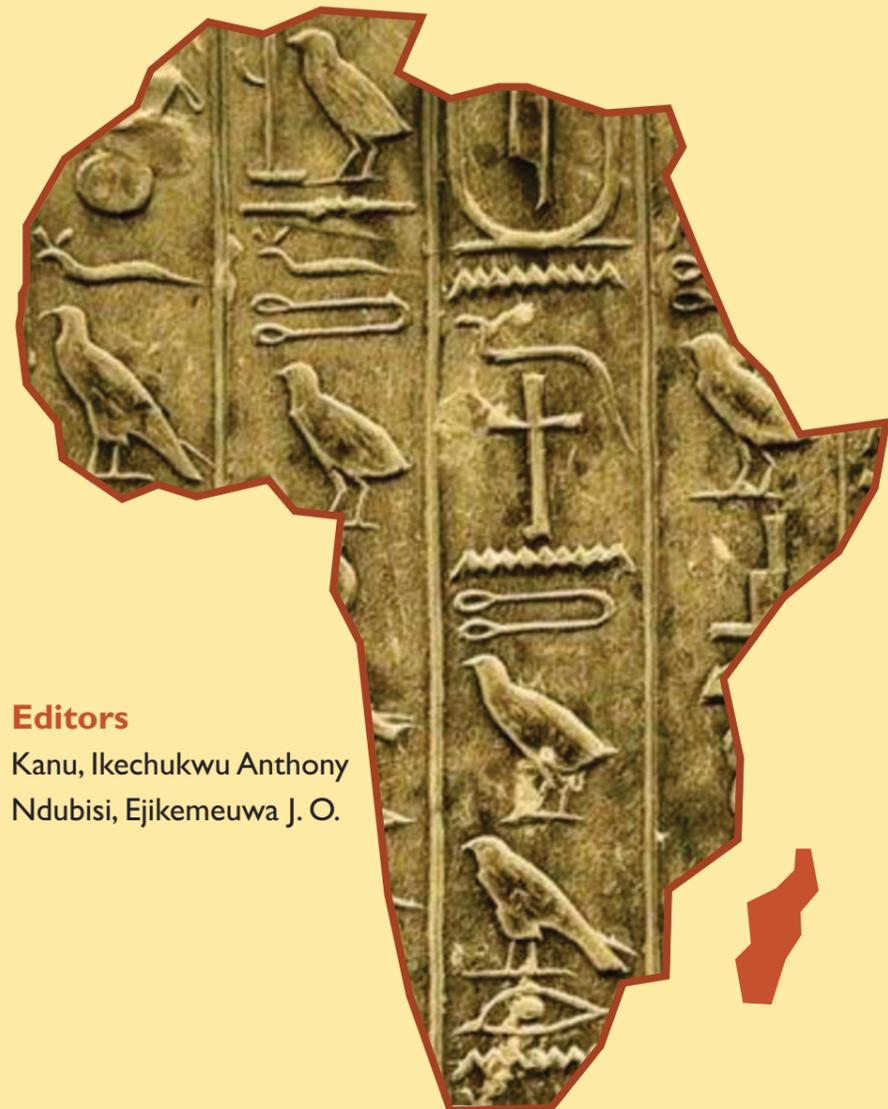


African Indigenous Knowledge Systems

Problems and Perspectives



Editors

Kanu, Ikechukwu Anthony
Ndubisi, Ejikemeuwa J. O.

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Kanu & Ndubisi (Eds)



A Publication of
Association for the
Promotion of African Studies

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Introduction

The fact that every human society has a way or ways of acquiring knowledge and also transmitting that same knowledge from one generation to another is undeniable. Every human society, irrespective of particular culture, religion, tribe or race, can boast of certain knowledge acquisition which is original to them. This claim is premised on the existential fact that knowledge acquisition, most often, has to do with a way or ways a particular society makes attempt to address their peculiar societal problems. This explains why culture is generally defined as a way of life of a particular people. For sure, some ways of life can be said to be indigenous to a people. This explains the notion of Indigenous People's culture.

Indigenous peoples' cultures and their respective knowledge systems have been largely misunderstood or even dismissed by development planning experts in the past. They are regarded sometimes as irrelevant, fetish and nonsensical. However, many scientific and social researchers associated with the formulation of development assistance policies are now beginning to recognize the positive role that indigenous peoples and their knowledge of the ecosystem, can play in the success of development projects and policies. It is reasonable to assume, that important global development assistance activities including; local participation, capacity-building and sustainable resource management - can be enhanced in cost-effective programs and strategies which understand and work with indigenous knowledge and indigenous decision-making systems.

With above in mind, Africa may be an ideal continent to learn about and begin seriously integrating indigenous knowledge with development planning techniques. This book in your hands provides a context for members of the Association for the Promotion of African Studies (APAS) to study and unveil the dimensions of African Indigenous

Introduction

Knowledge Systems, and thus make them available to you (the reader) and especially the policy makers and development planning experts. The book is packed-full with well-researched works from the desks of African scholars. It is hoped that the various chapters in this book will provide the needed paradigm shift for proper integration, internalization and pragmatic applications of various systems of African Indigenous Knowledge.



African Indigenous Education in Contemporary Society

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Introduction

Indigenous education specifically focuses on teaching indigenous knowledge, methods, and content within formal or non-formal educational systems. The recognition and use of indigenous education method can be a response to the erosion and loss of indigenous knowledge through the process of colonialism, globalization, and modernity (May & Aikman, 2003). Indigenous communities should be able to reclaim and revalue their languages and traditions, and in so doing, improve the educational success of indigenous students, thus ensuring their survival as a culture (May & Aikman, 2003).

Increasingly, there has been a global shift towards recognizing and understanding indigenous models of education as a viable and legitimate form of education. Indigenous way of learning, instructing, teaching, and training have been viewed by many postmodern scholars as important for ensuring that students and teachers, whether indigenous or non-indigenous, are able to benefit from education in a culturally sensitive manner that draws upon, utilizes, promotes, and enhances awareness of indigenous traditions, beyond the standard Western curriculum of reading, writing, and arithmetic (Merriam et al. (2007).

A growing body of scientific literature has described indigenous ways of learning, in different cultures. Learning in indigenous communities is a process that involves all members in the community. The learning styles that children use in their indigenous schooling are the same ones that occur in their community context. These indigenous learning styles often include: observation, imitation, use of

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narrative/storytelling, collaboration, and cooperation as seen among Igbo-African communities. This is a hands-on approach that emphasizes direct experience and learning through inclusion (Merriam et al. (2007). The child feels that she is a vital member of the community, and she is encouraged to participate in a meaningful way by community members. Children often effectively learn skills through this system, without being taught explicitly or in a formal manner.

This differs from Western learning styles, which tend to include methods such as explicit instruction in which a figure of authority directs the learner's attention, and testing/quizzing. Creating an educational environment for indigenous children that is consistent with upbringing, rather than an education that follows a traditionally Western format, allows for a child to retain knowledge more easily, because they are learning in a way that was encouraged from infancy within their family and community (Ezeife, 2002).

Traditional Western methods of education generally disregard the importance of indigenous cultures and environmental contribution, which results in lack of relevance for students of aboriginal backgrounds. Modern schools have a tendency to teach skills stripped of context which has a detrimental impact on indigenous students because they thrive off educational environments in which their cultures and languages are respected and infused in learning (Munroe, B et al., 2007, p.318). Various aspects of indigenous cultures need to be considered when discussing indigenous learning, such as content (how culture is portrayed in text and through language), social culture/interactions (relation between class interactions within indigenous communities), and cognitive culture (differences in worldview, spiritual understandings, practical knowledge, etc.) (Munroe, B et al., 2007, p.318).

This study addresses this issue of modern education and its destruction of unique, indigenous cultures and individual's identities. In essence, it examines the issues (definitions) of wealth and poverty, in other words, knowledge and ignorance. Furthermore, it reveals the effects of trying to institute a global education system or central learning authority, which can ultimately demolish traditional sustainable (agricultural and ecological) knowledge, in the breakup of extended families and communities, and in the devaluation of ancient spiritual traditions. Finally, the study promotes a deeper dialogue between cultures, suggesting that there is no single way to learn. No two human beings are alike because they develop under different circumstances, learning, and education.

What is African Indigenous Education?

African indigenous education was a lifelong process of learning whereby a person progressed through predetermined stages of life of graduation from cradle to grave (Cameroon & Dodd, 1970). This implies that indigenous education was continuous throughout lifetime from childhood to old-age.

Mushi (2009) defines African indigenous education as a process of passing among the tribal members and from one generation to another the inherited knowledge, skills, cultural traditions, norms and values of the people. This does not in any way suggest that indigenous learning, goals, content, structure and methods have not been or cannot be enriched by outside influences.

In any case, traditional African indigenous education was community oriented, geared to solving the problems of the community. The instructional activities were, therefore, directed towards the social life and general need of the community, so as to prepare the learners to fit into their community; and, as Kenyeta (1961) rightly observed, it was taught in relation to a concrete situation. It put emphasis on practical learning and the young adult learned by watching, participating and executing what they learnt. The skills like carving, masonry, clay working, cloth making, building and construction, cooking, and home management were insisted among the children in the community. These were some of the skills opened to all, as they consisted of the basic skills, knowledge and attitudes that enabled individuals to live and function effectively in the society.

The question of learning by doing is very important. The best way to learn sewing is to sew; the best way to learn farming is to farm; the best way to learn cooking is to cook; the best way to learn how to teach is to teach and so on (Nyerere, 1975, in Mushi, 2009). Moreover, it was not separated from other spheres of community activity. This implies that it was the whole life of the community and it had no special time of a day or life when it took place. Instead, it took place in the entire span of life. It can therefore be viewed as a life-long process in which an individual acquired skills, knowledge and values from womb to tomb. Mushi (2009), comments that in this case education was essentially part of life and not separated from the societal culture. Again, it was functional. The knowledge, skills and values that were imparted were relevant to the socio-economic activities of an individual. The learners learned the skills that were for immediate and long term activities. It had no paper word-testing and certificates but learners graduated

ceremoniously. There were basically no formal exams at the end of a specific level of training, but a learner was considered a graduate when he or she was able to practice what he or she had learnt throughout the period of training. This is unlike the modern education system that issues even first class certificates to people who know little or nothing in their study areas.

Paradigm of Western Education Model

The fact is that there has been a modern-day global shift towards recognizing the importance of indigenous education. At the same time, there is the rapid spread of Western education models throughout the world. Starting from the time when the colonial warlords forced themselves into Africa up until today, there is a strong, and one might say blind, belief that a Western education or schooling is the only way to provide a “better life” for indigenous children (Doige, 2003). Throughout history, indigenous people have experienced, and continue to experience many negative interactions with Western society, which has led to the oppression and marginalization of indigenous people (Doige, 2003)

Carol Black writes, “One of the most profound changes that occur when modern schooling is introduced into traditional societies around the world is a radical shift in the locus of power and control over learning from children, families, and communities to more centralized systems of authority (Black, 2012). Black continues by explaining that in many non-modernized societies, children learn in a variety of ways, including free play or interaction with multiple children, immersion in nature, and directly helping adults with work and communal activities (Black, 2012). They learn by experience, experimentation, trial and error, by independent observation of nature and human behavior, and through voluntary community sharing of information, story, song, and ritual (Black, 2012). More importantly, local elders and traditional knowledge systems are autonomous in comparison to a strict Western education model. Yet adults have some control over children's 'moment-to-moment movements and choices (Black, 2012). According to Black, once learning is institutionalized, both the freedom of the individual and her respect for the elder's wisdom are ruined:

Family and community are sidelined...The teacher has control over the child, the school district has control over the teacher, the state has control over the district, and increasingly, systems of national standards and funding create national control over states (Black, 2012).

When indigenous knowledge is seen as inferior to standard school curriculum, an emphasis is placed on an individual's success in a broader consumer culture instead of on an ability to survive in his or her own environment. Hence Black concludes with a comment, "We assume that this central authority, because it is associated with something that seems like an unequivocal goal – 'education' – must itself be fundamentally good, a sort of benevolent dictatorship of the intellect (Black, 2012). From a western perspective, centralized control over learning is natural and consistent with the principles of freedom and democracy, and yet, it is this same centralized system or method of discipline that does not take into account the individual, which in the end stamps out local culture.

The education system of the colonial masters reinforces Western cultures, prior knowledge and learning experiences which leads to the marginalization and oppression of various other cultures (Munroe, et al, 2013). By teaching students primarily through European perspectives, this results in non-European students believing that they cannot learn through their cultures or that their cultures have not contributed to the knowledge of societies. The act of decolonization would greatly benefit indigenous students of Africa and other marginalized students because it involves the deconstruction of engagement with the values, belief and habits of Europeans (Munroe, et al, 2013).

Indigenous African Methods of Learning

Indigenous education involves: oral tradition (such as listening, watching, imitating), group work, apprenticeship, and cultural context. Additional, knowledge to indigenous people is sacred, centers on the idea that each student constructs knowledge individually and is *rooted in experience and culture* (Cameroon & Dodd, 1970). Learning is believed to be life-long and involves a unique sense of self identity and passion, as well as focuses on the importance of community survival and contributions to life and community sustainability. The indigenous way of learning occurs when diverse perspectives are interconnected through spiritual, holistic, experiential, and transformative methods. The optimal learning environment for indigenous students incorporates the land (and traditional skills); indigenous languages, traditions, cultures, people (self, family, elders, and community), and spirituality (Cameroon & Dodd, 1970).

Active participation: In many indigenous communities of Africa, children often begin to learn through their eagerness to be active participants in their communities. Through this, children feel incorporated as valued members when

given the opportunity to contribute to everyday social and cultural activities. For example, in Igbo traditional villages, great importance is placed on engaging in mature activities to help children learn how to participate and contribute appropriately. Children here are likely to demonstrate that they want to be productive members of the community because they have been parts of a social, collaborative culture that views everyday work as something that everyone can partake and help in.

A main model of learning is to incorporate children in various activities where they are expected to be active contributors. The different forms of activities can vary from momentary interaction to broad societal foundations and how those complement their community's traditions. In many African societies, girls as young as four can work alongside their mothers when washing clothes in the river – rather than being given verbal instructions, they observe keenly, imitate to the best of their ability, and understand that their inclusion is crucial to the community. Rather than being separated and directed away from mature the work, the indigenous heritage children are expected to observe and pitch in.

Assessment: In many indigenous African communities, children rely on assessment to master a task. Assessment can include the evaluation of oneself, as well as evaluation from external influences, like parents, family members, or community members. Assessment involves feedback given to learners from their support; this can be through acceptance, appreciation or correction. This can be through acceptance, appreciation or correction. The purpose of assessment is to assist the learner as they actively participate in their activity. While contributing in the activity, children are constantly evaluating their learning progress based on the feedback of their support. With this feedback, children modify their behavior in mastering their task.

Classroom structure: The structure of indigenous African classrooms that reflect the organization of indigenous communities eliminates the distinction between the classes. Effective classroom modeled off on the social structure of indigenous communities are typically focused on group or cooperative learning that provide an inclusive environment (Ezeife, 2002).

A key factor for successful indigenous education practices is the *student-teacher* relationship. Classrooms are socially constructed in a way that the teacher shares the control of the classroom with the students. Rather than taking an authoritative

role, the teacher is viewed as a co-learner to the students, and they maintain a balance between personal warmth and demand for academic achievement (Ezeife, 2002). Classrooms in indigenous communities that incorporate indigenous ways of learning utilize open-ended questioning, inductive/analytical reasoning, and student participation, in group setting.

Spirituality: indigenous students make meaning of what they learn through spirituality (Doige, 2003). Spirituality in learning involves students making connections between morals, values and intellect rather than simply acquiring knowledge (Doige, 2003). Knowledge to indigenous people is personal and involves emotions, culture, traditional skills, nature, etc. For this reason, indigenous students need time to make connections in class, and often benefit from a safe and respectful environment that encourages discussions among students.

Pedagogical Approaches to Indigenous Education

The following are some pedagogical approaches aimed at empowering indigenous students and indigenous communities through education that does not rely on Western culture.

Culturally relevant pedagogy: Culturally relevant pedagogy involves curriculum tailored to the cultural needs of students and participants involved. Culture is at the core of this pedagogy and teachers and educators aim for all students to achieve academic success, develop cultural competence and develop critical consciousness to challenge the current social structures of inequality that affect indigenous communities in particular (Lim, 2019). Culturally relevant pedagogy also extends to culturally sustaining and revitalizing pedagogy which actively works to challenge power relations and colonization by reclaiming, through education, what has been displaced by colonization and recognizing the important of community engagement in such efforts (McCarty, 2014).

Critical indigenous pedagogy: This focuses on resisting colonization and oppression through education practices that privilege indigenous knowledge and promote indigenous sovereignty. Beyond schooling and instruction, critical indigenous pedagogy is rooted in thinking critically about social injustices and challenging those through education systems that empower youth and teachers to create social change (Garcia, 2013). The goal of educators and teachers under this pedagogy is to guide students in developing critical consciousness by creating a

space for self-reflection and dialogue as opposed to mere instruction (Garcia, 2013) This form of pedagogy empowers indigenous youths to take charge and responsibility to transform their own communities. Under critical indigenous pedagogy, schools are considered sacred landscapes since they offer a sacred space for growth and engagement (Garcia, 2013) Western-style schooling is limited in engaging indigenous knowledge and languages but schools that embrace critical indigenous pedagogy recognize indigenous knowledge and epistemologies which is why indigenous schools should be considered sacred landscapes (Garcia, 2013)

Land-based pedagogy: This recognizes colonization as dispossession and thus aims to achieve decolonization through education practices that connect indigenous people to their native land and the social relations that arise from those lands (Garcia, 2013). Land-based pedagogy encourages indigenous people to center love for the land and each other as the core of education in order to contest oppression and colonialism that is aimed at deterring indigenous people from their land (Garcia, 2013).

Community-based pedagogy/education: This is central to the revival of indigenous cultures and diverse languages. This form of pedagogy allows community members to participate and influence the learning environment in local schools (May, 1999). Community-based education, according to May, embraces the ideas of Paolo Freire who called for individuals to “become active participants in shaping their own education” (May, 1999).

May (1999) identifies the main effects of instilling community-based pedagogy in schools as including the following:

- Parent involvement in decision making encourages children to become closer to their teachers.
- Indigenous parents themselves gain confidence and positively impact their children's learning.
- Teacher-parent collaboration eliminates stereotypes non-indigenous teachers may have about indigenous people.
- Communities collectively gain self-respect and achieve political influence as they take responsibility for their schools.

The school environment under a community-based education system requires communication and collaboration between the school and the community. The community must share leadership with the schools and must be involved in decision-making, planning, and implementation (May, 1999). Children learn

through the guidance rather than determinants of their teachers or elders and are taught skills of active participation. Out of community-based education arises 'community-based participatory research' that facilitates co-learning and co-partnership between researchers and community members to promote community capacity building (May, 1999). This approach to research builds strength and empowers community members.

Culturally sustaining and revitalizing pedagogy: McCarty and Lee (2014) express that national sovereignty must include education sovereignty (McCarty, 2004, p.122). The authors report that this pedagogical system is necessary in education based on, first, it reduces asymmetrical power relations and the goal of transforming legacies of colonization; second, it helps to reclaim and revitalize what has been displaced by colonization; and third, it highlight the need for community-based accountability (McCarty, 2004, p.122). This approach emphasizes that teaching language is culturally sustaining and revitalizing; which creates a sense of belonging and strengthens cultural identities, pride, and knowledge. The goal is to heal forced linguistic wounds and convey important cultural and linguistic knowledge that connects to the school's curriculum and pedagogy (McCarty, 2004, p.122). Balancing academic, linguistic, and cultural interests is based on accountability to indigenous communities. As a matter of fact, linguistic teaching is a fight for what McCarty called plurilingual and pluricultural educations (McCarty, 2004, p.122). Educators can, therefore, attempt to balance federal and state requirements with local communities and indigenous nations.

Language as an Instrument of Indigenous Knowledge

Researchers have brought up the importance of language revitalization efforts to preserve native culture. Native language is seen as path to preserving native heritage such as knowledge of medicine, religion, cultural practices and traditions, music, art, human relationships and child-rearing practices, as well as indigenous ways of knowing about the sciences, history, astronomy, psychology, philosophy, and anthropology (Garcia, 2013). From our point of view, the traditional language is a sacred gift, the symbol of one's identity, the embodiment of one's culture and traditions, and a means for expressing inner thoughts and feelings. Finally, it has been suggested that it is especially important to recognize native languages in school settings because this leads to teachers recognizing the people, which leads to self-esteem and academic success for the students (Garcia, 2013).

For indigenous learners and instructors, the inclusion of native languages into schools often enhances educational effectiveness by providing an education that adheres to an indigenous person's own inherent perspectives, experiences, language, and customs, thereby making easier for children to transition into the realm of adulthood (Enyi, 2001, p.18). For non-indigenous students and teachers, such an education often has the effect of raising awareness of individual and collective traditions surrounding indigenous communities and peoples, thereby promoting greater respect for and appreciation of various cultural realities (Enyi, 2001, p.18). In terms of educational content, the inclusion of indigenous knowledge within curricula, instructional materials, and textbooks, has largely the same effect on preparing students for the greater world as other educational systems, such as the Western model.

There is value in including indigenous knowledge and education in the public school system. Students of all backgrounds can benefit from being exposed to indigenous education, as it can contribute to reducing racism in the classroom and increase the sense of community in a diverse group of students (Wilson, 2001). There are a number of sensitive issues about what can be taught (and by whom) that require responsible consideration by non-indigenous teachers who appreciate the importance of interjecting indigenous perspectives into standard mainstream schools. Concerns about misappropriation of indigenous ways of knowing without recognizing the plight of indigenous peoples are legitimate. Since most educators may be non-indigenous, and because indigenous perspectives may offer solutions for current and future social problems, it is important to refer to indigenous educators and agencies to develop curriculum and teaching strategies while at the same time encouraging activism on behalf of indigenous peoples.

Incorporating indigenous ways of learning into educational practices has potential to benefit both indigenous and non-indigenous learners. The skills needed in modern curriculum include: collaboration, creativity, innovation, problem-solving, inquiry, multicultural literacy, etc (Wilson, 2001). Indigenous ways of learning incorporate all these skills through experiential and holistic methods. Additionally, indigenous education styles align with the above skills through involving teachers and students as co-constructors of education, and by valuing the interconnectedness of content and context.

Child Development of the Indigenous People of Africa

Styles of children's learning across various indigenous communities in Africa have been practiced for centuries prior to colonization and persist today. Despite

extensive anthropological research, efforts made towards studying children's learning and development in indigenous communities of Africa as its own discipline within developmental psychology, has remained rudimentary. However, studies that have been conducted reveal several larger thematic commonalities, which create a paradigm of children's learning that is fundamentally consistent across differing cultural communities (Guillermo, 2010).

