with the French speaking group in the governmental administrations. I found that the Arab-speaking group is willing to learn French, maybe because it is the only way to having a job.

The French speaking group was confident in their answers, but I did not feel they give the answers they believe in except the graduate person. Maybe because they know that I myself am from the Arab speaking group. They tried to make the answers short or some refused to meet me, like the Minister of Education and the Dean of Chad University. I feel they do not have any educational problems they know themselves that they are going to have all the education chances overtly or covertly. I found that Arab speaking groups are willing to know French more than the willingness of the French speaking group to learn Arabic, maybe because to be influenced in French is the only way to find a job in Chad.

Inside Chad University, you could easily observe that the students who speak French go together (from the way they dress) and those who speak Arabic go together (from the ways they dress too).

The Arabic group is feeling that the government oppresses them, and they think that the government neglects them on purpose but I did not feel that with the French speaking group. The graduates from both sides are aware of the differences between the French speaking group and the Arab speaking group more than the students; maybe because they work together. There is a complete separation between the two groups not only in the schools but even mentally and that from their answers it is apparent that they

do not know much about each other's achievements, or what the other group thinks about them

I came to these conclusions. First, Chad needs to unify the study language as every body agreed with me in these interviews. Second, Chad needs to create a core curriculum between the non-governmental schools and the governmental schools. Third, there is great interference from foreign countries in our educational system and the government needs to stop that in order to create our own national educational system that serves our national goals. Fourth, by unifying the education system in Chad, Chad will fill the gap between the two groups and that will solve the problem of misunderstandings which always lead to civil wars. Fifth, by unifying the nation and filling the gap between the diverse groups we will come to peace which is the more important elements that Chad needs now and forever.

At the end, to make a positive change in the educational system in Chad, many improvements are needed. I wish the best for our beloved students.

Chapter 5

Discussion, Implications, Conclusions, and Recommendations

For a very long time, I have had no doubt that if I had a chance to discuss the education problems in Chad, I would discuss the curriculum problem, because I believe that the different curricula are the biggest problem in Chad's educational system. So when I came to do this thesis, I felt I am on the spot. The purpose of my thesis is laying a basis for creating a core curriculum and unifying the study language for all Chad schools. I did several interviews in Chad with the head masters, teachers, and students from a variety of schools. I did the interviews because it was the best way to hear the problems from the mouth of the people who are dealing with education. In this chapter I am discussing their ideas, suggestions, recommendations and solutions about creating a core curriculum and unifying the study language for all Chad schools.

I organized this chapter as follows. First, I discuss my findings from the Arabic-speaking group. Next, I discuss my findings from the French-speaking group. Then and I discuss my finding from the education leaders

in Chad about creating a core curriculum and unifying the study language for all Chad schools. Finally I offer my conclusions and recommendations.

Discussion

There are some findings from the interviews that surprised me. Maybe the most obvious one was that there are nine curricula in only two types of education in Chad. These non-governmental schools teach Sudanese curriculum, Egyptian curriculum, Libyan curriculum, Saudi Arabian curriculum, Kuwait curriculum, three curricula for West Africa, and the French curriculum. The other surprise was that the Arab speaking group knows well that they must learn French after graduation or some time during their schooling in order to find a job, while the French speaking group does not think that learning Arabic is necessary in any level in their lives. I was surprised because I am from the Arabic speaking group and before, I thought that the French speaking group was also willing to learn Arabic the same way we Arabic speakers are willing to learn French, but the French speaking group does not have the chance. But from the interviews I found out that the French-speaking group is not having the same motivation to learn Arabic even if they have the chance.

My findings from the Arabic speaking group about creating a core curriculum and unifying the study language for all Chad schools.

First I find that 99% of the Arabic speaking group have graduated from or are students in the non-governmental schools. The Arabic-speaking group has a lot of scholarships from the Arab countries. But their chances to have a French scholarship are very limit because of the language and the curriculum they learned. Yes, they have most of the Arabic scholarships yet it is not enough to say it is fair between the two groups because the Arab scholarship are few and very limited, and most of the time they do not offer the scholarships for technical studies. For example, they give very few scholarships for sciences or engineering, but they give enough scholarships for arts or human studies, which are not popular in Chad. In a poor country like Chad every student looks for technical studies so he/she could specialize in a certain area that could guarantee a good income for his/her family. It is clear that because of the study language and the curriculum, the Arabic-speaking group does not have equal chances to study the technical studies inside or outside Chad. They feel most of the time they are in a second hand position. The government could make them feel better by offering the same education position for every one and it will expand their

opportunities. Also, I think the Arabic-speaking group is not supposed to accept this feeling. They need to work hard to prove their abilities and they need to take their rights by involving themselves in the different fields as much as possible and to show their other partners that they are capable, like them, in leading the country.

