

Is Addis Ababa University a producer or importer of knowledge?

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It is highly problematic to attribute the formation of knowledge to a single society, racial group, or continental location. The exchange of knowledge is a two-way street. The question of whether or not Addis Ababa University ought to function as a knowledge producer or an importer is an important one for the study of our topic. Addis Ababa University (AAU), founded as the University College in the 1950s, is one of Ethiopia's oldest and largest tertiary education and research institutions. The university has long been a national leader in education, research, and outreach to the local community.

In the historical context, AAU is a symbol of the European education system's introduction as a tertiary education institution, but it does not represent the entire Ethiopian education system. The Ethiopian educational system dates all the way back to the sixth century as Seife's, according to a research titled "Rethinking, Ethiopian Education System: Restoration and Rectification." published in 2020. The opinion piece emphasises two essential ideas.

First, Ethiopian tertiary education could serve as a source of inspiration for African nations by disseminating indigenous scripted language and the ancient calendar formula, in addition to a great number of other hidden philosophies. The AAU could strengthen Pan-African concepts by exchanging educational assets and expanding knowledge bases. The second topic is the memorandum of understanding signed by AAU and The University of Dar es Salaam (UDSM) to offer Kiswahili language courses in Bachelor's and Master's degree programmes. According to the Ethiopian Monitor, Prof. Tassew Woldehana, president of AAU, and Prof. William Anangisy, vice chancellor of UDSM, inked the agreement at the start of this year.

The agreement must be examined from epistemological, political, economic, linguistic, sociocultural, and logical vantage points. Adopting Kiswahili as an African language is not a problem from the outset; even learning Mandarin, Russians- russkiy is advantageous from a socioeconomic standpoint. There are several factors that must be considered, such as the language's foundation, its expediency for scientific research, socioeconomic advancement, and other fundamental variables of the language.

My efforts to identify the extent to which the AAU has progressed scientific research prior to acceptance in Kiswahili have been unproductive thus far. However, I believe it is appropriate that for a language to be deemed complete, it must comprise the following four components: reading, speaking, listening, and writing. In a similar vein, the AAU, as an academic institution, should inquire into the extent to which the Kiswahili language has been utilised for scientific research, fiction and nonfiction works, and poetry.

Numerous studies, including one by Githiora (2002), have demonstrated that Kiswahili is a commerce and street language with a shallowly written language and restricted vocabulary. Kiswahili is not recognised as a scripted language; like other colonial languages, it has adopted the Latin alphabet. Kiswahili, whose birthplace is the Tanzanian and Kenyan coast, does not substantially impact societal structure or absolute domination in literature.

Tanzania has over 100 languages, of which 58 are spoken. Swahili is the national language and the lingua franca for a substantial percentage of the population. Additionally, English is a de facto language. Although English and Swahili are the predominant languages in Kenya, that does not mean they are the only ones. Other indigenous African languages are spoken regionally, belonging to the Cushitic, Nilotic, and Bantu language groups, numbering approximately seventy. Part of the Swahili dialect or emerging creole language model works because the language is spoken informally. Swahili became the most common language along the coast in the early 1900s.

Swahili is heavily influenced by Arabic, but it also has words from Hindi, Persian, Portuguese, English, and the local languages of Tanganyika and Kenya. Swahili utilises Pidgins, and Creoles are simplified syntactically and phonologically. "Reduction" means a language uses fewer structural relations and objects in syntax, phonology, and lexicon than another comparable variety. Standard Swahili has pidgin traits, including widespread word borrowing and phonological reduction, Githiora said. He further underlined that on the surface, grammaticalization, borrowing, and semantic tricks geared at excluding 'outsiders' make it appear extremely different from Standard Swahili, although Sheng is unmistakably Swahili. It is premature to discuss a true pidgin, let alone a growing Creole. In summary, Sheng is an urban dialect of Kenyan Swahili with a pidgin-like exterior form.

The majority of African communication languages, including Kiswahili, derive their writing systems from Latin scripts, making them imitative. There are fewer than twenty-five languages in the world that have their writing systems. In Africa, there were more than five scripted languages, but all but one has gone out, with the exception of Ge'ez, which has survived due to religious and cultural preservation. According to Meshesha & Jawahar 2007 and Seife 2020, Ge'ez is Afro-Asiatic and Nilo-Saharan languages family of the Ethiopian national languages Amharic and Eretria Tigrinya.