Ways of Learning

Learning by Observing

A common learning process in Indigenous African communities is characterized as learning by observing and pitching-in to everyday family and community activities (Rogoff, 2014). Learning through observation and pitching-in integrate children into their community activities and encourage their participation, so that they become eager to take initiative to collaborate with their community among different tasks independently (Rogoff, 2014). The overarching concept of learning by observing and pitching-in can be broken down into smaller theoretical subdivisions which interact and are not mutually exclusive: for one, these communities encourage incorporation of children into ongoing familial and community endeavors. Treating children as legitimate participants who are expected to contribute based on their integration as active contributors towards mature processes and activities within their respective communities.

These endeavors are approached collaboratively as a group (Rogoff, 2014). This allows for flexible leadership and fluid coordination with one another to successfully facilitate such activities. With a relatively neutral platform for everyone to be actively engaged, an environment is promoted where learning to blend differing ideas, agenda and pace is necessary and thus, encouraged. This flexible organization also promotes mixed-age socialization while working, such as storytelling and jokes, from which these children build morals and connections. In this way, tasks become anticipated social endeavors, rather than chores (Rogoff, 2014).

In most indigenous African communities, communication and learning occurs when all participants view a shared reference to encourage familiarity with the task. Moreover, it incorporates usage of both verbal and nonverbal communication. When explanations are provided, it is coupled with the activity so that it can be a means of further understanding or easier execution of the ongoing/anticipated activity at hand. In addition, narratives and dramatization are often used as a tool to guide learning and development because it helps contextualize information and ideas in the form of remembered or hypothetical scenarios (Rogoff, 2014).

Storytelling

The development of children's understanding of the world and their community is reflected in the numerous storytelling practices within indigenous communities. Stories are often employed in order to pass on moral and cultural lessons throughout generations of indigenous peoples, and are rarely used as a unidirectional transference of knowledge. Rather, narratives and dramatizations contextualize information and children are encouraged to participate and observe storytelling rituals in order to take part in the knowledge exchange between elder and child (Guillermo, 2010).

In such cultures, community members have nearly as much agency as the child's parents in the child's learning. Parents (and other community members) instill indirect support to activities, encouraging autonomy and self-responsibility. Learning and everyday endeavors are not mutually exclusive. Because the children are incrementally eased into taking a bigger part in the community, processes, tasks, and activities are adequately completed with no compromise to quality. Hence, the community is not weary of task risks simply due to the presence and involvement of children. Parents are not the only source that children learn from. In Igbo community, a young boy does not necessarily learn the flute from his mother or father but by observing his brother, who, perhaps, learned by observing his father. These traditions continuously are being passed through generations.

Assessment

The process of assessment includes appraisal of both the learner's progress towards mastery, and the success of support being given to the learner. Assessment occurs during a task so that it can strengthen the overall contribution being made. Then, feedback is given of the final product or effort to contribute, where it is either accepted and appreciated by others, or corrected to make future endeavors more productive. Thus, the evaluation process is ongoing and coexists with the task itself, rather than occurring after task is completed....26....

Goal of Learning

The goal of learning is about the transformation of participation in which other important skills and information are acquired in the process (that is, responsibility, consideration, observation, etc). Learning fosters integration within the community and activates the development of socialization skills. Learning also promotes the aggregation of knowledge of cultural practices and spirituality.

Another crucial component of child development deals with the initiative and self-induced motivation of the learners (or children) themselves. Their eagerness to contribute, ability to execute roles, and search for a sense of belonging help mold them into valued members of both their families and communities alike (Paradise, 1994). The value placed on “shared work” or help emphasizes how learning and even motivation is related to the way the children participate and contribute to their family and community. One of the motivational factors that contribute to indigenous children's learning stems from “inherent motivation” where the child feels a sense of accomplishment or contentment in helping their family or community because the contribution emphasizes their roles and value in their community (Paradise, 1994).

Indigenous children take pride in their contributions to the community. When they contribute to their household, children are able to see the value and importance of their work as it helps maintain their family's wellbeing. The children are motivated to observe and learn because they are aware they are making an important contribution to the family or community; they feel pride and a sense of self-worth as they help provide for their younger siblings, family and community (Paradise, 1994). Through such inherent motivation, children are expected to learn community practices in order to become valuable contributors in the community. In addition, an authentic or natural setting could be considered just as important in children's learning as a teacher. This is because indigenous children learn many of their skills from observing their surroundings and participating in activities with their peers and other members of the community (Paradise, 1994). Motivation to learn is a product of the learner's inclusion into the major activities and prioritized goals of the community (Paradise, 1994).). The child feels that she is part of the community and actively tries to contribute and learn without structured formal instruction.

Philosophical Basis for African Indigenous Education

African indigenous education did not develop in a vacuum, it had its own philosophical bases on which it was built. Having looked at some of the main characteristics of African indigenous education, let us examine its philosophical bases. The following should be considered as philosophical bases for African indigenous education as well established in Mushi (2009, pp.32-39).

Preparedness/Preparationism: The role of teaching and learning was to equip the children with the skills appropriate in preparation to their various roles in society. This can sometimes be gender sensitive. In most African traditional societies girls were taught how to become good mothers and how to handle and support their husband after marriage, and boys were prepared to become good fathers, warriors, farmers, and heads of male dominated occupations.

Functionalism: This was another philosophical base in which the knowledge, skills and attitudes imparted were relevant to the socio-economic activities of an individual. And as such education was for utility value, not for knowing sake as we sometimes find in today's education. Education in traditional African society was provided for immediate induction into real life in the society. Learners learnt by observing, imitating and initiation ceremonies. Mushi has this to say on it:

Indigenous Africa education was functional, the knowledge, skills and values that were imparted were relevant to the socio-economic activities of the individual...this was evident in the fields of agriculture, building, fishing, iron smelting, canoe making, dancing or child rearing (1999, p.36).

Communism: In African traditional society, learners learned/acquired a common spirit to work and life, and that the means of production were owned communally. The education was also an integral part of culture and history. For example, child upbringing was a whole community's role. If for instance a child misbehaved in the absence of his/her parents any adult member of the community was responsible to correct him/her on spot. That implies that even children belonged to the society.

Holisticism/multiple learning: In this philosophical base, a learner was required to acquire multiple skills. He is either not allowed to specialize in specific occupation, or a very little room for specialization did exist. When a learner learnt about a certain skill, say farming, he was obliged to learn all other skills related to farming such as how to prepare farms, hoeing, food preservation, diseases and pest control and so on. He may also learn other skills like hunting, house building, cookery, and principles required for the wellbeing of an individual and the community. The learner learned multiple skills and mastered the all.

Perennialism: This philosophical base ensures that the traditional communities in Africa use education as a necessary tool for preserving the status quo of the society. based on this fact, it did not allow the progressive influence of liberalism on the mind of young people and so it was viewed as conservative in nature. Learners

were viewed as passive recipients and could hardly contribute anything to the learning process. Mushi says on this that, “Criticism about what were taught was discouraged and knowledge was not to be questioned. Questions seeking clarification on aspects not clearly understood were encouraged (2009, p.39).

Strengths and Limitations of African Indigenous Education

According to Enyi (2001), African indigenous education displayed the following strengths to its recipients and the society at large.

Every member of the community was employed. Children learnt the skills that prepared them to immediately utilize their physical environment for self-employment. The skills acquired by watching and imitating the elders were immediately put into practical use. And thus, the students became productive and useful members in the society. Again, it was successful in maintain the socio-economic and cultural structures of the society. The learners were taught among other things, to preserve their own culture and to get rid of unnecessary external influences. Also the skills like masonry, carpentry, clay working, carving, cloth making, building and construction, were taught in the view of maintaining the socio-economic and cultural heritage of the society. Moreover, the learners/recipients acquire communal attitudes rather than individual. From communalism philosophical base point of view, students were taught to respect the properties of the whole society, and they used their acquired knowledge for service of the society.

Despite its strengths, African indigenous education did not go without limitations. Below are some of the limitations that befell African indigenous education as noted by Mushi (2009).

It was confined to a particular society and covered that aspect considered being of immediate relevance to them and it did not go beyond the borders of the society. Worse enough the elders who were teachers hardly entertained any challenge or criticism. Expressing this fact, Mushi writes that, “Traditional education had a specific body of knowledge to be learnt which never changed, and which concentrated only on the transmission of cultural heritage, that is of traditions, values, and norms among the members of the tribe from childhood to adulthood...” (Mushi, 2009). In addition, the accumulated knowledge and skills could not be preserved in writing. Hence, it lacked proper method of storing and preserving

knowledge and relied on the memories of the elders. Because it was not documented, it was difficult to spread from one place to another. Mushi says, “It was not easy to describe, compare, and estimate distance, volume, weight, and size of different objects because figures or letters were unknown to traditional African societies” (Mushi, 2009). Furthermore, intellectual training occupied a very small place in traditional African education. This means that greater emphasis was placed on the 'concrete' rather than the 'abstract.' It ignored other cognitive abilities like analysis. So sometimes, everything happening be it good or bad was attributed to God's will. Again, learning was lineal; the young people were taught by elders who had experiences in societal life. The young people were not given much chance as they were considered to have no experiences that would help them contribute in the learning process; they were required to listen and internalize what they were taught by elders. That limited their creative and innovative mental development, thus leading to slow development of traditional society.

In traditional society some members were prevented from eating certain types of food such as eggs, fruits, chicken, fish, milk, etc. In those societies if the forefathers did not eat such types of foods it was generalized that even the subsequent generations should not eat. Some beliefs were attached to such foods, for example, if eggs were eaten by expectant mothers, it was believed that she would give birth to a bald-headed child. This was a misconception since it was not realistically true. Also in some traditional societies, women were seen as the source of labor; they did not own means of production neither did they take part in decision making, but men heavily exploited their labor. Even in learning segregation took place as women were isolated from men and were supposed to learn skills related to home management, midwifery, healthcare, weaving and farming. On the other hand, men attended to those skills considered irrelevant to women; these include masonry, building, fishery, etc. (Mushi, 2009).

Challenges and Recommendations

The major challenge is the fact that contemporary indigenous education is confronted with the need for integrating indigenous methods into traditional modes of schooling and, at the same time, incorporating indigenous knowledge into formal Western education. Forms of indigenous knowledge including weaving, hunting, carpentry and the use of medicinal plants, are passed on from adult to child throughout the year – both in the home and in the workplace – in contrast to

structured hours and a classroom setting. However, increasing modernity is a challenge to such modes of instruction. There is, therefore the need to incorporate indigenous knowledge into formal Western education.

Notwithstanding the above observation and other limitations mentioned earlier, there is no doubt that indigenous education is relevant to the modern education today. Enyi (2001) has remarked that African indigenous education is the bases for the foundation of education for self-reliance in modern education. During the establishment of education for self-reliance in 1967, Nyerere recalled how the traditional education was relevant to the community life, especially learning by doing, and included it in modern education (Nyerere, 1975). Students' participation in learning is highly encouraged by modern educators.

Furthermore, it prepared its recipients for life duties in their societies, which is precisely what modern education is striving to achieve. It prepares the learners to enter the world of work. African indigenous education has also greatly influence the need for development of more appropriate problem solving educational curriculum and the promotion of life-long education. Some aspects of African indigenous education have continued to feature in policy and practice of education. Basically, African indigenous education managed to provide education to all members of the community. With the coming of Western education, however, African indigenous education was seen inadequate to contribute to the demands of modern time and the needs for new skills. The isolationism of African indigenous knowledge was broken up as societies were now introduced into a larger world of modern knowledge and technology. We therefore recommend that African indigenous education should be made to go beyond the borders of the society through the efforts of governments and other stakeholders. Students should be allowed to apply critical thinking and be able to own their own knowledge. The curriculum should also extend beyond the borders of cultural heritage to embrace a wider scope relevant for the demands of modern world. The indigenous knowledge should be documented and preserved in writing so as to enhance widespread of knowledge as well as encourage intellectual evaluation. Also, equal emphasis should be given to both theory and practice, for practice without theory is dead.

Conclusion

Education is viewed as an important tool to improve the situation of a people by pursuing economic, social and cultural development; it provides the people with individual empowerment and self-determination (May, 2003). Education is also a

means for employment; it is a way for socially marginalized people to raise themselves out of poverty. However, some education systems and curricula lack knowledge about indigenous people's ways of learning, thereby causing an educational gap for them – as is evident in poor school performance and low literacy rates. Some schools teach indigenous children to be “socialized” and to be an asset to Western society by rejecting the indigenous knowledge and assimilating whatever that is Western. Schooling has been explicitly and implicitly a site of rejection of indigenous knowledge and language. It has been used as a means of assimilating indigenous peoples into a Western society and identity and social practices – which is an indirect form of colonialism.

This study addressed this issue of modern education and its destruction of unique, indigenous cultures and individual's identities. In essence, it examined the issues of in other words, knowledge and ignorance and how they translate to wealth and poverty respectively. Furthermore, it revealed the effects of trying to institute a global education system or central learning authority, which can ultimately demolish traditional sustainable (agricultural and ecological) knowledge, in the breakup of extended families and communities, and in the devaluation of ancient spiritual traditions. Finally, the study attempted to promote a deeper dialogue between cultures, suggesting that there is no single way to learn. No two human beings are alike because they develop under different circumstances, learning, and education.

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2**African Indigenous Knowledge Systems and Philosophy***Cyril Emeka Ejike***Introduction**

African philosophy was initially faced with the challenge of establishing its own unique systems of knowing in the light of Africa's colonial legacy (Higgs, 2010). The introduction of Western education in the wake of colonialism and missionary excursions in Africa brought to the fore the idea of cultural imperialism which was designed to denigrate and desecrate some African indigenous knowledge systems by regarding them as primitive, superstitious, and heathen. The employment of these pejorative terms to denigrate African indigenous knowledge systems within Western thought stemmed from the assumption that Africa was a *tabula rasa* (blank slate) until Europeans arrived (Ntuli, 2009).

Africa was described as granary of ignorance and a 'dark continent' that was bereft of its own history, culture, and self-defining memories (Achebe, 1988). Thus, during The Great Debate on the existence, scope, and nature of African philosophy, which raged on the seventies and eighties, the questions of what it means to be 'an African', 'a philosopher' in an African context, as well as adjective 'African' in the phrase 'African Philosophy' were raised and articulated in an attempt to establish a unique African systems of knowledge in response to denigration of African traditional knowledge systems by the West.

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Several schools of thought in Africa philosophy, which attempt to classify different results of philosophical reflections in Africa under distinct trends, have emerged as a result of the Great Debate, all geared towards articulating various issues pertaining to the content and method of African philosophy (Nwala, 2004). The question of authenticity of African philosophy also involves an epistemological question as to whether there is an African way of knowing, given that epistemology is one of the main branches of philosophy. Thus, in modern and contemporary periods, socio-political African philosophy is developed to articulate authentic African culture and tradition which involve African traditional knowledge systems.

Philosophy, as a second order, is marked by critical reflections about reality. It is in this sense that philosophy is employed in this paper. Therefore, the aim of this paper is to critically examine and assess African indigenous knowledge systems in order to determine their validity and worthiness. We shall attempt to demonstrate successes achieved so far in the application of African traditional knowledge systems in attending to the problems of everyday life in Africa. We shall also try to expose their inadequacies and limitations and make some recommendations. The rest of this paper will conceptualize philosophy and African indigenous knowledge. Thereafter, it will critically explore some African indigenous knowledge systems and finally draw a conclusion.

Concept of Indigenous Knowledge

Indigenous knowledge has been perceived differently by different scholars, depending on their orientations and life experiences. Purcell (1998) views indigenous knowledge as the body of historically constituted knowledge that is essential for long-term adaptation of a community or human groups to the biophysical environment. It relates to the manner in which human persons have understood themselves in relation to their natural environment.

According to World Bank (2004, as cited in Masoga & Kaya, 2012, p. 22), indigenous knowledge involves “skills, innovations, experiences and insights of people in their respective local communities, accumulated over years and applied to maintain or improve their livelihoods. For Akena (2012, p. 601), it is “a complex accumulation of local context-relevant knowledge that embraces the essence of ancestral knowing as well as the legacies of diverse histories and cultures.

The above definitions lend credence to the fact that indigenous knowledge cannot be disconnected from social, cultural, spiritual, political, and economic realities of the indigenous people. For Kincheloe (2006), indigenous knowledge is a multidimensional body of understandings viewed by European culture as inferior, primitive, and superstitious especially in the wake of the European scientific revolution of the seventeenth and nineteenth centuries.

Mammo (1996, p. 16) refers indigenous knowledge as “a set of ideas, beliefs and practices (some of which have indigenous religious underpinnings) of a specific locale that has been used by its people to interact with their environment and other people over a long period of time.” In this regard, it is used to describe ontological (aesthetic and ethical), spiritual, and social values of a society or community. For instance, “many communities teach their members about beliefs, practices related to plant growth, human nutrition, child bearing, pregnancy, food preparation and preservation, medicine, animal husbandry, and others.” (Mawere, 2015, p. 62).

African indigenous knowledge can therefore be defined as a lived world constituting Africans' experiences, insights, and reasoning which embody their ways of knowing that enable them make their homes in a local style and for their continual existence and sustenance

(Akena, 2012). It serves as a viable tool for reclaiming Africans' context-relevant modes of knowing which have been devalued and branded often as anachronistic, primitive, inferior and superstitious by Western scholars (Akena, 2012). African indigenous knowledge, otherwise known as African traditional knowledge, refers to knowledge systems embedded in cultural traditions of Africans which include knowledge of beings/forces, universe, ecosystems, human relationships, traditional medicines, traditional technologies, time, divinity/divinities, and so forth. For Owusu-Ansah and Mji (2003), it is “experiential knowledge based on a worldview and a culture that is basically relational” This worldview, for them, is characterized by harmony, wholeness and community. Supporting this view, Sarpong (2002) states that African worldview, as it pertains to harmony and wholeness is rooted in a collective sense of responsibility. Therefore, African indigenous knowledge with its method of acquisition has a collective, social, interpersonal, and practical slant (Owusu-Ansah & Mji, 2013).

African indigenous knowledge systems become therefore a systematic body of knowledge acquired by Africans through “the accumulation of experience, informal experiments and intimate understanding of their natural and cultural environment (World Bank, 2004, as cited in Atebe et al, 2012, p. 69). African indigenous knowledge enables Africans to maintain their ancestral environment and systems as people and communities with distinct languages, cultures, and worldviews. Forms of African indigenous knowledge are predominantly intuitive knowledge, common sense knowledge, mystical knowledge, inferential knowledge, oral tradition, and holistic knowledge (Ndubisi, 2015, as cited in Ndubisi, 2019).

Concept of Philosophy

Etymologically, the term 'philosophy' is a combination of Greek words *philein* or *philo* which means love, and *sophia* which means wisdom. The collocation of these two words therefore means 'the love of wisdom'. It is a rational search for wisdom, truth, and ultimate reality. Basically, philosophy is classified into two, namely, first order philosophy and second order philosophy. As a first order, philosophy can be defined as a world view (*Weltanschauung*) or an ideology (the dominant belief) of a people which may or may not be systematically formulated. It is a popular culture representing "set of beliefs in which an outlook on the world is founded, and from which the motives of human action may be drawn (Scruton, 1994, p. 353). Philosophy, in this sense, is therefore the supreme beliefs, values and attitudes that shape human thoughts, choices and actions, and underpin societal policies and practices. The dominant beliefs may be metaphysical, epistemological, ethical (or moral), aesthetic, and so forth (Agbakoba, 2009).

The second order philosophy is a philosophy in a formal or technical sense. In this sense, it means a critical reflective activity which aims at examining and evaluating beliefs, ideas, systems, and so forth from an objective and impartial point of view in order to arrive at a conclusion that satisfies the questioning and critical mind. In this regard, Omeregbe (1990, p. 22) views philosophy as "a rational search for answers to the questions that arise in the mind when we reflect on human experience." Sodipo (as cited in Asiegbu, 1988, p. 307) conceives philosophy as "reflective and critical thinking about the concepts and principles we use to organize our experience in morals, in religions, in social and political life, in law, in psychology, in history and in the natural sciences." The role of philosophy in this regard is to "examine the intellectual foundations of our life, using the best modes

of knowledge and reflection for human well-being” (Wiredu, as cited in Oladipo, 1996, p. 27)

Philosophy, as a critical reflective activity, is a search for truth which is discovered within a certain social practice. This truth in turn transforms and enriches the practice (Agbakoba, 2009). Hence, such a critical reflective activity is not carried out in a vacuum but is done within socio-political and cultural milieu which is the subject of study. A philosopher can discover truth through constructive criticisms of forces of change and generation of new ideas which will at the end contribute to the transformation of a society for good. By extension, African philosophy, conceived as a second order philosophy, is a critical reflection by Africans on their experiences of reality. It is in this formal sense that philosophy is employed in this paper.

A Critical Study of African Indigenous Knowledge Systems

This section critically discusses some African indigenous knowledge systems such as vital forces, communalism, traditional medicines, ecosystems and water managements, and traditional technologies.

On Vital Forces: Towards African Mode of Knowing

In pristine African society, all beings - God, humans (living or dead), animals, plants and minerals – are ontologically constituted by force. Though Placide Tempels, who was the first scholar to document African systematic tradition, presents Bantu (an African community) ontology as an embodiment of African ontology and thus his work has been criticized for not typifying the philosophy of the entire African continent, it is widely held by some African communities like the Igbo people of Nigeria and Dogon people of Mali (Griaule, 1965) that the interaction of forces is the basis of Africans' mode of apprehension of reality. Tempels (1959) states that, for the Bantu, vital force is a

necessary element in being; the concept of being cannot be divorced from the concept of force. He even takes the notion of force to extremes by equating force with being. As he puts it: “Force is the nature of being, force is being, being is force” (Tempels, 1959, p. 24). All human beings are linked in the chain of vital force interacting with and influencing one another. The universe is the network of diverse forces. The vital force manifests itself in every living human body and can be increased or diminished (Senghor, 1965) by a higher force. Hence, Tempels (1959, p. 29) writes that “nothing moves in this universe of forces without influencing other forces by its movement. The world of forces is held like a spider's web which no single thread can be caused to vibrate without shaking the whole network.”

An African has an intimate ontological relationship with other beings (forces) and his life is inextricably interwoven with them. A bond between an African and the other created beings is analogous to a causal tie that binds all creatures and the Creator, God – the Supreme Force that gives vital force to all other beings and unites the universe. Tempels (1959) outlines the hierarchy of beings/forces as follows:

- I. God/Creator: He is the source of vital force. He gives existence, power of survival and of increase to other forces.
- ii. Progenitors/Ancestors: They are founders of different clans. They are the first to whom God communicates his vital force with the power of exercising their influences on all posterity. They constitute the most important chain binding men to God. They are not regarded as ordinary dead but spiritualized beings. They possess spiritual reinforcing influences on the living.
- iii. The Elders: They form a link with the ancestors through whom they reinforce the life of the descendants and all inferior forces or beings. They bind ancestors and their descendants together.