I remember a very good story about a Black American kindergartner and White American kindergartner. The White child said to the Black child in their first meeting in the school playground "my mom said that Blacks are black because they do not have a shower every day." The Black child asked the White child to follow him to the bathroom. Over there, the Black child had soap and started scratching and washing his arm for a long time, but nothing changed. The White child was watching all the time and then the Black child said to the White child "Go and tell your mom what you saw." So most of the French speaking group thinks that the Arabic speaking graduates cannot do certain things because of what they inherited from the French, they inherited the belief that everybody unless he/she is good in French, cannot be successful. I think the Arabic speaking group could show their partners from the French speaking group that they are capable and what they have been told by their masters is wrong.

I find that the Arabic speaking students do very good when they compete in Arabic in the Arab countries, but they almost drop out when they compete in French in Chad University. Most of these schools feel that there is no equality between their students and the French speaking students when they come to enter Chad University, because of the academic preparation in these schools. The students and the teachers in the non-governmental schools are aware of that. Their chances to get into Chad University are very limited because of the language problem. I find that the students who enrolled in the non-governmental schools most likely finished in the non-governmental schools although they were moving from one school to another within the non-governmental schools because of the limitation in the places that these schools offer every year. I could say it is not equal between the French speaking students and the Arabic-speaking students. So by unifying the study language and creating core curriculum between these schools we will afford the same chance to every Chadian student equally.

I also found out that the Arabic-speaking group is growing and this is going to complicate the situation more. They will become a big group that is not satisfied with their government because they believe that the government ignores them on purpose and denies their rights to having equal education chances like their partners in the French speaking group.

My findings from the French speaking group about creating a core curriculum and unifying the study language for all Chad schools.

I did interviews with different levels of educated people in the French-speaking group. I interviewed the principals, the teachers, the graduates, the university students, and high school students. I found significant patterns.

Most of the French speaking group are graduated from or students in governmental schools which are supported and organized by the government. All of the interviewees from the French speaking group said that the government created 99% of the schools that use French as language of study and the government hired the teachers. I found that the students of these schools do not have language problems. All the governmental schools in Chad teach in French and that helps the French speaking students much to continue to the university level at Chad University. They also have a chance to take most of the French scholarships to finish their higher education in France. I think it is not fair for the government to take care of one type of school and neglect the other. I believe that the government supports the French speaking group by supporting the governmental schools and the government neglects the Arabic speaking group by not giving the same support to their schools. This fact makes us, as Arabic speakers, not satisfied

with the government and it always leads us to confrontations that end, most of the time, in disagreement with the French speaking group which leads to problems.

The French speaking group thinks that they do not have a curriculum problems in their schools, but they have language problems with their Arabic partners in the university level or in the future. I felt that they do not mean that they need to learn Arabic like the Arabic group. They expect all Arab-speakers to learn and speak better French to solve the problem. I felt that is a problem because we have two groups in a bilingual country and they are supposed to move equally towards unity. But the French speaking group thinks that they are better than the Arabic speaking group and the Arabic speaking group should work hard to learn French because it is FRENCH. But the French speaking group does not find it necessary to work hard to learn Arabic. We need to change this colonial mentality in order to apply the bilingual program for all schools.

I also found that the student who enrolled in the governmental school more likely finished his/her education through governmental schools. I found that most chances of attending Chad University are for the students from the French-speaking group because they are fluent in French and that makes a difference. They have the best chance for education inside the

country and out. In addition, they have the chance to be supported by France any time. By having all these education chances and supports, they gradually inherit the leadership and that is the only explanation for the fact that 6 out of 7 presidents in Chad since 1960 are from the French speaking group. If we want to be fair for both groups we have to give the same education for every body and make fair competition for both to succeed. I came to the conclusion that creating a core curriculum for all Chad's schools is essential.