The Geez language family is one of the most extensively used languages in the Horn of Africa, which has an estimated population of more than 135 million people. The continent of Africa is home to approximately 2,000 distinct languages, each of which has its own set of cultural norms and expectations. The question is whether giving some languages preferential attention while ignoring others is possible? We cannot until we design creative techniques for incorporating cultural and epistemic qualities into a single authentic communication medium using the major African languages. Major African languages widely spoken include Amharic, Arabic, Bemba, Berber, Changana, Chichewa, Fula, Hausa, Igbo, Kikuyu, Kituba, Lingala, Luhya, Oromifa, Shona, Somali, Tigrinya,

Wolof, Yacouba, Yoruba, and Zulu. Nevertheless, that does not mean that only these languages are the only ones; rather, it is to demonstrate the samples and varieties.

Postcolonial Africans have numerous possibilities to use Ge'ez as the medium of instruction in the education system. Regrettably, there were no academic or research institutions in Ethiopia that could have promoted Kiswahili's status as an African language, in contrast to UDSM's efforts. In contrast, we noted that the AAU had imported a language that would not help Africa cross the road or develop research, while a plethora of indigenous knowledge systems lay dormant in their own backyards. The Ge'ez alphabet was superior to the Latin alphabet and more closely aligned with African psychology, which could have been utilised to decolonise our educational system.

The African Enlightenment introduced by Zera Yacob was a seventeenth-century great philosopher of Africa; it was 200 years before the European Enlightenment. *His 1667 treatise, developed around 1630 and known in the original Ge'ez language as the 'Hatata', has been compared to "René Descartes' Discours de la méthode."* Zera Yacob instructs, among other things, that "all humans are equal in the eyes of God." Human equality demonstrates that "God created all humans intelligent" Again, humans are equal since they are doomed to die. Death does not discriminate, and it is the ultimate equaliser.

Africans ought to give priority to six important sectors that need to be impacted in order to build one economic and political community. One of which is developing the African national language based on indigenous knowledge, which enables to embrace all the values of African languages. Other variables are such as, economic independence, political consciousness, alternative governance system, sociocultural transformation, people-centred mandate and representation. Today I am focusing only on the language aspect.

Language is the primary means by which we transmit most of our knowledge. You might wonder how much you would know if you did not have a language to share the information. The language contains wisdom, but it is not wisdom itself. A language is an instrument for learning the rules that govern languages, such as phonetic rules, spelling rules, syntax rules, and grammar rules, as well as the ability to put such rules into practice. Our language can be used to pass on knowledge and values that are already part of our community, but it also affects how we learn and understand new information.

The 21st century has bestowed upon us a great number of gifts, one of which is the development of information and communication technology. Once Africans have achieved a consensus over the path they wish to pursue, the creation of new languages, their composition, and their spread does not pose a significant obstacle when assisted by technological advancement. At the beginning of the 19th century in Europe, individuals participating in social movements convincingly established a common language known as Esperanto to serve as an international auxiliary language.

Such attempts to incorporate major European languages such as, French, German, Spanish, Portuguese, Italian, English and others to be in one standard dialect. Similarly, I proposed in 2020 that Africans construct a common language named "Afrikanos" using the *Ge'ez* alphabet to encompass all of those mentioned above, major African languages and others. Because it is my hope that this kind of development will assist Africa in speeding up its efforts toward economic and political unification as well as socioeconomic development.

In conclusion, the policy of using a common language across Africans should not just be a political choice; rather, it should be a development path to establish unified sociocultural value systems. The official languages of the African Union are, with a few notable exceptions, predominantly colonial languages or foreign hybrid languages. Consequently, the AU should play a vital role by conceptualising a research mechanism in the process of constructing a common language, which should be a current priority. In the same vein, the AAU needs to undertake efforts in addition to presenting Ge'ez as a collective African language in order to acquire scientific research instruments.

The AAU and other tertiary education and research institutions in Ethiopia and elsewhere on the African continent should collaborate on the development of a single African language. In my opinion, Ethiopia has a lot to offer as one of the ancient independent African nations with a variety of intellectual relics and from its long and illustrious history. Including, but not limited to, the indigenous knowledge systems of Ethiopia, such as its calendar system and ancient astronomy, and the "Debo, Gada, and Baytona as Development and Governance Systems." With this note, Addis Ababa University urged and expected the University of Dar es Salaam (UDSM) and other research institutes to sign reciprocal agreements. The subsequent issue will focus on the importation of knowledge, namely a governance model and its ramifications.

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