- iv. The Descendants: They are those on whom the ancestors exercise their influences with the collaboration of the eldest of each clan.
- v. Inferior Forces: They include animals, plants, and minerals. The living exercise control over them. Inferior forces basically exist for the purpose of being utilized to increase the vital forces of the living.

According to Senghor (1965), this understanding of being and nature underlies the African's relationship with other beings. Life force is seen as a binding force that unites all existent and informs reciprocal relations among individuals. In the light of this, Ekei (2001, p. 194) states:

The fundamental assumption of African philosophy is that every existing thing or reality is a life force, or reality is a life force, or that every reality possesses its life force. In other words, everything has something in common by virtue of life force. Following this onto-ethical presupposition, man seems to find humanity in the being of another, which helps his disposition to share, to care and to accept.

Thus, to understand reality in African system of thought is to have a holistic view of a society structured by harmonious co-existence between all beings (Wane, 2005). Senghor (1965) differentiates between European and African apprehension of being. The European distances himself from the object: he views it, analyzes it, kills it, and uses it. On the contrary, the African neither analyzes nor distances himself from the object. Rather, he is deeply, passionately and mysteriously engaged with the object. He is at one with the rhythm of the object or the *Other* (Senghor, 1965). He embraces and feels the object, and by the power of his emotion, the reason of the touch, the embrace, transcends the visible to the underlying reality of the object in order to grasp the reality beneath the sign (Senghor, 1965). The African is driven by the essence of the object rather than the external aspect of the object (Masolo, 1994). So, in Senghor's perspective, the

relationship of the European to the *Other* can be said to be analytical and practical – he analyzes what he discovers in order to utilize it. His mode of knowledge does not “attain the innermost nature of things” (Abanuka, 2011, p. 84). However, the African's relationship to the object is one of communion and participation. He is intuitive by participation. He synthesizes what he discovers to grasp the essence of reality in its concreteness, originality, and interconnectedness. In other words, through intuitive discovery and synthesis, he determines the essence of things and their relation to one another. Thus, the reasoning of the African, for Senghor, is intuitive and sympathetic, while that of the European is discursive and analytic. The African reasoning is intuitive by participation, while that of the European is analytic by utilization (Senghor, 1956, as cited in Masolo, 1994).

On African Communalism

The intuitive reasoning of the African forms the basis of African ontology and worldview (Abanuka, 2011). It is this intuitive reasoning that underlies Senghor's African socialism which, for him, is quite distinct from European version of socialism. Accordingly, Senghor (1965) views *negritude* – African traditional worldview, values and civilization – as the foundation of African socialism. For him, traditional African societies are socialist in character and community-based. The individual “dies to himself to be reborn in the *Other*. He does not assimilate, he is assimilated” (Senghor, 1965, p. 32). This means that he abandons himself, his I, so as to identify with the *Other* (the *Thou*) and thus he is made for the purpose of communal life.

A sense of community or brotherhood is therefore, for Senghor, the specific nature of traditional African societies. Arguing for the communitarian character of African societies, Senghor (1965) states that the African has a deep sense of solidarity which explains his spirit of dialogue (both intrapersonal and interpersonal), and harmonious

living with others. Senghor explains that this harmony and the spirit of dialogue are made possible due to vital force upon which everything is based. Nyerere (1964) sees *Ujamaa* as the basis of African socialism. *Ujamma* is a Swahili word which literally means 'familyhood' or 'brotherhood'. Nyerere's idea of familyhood transcends the kingship ties with the extended family to encompass the whole of Africa and ultimately humanity at large. He claims that his brand of African socialism is aimed at human welfare, progress, and self-realization, and is a specific characteristic of traditional African societies, as opposed to capitalism which thrives on the exploitation of man by man. For Nyerere, socialism is an attitude of the mind "which consists in altruistic view of wealth" (Oguejiofor, 2004, p. 27). He explains that in traditional African societies wealth was acquired not for the purpose of gaining prestige or dominating others characteristic of capitalist society, but rather for the good of the community, for services to others.

Accordingly, Nyerere's socialism is based on the principle of cooperation and cooperative living. Nyerere (1964) asserts that every member of the society was a worker, contributing in the work that gave rise to the production of goods and thus everyone was mutually helpful. Goods were produced for the purpose of improving the wellbeing of humans (Okolo, 1993). Just as wealth found in the individual's hand was collectively owned, the means to it, predominantly land, was entrusted to the community that gave each member an access to its utilization (Nyerere, (1964). For him, there were no millionaires; no individual member of the society possessed wealth which exceeded that of the multitude of his fellow members put together. Senghor (1964, p. 240) writes that "the individual or the families within a tribe were 'rich' or 'poor' according to whether the whole tribe was rich or poor. There was an even distribution of what was produced which ensured justice, freedom, and security: "Nobody starved, either of food

or of human dignity, because he lacked personal wealth; he could depend on the wealth possessed by the community of which he was a member (Nyerere, 1964, p. 240). Thus, traditional African societies were, for Nyerere, classless, castles, and egalitarian bereft of any form of injustice, class struggle, discrimination, and domination.

The idea of African communalism has been expiated upon, consolidated and defended by some contemporary African philosophers and scholars. Mbiti (1990) argues that the individual is a communitarian being since he is tied to the community by the communitarian bond. He is therefore an embodiment of others. He is a corporate entity that possesses universal character: "I am because we are and since we are, therefore I am. The individual is united with the rest of his community both the living and the dead, and humanly speaking nothing can separate him from this corporate society" (Mbiti, 1990, p. 113). Mbiti (1990) insists that the individual depends on the community for his existence and thus cannot exist in isolation from the community, for it is only in being-with the community that he attains full humanity. In the words of Mbiti (1990, p. 106): "In traditional life, the individual does not and cannot exist alone except corporately. He owes his existence to other people, including those of past generations and his contemporaries. He is simply part of the whole. The community must therefore make, create or produce the individual, for the individual depends on the corporate group." Nze (1989) agrees with Mbiti that the individual in traditional African society is a universal and generic being whose existence is defined and determined by his community and thus cannot divorce himself from the community. As he puts it: "Nobody can detach himself from his community, for the community is the vehicle through which religion – the life wires of the people – is practised. Thus, to be human is to belong to the whole community (Nze, 1989, p. 6). Nze contends further:

There is one outstanding and prevailing notion of man in communalistic society. In a man one detects and locates other men and the entire community is discoverable in him. Man is therefore a generic being. The individual is elevated beyond his subjective individuality and it is necessary to recognize the universal in him. Even in his individuality, man is a concrete universal (1989, p. 8).

Buttressing the communitarian existence of the individual, Ezekwonna (2005) argues that the individual must be seen as a single whole, an integral human person that needs the community to maintain his identity, attain selfhood, and fulfil his potential:

The issue is that a person (the individual) must be seen as a whole and not just as isolated individual who has his own different world from that of the others. The integral person (individual) needs an integral community where his thinking ability will have meaning for him and those around him. In this community he experiences a reciprocal acknowledgement of the individual person. He realises what it means to be human in real terms through person to person relationships in the community (Ezekwonna, 2005, p. 67).

Therefore, for Ehusani (1991, p. 148), “it is through being rooted in an ongoing community that the individual comes to see himself or herself as a person. The individual's identity makes no sense except in reference to the community.” Gyekye (1998) contends that the individual within the community has the ability to express his own judgement and re-evaluate communal goals, values, and practices. This suggests that individual autonomy and communal values are not mutually exclusive. Gyekye (1998, p. 27) explicates thus:

By autonomy, I do not mean self-completeness, but the having of will, a rational will of one's own, that enables one to determine at least some of one's own goals and to pursue them. The communitarian self, then, cannot be held as a cramped or shackled self acting robotically at the beck and call of the communal structure. That structure is never to be conceived as, or likened to, the Medusa head the sight of which reduces a person to inactivity and supineness....

Appiah (1994, as cited in Letsa, 2000) maintains this position when he asserts that communal values such as cooperation, solidarity, reciprocity, kindness, generosity, and sharing do not violate the liberal

principles of human rights. Supporting this view, Ezekwonna (2005) hold that communalistic nature of traditional African societies does not mean that individual autonomy is being utterly swallowed up by the community. Rather, the community creates an enabling condition for the individual to assert himself and make choice. In his words: “In fact, the community structures cannot elude the reality and quality of self-assertiveness which individuals show through their actions. It is this capacity to assert oneself in the community that makes possible the intelligibility of an individual's autonomous choice of goals and plans for his life” (2005, p. 148). According to Mwinzi (2015, p. 6), communalism as an “aspect of indigenous knowledge system which enhances group cohesion against unnecessary individualism and competition.” Naamwintome and Miller (2015) explain that Africans have common elements in the way they know and organize themselves which are strongly demonstrated in their indigenous knowledge systems and values, despite their ethnic and religious differences. Explaining the communalistic aspect of African indigenous knowledge, Mosha (2000, p. 11) states African indigenous knowledge is:

An intrinsic unity between the individual and the community. In their everyday lives, indigenous Africans try to strike a balance between one's collective identity as a member of a society and one's personal identity as a unique individual. This consciousness helps indigenous people to continually struggle against rugged individualism on the one hand and communism (loss of individual identity and rights) on the other hand. To avoid these two dangers African societies strive to undertake and define a person in the context of community that in turn is understood and definable through its unique members.

According to Mbiti (1969, as cited in Ilmi, 2014, p. 146), community is “a living organism of interconnected, interrelated, and interpersonal, and interdependent holistic social relations. Each aspect of life is interconnected succinctly.” Therefore, African indigenous knowledge as it relates to communalism emphasizes that “all virtues of life are

living holistically and they are integral to the universe (Ilmi, 2014, p. 146). Nyerere and Senghor claim that communitarian life is exclusive and specific to Africa and so essential to being Africa. Senghor even takes his position to extremes by distinguishing between European and African modes of knowing. For him, the African's relationship with the *Other* is being marked by communication and participation in which the Africa is passionately and deeply engaged with the other beings, while that of the European is characterized by exploitation, domination, and utilization in which the European is indifferent, dispassionate, and distances himself from the *Other*. However, interpersonal relationships are not peculiar to Africa. Other philosophical traditions imbibe and enunciate such humanistic and communalistic ideas and ideals. Gabriel Marcel (1949), a French existentialist philosopher, for instance, holds that intersubjectivity, which involves participation, communion and affectivity, is an essential aspect of authentic human existence. For him, interpersonal relations are only possible in the world of mystery (or at the level of what he calls 'secondary reflection') where the subject is passionately involved in the whole range of being as an actor, rather a detached observer. This is diametrically opposed to the world of problem (the realm of primary reflection) where the individual is dispassionate, indifferent and detached observer of an event and does not participate in being. For Marcel, to be is to participate in being (*Esse est co-esse*), to engage oneself to the rest of being (Patka, 1962). Martin Buber (1958), a German-Jewish existentialist philosopher, follows Marcel in maintaining that real human existence consists in *I-Thou* relationship which involves a deep and mysterious engagement with the *Other* (the *Thou*). Here, the being of *I* belongs to both the *I* and the *Thou*. It is an interpersonal and shared relationship characterized by mutual respect and reciprocal love, as opposed to *I-It* relationship marked by

detachment, tension, domination, and exploitation. Here, the being of *I* belongs to *I* alone. Emmanuel Levinas (1969; 1998), a French philosopher, stresses the philosophy of otherness (*alterity*). He attempts to establish a metaphysical relationship that recognizes and respects the freedom and identity of the *Other*. It is a relationship of mutual recognition and respect, a relationship of *I* and *Thou* where the *I* does not destroy the *Other* and the *Other* does not destroy the *I*. This is contrary to totalizing relationship – a relation of dominance – where the *Other* is dissolved into the *I* or swallowed up by the *I*.

It is worth-stating that the attitude of communalism, just like individualism, is not ontologically concomitant with any community or society. It is not a static phenomenon exclusive to any human culture or people. Rather, it is a product of and reflection of socio-political and economic circumstances at a particular era which is subject to change. The attitude of communalism is bound to grow in a society where socio-political and economic hardship threatens its survival, whereas the individualistic attitude tends to grow in a society where there is enduring economic wellbeing as well as techno-scientific advancement (Oguejiofor, 2004). The prevailing socio-political and economic circumstances at a particular era determine whether a society tilts towards communalism or individualism. For instance, in this contemporary Africa, it cannot be rightly gainsaid that the sense of community and brotherhood is on the wane and there is a steady rise in individualism, on account of socio-political and economic changes marked by privatization of firms and industries – a hallmark of capitalism that encourages individualism. This sense of individualism created by private ownership of land and other means of production is now sustained in some African countries like Nigeria by estates and Government Reserved Areas (G.R.As) where “the individual fences in his house in high walls with equally intimidating gates and 'beware of

dogs' signals to complete the shutting off of the community from the world of the individual” (Odimegwu, 2007, p. 6). It is therefore erroneous to think that communalism is exclusive to Africa or essential to being Africa.

Besides, Nyerere takes a highly romanticized view of pristine African societies by supposing that a sense of community or brotherhood implies socialism and thus contends that traditional African societies were bereft of any form of domination, exploitation, class, and private ownership of property. However, that a sense of familyhood/brotherhood and mutual solidarity existed in the society did not mean that it was a classless society and there was no private ownership of property. Gyekye (1997) and Oguejiofor (2004) disclose that the practice of ownership of property, including land, is as old as society itself and was only impracticable in societies where slaves were prohibited from owning private property. For instance, in Igbo traditional society, “the rich had millions of yams, with long bans to preserve them. They had millions of compounds dotted with many houses, and peopled by as many wives as they could afford to marry” (Oguejiofor, 2004, p. 34). Nkrumah (1973) reveals that prior to colonization, feudalism and slavery existed in some parts African, and they involved deep and exploitative stratification founded on the ownership of land. It is unthinkable that currently exploitation, oppression, injustice, marginalization, uneven distribution of national wealth, widespread poverty, and dehumanization are rife in some African societies that were socialist in character as Nyerere claims.

Given that sense of community or brotherhood is a product of socio-political and economic conditions and it does not stifle individual autonomy and potential, it is plausible for Africans to be communitarian in character in the face of current gloomy economic realities and political upheavals in some African societies which

threaten their survival. Such a harmony, mutual solidarity, and togetherness serve as a survival mechanism. In this regard, *Igwebuiké* philosophy employed by African traditional philosophers of complementary school of thought to discuss the nature of the observed African reality (Kanu, 2016) becomes relevant. *Igwebuiké* is an Igbo word or phrase which means 'number is strength' or 'number is power'. It is equivalent to English word, complementarity. *Igwebuiké* is a "philosophy of harmonization, and complementation and how the world relates to one another in the most natural, mutual, harmonious and compatible ways of possible... it is a relational character of mutual relations (Kanu, 2017, p. 108). The idea of *igwebuiké* is founded on African communalism that is deeply rooted in the ontology of human person as a being who is intimately linked with other beings (forces) and is an integral part of the human community viewed as an organic whole. It is in being-with the community, in communion with others, that an African attains full humanity, self a realization.

The rationale behind *igwebuiké* philosophy is that when human beings come together in solidarity and complementarity, they form a formidable and insurmountable force (Kanu, 2016, 2017). There is strength in unity; people are at their best when they are united. *Igwebuiké* philosophy has wide applicability and usefulness in this contemporary Africa characterized by injustice, oppression, exploitation, marginalization, and suppression of critical and dissenting voices. For instance, if the Niger Delta communities in Nigeria come together, present a united front, and press home their demands, they can have a good deal with Nigerian government and other petrobusiness actors that have impoverished the communities through indiscriminate exploitation of oil in the region. Moreover, the Igbo people of Nigeria can negotiate their future with the government if they unite and speak with one voice.

On Traditional Medicines

Traditional medicines can be defined as “the sum total of the knowledge, skill and practices based on theories, beliefs and experiences indigenous to different cultures, whether explicable or not, used in the maintenance of health as well as in the prevention, diagnosis, improvement or treatment of physical and mental illness” (WHO, 2019, p. 8). The indigenous beliefs and experiences are handed down from one generation to another either verbally or in writing. According to a traditional medical practitioner, Osita Omera (as cited in Umeogu, 2012, p. 74), traditional medicine is “the medicine for the people and by the people.” This definition is apt, as it shows that is the medicine prepared by indigenous people for their own utilization. African medicines are organic drugs made mainly from plants or herbs for the treatment of various kinds of illnesses and for the general improvement of health conditions. In traditional African societies, life is seen as an organic whole. Health is a function of interaction of the individual with the social, cultural, and supernatural environment (Umeogu, 2012). A balance in the individual's interaction within the environment brings about good health, while an imbalance in the interaction engenders ill health. African traditional medicines serve as organic or living drugs for the restoration of harmony or balance of life. Umeogu (2012) notes that traditional African medicine does not only possess the efficacy of treating the individual's health problem, but also that of improving his wellbeing due to its organic dynamism and living functions. Thus, it has come to be accepted and patronized as most effective medicine for total wellness of the individual which is lacking in orthodox medicine.

There are recent studies that demonstrate that Africa has indigenous medicines and healing systems. For instance, Ateba, Kaya, Pitso & Ferim (2012) carried out a study of Batswana (a major African

indigenous ethnic group in the North-West Province of South Africa) indigenous plant species for medicinal and food uses. A purposive sample involving 200 respondents (150 women and 50 men) was employed for the study. The methods of data collection were key informant interviews, focus group discussions and participant observations. The findings show that Batswana knowledge holders have a rich indigenous knowledge of plant species diversity of their environments as well as the uses of plant species for medicine, food and nutrition. Related to this is the Bakgatla-ba-Kgafela (one of the ethnic groups in Batswana)'s indigenous healing systems. Ramobi and Matike (2012) conducted a case study of the indigenous healing system of this ethnic group to examine healer-patient relationship. 100 respondents were selected using a stratified random sampling technique. Focus group discussions and key informant interviews were the core methods of data collection. The findings reveal that majority of the respondent community members consulted traditional healers for health care, and that respect, trust and confidentiality constitute the essential elements in patient-healer relationships.

In Nigeria, for instance, Rev. Fr. Prof. Bona Uchenna Umeogu, a Professor of Philosophy at Nnamdi Azikiwe University Awka, produce traditional drugs which he calls “Metaphysico-Communal Living Drugs” (Umeogu, 2019, p. 90). They are mainly made from plants with active ingredients such as plant extracts, roots, leaves, seeds, leaf shoots and stems, stem bark, oil, and so forth. The living drugs are used for treatment of various diseases and ailments like typhoid, malaria, pneumonia, jaundice, headache fever, cold, syphilis, gonorrhoea, staphylococcus, lung, fever, kidney and heart problems, asthma, catarrh, cough, tuberculosis, poisons, menstrual irregularities and fertility problems of men and women, prostrate and cycle problems, epilepsy, blood vessel problems, mental disorder, stroke, fibroid, ulcer, diabetes, obesity, skin infections, hypertension, low blood pressure, memory problems, among others (Umeogu, 2019).

Moreover, traditional medicines have been developed in many Igbo communities by the traditional medical practitioners for the treatment of some injuries and illnesses such as fractured bones and muscles (orthopedic injuries), burns, wounds and cuts, spleen inflammation or enlargement of the spleen, measles and chicken box, *nsi/nshi* (spiritual poison sort of), bites (by scorpions and snakes) and mental disorder (Umeogu, 2012). The use of traditional medicines to treat the above-mentioned injuries and illnesses has proved to be a success. No doubt, the knowledge and use of plants and trees for medical treatments promote physical, psychological, social, and spiritual wellbeing of Africans. However, the major challenge facing the practice of the traditional medicine is the lack of state-of-the-art equipment needed for sterilization of drugs during production to make them safe for human consumption. There is therefore need to integrate African indigenous knowledge with modern knowledge and technological systems for sustainable development and for the improvement of the means of livelihood. Such integration will not harm the living force, the essence, of traditional medicines or vitiate its effectiveness, but rather improve the quality of health service delivery. Efforts should be made to document indigenous knowledge and make it available to the public, as well as incorporating it into the school curriculum at all levels of education. Besides, there is need to protect the intellectual property rights of indigenous knowledge systems by developing appropriate legal and policy frameworks (Masoga & Kaya, 2012).

On Ecosystems and Water Managements

Ecosystem involves all plants and animals that live in a particular area together within the complex relationship that exists between them and their environment. Recent studies demonstrate that Africa can manage and control their ecosystems as well as water systems. For instance, Kenalemang and Kaya (2012) conducted a research on Batswana

indigenous natural disaster management systems using key informant interviews, focus group discussions and participant observations as methods of data collection. 180 respondents (100 women and 80 men) participated in a purposive sample for the study. The result indicates that African indigenous communities have rich natural disaster management. Maake and Maya (2012) also carried out a case study of Botswana indigenous water management systems. Qualitative research methods such as key informant interviews, focus group discussions and participant observations were main sources of data collection. 200 community members (120 men and 80 women) participated in the purposive sample for the study. The findings reveal that Africa indigenous communities have developed for long practical ways of managing water systems. The observation of the behaviour of various natural phenomena such as plants, animals, birds, insects, weathers and wind by Botswana can serve as the main source of information for detecting early warning indicators of looming natural disasters (Masoga & Kaya, 2012). Again, the indigenous water managements systems help to minimize the risk of crop failure, thereby increasing agricultural productivity. The system can also be used to fight against desertification and mitigate the deleterious effects of climate change on farmlands, especially where irrigation water is expensive or short in supply. Besides, the systems save energy and are cost-effective, compared to irrigation projects. The ability of Africans to control their ecosystems and manage their natural resources using indigenous knowledge systems ensures improved and sustained communities' livelihoods.

On Traditional Technologies

Traditional technologies include machines, tools, equipment, and gadgets produced with predominantly local materials for the purpose of solving everyday societal problems and improving living

conditions. Apart from the fact that Africa produces indigenous implements like machetes and cooking utensils such as knives, pots, spoons and trays, it is gradually making strides in other home-grown technologies. Ilmi (2014) observes the creativity and ingenuity of Africans to utilize local resources to meet their development needs during his encounter with some young boys at Mombasa. The boys produced “magnificent battery-operated toys from scrap metal, wood, and neon lights” (Ilmi, 2014, pp. 142-143). Ilmi asserts that he was impressed with the handiwork of the boys as he watched them playing with the toys they made themselves. Besides, In July this year, 2019, the University of Nigeria, Nsukka (UNN) unveiled first locally made electric car in Nigeria produced by the Mechatronic Research Group in the Faculty of Engineering. The coordinator of the group, Engr. Ozoemena disclosed that 80 percent of the components used in manufacturing the electric car were sourced from local materials (2019, as cited in Adibe, 2019).