Also the French speaking group has guarantees for excellent jobs in Chad while the Arabic-speaking group has to struggle to learn French in order to have a job. Again, it is not fair. The competition here is not based on abilities. It is based on the language and the curriculum you studied.

Most of the professional jobs are in the French speaking groups' hand, why? They have the chances to enter the professional faculties. In my interviews, the student in Chad University said that there are only two students from the Arabic-speaking group are on the Law faculty. Usually around 70 students enroll in the faculty of Law every year in Chad University. So two out of 70 are from the Arabic-speaking group, and that is making a difference.

My findings from the education leaders about creating a core curriculum and unifying the study language for all Chad schools

I did interviews with the dean of the Arabic faculty in Chad University. The Minister of Education refused to see me or answer my questions, and I felt bad because I felt discrimination. But I learned that the Arabic group can stand by themselves. They need to discover that they can, the way I found I could when the Minister of Education refused to answer my interview question (written or verbal). He knew that these interviews are important for my study. I did not say that is the end, I said, "it is just the beginning." I needed to compete with the French speaking group and prove myself and I did.

The Dean of the Arabic faculty in Chad University thinks that this opposition and discrimination against the Arabic-speaking group is just a new type of colonization. In some cases the government does not have any clue what these schools are teaching, in other cases the government knows the situation but they do not have a national curriculum that can substitute for or replace these foreign curricula. I agree with the Dean that it is not fair for the Arabic-speaking students because they do not have equal chances in Chad University. I concentrated on Chad University because it is the only government university in Chad that gives loans which are very important for

the students to finish their schooling. Most of the students come from extremely poor families. In addition, Chad University has more technical faculties and you could find a job easily if you graduate from it. Facal University is a private university created by Saudi Arabia, which teaches in Arabic. It does not offer many technical faculties and is very limited in the number of students that enroll in it every year.

For now, the education leaders agreed with me that there are some subjects in some curricula that need to be changed in our schools. Currently, there are some schools teaching curricula that do not relate to Chad. For example, the education leaders agreed with me that the Chadian students should learn about Chad's agriculture, economics, and culture. They concentrated on the academic preparation for all schools. For example, some schools spend a lot of time teaching Chadian students about snow, but they do not teach about hot weather. In my opinion it will be useful if they teach the Chadian students about the hot weather first because Chad is one of the hottest Sahara countries. There are some students who have never seen or heard about the snow in their life. My oldest child knows how to draw the map of France very well and he could tell the big cities, rivers, and the French national occasions, but he may not be able to tell me five Chadian cities or rivers or our national occasions. And he is only in the fourth grade in a

French school. The other higher grades learn about the Alps and the River Rhine but nothing about the Atlas Mountains of North Africa or the River Nile

All the education leaders whom I interviewed agreed with me that Chad's schools have a language problem and the non-governmental schools have a curriculum problem because each non-governmental school has the language and the curriculum of the country that created it. The students who graduate from Arab schools cannot go to a French university to do a higher degree without needing a lot of years to learn the language. The same thing for the student that did his/her high school in the French schools. He/she can not go to an Arab university to do a higher degree without needing years to learn Arabic. I came to the conclusion that we need to unify the language of study in Chad, so the student do not need to spend a lot of years of their life struggling to learn the other language, Arabic and French needs to be taught in all schools as a compulsory subject. Another point is that the students go home and speak their native tribal language, we need to encourage these students to speak both official languages at home so they can continue use the language.

Conclusions and Recommendations

Core curriculum

It is not easy to create an excellent national curriculum that fulfills the needs of both sides. By doing this thesis I found out that it is not easy for both sides to deal with their biases in fundamental issues like this. The big challenge that will face us when we come to build our education is to find a group of well educated Chadians who are ready to put curriculum in place that will satisfy both sides. Yet, it is not impossible.