There is need to restructure education system in Africa to incorporate African indigenous knowledge systems in the school curriculum at all levels of education. This will provide opportunities for engagement with African indigenous knowledge, for innovative thinking, and for harnessing the intellectual creativity of African learners in order to meet African development needs. African governments should promote African-made locally technologies and other products by developing and investing in human capital, especially in the sphere of engineering and technological innovation. Promotion of local development will bring about African development that is rooted in culture, values, philosophies, and social life of Africans, thus consolidating African indigenous knowledge systems.

Western scholars have viewed African indigenous knowledge from the prism of Western knowledge and science and thus delegitimized African indigenous knowledge as primitive, anachronistic, inferior,

and superstitious (Kincheloe (2006). However, knowledge produced by individuals should be understood within the social existence of the individuals or groups. Mannheim (1936) maintains that there is a relationship between knowledge and existence and thus we must study the social circumstances and socio-cultural milieu within which knowledge has been conceived and produced in order to understand the knowledge. This means that the society and the individual who generate knowledge must be studied in order to bring out into the open the deeper meanings embedded and represented by the knowledge. Knowledge production is thus a function of social processes and structures as well as the pattern of intellectual life, including the modes of knowing, to respond to challenges of the community (Akena, 2012). Both natural and social scientists agree that all knowledge is human-centred or driven by human interests and therefore indigenous in various respects (Masolo, 2003).

Therefore, knowledge produced is legitimate when it is responsive to socio-cultural, political and economic interests and needs of a society in which it is created. Nevertheless, African indigenous knowledge systems must be open and flexible to constructive and necessary changes in keeping with the modernity in order to develop. The process of knowledge production and application should involve not only the use of ideas, tools and methods indigenous to Africans, but also the employment of Western concepts, tools and methodologies, where necessary and possible, to form an integrated whole especially when African ideas, tools and methods are handicapped like in the case of a locally manufactured electric car by UNN that involved 20 percent of foreign materials.

It calls for mutual exchange and synthesis of ideas and knowledge in a manner that does not denigrate good socio-cultural values and ideals. Western science and knowledge should not be discarded in the process of indigenizing knowledge and science in Africa, but rather what is

viable in them should be employed to add value and enhance the process of knowledge creation and application within the context of African socio-cultural norms, values and practices, for no knowledge or idea is absolutely divorced from all other human knowledge, culture, and experiences. For example, “the western education system is a hybrid of different knowledge, adopted through European global expansion, to enrich our learning in formal educational setting” (Akena, 2012, p. 599). Even Wiredu (2005) who is critical of western education in Africa asserts that it would be unwise to reject all potentially positive things from the West. On the whole, what Africa needs to secure the future of its traditional knowledge systems and African philosophy in general is to integrate its indigenous knowledge systems with what is valid, viable and good in knowledge systems of other continents or nations, while retaining its good cultural and social ideals and values.

Conclusion

We have demonstrated in this paper that Africa has its own knowledge systems. We have shown some considerable success achieved so far as well as challenges facing Africa in the knowledge production. We have also made some recommendations for each form of African traditional knowledge discussed. The position of this paper is that Africa's future should be built on African knowledge systems in particular and African philosophy in general. *Igwebuiké* philosophy, which we have explained in this paper, should be the heart of African thought and mode of existence. Professor Ikechukwu Anthony Kanu, whose philosophy is *igwebuiké*, has been at the forefront of the campaign for the development and promotion of *igwebuiké* philosophy through his numerous writings. When this way of doing philosophy is central to African societies, Africans can be rest assured that their multifaceted challenges will be met. Accordingly, African indigenous knowledge

systems should serve as the basis of a legitimate idea of development that is historically relevant, socially meaningful, and responsive to the needs, interests and aspirations of African people (Hountondji, 2005). Every culture or society has its own way of thinking, reasoning, and knowing informed by its needs, interests, and goals. The starting and focal point of development is therefore an engaged and critical understanding and mastery of the African local resources – the ability to harness, manage, and transform available resources for the improvement of the conditions and the quality of life. Beyond this, African indigenous knowledge should be integrated with western science and knowledge, where possible and necessary, to make it rationally inclusive, objectively strong, and universally valid, while remaining locally grounded, after all sciences that make universal claims are local knowledge systems (Harding, 1997).

Africans should be open to innovations, for no human culture is completely divorced from others. Knowledge is a shared process and thus Africa can borrow from other cultural knowledge and experiences to improve its system of knowledge production and development paradigm. Beyond this, African indigenous knowledge systems should be incorporated in the school curriculum at all levels of education. Finally, there is need for continuous engagement with and critical discourse on African indigenous knowledge systems as well as documentation and publication of research findings on African indigenous knowledge in order to see how it can be utilized to fashion an African-centred development paradigm.

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3

**Cell Phone Maintenance Training Curriculum (Module)
for Training of Men and Women for Preservation of
Indigenous Knowledge and Development in African
Societies**

Jimoh Bakare Ph.D

Introduction

Cell phones belong to the family of mobile communication technology. Mobile communication technologies are modified computers with communication features. They have the capability of receiving, processing, transmitting data, voice and video signals through wireless link. Darby (2005) stated that mobile communication technologies are those technologies which depend upon the broader phenomenon of internet protocol (IP) convergence when data, voice and video travel over a single channel. According to the Report of United Nations Educational, Scientific, and Cultural Organization (UNESCO) (2005) IP includes devices such as internet, which converts the package that belongs to a voice, data or video exchange into the appropriate presentation. Mobile devices can enable someone to use a variety of communications technologies such as: (i) wireless fidelity (Wi-Fi) - a type of wireless local area network technology; (ii) Bluetooth - connects mobile devices wirelessly; (iii) global system for mobile communications (GSM) and general packet radio service (GPRS) data networking services for mobile phones; (iv) dial-up services - data networking services using modems and telephone lines and (v) virtual private networks - secure access to a private network.

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Examples of mobile communication technologies or devices are hand held audio and multimedia guide, handheld game, personal audio player and mobile or cell phones. Prasart (2006) listed mobile communication technologies to include laptop, notebook computer, smart phones, low ends cell phones, personal digital assistant (PDA), tablet personal computer (TPC) and pocket personal computers (PPC). Commonly used mobile communication technologies or devices according to Scourias (2007) include hand held audio, multimedia guide, handheld game, personal digital assistance, personal audio player and mobile or cell phones. Baby (2007) said that personal digital assistant is an affordable gadget which offer high end features and act as office assistant since it can store personal and official files. The most commonly possessed and operated mobile communication technologies by individuals in Nigerian and other African societies are laptops, ipad and cell or mobile phones. Others which are highly restricted to professionals include walki talki and mobile tapes.

Mobile phones such as smart phones were made possible by the introduction of the Global System for Mobile Communication popularly known as GSM. The emergence of GSM is traceable to 1982, when the European Conference of Postal and Telecommunications Administrations (CEPT) constituted the Groupe Spécial Mobile committee ostensibly, to draw up a unified cellular telephone protocol for Europe, although the eventual mandatory standard or specifications were articulated by European Telecommunications Standards Institute (Hurdeman 2003). Essentially, the GSM encapsulates the open and integrated second- generation (2G) digital cellular standard that powers mobile phones. Between its introduction in 1982 and now, the GSM has improved in capability and efficacy becoming the most widely used phone technology across the world. Mobile communication technology such as mobile phones are found very useful in every human endeavour

Relevance of Cell Phones in Nigeria and African Society

A cell phone belongs to the family of mobile communication technology. It is mobile in nature and it can be used for communication. A cell phone is also called mobile phone, hand phone, handset or mobile. It is a portable telephone that uses wireless cellular technology to send and receive phone signals. Hahn and Kibora (2008) described cell phone as an **electronic device** used to make **mobile telephone calls** across a wide geographic area. It can be used to make and receive telephone calls to and from the **public telephone network** which includes other mobiles and **fixed-line** phones across the world. It does this by connecting to a **cellular network** owned by a **mobile network operator**. It does not have wires and works by radio wave that can carry calls to anywhere. Feig-Nancy (2007) stated that cell phones and their network vary very significantly from provider to provider and country to country. However, the basic communication method of all of them is through the electromagnetic microwaves with a cell base station. Some mobile phones adopt advanced mobile phone service (AMPS) for the digital advanced mobile phone service (D-AMPS), code division multiple access (CDMA) 2000, evolution data only (EVDO), GSM, universal mobile telecommunication system (UMTS), and GPRS for the digital communication. Sarah (2009) added that each mobile or cell phone network has a unique radio frequency. Donner and Steenson (2008) explained that cell phone makes use of different mobile communication methods, such as short message service (SMS), Wireless Application Protocol (WAP), Wireless Local Area Network (WLAN), WIFI, GPRS, Bluetooth, Infrared, Infra-red Data Association (IrDA) and I-Phone.

Cell phones are in different types manufactured by different companies with their trademarks or brands. Some are nokia, samsung, Motorola, infinix, iphone and philip products among others. They have a number

of features in common, but manufacturers also try to differentiate their own products by implementing additional functions to make them more attractive to consumers. Waard, Schepers, Ormel and Brookhuik (2010) said that cell phones have features beyond sending text messages and making the short or long distance voice calls, the other features include internet browsing, MP3 playback music, email, personal organizer, built in cameras, multimedia messaging (MMS), short messages service (SMS), call registries, built in games, voice mails, downloading, video call, bluetooth and infrared. In addition to functioning as a telephone, Reardon (2010) also explained that a modern mobile phone typically supports additional **services** such as **e-mail** and **internet** access; short-range wireless communications, as well as business and gaming applications, and photography. Cell phones that offer advanced computing abilities are referred to as **smart phones**. They are capable of sending and receiving emails, editing documents and storing files. Prasart (2006) described smart phones as third generation (3G) mobile phones which mostly use symbian operating system, linux and windows. Smart phones are non-touch screen devices that offer a robust mobile operating system (James, 2011).

Among the common components found in cell phones are a rechargeable battery to provide power source for the phone functions, input mechanism (keyboard and touch screens) and display to allow the user to interact with the phone. SIM card allows an account to be swapped among devices. David (2011) mentioned components of cell phones to include: liquid crystal display (LCD), menu button, keypad, antenna, battery, microphone, earpiece, power switch, battery terminal, power integrated circuit, oscillator, frequency divider, central processing unit, flash chips and SIM. Cell phones and their components are prone to faults like hardware faults, software faults and setting faults.

Many people in African society like other parts of the world prefer to make use of smart phones because they can perform different kinds of functions to support one's business. According to Charles & Kevin (2017) smartphone has become one of the most pervasive gadgets of the 21st century. In the last decade smart phone adoption has grown exponentially to emerge as an integral part of everyday life in most societies (Alfawareh and Jusoh 2014). A survey of global attitudes and trends by Pew Research Centre (2016) show a sharp rise in smart phones ownership over the last three years. While the survey indicates a high prevalence of smart phones in Europe and US, South Korea however, emerged the country with the highest penetration of smart phones (88%). In 2010, the GSM Association reported that technologies using the GSM protocol serve eighty percent of the international mobile market, covering over 5 billion people across more than 212 countries and territories, making GSM the most pervasive of the many standards for mobile systems. Cell phones are generally found useful and relevant in every human activity. They are found useful in businesses, trading goods and services, education, security, transportation health, among others. Bakare (2014) explained that cell phones help in selling and buying of goods and services with ease but has created some management problems to the users in the areas of maintenance, repair and servicing. Most of the users could not easily locate efficient technicians who can repair and service faulty cell phones thereby making users whose cell phones are bad to abandon them for the purchase of new ones. If the faults could be repaired or maintained, it will reduce continuous spending of money and electronic wastage which can cause health problems such as cancer to people especially where they are disposed carelessly.

Maintenance of Cell phones for Effective Preservation of Indigenous Knowledge and Components of Cell Phone Maintenance Training Curriculum (Module)

Maintenance is the process of preserving something or state of being maintained. Maintenance according to Olaitan in Ihediwah (2007) is a set of measure or steps taken to ensure that a given piece of equipment or infrastructure is kept in good operational order until it attain its maximum possible life span. In the Report of Microsoft Corporation (2009) maintenance is described as the work done regularly to keep a machine, building, or piece of equipment in good condition and working order. Two major types of maintenance can be carried out on cell phones. They are preventive and corrective maintenance. Preventive maintenance is systematic inspection, detection, correction and prevention of incipient failures, before they become actual or major failures. Corrective maintenance is the activity undertaken to detect, isolate and rectify a fault so that the failed equipment, faulty cell phone, machine or system can be restored to its normal operable state. Maintenance therefore are the activities carried out to repair, service, flash, upgrade, jail break and configure damaged or malfunctioning cell phones. Cell phone maintenance module is therefore needed for training of indigenous people of Africa

Module is a unit of curriculum based on the development of entry level competencies of students. Modules according to Olaitan (2003) are of equal length that will take approximately specific hours of instructional time to achieve by the average group of students. Onuka (2003) said that modules lend themselves to training in bits and reduce training periods. According to Anyawu, Nzewi and Akudolu (2004), module is a self-contained, independent unit of a planned series of learning activities designed to help students accomplish certain-well defined objectives. Modules are presented in booklet with each booklet

produced for each class. Oristian (2007) stated that module is an organized package of information that includes elements such as objectives, contents, assignment or activities and assessment. Onuka (2008) explained that in a module, the training objective, content and methodology are presented at a glance in a concise form for the use of trainers and trainees to ensure that they participated effectively in training programme. That is, module is an organized unit of instruction for training of individuals.

Training is the activity of learning skills. Nick (2011) *described training as the* acquisition of knowledge, skills, and competencies as a result of the teaching of vocational or practical skills and knowledge that relate to specific useful competencies. Generally, it reflects changes in profession rather than an upward movement in the same field. Salvi (2009) said that training can be offered as skill development for individuals and groups. Training involves presentation and learning of contents as a means for enhancing skill development and improving workplace behavior. Uko (2010) also described training as a process of transferring basic knowledge, skills and attitudes to learners to enable them improve their performance. Training is therefore the process of equipping indigenous men and women with skills and attitudes for maintaining all kinds of cell phones with relevant tools and equipment for effective preservation of indigenous knowledge, skills and attitudes. Cell phone maintenance training module conceptualized in this paper is a package of information that its elements such as objectives, contents, facilities, delivery systems and evaluation techniques and activities are arranged and organized in order to train indigenous men and women for the maintenance of all kinds of cell phones. Indigenous men and women in this paper are the people who can be trained in cell phone maintenance for the benefit of themselves and the African society. The first step in developing training modules is

to conduct a needs assessment since according to Teare and Atkinson (1996) a training need assessment is a critical activity for the training and developing function. A need as stated by Gall, Gall and Borg (2007) is a discrepancy between an existing set of conditions and a desired set of conditions. There is need to conduct need assessment study in order to identify competencies required in the training modules for indigenous men and women. The need assessment study is to ascertain what is currently in place and what is needed in the future. It involves identification of training objectives, designing module contents, selecting delivery systems to be used to facilitate learning, facilities to be used in the training, the evaluation techniques and activities for assessing the training modules.

Training objectives are the expected learning outcomes. Objectives are brief, clear statements that describe the desired learning outcomes of instruction; that is, the specific skills, values, and attitudes students should exhibit that reflect the broader goals (Sommefeldt and Briggs, 2002). They are commonly specified with action verbs especially the behaviour terms. Objectives in technical education are stated in behavioural or specific ways. William (2011) explained that behavioural objectives are educational objectives, which identify precisely the type of behaviour a student should exhibit at the end of a course/module or programme. Microsoft (2009) said that objectives are stated in terms of what trainees should be able to do using acquired knowledge, skills and attitudes. Objectives of cell phone maintenance training modules indicate what the indigenous men and women would be able to do as a result of exposure to the contents of modules. Content is defined as what the teacher and the students pay attention to when they are teaching and learning. Kapoma and Namusokwe (2011) described content as a list of subjects, topics, skills, themes, concepts or works to be covered by teacher and his students. The contents of the

CMTM include: function of major components of cell phones, symptom and remedies of faults in cell phones, safety precaution needs of cell phones, skills in trouble shooting, repairing, servicing, configuring, flashing, upgrading, coupling, unlocking and jail breaking malfunctioned cell phones. Microsoft (2009) described skills in repairing skills as actions required to restore something broken or damaged to good condition. Skills in repairing cell phones therefore are the abilities to restore all kinds of dead or cell phones with major faults. Skills in servicing malfunctioned cell phones are the steps or actions one must take to clean, check, adjust and make minor repair to a piece of equipment such as cell phone in order to make sure that it works properly (Salvi, 2009). Configuration skills are the learnable tactics for arranging and interconnecting hardware and software components of a cell phone. These skills also enable one to configure a cell phone to browse the internet, snap pictures among others. Skills in flashing mobiles are the capacities for updating the internal programme of phone memory (Oluwaseun, 2009). Skills in unlocking blocked cell phone according to Kayne (2012) are well established habits to unlock a locked cell phone in order to be used on any GSM network with interchangeable SIM card. Skills in upgrading handsets according to Larry (2013) are the abilities required to improve the quality, standard, or performance of a cell phone, especially by incorporating new advances. Jail breaking skills are the step by step ways for bypassing the locks put in place by Apple in order to gain access to a large number of Apps that Apple has not authorized. Skills in coupling a cell phone are the procedural steps required to fix a dismantled parts of a cell phone together. All these skills are usually gained through training when using relevant facilities. Facilities are physical objects that facilitate a given work or activity. Facilities according to Okorie (2000) are physical items and structures such as buildings, offices, equipment,

tools, machines and other materials. Facilities include relevant tools, devices and equipment for teaching and learning relevant skills within the contents of the modules. Yavala (2011) explained that facilities are those goods and services that help to facilitate teaching and learning process in any performance. Adequate and relevant training facilities make the learning process more satisfying. Various facilities such as sets of screw drivers, infra red rework station, soldering iron, cutting pliers, vacuum cleaners, magnifying desk lamp, flashing software, booster chargers, fluxes and analog/ digital multimeter could be used for maintenance of cell phones and implementation of cell phone training modules.

Implementation strategies or delivery systems are means of teaching prepared lessons to students. Delivery systems to be selected depend on the contents of the lesson to be taught by a trainer. A good trainer matches the contents of a lesson to delivery systems in order to achieve the objectives of the lesson. Application of appropriate implementation strategies or delivery systems improves students' understanding. It enables the students to acquire relevant skills and knowledge. Ezeilo (2001) suggested delivery systems such as seminars, workshops and conferences. Implementation strategies or delivery systems are different teaching methods or techniques and related resources for facilitating the implementation of the cell phone maintenance training modules. Cell phone maintenance training modules could be implemented by lecturers, trainers, instructors and supervisors who their capacities are built in cell phone maintenance. Lecturers are academic staff within the programme with minimum qualification of first degree not below second class honours lower division. Instructors are technical teachers responsible for teaching of practical skills to electrical/electronic students in the polytechnics. Road side cell phone technicians are informally trained individuals maintaining all kinds of

cell phones for members of the society while supervisors are the experienced and high ranking electrical and electronic personnel in telecommunication industries such as MTN, GLO, Etisalat and samsung. After implementation of CMTM, evaluation must follow.

Evaluation according to Olaitan (2003) is a means of ascertaining the success or failure of an enterprise by measurement or assessment of change in behaviour of the learner. Learning outcomes are evaluated using different techniques. Evaluation techniques are tools always employed by a teacher, trainer or an evaluator to evaluate learning outcomes. Osinem (2008) identified techniques that could be used to evaluate training outcomes to include: oral questions, discussion, demonstration, project method and procedure testing. Trainers use several evaluation techniques to assess learning outcomes. Evaluation of CMTC involves activities design to determine the extent to which the objectives of the training modules have been achieved. Such activities include tests, quiz, interview, assignment, homework, debate, essay questions and objectives questions. CMTC will equip the indigenous men and women with skills in trouble shooting, repairing, servicing, flashing, upgrading, unlocking, configuring and jail breaking malfunctioned or faulty cell phones if properly implemented and mastered. It will help in solving maintenance problems facing the users of cell phones. It will also assist in reducing employment among youths. It will also help preserving indigenous knowledge, skills and attitudes. Cell phone maintenance training modules will serve its purpose if the procedures for curriculum development and implementation are duly followed. Curriculum development according to Uzoka (2010) is a process where curriculum experts identify what to be included and means of doing it. These means are the learner' objectives, selection of learning experiences and organization, personal resource materials, delivery system, contents and evaluation

techniques (Olaitan, 2003). Curriculum development process consists of producing the curriculum materials including the course objectives, contents, learning experience, resources or facilities, and evaluation techniques. Research design suitable for this study is research and development (R and D) design. This designed is used when developing new educational products such as CMTC.