As a beginning, I think we need to rethink and rewrite Chad schools curricula during the time of the colony 1916-1960. Why? Because Chad used to have only this non-governmental education system until the colony came and brought this European type of education, which is now on the top of our education system. The colony time was the cornerstone time in Chad's education history. In addition, I believe rewriting the Chadian education history during the colony time will help the education leaders, teachers and students to understand the roots of our curriculum problems, and by knowing the problem, the solution easily will be achieved. After independence in 1960, we as Chadians found a broken education system surrounded by civil wars, poverty, and foreign curricula. So there are a lot of lines that are going into each other. We need to follow the current

education's history from the beginning in order to discover the defects in our education system before we write our descriptions to rebuild the education system. To recreate multicultural curriculum in history for the Chadian education, we should construct our curriculum around the true knowledge of our history from our own points of view because that will help our children to see the impact of the past in the present. It is very necessary to teach the kids the curriculum that at least tells history fairly. For example, it is important for the Chadian youngsters to know their history the way it happened, simply because we need to teach our youngsters the value of our community. Every generation tries to pass its beliefs, and future hopes to the next generation so the children grow up having those concepts and they react to every thing according to what they know from their parent's historical background. And I believe it is our responsibility to pass the truth to the next generation.

Achieving the national education goals will not be because our schools are teaching foreign curricula, which produced foreign leaders, so we need to create our own national curricula. As an emergency, we need to rethink what we are teaching now and the schools could do any necessary changes in the current curriculum to fit the Chadian students. For example when I was teaching reading in a Sudanese school, I saw that there was a lot

of material that was not relevant to the Chadian students, so I decided to create Chadian reading topics. I contacted many organizations, which were concerned about education. They were very involved in helping us change this part of the curriculum. I started restructuring the reading material for the class, because our classes are so large. This procedure makes the students feel comfortable and encourages them to continue to read many articles. What I did in my classes was change the stories in the reading piece. Sometimes the whole reading piece and sometimes I changes only the names to our local names for the rivers, the cities, the animals, and local expressions into our local names. My students said it was fun. They loved it.

Unifying the study language

We need to apply the bilingual program into all our schools so that every body learns both official languages, Arabic and French. I would like to recommend the role of the government in establishing, accepting and providing leadership to the ideas of unifying the study language and creating a core curriculum in the Chadian education system in a way that would best benefit the citizens of Chad.

The administration of education needs to do some advertisements about the bilingual program so that could help familiarize the ideas, the benefits and the power of using two languages in our education. The school

board needs to encourage the teachers to work hard to make this dream come true, especially the language teachers. Most of the students have their own dialect that the students speak in and out of school. The schools could create rules forcing every student to use one of the two languages at least inside the schools. I remember when I was in Sudan, I observed that there are a lot of students who are not Arab, they are Africans and they have dialect like us, but they speak Arabic excellently. I asked how that happens. The teacher said to me that up to the 1950s English was the only language in the formal schools. But after independence, the Sudan government applied Arabic to the government schools and encouraged the schools leaders to Arabanize the schools. He told me a lot of funny stories of that time but it works, By 2000 all Sudan education institutions are using Arabic instead of English. Even the language private schools should teach Arabic as a requirement subject in their programs. We could learn from them and make the bilingual program a reality in Chad. As a conclusion, all the interviewees agreed with me that by unifying the study language we give a lot of opportunities to all students equally and we will have better education chances for all equally real

Funding

First of all, I request from the government to stop cutting the education funds. We need more educated professionals rather than more ignorant

soldiers. We do not have enough schools. We need the education funds to create schools and empower education. By doing that, we will build the country which fell apart. We could save lives by creating educated leaders who are ready all the time to sit around the table to discuss the different opinions and different perspectives.

Chad alone may not be able to private all the needs to rebuild the education system. We need to find some ways to have enough money for education. I recommend strongly to start a concrete program to ask the biggest donor countries that usually help and support education in Chad, for example, France, Saudi Arabia, U.S.A and so on. Also we could ask the international community for help (the United Nations) and I am very optimistic about this suggestion. There are also some generous Chadian rich people who are willing to help develop our education system, I think they could contribute also. I think Chad could have a grant from the international banks. We have many financial difficulties, for example, if we try to create libraries, we are going to face the limitation of funds. The schools could not afford to buy books for every student. Many of the students' parents are extremely poor. I recommend for now, we could contact the organizations, which are concerned about education and involve them in helping us create a core curriculum by funding us.

In summary, Chad needs to unify the study language and to create a core curriculum between all its schools. I do believe that the third world still needs much improvement to gain a better education for our beloved students.

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