Contents of Cell phone maintenance training curriculum for preservation of indigenous knowledge and survival men and women in African society

The under listed contents and facilities have been tested and can be used for training indigenous men and women for survival and for preservation of indigenous knowledge and development

**A. Contents of Cell phone Maintenance Training Modules:
Functions of the Major Component of Cell Phones**

1. Read only memory and flash memory chips provide storage for the phone's operating and customizable features
2. Subscriber identity module allows users to retain information after switching handset
3. Circuit board allows all parts of the phone to communicate with one another
4. Digital signal processor performs signal manipulation calculation at high speed
5. Radio frequency handles power management and recharging battery
6. Software serves as interface between the user and cell phone
7. Know the classes of each component

Symptoms of Possible Faults in Cell Phones

8. Microphone faults result to caller not hearing the receiver or receiver's voice is distorted to the caller

9. Symptoms of hard ware faults in cell phone include dead set condition, no charging, battery empty and auto turn off
10. Symptoms of software faults in cell phone are no signal, dead set display, test mode and not charging
11. Symptoms of setting problems include call divert, SIM lock, and security code country lock
12. Auto turn off of a cell phone indicates old age of major components in the mobile

Remedies of Possible Faults in Cell Phones

13. Identify the cause of the faults
14. Identify bad components in the cell phone
15. Recommend solutions to each he faults
16. Relate each symptoms to faults in the cell phone

Safety Precautions in using Cell phone

17. Clean cell phone with correct solvent like alcohol
18. Use soft materials to clean cell phone
19. Take cell phone away from water or foods
20. Charge the battery of a cell phone at moderate
21. Use recommended battery charger for a cell phone

Safety Precautions in maintaining Cell phones

22. Remove the battery of the phone before servicing
23. Use extreme care when disassembling cell phone for any reason
24. Apply the right pry tools and screwdrivers when changing the faceplates or other components
25. Use recommended tools to remove battery of a cell phone
26. Gently pry parts of cell phone until they come loose on their own
27. Use correct tools to open a cell phone
28. Dismantle cell phone on a smooth place
29. Use appropriate tools to remove bad components from a cell phone

30. Apply recommended soldering iron when working on cell phones
31. Leave the terminals of a battery open always
32. Avoid to repair or service a cell phone if not conversant with the mode of operation
33. Install software onto the cell phone in case of smart phones
34. Observe, solely rules relating to soldering while soldering a components in a cell phone
35. Handles mother board with care while working on a cell phone

Skills in troubleshooting faulty cell phones

36. Take down the history of the faults from the cell phone user
37. Identify the facilities for trouble shooting faulty cell phone
38. Test the faulty cell phone in the present of the owner
39. Recognize the symptoms of all the possible faults
40. List all the possible causes of the problems
41. Check the list of possible causes against the list of the symptoms
42. Rank the remaining causes in order of likelihood
43. Reveal the result of the trouble shooting to the owner of the cell phone
44. Use tested okay unit to replace bad unit of the same capacity if fault is obvious
45. Test the unit or component one by one
46. Record down the outcome of the trouble shooting
47. Tackle the likeliest causes in the order of the complexity, cost and /or time required to check them

Skills in repairing faulty cell phone

48. Dismantle the cell phones
49. Split out the casing of the cell phone
50. Separate the key pad from the mechanism
51. Move the slider down

52. Lift the connector up to unplug the screen that is attached to the circuit ribbon
53. Move the slider up in case of slide phone
54. Remove the front cover of the cell phone
55. Identify faulty area or components in a cell phone
56. Test the components with appropriate testing instruments
57. Remove the component(s) from the mother board using appropriate tools
58. Select components of correct specification
59. Verify the condition of the components before fixing it back to the mother board
60. Repair or change the faulty components if totally bad
61. Fixes back the components into mother board correctly
62. Applies soldering iron for only 3 seconds if needed
63. Applies sufficient flux to point(s) being soldered
64. Couple back the phone
65. Configure the phone

Skills in coupling cell phones

66. Fix the electronic panel correctly into the main body
67. Screw the panel gently without breaking
68. Fix the screen and key pad correctly with electronic panel
69. Fix back the microphone/speaker/mouth piece gently if removed
70. Connect the battery and SIM sit to appropriate position
71. Insert the SIM card to rest on it sit
72. Put back the casing correctly

Skills in configuring cell phones

73. Select or click menu
74. Select settings
75. Select Configure setting
76. Identify personal configuration
77. Select add new in web

78. Write wap.mtnonlineplay.com
79. Select home page
80. Select bearing setting to have proxy server
81. Write 8080 on port
82. Generate username and password two times
83. Click back up and choose options
84. Activate as web
85. Browse to show bookmark

Skills in flashing malfunctioned cell phones

86. Connect the laptop to the internet
87. Key in the website of the service provider
88. Unzip the downloaded flashing software
89. Download correct software from the website of the service provider
90. Register with the CDMA or GSM carrier in your cell phone
91. Connect the cell phone to the computer with the help of appropriate USB cable
92. Install the downloaded software onto phone
93. Complete the installation within 15-20 minutes

Skills in unlocking cell phones

94. Identify materials for unlocking cell phones
95. Contact service provider for an unlock code
96. Download correct software for unlocking
97. Generate unlock codes correctly
98. Find the serial number of the cell phone, also known as IMEI number
99. Create in *#06# into cell phone
100. Use the downloaded software to enter into the Manufacturer website and slide the card out
101. Enter only one code to unlock the phone
102. Enter code 7 (Multi lock) if the phone is not unlocked by typing the first code (MCC+MNC)

103. Use computer to identify the secret code in case of any difficulties in unlocking

Skills in Unlocking phones using Password

104. Return the battery back again without SIM card

Skills in jail breaking cell phones

105. Select facilities for cell phone jail breaking
106. Determine what version of iOS to run
107. Back up the cell phone
108. Plug the cell phone into the computer
109. Click on cell phone in the sidebar to back up
110. Turn off the pass code screen lock if enabled
111. Visit the website from the cell phone
112. Check for compatibility of cell phone
113. Slide the bar to start the jailbreak process
114. Reboot the cell phone
115. Browse cydia for new apps
116. Return home screen

Skills in upgrading cell phones

117. Select tools for upgrading cell phones
118. Understand various options in upgrading a cell phone
119. Detect parts of the cell phone that needs to be upgraded
120. Download relevant application software for upgrading
121. Install application software for upgrading
122. Remove obsolete components from cell phone
123. Install new component onto the cell phone
124. Couple back the cell phone
125. Confirm functionality of the upgraded cell phone

Skills in servicing malfunctioned cell phones

126. Service cell phone with ear piece problem
127. Check cell phone with mouthpiece not working
128. Carry out minor repair on a cell phone with ringing problem
129. Make minor repair to a cell phone with charging problem

130. Heat the cell phones with vibration problems
131. Heat service dead cell phone
132. Dry clean a cell phone with screen problem
133. Clean a cell phone with keypad problem
134. Clean the ports of a cell phone with SIM card and SIM card port problems
135. Service cell phone with network problem
136. Adjust cell phone with hand free mode problem
137. Set a cell phone hanging when snapping/video recording
138. Adjust cell phone restarting when memory card is inserted
139. Service cell phone hanging due to overloading of application software
140. Make minor repair to a cell phone with charging problem
141. Dry clean wet cell phone with appropriate materials

B. Facilities for Maintenance of Cell Phones

The facilities that could be used for maintenance of cell phone:

1. Set of Screw Drivers for screwing
2. Infra red Rework station for soldering and desoldering of components
3. Soldering iron (small-tipped 30-to-50 watt irons) for soldering
4. Laptops of high capacities
5. Compatible universal serial bus for cell phone
6. Flashing software
7. Internet facilities in case of down loading software for cell phones
8. A computer with Windows 2000 or newer with a USB Port, 800Mhz+, 256MB RAM
9. A code division multiple access cell phone (CDMA)
10. Eyelets and eye letting tools
11. Soldering lead for soldering
12. Soldering paste for aiding soldering

13. Pickers for removing tiny and hidden objects
14. Torque screw driver/precision tools
15. Long nose pliers for holding tiny object in hidden place
16. Software (Assorted)
17. Cutting pliers for cutting flexible objects
18. Tweezer
19. Hot lead sucker/suction devices for removing melted solder
20. Digital power supply
21. Fluxes (Non-corrosive liquid flux) for preventing oxidation
22. Standard/universal head phone for testing signals/sound
23. Magnifying desk lamp
24. Multitester for testing or measuring electrical quantities
25. Solder-resistant paint used in soldering
26. Ultrasonic cleaner
27. Booster for reactivating dead batteries of cell phones
28. Magnifying lens for enlarging tiny objects in a cell phone
29. Methylated spirit for washing panel or mother board of cell phones
30. Heater for heating the mother board during repair
31. Bread holder
32. Extension box for extending power source
33. Small brush for brushing away the solder residues
34. Regular power sources
35. Chargers (conventional and universal ones) for charging batteries
36. Signal chart books
37. Vacuum cleaner for cleaning cell phones
38. Microscopes for seeing tiny components
39. Universal phone lever/opener for opening tough cell phones
40. Intelligent printed circuit board cleaner for cleaning water damaged mobile phones
41. Universal extension cable for connecting directly to USB 2.0 ports on the personal computer

42. Universal serial bus cable for powering mobile phones directly from USB port on laptop or personal computer
43. Anti-static wrist strap for ESD control
44. Antistatic tweezers for installing static sensitive components during mobile phone repair
45. User manual to give direction of servicing
46. Soft, dry cloth for clean cell phone
47. Compressed air for blowing dust from the cell phones
48. Pickers for picking small objects in a cell phone
49. Screw extractor for grabbing those screws and get them out without messing with the hardware
50. Wrist scrap for preventing static current shock

Needs for Cell Phone Maintenance Training Curriculum (Module)

Cell phone maintenance training curriculum or module could be a training package to equip individuals with skills and knowledge required for maintenance of all kinds of cell phones. Lack of cell phone maintenance training curriculum to train individuals gives rise to various forms of management problems for users of cell phones. Most of the users could not easily locate skilled and efficient technicians who can repair or service their faulty cell phones thereby making users whose cell phones are bad to abandon them for the purchase of new ones. Unavailability of phone maintenance training curriculum to train individuals for maintenance of cell phones indirectly amounts to continuous spending of money by the users and electronic wastage which can cause health problems such as cancer to people especially where they are disposed carelessly.

Moreover, the curriculum of polytechnics that are mandated by Government to produce skilled technicians and technologists to maintain and repair all kinds of electronics such as cell phones still lack contents of cell phone maintenance. The available maintenance

modules are dominated by basic knowledge but lack skills in trouble shooting, repairing, servicing, upgrading, coupling, jail breaking, and configuring all kinds of malfunctioned cell phones for the users. These situations emphasize the need for cell phone maintenance training curriculum (modules).

Conclusion and Recommendations

Cell phone is seen as a powerful and useful tool for communication and storing of data, information and storing and dissemination of indigenous knowledge. This tool therefore needs to be properly maintained in order to continue serving the users in storing and preserving vital information and knowledge. Contents for maintenance of cell phone training curriculum are developed in this paper for training of individuals such as indigenous men and women. It was recommended that men and women should be trained using the developed contents and identified facilities for effective preservation and dissemination of indigenous knowledge and development.

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4

Communal Oral Historians as Reservoirs and Curators of Indigenous Historical Scholarship

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Introduction

The role and importance of oral history in the reconstruction of African history and historical scholarship cannot be over emphasized. And there has been unconscious attempt to extol the educational exploits of the oral historians of formal education extraction while relegating those of indigenous informally educated historians who incidentally are the custodians and providers of oral history. These are skilled historians who not only husband indigenous history; they tell, provide, supply and transmit oral history to the formally educated historians for documentation. Without services of these indigenous informally educated oral historians, there would be no oral history as well as documented history for the reconstruction of our battered historical past by the Western scholars. The characteristics, goals, modes of transmission, teaching and learning strategies of indigenous African education, in which the pursuit of excellence and quality has always been an important aim produced classic professional of various strands, hence, cannot be said to uneducated people simply because they were not educated in the Western sense of reading and writing. Informal and vocational training constitute the core of indigenous education in Africa. Under this traditional system, each person in the

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community is practically trained and prepared for his/her role in society. It is a holistic system, in which storytelling, proverbs and myths also play an important role (Omolewa, 2007).

The traditional African mode of education is the oral tradition which involves collective testimonies and recollection of the past inherited from earlier generations (Omolewa, 2007). It is believed that that because most African societies have oral, non-literary traditions, they have been able to develop complex and striking webs of eyewitness account, folklore, stories, proverbs, idioms, legends and myths for all imaginable circumstances; African myths therefore form the ideals and beliefs of cultural practices (Fasokun, 2005 cited in Omolewa, 2007). As important as this oral tradition is, it has continued to be a reservoir of inexhaustible wisdom where Africans learn about their origin, history, culture and religion; about meaning and reality of life; about morals, norms and survival techniques (Omolewa, 2007). Such is the beauty of oral tradition whose narrative the Igbo oral traditional historians are embedded as a link between the past and the present and future existence of the people as well as serving the purpose of the intellectual historians in the ivory tower. Indeed, the traditional Igbo oral historians mediates between town and gown for the survival of our cherished past.

In the light of above, this discourse is examined under the following themes: the nature and mode of indigenous education; importance of oral history in the contemporary times, community oral historians as professional historians, and lastly, the role of community oral historians as reservoirs and curators of indigenous historical scholarship and concluding remarks.

The Nature and Mode of Indigenous Education

Education has been a means of transmitting one's culture from one generation to another. It is the process of bringing about a relatively permanent change in human behaviour. As the oldest industry, it is the

main instrument used by society to preserve, maintain and upgrade its social equilibrium. A society's future depends largely on the quality of its citizen's education. In all human societies, education is meant to pass on to the new generations the existing knowledge of their physical environment, to introduce individuals to the organization of society, give them skills for performing their daily jobs and enjoying their leisure, as well as inculcate sound morals in them for their own benefit and that of the society. In other words, education is a process by which the society assists the younger generation to understand the heritage of their past, participate productively in the society of the present as well as contribute to the future (Esu and Junaid, 2004). An education system may be either formal/western or informal/traditional/indigenous, but the bottom line is that it is a way of assisting the younger generations to understand the past as well as exposing them to the various values, ideals, and aspirations of the society. The pre-colonial Igbo people are not exception to the idea of continuing education of its citizenry, particularly the young adults.

Nature: The traditional system of education which existed in the pre-colonial Nigeria societies in general, and Nigeria in particular was geared towards induction of members of the society into activities and mode of thought that were considered worthwhile, in relation to their rich cultural heritage which was preserved and transmitted from generation to generation. Even though there were in most cases no schools and professional teachers in the perspective of Western education, it lacked the modern classroom setting under the guidance of form teachers; characterized by absence of students/pupils with uniforms, regimentation and permanent teachers, yet there were certain centres for initiation and adult members of society served as teachers (Esu and Junaid, 2004)

It was essentially practical training designed to enable the individual to play a useful role in society. The philosophy of traditional education was very pragmatic and was designed to form a gate way to the life of

the society. It was based on the philosophy of functionalism and productivity. Although there were few theoretical abstractions, the main objective was to inculcate a sense of social responsibility of the community to individuals to contribute meaningfully to the society. One of the main features of traditional African education was the apprenticeship mode of learning whereby people learned under masters. Therefore, traditional education, is primarily the process by which every society attempts to preserve and upgrade the accumulated knowledge, skills and attitudes in its cultural setting and heritage to foster continuously the well being of mankind. The content of the curriculum of traditional education was very comprehensive and based on the philosophy underlying the various job responsibilities in society (Mosweunyane, 2013; Esu and Junaid, 2004).

The curriculum, though not documented, was very elaborate embracing all aspects of human development. These ranged from mental broadening, physical fitness, moral uprightness, religious deference to good social adjustment and interaction. There was emphasis on mastery learning, which also features in contemporary educational process. Individual training included the learning of certain virtues such as honesty, respect for other peoples' property and rights, and the dignity of manual labour, hard work, productivity, self reliance and collective orientation towards the maintenance of the existing social order were emphasized (Esu and Junaid, 2004).

The curriculum embraced both skills and intellectual training. On account of the form, which also referred to as vocational training, learners were taught farming, fishing, weaving, cooking, hunting, carving, knitting, building of houses, mat-making and forging local farm implements. Different societal issues constituted political traditional education. For example, young ones were taught rules and regulations governing family, village and the individual, relationship

between members of society and villages. Intellectual training on the other hand included the study of local history, legends, poetry, reasoning, riddles and proverbs. Those who excelled in these areas were highly revered in the society as their expertise was of immense benefit to their society. An individual's intellect in these directions was developed to enable him fit into such professional groups as rain makers, herbalists, hunters, cult leaders and priests, custodian of the cultural history and heritage (Sunal, 1998; Esu and Junaid, 2004), in other words known as oral historians.

Mode: The main method of teaching in the traditional education system was learning by doing and storytelling which was employed effectively in teaching local history to the young ones. The process of inculcating in-depth knowledge and understanding of the ethics and principles of traditional medicine, carpentry, sorcery, or cultism was restricted to certain families and training for these was done through apprenticeship system. Practical objects were handled by the learners during the course of their training. Assessment of learners' performances was on a continuous basis (an idea that is being revisited in contemporary educational system today). A practical test relevant to the learners' experiences and level of development was the final examination (Esu and Junaid, 2004).

As pointed out by Esu and Junaid (2004), most of the features of African traditional education system are prominent in the contemporary educational system. For example, people who studied certain trades or vocations spent a specified period of time and at graduation through a ceremony were given either tools or materials to start their own trades. It seems that the idea of specified period of training, awarding of degrees or diplomas or certificate and convocation ceremony is derived from the traditional system of

education. How to meet the needs of African society in current parlance was a major concern of traditional African education (Obebe 1993, cited in Esu and Junaid, 2004). Education was functional and relevant to social life or realities of the community (Fafunwa, 1980).

Equal opportunities were provided for adults, females, males and children alike in all areas, academic, recreational, vocational, and social. Hence, there was no problem of unemployment as men and women were engaged in meaningful activities which they lived on. Traditional African education system was an indispensable factor for the smooth integration of the growing children into society (Fafunwa, 1980).

Importance of Oral History in Contemporary Times

Oral tradition is the body of information concerning history, culture and environment of a people at any given time and space. This information is often obtained through the words of mouth. It is also a set of verbally transmitted pieces of information about the experiences and worldviews of a people. These experiences and worldviews are preserved in the memories of the group of people and are transmitted from one generation to another (Ogundele, 2000, p.14). Oral tradition remains an indispensable cultural heritage management strategy among pre-modern and pre-historic Africans which continues to be relevant in contemporary Nigeria. Most oral traditions obtained through ethnographic studies have been confirmed by archaeological and historical findings (Fasuyi, 1973). The clan and village heads, kings, chiefs, deity priests, aged/older men and women serve as repositories and custodians of their oral traditions. They include traditional proverbs, tales/dance by moon lights (known as *akukoifo/egwuonwa* among the Igbo of eastern Nigeria), adages, lullabies, poems, riddles, incantations, praise songs such as oriki,

recitals of traditional religions like the Ifa verses among the Yoruba of western Nigeria and other facets of their individual community's cultural heritages. Oral tradition has proved to be a useful instrument to professionals like the archaeologists and ethnographers in locating and identifying cultural heritage sites/areas for further studies and preservation. Cultural heritage is, however limited to man-made artifacts and ideologies (Eluyemi, 2002).

However, oral history is the systematic collection and study of historical information about past events through interviews conducted with people who participated in or observed these events. Oral history is not folklore, gossip, hearsay, or rumor. Oral historians attempt to verify their findings, analyze them, and place them in an accurate historical context. In oral history projects, an informant or narrator recalls an event for an interviewer who records the recollections and creates a historical record. Oral history can be understood as a self-conscious, disciplined conversation between two people about some aspect of the past considered by them to be of historical significance. The conversation takes the form of an interview. Nevertheless, oral history is basically a dialogue. Oral history also refers to information gathered in this manner and to a written work (published or unpublished) based on such data, often preserved in archives and large libraries. Oral history has become an international movement in historical research. There are many ways of creating oral histories and carrying out the study of oral history. Though their meanings differ, there is a connection between oral tradition and oral history. While oral tradition refers to the repository of cultural heritage and knowledge, oral history is a body of knowledge created by scholars of history through collection of oral recounts from custodians of oral tradition, that in themselves experts in that area.

Oral history is an aspect of oral tradition that deals with recording, preservation and interpretation of historical information, based on the storyteller's personal experiences and opinions. It often takes the form of eye-witness account about past events, but can include folklore, myths, songs and stories passed down over the years by word of mouth. It is however, supported with **epic** narrations and genealogies. Whereas epic narrations represent accounts of the exploits of a hero who really existed and who played a major role in a people's history; genealogies are the detailed histories of a dynasty or a people. Epic stories and genealogies are often sung by Griots with a musical instrument. They can be very detailed and specific, providing historians with numbers, dates, and important names (World Affairs Council of Houston, 2019). Oral history was 'the first kind of history' according to Paul Thompson in *The Voice of the Past*, a key publication in the re-emergence of oral history. For centuries the use of oral sources in understanding the past was commonplace. Thucydides, the Greek historian writing in the 5th century BC, made much of the accounts of eye-witnesses of the Peloponnesian Wars, 'Whose reports', he claimed, 'I have checked with as much thoroughness as possible'. By the time Bede came to write his *History of the English Church and People*, completed in 731 AD, he simply noted his thanks to 'countless faithful witnesses who either know or remember the facts'. Even as late as 1773 Samuel Johnson expressed a keen interest in oral histories and oral tradition in his study of Scottish beliefs and customs (Oral History Society, 2018).

In a nutshell, in spite of the weaknesses attributable to oral history such as; Oral traditionists are men, and thus there is a gendered bias, difficult to cross-check, mixing up facts, inaccurate figures, exaggerations, not precise in detail, imprecise periodization, etc, oral tradition has contributed immensely to historical writing in the modern times in the following ways:

It makes the collection of history easily accessible in view of the fact that gathering information by the historian does not involve much work. In every community, town or village in Africa, one can get some elders who are ready to give the traditions and historical events in the area. The historian in one way or the other, only need to contact knowledgeable informants and respondents for the necessary information needed. Secondly, it serves as the main source of history. Thus, in the absence of other sources, oral tradition becomes one of the sole sources of writing history. In a situation where there are no written records or other pieces of information like personal diaries, minutes of meetings, journals etc. the historian often relies to a large extent on the information provided by oral tradition to compile his findings. On the third note, oral tradition has helped to confirm historical facts from other sources. For example, it helps the archeologist to confirm their findings thereby throwing more light on the findings of the history of a place. Again, the archaeologist would have to be directed by a story from the local people before he goes to excavate the site. Therefore, without oral tradition, the archaeologist's work becomes difficult. Subsequently, oral tradition helps the historian to determine historical trends and events. Through the comparison of several oral traditions, the historian can eliminate biases, inconsistencies or inaccuracies in the written records they are using, to come out with an accurate historical account of the past. Even the interpretation of archeological finds is difficult without oral history because artifacts are both anonymous and fragmentary and requires the help of oral history. More so, oral history has played a significant role to assist in the reconstruction of African history, this is because Africans have relied on oral traditions to preserve their history for centuries. It is again, the only living source of historical reconstruction because it gives room for further questioning and analysis of the information given to ensure its validity or truthfulness (*Adu-Gyamfi, and Ampadu, 2019*).

Communal Oral Historians as Professionals

The **Griot** (pronounced “gree-OH”) is a storyteller and oral historian in West African culture. He is the social memory of the community and the holder of the word. Griots, also called jeli or jali, are said to be the holders of African history centuries before the colonizers found their way into the continent. The existence of griots helps put to rest the notion that Africa had no history prior to the coming of the colonial rulers in the 15th century. The Griot is the keeper of facts and important events of his time. It is his responsibility to pass this knowledge on to future generations, as well as that of past times passed down to him by his ancestors. Originally the Griots were court musicians who sang at weddings, naming ceremonies, and religious celebrations. They later evolved into advisors to nobility and messengers to the community. They sing songs of praise for their leaders and recount the great deeds of ancestors and the history of the society. Griots are also advisors, ambassadors, negotiators, mediators and advocates of the king to his allies and noble families. They are rewarded for their service to individuals and the community. Their fee varies and ranges from a few coins or a blanket to more substantial payments depending on the audience and the skill and popularity of the storyteller. In West Africa, Griots have been practicing their craft for hundreds of years. Griots are described as “the all-seeing, all-knowing eyes of society.” There is a spiritual and ethical dimension to their performances and it is believed that special forces are released through the spoken or musical part of their performance. The griots were always present during the meetings of the royal courts to help make final decisions; often they would settle complicated disputes amongst families or among rulers preventing unnecessary fights or wars. They also kept records of births, deaths, wars and marriages of their society. They kept records of men who went to war and counted them after war (World Affairs Council of Houston, 2019; Johnson, 2018).

Griots are historians, praise-singers and musical entertainers. They are the guardians of the knowledge of their people's ancestry and genealogy. As history may never be written down, the Griot is crucial to keeping records of the past. Griots are entrusted with the memorization, recitation, and passing on of cultural traditions from one generation to the next. The Griot is called upon at important events, during which he recounts a family's genealogy playing his Kora, or other musical instruments, such as the Ballafon. During these ceremonies, the youngest Griot acquires new knowledge. For instance, in the time of Emperor Sundiata, Griots tutored princes and gave council to kings. They were educated and wise, and they used their detailed knowledge of history to shed light on present-day dilemmas (World Affairs Council of Houston, 2019).

On the mode of training of the griots, account has it that the art of being a griot was passed on from older generation to a younger generation usually within a family. It is believed that being a griot was not an occupation picked up by just anybody. The griots of particular societies were families that are believed to have been part of the founders of the society or chosen by the gods through special rituals. Once a child is born, preferably a male child, he starts going through the training process and working closely with the older griots. They learnt the ways of the older griot by sitting through rituals, learning songs and following the griot for ceremonies. The life of a griot was solely dedicated to the practice hence he could hardly be involved in daily or social activities (Johnson, 2018).

Oral traditions, among many African peoples, are more complex, better-organized forms of recording history than the stories and legends of some other preliterate societies, which place it under the custodian of trained experts. Not every person can play the role of community history repertoire, because traditional controls in the form

of training and taboos have served to guarantee the reliability of historical accounts. "Palace historians" and griots often occupy hereditary positions, and the training of custodians of a society's history usually begins at an early age; special occasions such as coronations, burials, births, and other rituals present opportunities to perfect their arts. Stringent sanctions are attached to any distortion of historical accounts. The fact that in such societies crimes and punishments are communal and that physical and spiritual influences guide social compliance provides added checks against manipulation of accounts. This to a large extent, accounts for why oral traditions have been successfully employed to reconstruct the history of many societies in Africa, and Igboland-Nigeria in particular (science.jrank.org., 2019). Besides, given their level of professional accounts of community history, whose proficiency is not in doubt, once an oral historian moves into a particular community, he/she is usually directed to those community history experts, and little wonder African oral tradition as both source and as a method of historical construction (Egharevba cited in Afigbo, 1997).

The Role of Community Oral Historians as Reservoirs and Curators of Indigenous Historical Scholarship

This section presents the argument that it was the valid and plausible historical accounts of communities by experts in the community who are custodians of the community history that the Africanist history scholars used in the reconstruction African history of which Igbo history is one. In fact, African and Africanist historians have professed the value and reliability of oral traditions for the reconstruction of the history of African peoples. African university scholars have indeed gone further to argue that weaknesses of oral tradition as a source of historical reconstruction is in itself not worse than those of other sources of history, including written records. Hence, various processes

have been developed for the mitigation of these weaknesses by the methodical gathering and treatment of oral traditions. This has also involved the conceptualization of oral tradition and the classification of the genres that make up oral traditions. Each of these typologies has peculiar treatment types (science.jrank.org., 2019).

It is no longer a hidden fact that because bulk of African history is unwritten, the Eurocentric scholars derided Africa as having no history except the history of Europeans about Africa. Thus, Some European authors had assailed and even doubted Africa's historical heritage; these include Professor Trevor Roper, Hegel and Seligman. For Trevor-Roper “Africa had no history prior to European exploration and colonization ... there is only the history of Europeans in Africa. The rest is darkness”, her past “the unedifying gyrations of barbarous tribes in picturesque but irrelevant corners of the globe” (Trevor-Roper, 1963: 871). Hegel, in an apparent attempt to damage any positive opinion of Africa, once asserted that “Africa is no historical part of the world; it has no movement or development to exhibit” (Hegel, 1956: 99). Following his denial of association of the whole African continent with any kind of civilization, in his Seligman wrote brazenly that the “civilizations of Africa are the civilizations of the Hamites, its history is the record of these peoples and of their interaction with the two other African stocks, the Negro and Bushmen” (Seligman, 1930, 96). According to Chimee (2018), what Seligman was positing in his thesis is that the other two “races” were incapable of achieving anything without the Hamitic influence. His espousal of the myth of the superiority of light-skinned people was only a part of the European prejudice ubiquitous in the late nineteenth and early twentieth centuries, hence his penchant to debase and denigrate them.

The absence of written records in much of Africa posed a great challenge to the historical reconstruction of her past, and this was what

spurred African scholars to evolve and insist on the use of oral history in reconstructing it, not minding the gaps inherent in this medium. The pioneering works of Kenneth Dike—*Trade and Politics in the Niger Delta* (1956) followed by Saburi Biobaku—*The Egba and Their Neighbours* (1957, based on a 1951 thesis) relied mainly on gathered oral traditions and have survived much historiographical scrutiny to remain national historical classics. Substantial works on East African history have also depended on the collection and use of oral traditions following the pioneering works of B. A. Ogot, Jan Vansina's seminal theoretical work, *Oral Tradition: A Study in Historical Methodology*, articulated the major theoretical advances for the defense of the use of oral traditions in historical reconstruction. The case for oral tradition was further taken up in his more recent study, *Oral Tradition as History*. Vansina, however, not only makes a case for the validity of oral tradition in historical reconstruction but has produced historical works that fully utilize the method. These include *The Tio Kingdom of the Middle Kongo 1880–1892* (1973) and *The Children of Wool: A History of the Kuba People* (1978). Vansina's influence as the foremost theoretician of oral tradition historiography is not in doubt (science.jrank.org., 2019).

Thus, appointed appointment of Professor Dike in 1956, the first African Director of a History Department at University College Ibadan, from where he rose to become the first African Vice-Chancellor of that university marked the turning point of effective use of oral tradition to reconstruct African history. He blazed the trail on not only institutionalizing African studies and historiography, he's was a major breakthrough in realizing the dream of a rebirth of African historiography using oral history for the reconstruction of Africa's past. Having domiciled oral history in African historiography, attempts made to discredit oral sources as useful tools for the reconstruction of

the history of preliterate societies in Africa collapsed under the weight of this new Pan-Africanist consciousness and movement of historical rebirth. Dike believed that subjecting oral history to systematic criticism and supplementing the resulting residue with evidence from written documents after the fashion of Western historiography, as well as with evidence derived from archaeology and other ancillary historical sciences, would put old-style African history through a process of rebirth (Afigbo, 1984: 3). In his presentation at the International Congress of Africanists in Accra (Ghana), he spoke about “the rediscovery of Africa's past, and a re-orientation of the world attitude to African continent and its past” (Dike, 1962: 5). Dike's research and publications had a deep impact on Africanist scholarship, like removing a veil and unlocking Africa's door to her history. Soon researchers began to publish wonderful accounts of various aspects of African history, through the use and deployment of oral evidence.

In order to achieve this feat, Dike developed a two-pronged approach: first, African history must be the history of African peoples and not merely the history of their invaders from Europe and Asia; secondly, studies of European contacts in Africa, where European archival materials remain the major source, should focus on the role played by Africans in the events that have shaped the continent (Dike, 1965). On the whole, the high point of the success of registering African historiography in the context of oral history could not have possible without the role played by those variously known as trained custodians of community history, specialized repertoires of Community history, the griots, community trained historians who are versed in the knowledge and transmission of local history. Hence, if in the perception of some scholars as represented by Egharevba (1968), oral tradition is treated as history itself and not merely as a source of history, then those who revealed these histories of the communities to the

university scholars who have credited with the oral history are oral history scholars and professional in their own right. Chukwu (2001) had confirmed in a study that every village in Igboland has certain individuals who have achieved respect and recognition due to their acclaimed knowledge of history and in most cases; the people are consistent in their reference to such individuals. This represents an echo of professionalism attributed to special informants of oral history.

Conclusion

The study has been able to show case the fact that oral history is borne out of the collections from oral tradition which was sourced from communal repertoires, griots, informants. It is the contention of this work that in as much as these community oral translators are presumed to be non-literates in the Western formal education, but given the critical and rigorous means of their training in a highly but informal but systematic mode of pre-colonial education, they are worth addressing as historians in their own right. The study arrived at this premise having reviewed critically, the pre-colonial African education in terms of its nature, mode and curriculum as well as the training given to the traditional historians as custodians of the history of the people. In most cases their narratives are valid and plausible strands of history which has eminently aided the present day academic historians in the reconstruction of African history. For the fact that not everybody in the society can recall the history of their people in oral form, then those vested with responsibility of accurately narrating the communal history are in themselves professionals. Besides, traditional education was highly professionalized as each student was placed under the mentorship and tutelage of experts. Hence, rather than merely pay attention to the academic historians as professionals, the source of these oral histories should also be acknowledged as historians since they contribute to scholarship of history as well.

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Mitigation of African Indigenous Knowledge¹Omojola Immaculata Olu, (SSMA), PhD²Kanu, Ikechukwu Anthony**Abstract**

African indigenous knowledge is the life style of Africans, based on each community experiences in its wholeness to include their medicine, festivals, agriculture and social life. It comes in form of oral tradition and transmitted through folk tales, proverbs and idioms. This paper therefore identified colonization, modernization, and globalization as major mitigation of African indigenous knowledge. It then suggests that attention should be paid to method of teaching the African indigenous knowledge to fit in to the present age, adequacy of literature for posterity and educating today's African youths on the wise use of social media.

Keywords: Mitigation, Africa and Indigenous Knowledge.

Introduction

African indigenous knowledge is related to African cultural values that they inculcate in their children from home right from infancy. It has a lot to do with their life style in all its totality. It is vivid in their norms, trade, belief, wisdom, knowledge, values, skill acquisition, and teachings and practices of each community. Ugboma (2014) describes Indigenous knowledge as “central to Africa's development in all

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ramifications especially in the rural communities. Africans are endowed with special knowledge with which human development is enhanced. The efficacy of this "special knowledge" cannot be over emphasized and this is best described as indigenous knowledge. Indigenous knowledge is traditional knowledge associated with African tradition or culture. It is largely inherent in man. It is not associated with any form of formal learning/training but transmitted or learnt orally. It is associated with oral tradition and highly rooted in African culture. African cultural heritage consists of different cultural values, indigenous knowledge and heritage materials. Indigenous knowledge resides in the heads and on the lips of the custodians and passed down from generation to generation orally from the elderly to the younger. This is different from common sense. Even with the advent of computers, oral tradition remains an important means of preserving and transmitting indigenous knowledge." Magnus (1999) survey the system of education practiced in Africa in precolonial times and prefer to call it traditional education. In their minds, traditions are the sum total of the beliefs, opinions, customs, cultural patterns and other ways of life that a society passes from generation to generation through parents, age-grades and secret societies.

Most cases, it comes from what to do and how to behave well. For example, at rising, children are taught to greet elders, sweep the surroundings, they are also taught from time to time to respect elders, to have value of honesty, charity, industriousness, cleanness, humility, support- members helping themselves in developing someone's project, as a group or people of the same trade helping themselves. Formation of children was even taught to be done collectively. Most Africans gain this knowledge ever before they grow up to form associations according to age groups and they begin to compete and use themselves as yardstick for success, development and progress. All

these are taught through proverbs, songs, art, communal life, and folk tales/lore during moonlight play.

Yusuf and Olusegun (2015) describe Indigenous knowledge as “home-grown knowledge that enables communities to make sense of who they are and to interact with their environment in ways that sustain life. It is knowledge that arises from life experience and which is passed down from generation to generation through words of mouth in the form of folklore, idioms, proverbs, songs, rite of passage and rituals. It equally covers the broad spectrum of life and therefore there are different types of indigenous knowledge ranging from people's beliefs, medicine, arts and craft etc.” In relation with this, Magnus (1999) though quoting Fafunwa summarizes the aims, methods and contents of African education as follows: “African education emphasized social responsibility, job orientation, political participation and spiritual and moral values. Children learned by doing, that is to say, children and adolescents were engaged in participatory education through ceremonies, rituals, imitation, recitation and demonstration. They were involved in practical farming, fishing, weaving, cooking, carving, knitting, and so on. Recreational subjects included wrestling, dancing, drumming, acrobatic display, racing, etc., while intellectual training included the study of . . . history, poetry, reasoning, riddles, proverbs, storytelling, story-relays. Education in Africa . . . combined physical training with character-building, and manual activity with intellectual training.”

Ugboma (2014) in his research on “Availability and Use of Indigenous Knowledge Amongst Rural Women in Nigeria.” Approached the indigenous knowledge in line with how Nigerian women had used their knowledge of herbs to cure diseases in their given community. “In spite of the very small population of rural women who are herb sellers, majority of them possess and use Indigenous Knowledge of traditional

medicine. This is an indication that they use herb as preventive medicine and as alternative means of treating diseases. The use of herbs as preventive medicine has contributed to reduction of infant mortality. Malaria and measles are the major diseases that kill infants especially in the rural areas.” In the same vain, Africa in general and Kenya in particular are facing climate change challenges. Since most Kenyan communities depend on agriculture as the backbone of the economy for sustenance. They used African traditional indigenous knowledge embedded in African religion to "pray for rain" by predicting, causing, redirecting, and controlling rain within their locality. He concluded that local communities need to integrate both indigenous knowledge and scientific knowledge to forecast and dispel rainfall patterns to effectively predict weather patterns. Gumo (2017) Nevertheless, Yusuf and Olusegun (2015) researched on Management of Indigenous Knowledge (Ifa and Egungun) in Osun State, Nigeria and they approached the African indigenous knowledge in relation to 'Ifa and Egungun' festivals.

The above research works were done to establish the fact that indigenous knowledge is about the existence of Africans. This can be explored from many angles. Although whatever viewpoint with which one is looking at it, mitigation in this line will affect the entirety of the topic. For the purpose of this paper nonetheless, the writer will like to investigate this topic in the opinion of Mbiti (1969) which is in relation to indigenous knowledge at puberty stage. To him, learning the indigenous knowledge is in stages. By implication, what children gather at infancy level or before they become teens and what they learn at puberty stage are not the same. Also, puberty rites often marks the beginning of acquiring indigenous knowledge which is otherwise not accessible to those who have not been initiated. That is, those who are not up to that age. Therefore, Mbiti feels that “It is a period of

awakening to many things, a period of dawn for the young. They learn to endure hardships, they learn to live with one another, they learn to obey, they learn the secrets and mystery of the man-woman relationships, and in some areas, especially in West Africa, and they join secret society each of which has its own secrets, activities and language.” This indigenous knowledge is meant mainly for male child, and it is done during a moment of withdraw from the society. It is done in a secluded area with people of the same age.

Mitigation of African Indigenous Knowledge

Mitigation of indigenous knowledge is mainly the problem of colonization, modernization, and globalization. These come inform of formal education; the arrival of the colonial masters caused African knowledge to be weakened. This is because the methodology introduced was far superior to that of African people. Kreitzer (2012) report a comment of social work students when asked if they wish to Africanize their social work curriculum as “Western social work knowledge is the best knowledge and we deserve the best knowledge, therefore we want western social work taught to us. If we learn western social work knowledge then it will give us the opportunity to go to the U.K., USA and Canada to practice social work.” Africans even prefer western education since African indigenous knowledge seems to be inadequate and lacks prospect.

The idea of oral traditions was no longer popular to foster African indigenous knowledge, and the welcome idea that brought about enlightenment caused Africa indigenous knowledge to gradually form the things of the past. This has led to individualistic life and self-centeredness which is gradually killing the sense of communal life that was the bond of Africans. The feeling of Tedla (1996) has relevance to this when he claims that traditional African thought or interpretation of

cosmic life is the bedrock of indigenous education. Consequently, such concepts as affirmation of life, creation, community, person and work have been pivotal in shaping African concepts of learning. Thus learning is conceived as boundless fused with all aspects of life. Because of this integrative thinking, Africans do not speak of education as a separate process or institution from everything else in life. No distinction is drawn between formal, non- formal or informal education. In fact, the Western concept of education does not speak to the traditional African notion of learning which prioritizes community living and the development of virtue and character. Neither does it speak to the traditional African reality in relation to common life.

Another problem in African knowledge in relation to the above is documentation. In the traditional African life, people lived together. They grow up to settle around their family members. This made traditional education to be possible and easily transmitted through their regular moon night play. Today, the influence of formal education on Africans has made them to move beyond their environments where continuous learning of traditional knowledge would be difficult. How can we teach children that are not born in African environment the African indigenous knowledge? In many cases they claim to be citizens of where they are born or leave their countries to become citizens of another country. This can be examined in line with the content of what was being taught without regularities concerning timing, educator, methodology and assessment. Indigenous African education is false when we examined it in connection with: “its foundation, its aims and core values, the period of learning, the subjects taught, the methods of teaching and learning, female education, responsibility for education, and what constitutes knowledge.” Tedla (1996)

Another factor of mitigation is the social media. Although, it has its values in the sense that, most of the time it makes life easy and you

reach wherever you which within a moment without necessarily travelling. Also, information can be kept and saved using the social media and many other benefits. But if we take a lead from the Mbiti's understanding of African indigenous Knowledge, none of the mentioned points can now be taught using the African method which is oral tradition, folktales, proverbs and the like. All the African indigenous knowledge are now being taught in formal schools officially or unofficially. Like the virtues of learning how to endure hardships and obedience may be part of learning during the morning assemblies, they learn to live with one another in most boarding houses, they learn the secrets and mystery of the man-woman relationships through peer group interactions and watching pornographic films and reading on the internet, and they can even join secret society in the schools without the knowledge of parents and guardians.

Apart from interested individual, how many young Africans will be available to learn the local medicine as Ugboma (2014) presented? Children of today will prefer to become medical doctors instead. In the same vain, how many Africans are interested in learning and promoting African medicine that the popular Fr Anselm Adodo, OSB is propagating? If this has to be embraced, it must come in form of formal school setting, have certificate in mind. This age is certificate oriented. Or can any parent allow her children to embrace “ifa and Egungun” (oracle and masquerades) as a life style like the fore fathers as Yusuf and Olusegun (2015) represented. Youth of today will rather opt for other lucrative jobs of white collar jobs than to become experts in “making rains” as Gumo (2017) asserts. If indigenous knowledge is being introduced to Africans children, they quickly term it 'old skool' to drive home the point that these primitive ideas are no longer meant for them and their age.

Therefore, it is important to use today's language to transmit and interpret the Africans ideas and cultural values, this should include availability of more literature for posterity. There should be a link between its relevance to the present age if truly it must thrive. If much attention is not paid to it, it may be portrayed as a thing of the past, stagnant and limited. Consequently the view of Tedla (1996) may be relevant here that in order to empower Africa and its youth with the wisdom teachings of the ancestors, it is important to use a language that does not depreciate African experiences. This means abandoning disempowering words or terminologies that negatively portray traditional African life. The viewing and measuring of African ways in terms of other people's cultures must stop. New educational frameworks that are grounded in the positive aspects of Africa's cultural heritage should be created.

Conclusion

African Indigenous knowledge is unique to every culture and society and it is embedded in community practices, institutions, relationships and rituals coming out from their day to experiences. African people have been able to transfer smoothly, their indigenous knowledge from one generation to another until the arrival of the colonial masters, who through civilization and modernization reduced the consideration for African indigenous knowledge. African indigenous knowledge is full of merits as it defines every member of the community and also identifies them as a group. However, Africans should not forget their cultural practices. While enjoying the beauty and attractive education that civilization brought to Africa, Western-educated Africans should use the opportunity and prospect of it to develop and adopt new ideas and policies that will recognize the relevance and benefit of Africa's cultural and historical roots, and translate it into attractive package that will preserve and promote African indigenous knowledge.

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NKU DI NA MBA... (Towards an African Indigenization of Western Education)

Anselm C. Onuorah

Introduction

When we graduate from college, part of the things written on our certificate is that we have been judged worthy both “in learning and character” to possess either first class, second class, or third class as the case maybe in whatever field of studies we have engaged. The “in learning and character” above presupposes a formation of human person through education; in this cases, formal education. Education here further assumes a 'learning processes, a methodology of procedures of “how” things are or at least, the knowing of “how” things ought to be'; the imparting of information, and acquiring of knowledge through teaching.

For each community in Africa, there is always a way of educating and forming the individual human being within the community. This formation includes proper discernment of the values and principles of the community. These values and principles are commodities of the community's cultural heritage, either from their social contacts with other cultures and people or by human reason, or myths and legends. No matter their sources, human orientation of values and principles and cultural heritage all formed the worldview of the people. A worldview of the people represents the sedimentation of their conception of the

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way things are and how it should be. Therefore, African worldview reflects the African understanding and belief of the universe, of human formation and education, which Okafor sees as the basic conception of the underlying cultural, religious and social activities drawn heavily from the people's surroundings and cultural past. Worldview helps a people in the explanation, prediction and control of space-time events and to know people's worldview is basically to understand how the people evaluate life, and people's evaluation of life provides them with a charter of action and justice for behaviour which is always "context dependent".

The objective of this paper is to identify and suggest the need to include African indigenous knowledge process and thought pattern in the plan and implementation of research in Africa. It strongly affirms that Afro-centric concept and thought trajectories are suitable in African research. It shows the need for a participatory type of research which values and includes African indigenous knowledge system in education. Of note is that in the predominantly Western-oriented academic curriculum, the African voice is sidelined and suppressed. Even among some African scholars, in an African based research project, indigenous knowledge and methods are often ignored or not taken seriously. This paper posits that to be meaningful and empowering, African-based research must, of necessity, include the pattern of African thought trajectories. It is our submission that African based researches which follow these guidelines will from inception form a proper understanding of the contextual paradigm of the problem arising from the community. Policies and implementation arising from such research will be both empowering and meaningful for context-specific lasting impact.

African Indigenous Knowledge: Towards A Definition

The term “African indigenous knowledge” risks implying uniformity among African knowledge system but African knowledge is made of African cultures and whereas cultural diversity characterizes the African continent, to talk of African indigenous knowledge will be blurred by these cultural miscellanies. Therefore, a discussion of African *indigenous* knowledge is somewhat problematic; not only that the languages of African ethnic groups lack a common term for knowledge system in the Western sense, as an activity or entity separate from everyday life. Whereas Westerners conceive of knowledge as an independent system of beliefs or an organizational structure, in Africa sense, knowledge is a complete way of life, unseparateable from culture. To know is to be human in African sense of it. And in reality, knowledge changes as it adapts to historical events and social circumstances around its environment. Nevertheless, certain features can enable us to talk about indigenous knowledge. These features are the geographic conditions and distinctive historical background of the African continent. In other words, when we refer to African indigenous knowledge we mean the indigenous knowledge system which encompasses both invocation and continuity with the African past and present. African *indigenous* knowledge therefore is the native knowledge and system of knowing common to Africans.

Ann Marie defines Indigenous knowledge as the knowledge systems embedded in the cultural traditions of regional, indigenous, or local African communities. This includes types of knowledge about traditional technologies, such as tools and techniques for hunting and agriculture, midwifery, ethno-botany and ecological knowledge, traditional medicine, celestial navigation, ethno-astronomy, climate and others. These kinds of knowledge, crucial for subsistence and survival, are generally based on accumulations of empirical observation and interaction with the environment.

In many instances, indigenous knowledge has been orally passed from one generation to another. Some forms of indigenous knowledge find expression in stories, legends, folklores, rituals, songs and laws. For instance, African myths express values, identify moral standards, and embody profound philosophical reflections. In Africa, knowledge and culture have traditionally been transmitted orally from one generation to the next. The mythology of these oral cultures is embedded within their ritual practices. African mythology and ritual commonly depict the cosmos as an entity with human traits. The human body is thought to be modelled on the structure and dynamics of the larger cosmos, incorporating the same essential elements and forces that make up the universe. Myths about the cosmos explain the origins of creation and offer insight into the nature of reality. Indigenous knowledge distinguishes one community from another. It reflects the community's interest and many depends on the community's tradition regarding environment, such as taboo, proverb and cosmological knowledge system to provide conservation for biodiversity ethos preservation.

According to report of the International Council for Science (ICSU) study group on Science and Traditional Knowledge, traditional knowledge is:

A cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment. These sophisticated sets of understanding, interpretations and meaning are part and parcel of a cultural complex that encompasses language, naming and classification system, resources use practices, rituals, spirituality and worldview.

Indigenous knowledge is often entrenched in a cosmology, and any distinction between intangible knowledge and physical things can become blurred. Indigenous people believe that their knowledge is holistic and cannot be separated from cosmological histories. These cosmological histories are often unaccounted in any recorded book as

we may have today; they are inextricably bound to ancestors, and ancestral lands. The philosophical and theoretical paradigm underlying this is the belief that their knowledge is acquired not by naturalistic trial and error, but through direct revelation through conversations with the spirit and ancestors.

Afro-Centricity and Multicultural Approach to Education

Afro-centricity is a concept that has at its core the understanding of the African identity as rooted, centred and located within African cultures, spirituality, social life, political administration and economic life style. It advocates for the examination of the African reality from an African perspectives. Afro-centricism places the African experience at the centre of all things. It recognises the African voice and reaffirms the centrality of “all” cultural experiences as the place to begin to create a dynamic multicultural approach to education and learning of every individual. Afro-centricism is not just about Africa or the African culture, rather it specifies the importance of each culture to human learning and development. Its fundamental aim is that all cultures must be respected and not impaired by colour or geography.

To be human is to be located within a cultural value and system, the equal and communal sharing and synthesis of information. It encourages cultural and social immersion of the concerned people in their education process as well as the use of tools and methods indigenous to the people being studied or being taught. This will enable the people to be active participants in the education process and provide the teacher knowledge about and familiarity with the history, language, philosophy, and myths of the people under study, and reduce misinterpretation, perpetuation of myths and researcher imposition. In effect, the Afrocentric paradigm does not only advocate cultural immersion, indigenisation of tools and methods of investigation that

African peoples can use to make sense of their own realities but also the interpretation of research data from an indigenous African perspective.

The aim is to be sufficiently detailed and sensitive to actual social contexts and to investigate the methodological bases or orderly character of ordinary social activities. This means that the researcher should understand that what s/he does and how s/he does it is specific to the culture (a situated response), the problem, and dynamics of the particular context. To achieve the understanding of this cultural framework requires indigenous African people's involvement and control of research.

Afro-Centricity and the Participatory Aspect of African Indigenous Knowledge

Since Afro-centricity is the understanding and identification of African root that centred within the African cultures, spirituality, social life, political administration and economic life style and advocates the examination of African reality from an African perspective. Its participatory approach allows educationist to learn with, by and from indigenous African cultures and to create a working relationship in which African people's priorities and values become more fully expressed in learning. The African indigenous communities within which learning/teaching is conducted should not be treated as mere learners to be stocked with information but major stakeholders in the teaching process and the decision-making processes that bring about policy changes which affect their communities. The Soweto Children demand for indigenous method of teaching comes to mind here. An Afro-Centric Participatory method implies a more collaborative emphasises on the dignity of the African person, his ability to knowledge and it strengthens the African value of collective responsibility and affirms the centrality of African indigenous ideals

and values as legitimate frames of reference for learning and education. This is both qualitative and complementary as both assume the use of interpretative schemes that must be understood and have the character of the local context articulated. The core of this method is the appreciation and recognition of that teaching especially of African constituents must involve indigenous people in all aspects and stages, from beginning to the end, and must be unique to the social structure and cultural values of African indigenous communities. It encourages a spiral methodology of data collection – community, participants, researchers and decision-makers all interacting in a synergistic and bidirectional manner consistent with the African value of oneness.

According to Frances E. and Gubela M a method of knowing cannot be divorced from a people's history, cultural context and worldview. Worldview shapes consciousness and forms the theoretical framework within which knowledge is sought, critiqued and or understood. Almost all knowledge has cultural relevance and must be examined for its particular focus. From this perspective it is dangerous, if not oppressive, to hail any one method of investigation as universal. According to Asante, the hallowed concepts and methods within Western thought are inadequate to explain all of the ways of knowing because 'universality can only be dreamed about when we have "slept" on truth based on specific cultural experiences' (Asante 1987:168). He therefore, argues that all cultures and the indigenous ways of knowing arising from them are to be respected and valued in their uniqueness. It is encouraging when some African scholars (Tanyaniwa & Chikwanha 2011; Ntumngia 2009; Pence & Nsamenang 2008; Nsamenang 2006; Mkabela 2005; Mpofu 2002; Mpofu 1994) take on the daunting task of making relevant to the world, African realities. These scholars believe that African realities have much to teach Western knowledge and methodologies.

Characteristics of African Indigenous Knowledge

The spirit of the African worldview includes wholeness, community and harmony which are deeply embedded in cultural values. A person becomes human only in the midst of others and seeks both individual and collective harmony as the primary task in the process of becoming a true person (Sarpong 2002; Sarpong 1991). Like its peoples, acquisition of knowledge is collective and community oriented. Central to the African worldview is the strong orientation to collective values and harmony rooted in a collective sense of responsibility – a 'collective ethic' – which acknowledges that survival of the group derives from harmony through interdependence and interconnectedness (Mkabela 2005; Sarong 2002; Sarpong 1991). African knowledge, and its method of acquisition, has a practical, collective and social or interpersonal slant. The works of Mpofu (2002) and Nsamenang (2006) show that indigenous conceptions of intelligence, for example, emphasise the practical, interpersonal and social domains of functioning and are quite differentiated from the cognitive 'academic' intelligence that dominates Western concepts of the construct. Likewise, learning for the African child is mostly peer oriented and participatory with adult instruction which is consistent with a generally collective African self-concept. As a knowledge system, it is characteristically oral and passed on from generation to generation in the context of community living and activities (Sarpong 1991; Mkabela 2005). Considering that culture is the 'lens' through which a person perceives, interprets and makes sense of his or her reality, when we speak of the African indigenous knowledge in any investigation, we would be speaking about the examination of African reality from the perspective of the African cultures.

African Indigenous Knowledge from the Example of Igbo People

Since African indigenous risks the notion of uniformity of the African people characterized by diversities; it is our opinion that we will do better at exploring specificity of a particular African tribe. To avoid such usual blurred cultural miscellanies, we put forward the example of the Igbo indigenous people. Igbo people are one of the ethnic groups of Nigeria. Before the Nigerian amalgamation, they are only people of different tribes of communities and villages of different names. Each village-group had its particular name often taken from the ancestor. The word 'Igbo' refer to the language mostly common to these groups. With the amalgamation done, they now occupy the entire eastern part of Nigeria.

The Igbo people are religious and make recourse to metaphysical interpretation of phenomenon. According to Arinze, religion is defined as “the consciousness of one's dependence on a transcendent being(s) and the tendency to worship Him (them)”. With that consciousness of dependence on these supernatural beings, the Igbo endeavours to be at peace and communion with this spirits, they therefore make the home of the Spirits presence and visible among them, through the Shrines. This shrine can be public purpose or personal (the family or personal shrine). Through oral tradition, the method of education is based on culture mostly append in signs and symbols. In other words, signs and symbols are basic instrument for educating their lads. The family is the primary and first institution of learning for the Igbo lad. Though marriage and child bearing are seen as community affairs (*nwa bu nwa oha*- the child is a community child) but the child is expected to be first taught ethics and morality from the family.

In other words, the first education and learning process of any child in Igbo traditional Igbo communities imply the moral foundation of

family life, respect for elders and observances and adherence to the ordinances of the gods and ancestors. The spiritual aspect of the ditties are represented in the sign and symbols, the shrine as the most sacred place of worship; proper dressing, gender role division as ethic of life and human dignity, respect for elders and truth telling as moral code. Religion, signs, symbols and rituals play important role in the life process of Igbo people. Social ethics, morality and religion are intermingled and moral codes are believed to be sanctioned by the gods. For any modern research on Igbo African philosophies to be meaningful and real, such research would need to pay attention to these Igbo system of living. Such enquires must include proper understanding of the place of sign, symbols, shrines and deities to Igbo people; role of diviners and medicine men. The Igbo understanding of cosmic science and the universal element of *ụwa mmadụ na ụwa mmụ*. The ethical code of communalism of *onye biri, ibe ya biri*; of the general principle of *egbe bere, ugo bere* but must also understanding the Igbo reality of facing life as human in religious creed of *Ọ bialu egbu m, gbuo onwe ya*. Until we begin to undertake such researches and academic endeavours from the perspective of who we are as Africans of particular tribes and what our cultural life permits as the bases of our authentic existences, the quest for indigenization of western education among Africans may continue to follow a false route.

Conclusion

If indigenization of western education means something, it means making explicit what is implicit in indigenous education system. In this case, making explicit what is implicit to African tribal cultures. Ever before Western contact, African indigenous tribal methods of knowing have yielded results and contributions that many western academics have been discounted. Africans historical contributions made by and

her people have been conspicuously missing from text books for formal education and generally remain unknown to many. Africa has historically made a host of contributions to world civilisation (Asante 1990; Derricourt 2011) which remain unknown and subliminally perpetuate the myth that African and or traditional African societies are incapable of rigorous scientific inquiry.

It is also prudent to say that African indigenous knowledge is not without limitations. Some of these are the tenacious continuity of practices and beliefs that lack openness and flexibility to necessary or constructive changes. But no matter its rigidity and tenacity to remain Africa as well as retain its cultures, African researchers must owe it up and acquaint themselves with African knowledge systems using the example of the Igbo people as a measure. It is from this perspective that the author is of the view that African knowledge and methods of knowing must drive African research if it is to be meaningful to its peoples.

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In 1976 at Soweto South African, thousands of young black school students took to the streets to protest about the inferior quality of their education and to demand their right to be taught in their own language.

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African Traditional Prayers as Essential Instruments for Indigenization of African Knowledge and Values

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Introduction

Africans are traditionally and culturally known for the tenacious grip of their religion. For a typical African whatever happens around him is corrected to the supernatural or other spirits. Appearances of natural phenomena are religiously interpreted. Time, and space animals and celestial bodies are guides to their spiritualities. All these put together had persuaded Mbiti (1969:1) to state that, “Africans are notoriously religious”. Africans are too religious that certain signs on certain parts of human body have serious religious interpretation. For example, tender vibration of one's eye or eyes has either positive or negative thing he will see soon. Reacting on the sound vein, Leonard in Ugwu (2014:9) emphasizing on the Igbo states that: “they (Igbo) are a truly religious people of whom it can be said as it has been said about the Hindus that they eat religiously, dress religiously sin religious... religion of these natives is their existence and existence is their religion.” In fact, African man is religion himself, and this encourages unnecessary superstition among the aboriginals. The point here is that every dimension of Africans religious life is solidified with prayers. As far as worship is observed in Africa, prayer is highly a principal practice. Okafor (2010) identifies up to fourteen types/forms of worship.

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In African Traditional Religion they include: Public, Individual, Communal, Private, Daily, Annual worship and so on. In all these worships, prayers are the most observable element. On this background it is pertinent to stress here that as far as prayers are of so much importance to Africans, it must at the same times, significantly influence the indigenization of African knowledge and values. It is as good as agreeing with the talk that one who wears dirty clothes will have dirty skin, and stand the chances of acquiring whatever accrues from it vice versa. Most of the contents of African traditional prayers are found in African peoples Pattern of life, their perception of the world around them, traditional institutions and the values they attach to life. Unfortunately, there is serious negligence on African Traditional Prayers even among Africans. This problem has affected the possibility of Africans and other peoples to discover that African Traditional Prayers form a major helmet in the quest to verify those consistent elements or instruments that necessitate African Indigenous Knowledge System.

African Indigenous Knowledge System is gaining some recognition and acknowledgement because contemporary scholars both in Science and other disciplines have realized the importance of African Indigenous Knowledge System in divergent facets of societal development. In regard to this, it is the intention of this chapter to elaborate on the issues relating to the relevance of African Traditional Prayers as essential instruments for the Indigenization of African Knowledge and Values. In the midst of other findings it is pivotal to state that prayers are instrumental to man's acceptances of personality of his being to: "Nothingness, Submissiveness, and Humility". These are African man's perception of the nature of man. More so, the complete submissiveness of man emanates from African man's prayerfulness. This believed to help its audience to appreciate the relevance of African Traditional Prayers as essential instruments for Indigenization of African Knowledge and values. Historical approach

is used. Data were general from Primary and Secondary Sources, and were analyzed with phenomenological style of data analysis. It recommends that Africans should increase attention to the contents of African Traditional Prayers. Stand without sentiment or prejudice in evaluating criticisms against African prayers and so on.

Clarification of Terms

Terms to call for definitions, clarifications or explanations include: African Traditional Religion, Prayer, Worship Indigenization, Knowledge and Values. Ekwunife in Ugwu (2014:6) defines African Traditional Religion as:

Those institutionalized beliefs and practices of Indigenous Religion of African which are rooted in the past African Religious Culture, transmitted to the present by successive African forebears mainly through oral traditions (Myths and folklore, songs and dances, liturgies, rituals, proverbs, pithy saying and names), sacred specialists and persons, sacred space and objects and religious work of art, a religion which is slowly but constantly updated by earth generation in the light of new experiences through the dialectical processes of continuities and discontinuities.

African Traditional Religion is the life wire of African Traditional Prayers. African Traditional Prayers form the sub-structures of those institutionalized beliefs and practices. The religion itself, is indigenous, and is being rooted in the past African Religious Culture. This religion is the only Indigenous Religion of Africans. African prayers on the other hand, are also the only indigenous prayers of Africans. African religion no doubt influences the Indigenous Knowledge System of Africa. Therefore, African Traditional Prayers have reasonable place in the African Indigenous Knowledge System.

Prayer is the raising up of the mind and heart to God (Catholic Truth Society, 1999:32). Prayer as an art of raising up the mind and heart has to do with the spiritual and psychological upliftment of the mind and

heart to God. Prayer involves total submission of one's self to God. Worship which conveys the art of prayers is defined by Onunwa (2005) as a response of respect and honour to spirit beings. According to Onunwa, the courtesy and respect which are accorded to human beings cannot be said to be "Worship". Worship could be seen as that respect offered to the supernatural beings. Okafor (2001: 21) conceives worship as; "The act of showing a special or great reverence, or honour or respect to God or a good or nature." Although some humans are assumed to be worshipped such people like high class religious or regular personalities, and mundane figures are addressed in such a manner that people misinterpret it as transferring God's or god's honour to human. For example the Bishops are addressed as your Lordship Judges / Chief Judges are also addressed as your Lordship or Your Worship, His Lordship). These names come as a result of what they represent in human society. Worship and its prayers in their spiritual point of view is directed the spirit world.

Values: The Values here is Social Values. Akubue (2013) defines Social Values as the criteria that give meaning and significance to the total culture and society. Values are consensus ideology of a people on regard, or status placed on persons, action, or other things. For example, African Traditional Prayers place wealth, materialism, et cetera lower than God/god, and human life.

Has to do with making something a permanent property of a given society, or original possession of a society. Summers (2001: 724) uses animals and plants to explain the meaning of indigenous, an adjective from which the researcher forms the word indigenization when it states that. "Indigenous animals, plant etc have always lived or grown naturally in the place where they are, as opposed to others that were brought there." In reference to summers explanation of indigenous, indigenization is the act of making something e.g Philosophy,

Knowledge, Concepts, Animals, Plant, Properties indigenous in a place especially those that are indigenous, making them to be comprehensively restored.

Knowledge on the other side of the coin, has to do with knowing a skill, imaginary, creativity and so on. Summers (2001: 782) as: the facts, skills, and understanding that you have gained through learning or experience.” The Indigenous Knowledge of Africa are those knowledge, that is skill, facts, understanding that African have gained through learning experience. Indigenization of the African knowledge and value in this research, stresses on making the African Indigenous Knowledge and values to resist unnecessary counter attacks posed against African Indigenous Knowledge and values as we move further, we shall see the impact of African Traditional Prayers in the acquisition of Indigenous Knowledge and values and the indigenization of African Knowledge and values.

Types and forms of African Traditional Prayers

African Traditional Prayers are imbed/embed in African Traditional Worships in most occasions. Prayer enhances worship (Alube, 2008) worship goes with prayer. Okafor (2010) has identified some types and forms of worship. They include daily, weekly, worship etc. In these types and forms of worships are contained the same types of and forms of prayers because prayer is the most fundamental element in worship. Therefore, there daily prayers, morning prayers, communal, individual, private, secret, occasionally, festival, weekly, annual, monthly types of prayer etc. There are also forms of prayers e.g. Reconciliatory, Prayers, Prayer in rites of passage (e.g Marriage, Child naming, Title-taking, Death, Child dedication, Children initiations), prayers in reincarnation, Oath-taking, Covenant, Making divorce among after forms of prayers. Let us briefly discuss them one by one

after the other. African Traditional prayers just like African Traditional Religious worship as stated by Okafor (2010) are of the following types: Annual prayers, Weekly, Special, Festival, Secrete, Emergency, Immediate family, Kinship, Communal, Occasional, Public, and Private Prayers. As could also be seen in worship, there individual prayers, monthly prayers direct and indirect prayers.

There are types of worships that are in periodic group, likewise prayers, they include Annual Prayers are observed once in a year. Ilogu (1985) points that *Igwo-Ofo* is an Annual ritual done on personal or private basis. *Igwo-Ofo* for Okafor (2010) is an Annual worship. But the fact is that in a Traditional Religion activity of this nature, several prayers peculiar to *Igwo-Ofo* ritual are made. The prayers themselves are automatically, examples of annual prayers. Weekly prayers also exist. Ichie Robinson Gushioha (Personal Communication, 11 September, 2019) states that in many African ethnic groups, their prayers organized in their traditional weeks where special and recognized priests officiate. For the Igbo, their week runs even four days. While other ethnic groups in Nigeria for instance have carried number of days that make their traditional/local week traditional market days are often used to mark week circle in African societies. Those market are installed or instituted on the particular week day its known commercial activities hold. Those markets are instituted with prayers, moreover, those days are made peculiar for prayers to individual deities or spirits. There are also daily prayers. In African Traditional Religion, such prayers always private and are said by mainly the eldest member of a family. Among the Christians, daily prayers are held in offices, homes, markets etc. in the morning, afternoon and evening/night, either on private, personal, or group basis. But in African Traditional Religion, daily prayers are most after done by professional Priests and Elders of respective families and deities alone. Monthly prayers are also

observed when the moon appears worship can be grouped as circumstantial, likewise prayers. The following are in group. Special rites prayers, festival prayers secret prayers emergency prayers are also relative types of prayers observed. Special rites prayers can occur as a result of an achievement, to cure dangers, or for God's special after. When a child is born, there are prayers said in respect to sequence of rites of passage. Mr. Mushoon Abiodun (Personal Communication, 1 August, 2019) is of the opinion that when a baby is born in Yoruba land an Elder commonly called 'Baba' is normally invited to pray for the baby. He comes to play for the baby to be of good behaviour, to be blessed by God – Oluwa – Olodumare and to thank God for a safe arrival of a baby to the land. Festivals also attract prayers. Anyacho (2005:258) posits that “Festivals are special periods of worship which are highly worships a lot of prayers are performed. In the 'Ihiajioku' Festival for instance prayers are said to the deity, Ihiajioku that is the god of the yam for a prosperous farming season and bumper harvest. Prayers are also said future farming years. There also festivals that come once in two years and so on, all of them are celebrated with prayers. Prayers in this celebration come at the Village levels, Community levels, Kinship, family and even individuals.

In some cases, after general prayers people go to their various homes for more prayers. In other cases, people have the prayers at home, and proceed to the public squares for more prayers. Different African people use different items for independent prayer petitions, supplications and so on. Secret prayers are identically performed in African Societies. Mr. John Thierra a citizen of Benin Republic (Personal Communication, 14 June, 2019) discovers that certain people among the traditional religious adherents organize secret prayers especially at night. Their prayers are suspected to be for the good of the people. In Igbo Culture, an example of such prayers is the

special prayers done at midnight during Ozo title initiation. African Traditional Secret Prayers are always ventures. Secret prayers contribute immensely to modern Igbo people's misconception of African traditional religion as "Igo Mmuo: to worship spirit, a common African mind sees secrecy as spirituality. Emergency prayers Okafor (2010) has defined emergency worship as any worship programmed to attend to immediate pressing problem. In the same vein, as far as prayer enhances worship, emergency prayers are prayers organized to tackle an immediate pressing spiritual or human problem. Emergency prayers can come as a result of divination, or physical upset. This is concerned with the circumstances involved in the worship/prayer.

The third group of worship is congregational types of worship. This group of worship conveys at the same time, congregational types of prayers. This is concerned with numerical scope prayer entity or entities. They are: immediate family prayers, individual prayers, public prayers, private, kinship, communal, etc. The immediate family in African society does not cover only father, mother(s), and children. It extends to people that the same sur-name(s) but are not capable forming a kinship or kindred. This people have their traditional prayers, individuals prayers are solely done by a particular individual. Public prayer in the traditional system permits whoever wishes to join, to participate in the prayers. Private prayers involve very limited number of person mainly between one, two or three persons or nuclear family. Kinship prayers are those ones designed for kinship members. Communal prayers involved a whole Village or Community. Other people mainly participate on invitation.

Reasons for Prayers

Man has discovered that there are so many things that have around him that he has not influenced; rather some forces influence his being and

actions. In this regard, Orobu (2001:2) buttresses that: "... it is the propitiation or conciliation of powers superior to man, which are believed to direct and control the course of nature and of human life. This clearly shows that the major reason for worship is to enable man to cope with the intransigencies of natural environment, and its dynamic effects in human activities." It is in the act of worshipping that man prays. Invariably, man majority prays to enable him to cope with the forces surrounding his natural environment. As far as this forms the main purpose for African traditional prayers. Their prayers form some of the basic knowledge they apply to subdue their immediate environment. In return, such knowledge adds to the people's values. Continuity and serious value attachment to African traditional prayers will at the same time and the indigenization of those knowledge and values.

Basic problems that have challenged man to resort to prayers are death, natural disasters, insecurity, et cetera. Mbiti (1975) presents some of the reasons why the traditional African man had found solace in prayers when he pinpoints thus:

...Man has never stopped wondering about the mysteries of existence. The problem of death for instance despite the advancement in medical technology has continued to hunt man reducing his state of joy and happiness. The helplessness of man in the midst of natural disaster and catastrophes. The insecurity man feels despite modern preservation and protection techniques in military technology as well as man's inability to explain most of the forces of nature have all contributed to put man in a wondering situation. Trying to use his intelligence and reason to find answers to these problems, man is yet confronted with a lot of limitations sooner or later, man had to posit the existence of a transcendental reality who as it were, can give answers to the mysteries of existence, able to provide man with the security that man cannot give himself...

To be able to solve the problems Mbiti states here, man recognises the existence of a transcendental reality. Prayers remain one of the major

sources or instruments which African traditional votaries employ to communicate to the unknown world. Rev. Fr Ejike Mbaka in his album; "Jesus a miracle worker" says that a prayerful child of God is a powerful child of God.

In African traditional prayers, certain knowledge on how to tackle life challenges are streamlined. Some of these knowledge have oriented African Christians in their dedication to Christ. It is now pertinent to look at how relevant African traditional prayers are, in the indigenization of knowledge and values.

Essentials of African Traditional Prayers in Indigenization of African Knowledge and Values

In discussing this sub-chapter, emphases go on African traditional and values, economic knowledge and values, social, political, security, and health. In Africa, God is everything and everything is attached to a particular god, or gods. Prayer, certainly, is the most affordable means of communicating with God, through these smaller gods. God is steadily alive in the people's conscience. Whatever an African man is doing, it is principally committed into prayers. At death, the dead is only acceptable to the ancestors through series of prayers in burial, funeral or death rites, there are gods in charge of various activities in farm, bushes or wilderness. It is through prayers that the spirit of God is attracted to take control in all these human endeavours or activities. In prayers core values and numerous knowledge on divergent traditional practices are enumerated. Prayers are means of reflecting attention and pleading with God/god(s) survival of the people's traditional practices in the midst of the world globalization and modern forces of change. Sustenance of African environment against all odds is basically and most essentially through prayers. African virtues, manners, and actions are advocated, appreciated and supplicated for,

while others are condemned. Those acknowledge, some of them are pleasing to humanity while some are harsh. African prayers make the knowledge and values of these virtues, actions and manners to remain in the people's consciousness as a storage unit and enables them to know what to avoid, what to expunge, transform, restructure and accept. When regard is given to African traditional prayers, these areas they had been a source of their knowledge acquisition and value orientation will be very much indigenized.

African traditional prayers serve as sources of indigenizing African religion-spiritual knowledge and values in the sense that Africans have serious love for life and this has made them to engage themselves into praying to pantheon of spirits including the ancestral spirits. Adibe (2009) asserts that there have for life leads them to the veneration of ancestors because they believe that the dead continues to live in communion with the living. This consent is on daily basis. With such prayers, knowledge and value to develop serious love for human life must remain in the people's mindset. Mr. Kwane Owusu Benjamin (Personal Communication, 24th April, 2011) opines that prayers of great mystical strength among Africans in some case dilute evil forces. There are evil forces every in the world. Some can disorganize people's psychology right belief system etc. But serious commitments in traditional prayers against evil forces, such force loose their powers. Prayers of this nature will help to make the people indigenize them as their own, so that whenever evil attach comes a means of talking it will be readily available. More so, supplicants must observe some levels of holiness to make prayers efficacious. As the virtue of being holy is recognised it encourages the indigenization holiness and its related emulating traditional ethical and moral values. The sense of sacredness is in every nook and cranny of African society. Prayer is one of the viable sources of retaining the observation of the sacred order among

Africans. In Christianity, Olmedo (1997) discusses up to family prayers said by Christians as basic prayer in the morning, evening and different occasion. When we compare the attention given to prayers by African Christians to what is obtained in the Western World, African Christians are as result of the orientation acquired by early African converts from the traditional ways of getting committed to prayers. African man wears humility in the course of praying. This character in prayer forms typical African traditional religious knowledge and values. In African traditional prayers, votaries are aroused to remain in contact with God, because man is nothing and cannot survive without God. This content of traditional prayer promotes steady knowledge and firm value attachment to religion and religiosity.

Economically, African Traditional Prayer are essentials for indigenization of economic knowledge and values. In African prayers, according to Madam Helen Onwujinba (Personal communicate 14 January, 2013). Laziness is discouraged. Prayers are said against laziness God is appeased to bless their labour in the farm. People prayed for economic growth, and they got it. There are gods for blacksmithing, hunting, crop production etc.

People are engaged in industrial activities like soap making, textile, basket making, weaving, pottery etc. and so on. Industrialists in these firms believe that without prayers to God for success in the business they cannot achieve any feat. Prayers build their faith for success and progress in the industries. In prayers they usually list stages and processes of independent production. One with the knowledge of any economic or industrial prayers will automatically known the process of complete the industrial product just with little training or orientation. With traditional prayers to various gods, the knowledge and value of that economic enterprise revolves around the memories of the aboriginals. Mr. Ozoemena Ozumba (Personal communication, 20

November, 2013) states that he became very much knowledgeable of the slave trade and slavery when their visited maternal grandfather on Christmas period. While the old man was praying with an Igbo kola-nut, he explained the ordeal to God that his generations would not suffer like slaves for economic growth of a profiteer. He prayed that shall earn what is commensurate to their labour they shall not make other slaves et cetera. In African traditional prayers some economic knowledge and value are made alive in the generation's memories during prayer sections in African traditional prayers.

Traditional African Prayers on the Social Sphere: In their prayers, social issues are stressed. The people's social welfare is emphasized. Prayers in African traditional settings indigenize the idea of communal living. No matter the greatness of an individual or immediate family's prayers occasions demand that the must be need for group prayers. In each collective set of prayers, people become more familiar to their relationships with one another and this helps to control the issues relating to incest, unwanted pregnancy, land ownerships etc. traditional group is a measure to the listed issues here, because a lot of emphases are laid on such misconducts and trespassing of that nature that can attract expensive sacrifices to appease the gods African traditional prayers can be educate and informative. For example the act of Kola nut breaking / blessing – *Iwa Oji* in Igbo language and culture. Opata (1998: 108) points that there is a familiar statement among the Igbo to the effect that *Oji bu akuko*; meaning that kola nut is the bearer of story”. As it is to the Igbo, so it is to so many ethnic groups in Africa. In Kola nut blessings so many stories that disseminate vital information and educate people about people's cosmology, knowledge and values are told. Opata (1998: 112) continues to emphasize on the social relevance of kola nut sharing and conversation when he asserts thus: it is not surprising therefore that the type of pieces information informally garnered at such kola nut sharing practices include shady

and secret deals to take a parcel of land that belongs to somebody, secrets about positions being taken in cases before the council of Elders, information about the way one's daughter married in a distance place is being well treated or maltreated, etc. one cannot exhaust all the benefits accruing from kola nut hospitality.

Kola nut lobes do not come without prayers. It is immediately after the prayers, it is being shared, in most occasion, those things said in the prayers form the message of discussion. The Igbo always welcome friends, relations and other visitors with Kola nut blessing as sign of hospitality which is one of the major values Africans are known for. It is traditional prayers done with items peculiar to a particular locality that are used for entertainment blessing and other prayers, more so, it indigenizes the knowledge and values attached to living a hospitable life among aboriginals and strangers.

African traditional prayers are very obvious in the traditional rites of passage. Onuh (1991: 58) views rites of passage as: category of rituals that mark and accompany the passage of an individual through the successive transitional and crises moments in one's life cycle". Rites of passage start from birth rites, puberty rites, and marriage rites to death rites. Every transition or crises or success moment or stage, is accompanied with rituals. These rituals are done with traditional prayers. It is prayers in each stage that marks the consummation of that stage. At certain stages some people even make pledges during worship or prayer sessions that God will assist them attain certain feats in the stages of rites of passage. Okafor (2019:73) identifies that the African traditional pledges or vows for continuous progress in life. These pledges are also done with prayers. In marriage, a lot of prayers are said, in some prayers in marriage, people pledge or vow to offer certain items or service is God blesses them with their supplications. For example, the blessings of the womb can attract some gifts of sacrifice to God. Title – taking, death have their numerous rituals. Prayers in these

rituals make the knowledge and values attached to these rites evergreen in the people's memories. NW Mark Johnson Odili (Personal Communication, 4 October, 2019) states those prayers traditionalist are seen doing in several occasion is what reminds the modern people that the in indigenous culture is still surviving. Mrs. Folusho Martha (Personal Communication, 7 October, 2019) shares a similar idea when she says that the Yoruba of Western Nigeria have used their traditional worship, prayers and sacrifices to make their culture and traditions immortal uptill this contemporary time. African traditional prayers preserve African culture and tradition.

African traditional prayers indigenize the people's political system. Politicians go to elders, traditional rulers, title-holders, for blessings. Among the Igbo some go for the Ofo' of the Community, Clan, or Kinsmen as a sign of their support. It is the prayers said on their behalf with such traditional staff as a symbol that signifies their support. H.R.H Igwe Romans Nduabubem (Personal communication 9 November, 2011) states that such prayers resuscitate political character before and remind us of our political system uptill today. When there is disorder and disharmony in human society, prayer comes in. In African society, such situation calls for invisible dependency. Magesa (1998:177) states thus: "Prayer says that there comes a time when order and harmony in human life and in the world depend on powers greater than human power. This is especially so when humanity has done wrong or harbours anti-life elements within it. Prayer places the individual or the community in the hands of greater invisible and mystical powers and intends to overcome or to assuage their displeasure.

In African communities, when there is disorder as a result of political instability, communities resort to prayers. With prayers and sacrifices, in some cases, are made, some situations of stability are experienced.

In prayers of this nature people suspect to be part of the disorder are brought certain religious rite of reconciliation and restructure. Such impact provided by prayers assists in the indigenization of such knowledge and values because whenever such political issues arise, traditional prayer for reconciliation and restructuring will be applied.

Security challenges are also the area where indigenization of African traditional prayers is encouraged security of lives and properties are paramount attention every human society. Africans prepare charms amulets sacrifices etc. built in prayers for security of life and properties. In their farms, they hang ritualized and consecrated amulets and charms. In the home stead, wilderness etc. similar measures are deployed. In wars between communities and within communities security charms are used. In preparation of all these amulets and charms, principal activity that arouses their efficacy is prayers.

Mr. Ndubuisi Chukwuobasi (Personal Communication, 7 July, 2017) points that African traditional society did not have sophisticated weapons, and security technologies, they support they available security measures with traditional charms, amulets, talisman, sacrifices made with prayers. These measures have been proved by some people, to be effective. The present generation adopts these measures thereby indigenizing them.

On the realm of health, human health among Africans is only preserved by God. Africans have a lot of healing prayers. Christians in Nigerian society today more from one healing home to another. Commenting on Omemma prayer house of prophet Nwobodo at Omuma Orlu, Imo State, Madu (2004:31) stresses thus: sickness and disease are results of guilt they are healed through confessions, prayers, faith and drinking of pure water. They believe that pure water possesses spiritual power of healing.

Healing houses of this nature are scattered in African society. They are patronized because in African traditional prayers issues relating to health are disclosed to arise due to sins, abominations committed by victims, or their relations. This knowledge and values on health has become indigenized the psyche of the contemporary Africans. Magesa (1998:176) states that: It is not possible to appreciate the role religious experts play in restoring the power of life without considering such procedures as prayers, sacrifices and offerings; protective and curative medicines...” Even when one does not commit any offence against customs, norms, and humanity prayers are unavailable in Africa. In the modern hospitals, when patients are given drugs, they pray for efficacy of the drug before consumption. Involvement of prayers to health issues among Africans has been indigenized as a fundamental measure for healing in African. The knowledge and values attached to healing with prayer have been indigenized in African minds that it has become a common place in Africa. In African traditional medicine itself, prayers are made on behalf of the 'Agwu' spirit – ie the spirit of medicine and divination in preparation of the traditional medicine itself. Africans in so many, occasions of serious illnesses take their drugs to powerful and prayerful priest to bless their drugs before the consume them. In summary, prayers are immensely essential in the indigenization of African knowledge and values in all ramifications.

Recommendations

1. African traditional prayers should not be discouraged by parents to enable their children build interest in listening to them whenever the opportunity calls for them to enable them learn African knowledge and values.
2. Traditional festival should be attended by Africans no matter where one resides because during festivals a lot of prayers are

said, so that one can learn those indigenous knowledge and values contained in those prayers.

3. African traditional practitioners should strategize among them to build magnificent houses or places of prayers to make their religion attractive.
4. Traditional practitioners should prepare order of prayers that will be uniformly used for their members at home, and in Diaspora.
5. They should organize a steady order of their missionary meeting throughout Africa, where there will be an overall leadership order with allocation of Headquarters, Arch diocese, Dioceses, and Parishes.
6. Universities and Colleges of Education, Secondary Schools in Africa should organize seminars, conferences etc. on issues that bother on neglect to African prayers.
7. African traditional medical prayers have been found efficacious in health care delivery. Africans should not stay at arms-length with traditional medical personalities like diviners, herbalist etc.
8. Africans should increase attention to the contents of African traditional prayers.
9. Africans should critically evaluate criticisms against African prayers.

Conclusion

Prayer is the commonest element found in worship or ritual in African traditional religion (Magesa, 1998). Prayers in other religions of the world, facilitate the acquisition of the indigenous knowledge and values from where the religion originates. It is through the bible that the knowledge and values of the Jews, Greeks, and Romans are

indigenized to the Christians and the world at large. The bible defines various forms of prayers for certain purposes. Invariably, African prayer paraphernalia also indigenizes African knowledge and values. For the Islam, the Koran defines the five pillars of Islam where prayer – salat is important. Islamic worship is demonstrated in the ritual of prayer (Salat) and every Moslem owes it a duty to observe the fixed time of prayers. The Islamic religion prescribes five compulsory times of prayer: morning, mid-day, late afternoon, sunset and night (Anyacho, 2005: 233). Consistent prayers among the Moslems no doubts indigenize the Arabian indigenous knowledge and values amidst the adherents, and even the societies where they are prominent. Therefore, African traditional prayers can never be an exception or exemption.

The need for adequate attention to African traditional prayers is to enhance indigenous knowledge and values acquisition in various areas of the people's life, be it political, religious, social, security, health etc. if prayers are regarded among Africans, it-will shape the moral thought of Africans for better African society, it will encourage communalism, hospitality spirit to mention but a few. African traditional prayers are seriously viable instruments for indigenization of African knowledge and values.

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8

Managing the Challenges and Prospects of the New Teachers for Effective Teaching of Indigenous Knowledge and Development in Contemporary Nigeria

Jimoh Bakare Ph.D

Introduction

A nation that is aspiring for greatness, self-sufficiency, political and economic emancipation cannot afford running away from effective system of education which can only be managed by good quality teacher. A teacher as described by Unachukwu (1990) is a person who attempts to help someone acquire or charge some knowledge, skills, attitudes, idea or aspirations in a desired direction. In the view of Obanewa (1994) a teacher is an individual who must have undergone the necessary and recommended training in a teacher preparatory programme and charged with the full responsibility of managing the classroom in such away as to enhance the learning behaviour of the learners. An effective teacher is expected to impart both modern and indigenous knowledge and skill to his or her students

Indigenous knowledge is the type of knowledge confined to a particular culture or society. It is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science. Indigenous knowledge according to according to Senanayake (2015) is local and rooted to a particular place and set of experiences, and generated by people living in those places. This knowledge is generated and transmitted by communities, over time, in an effort to

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cope with their own agro-ecological and socio-economic environments (Fernandez, 1994). It is generated through a systematic process of observing local conditions, experimenting with solutions and readapting previously identified solutions to modified environmental, socio-economic and technological situations (Brouwers, 1993). Indigenous knowledge is passed from generation to generation, usually by word of mouth and cultural rituals, and has been the basis for agriculture, food preparation and conservation, health care, education, and the wide range of other activities that sustain a society and its environment in many parts of the world for many centuries (Senanayake, 2015). Indigenous knowledge is orally-transmitted, or transmitted through imitation and demonstration. The consequence is that writing it down changes some of its fundamental properties. Writing, of course, also makes it more portable and permanent, reinforcing the dislocation.

Therefore, for the teacher to effectively and continuously discharge his professional responsibilities of impacting the students positively in the desired direction, he requires management. Management in the view of Olaitan, Igbo, Nwachukwu, Onyemachi and Ekong (1999) is a process of planning, organizing, directing, implementing and evaluating input resources for the purpose of producing outputs in the form of goods and services. Resources in organizational management are both human and material. This implies that management involves effective allocation of material inputs and directing of human resources to production through proper planning and control mechanism for the purpose of producing the desired results (UNESCO, 1994). Those who focus specifically on human resource aspect according to Okoye (2002) often view management as guiding and directing people towards the achievement of organizational objectives. Therefore, in a nation's educational system, the teacher is a key human resource that requires

effective and sustainable management for achieving the desired results.

The management of the teacher is not without some challenges. Pearson (2009) viewed challenges as difficulties in a job or undertaken that is stimulating to one engage in it. Something that is by its nature or character serves as a call to battle, tasking context and special effort is a challenge. It tests one's abilities or resources in a demanding but stimulating and complex undertaken. The complex undertaken that is involved in the management of the teacher and other material resources for achieving desired positive change of skill and attitude in the students is capable of posing some challenges. Challenges in the nation's education system cannot completely be avoided, but can be managed; and if well handled in the professional functioning of the teacher, there are future prospects expected in the system. Prospect as described by Encarta (2009) is a mental picture of something that is expected or awaited. The possibilities or chances for future success especially based on present work and plan is prospect. Therefore, in the Nigerian education system, prospect is a cognitive content held as true promise and hope about the future of the system. This can only be achieved through effective management of the teacher and the associated challenges in the management process.

Challenges of the New Teachers in Contemporary Nigeria

The new teacher in the context of this paper can be categorized into two board areas in order to enable us critically discuss and understand the challenges. This categorization is necessary because of the use of the qualify word “*new*”. A teacher can be new in terms of training and years of experience for example, a trained teacher with about five years of experience may be termed new; while those with about twenty years of experience may not be so viewed. Therefore, the challenges of these

two groups are different in contemporary Nigeria. My assignment is in the direction of the management of the challenges of trained and less experienced teacher christened “*new*”.

A teacher can be new in the direction of his programme when compared with other programmes no matter his years of experience. For example, certain occupational programmes in the education system are regarded as new and marginalized. Therefore, teachers in such programmes are regarded as new comers into the arena of the profession. Implicated programmes include; computer education, agricultural education, business education, home economic education, industrial technical trades like building, wood work, electrical electronics, metal work, automobile education and so on. Teachers in these areas are regarded as new to the system by other teachers in science education, art education, adult and physical education. Therefore, the new teachers in the occupational programmes are generally misunderstood and regarded to be out of the system of education.

The challenges of these two categories of new teachers are enormous and varied. Some of those challenges that are of great practical interest to this paper are discussed below:

(i) Effectiveness or Impact on the Students, Community or Society.

It is not easy to recognize the lack of effectiveness of the teacher on the students, community and society until after a very long time. Schools are established in communities; students are admitted into the schools for studies and teachers are employed to teach them what will be of great benefit to the community and society. The teacher has the full control of what to teach and how to teach them to the students. The society recognizes the school as a centre of learning for the

purpose of solving all their problems. After graduation from school, the learners are sent to the society for problem-solving. Observation reveals that, these graduates could hardly contribute meaningfully towards solving society's problems through what they were given in the school. The society starts asking the question “*education for what*”? The new teacher is now blamed for lack of effectiveness on the learners and the society. The teacher himself could not understand till date that he is not effective because he was performing based on his training and teaching what he was asked to teach by the curriculum, hence, he does not see the need to find out from the community or society whether he is making impact or not. The challenges of the teacher here is multidimensional.

The new teacher and the learners in sciences and arts do not view other new teachers in vocational technical education programmes as relevant and knowledgeable to provide their needs for the future within the school as new comers. This is because of the strong establishment of the study of science and arts subjects. The vocational technical education subjects are not very strange to community members such as farming, carpentry, cooking, tailoring, equipment repair and servicing, auto repairs and so on. Hence, there is a general believe by students that their parents have sent them to school to learn more relevant and challenging subjects like physics, chemistry, biology, geography, economics, government and so on. In this situation, the challenges of effectiveness of vocational technical teacher become more obvious and complex. For example, who among the students wants to be a farmer, or a cook, tailor or auto mechanic like his parent? The

task of the new teacher here in making the students learn is great and challenging.

Parents, community members and the society are still searching for answers to the question “*education for what*”? The society has needs to be met and they look upon their children in the school to come back home to meet these needs through gainful employment. Such needs include; food, shelter, clothing, good health, suitable water, good roads, work simplification facilities and so on. How much of these are the new teachers impacting to learners in order to prepare them for the task ahead in the society through the study of basic sciences and arts which learners believe they have come to study in the school in order to make impact? How much mobilization and motivational supports are the new occupationally trained teachers receiving from the school or college administration and government for their programmes to enable them become acceptable to learners and prepare them effectively for sustainable life in future? These are great challenges in deed that require management and coping in order to respond to the society's questions.

(ii) Welfare Issues and their Impact on Teacher Effective Teaching (TET)

Teachers' welfare is of great importance to the new teacher's effective teaching. The welfare issues include salary and non – salary benefits that could make them adjust effectively into a society where cost of living is rising geometrically. Welfare issues constitute great challenges both to the new teacher and other stakeholders in education. The issues require effective management because of their sensitive nature. Sensitive in

the sense that, teachers will want high benefit from their contributions from education professionally, while the stakeholders will want to have the best from the teachers with minimum pay. This situation brings about conflicts between the teacher and the employer which may have negative impact on the teacher effective teaching (TET) and learning facilities.

(iii) Adjustment to Policies

The government is the custodian of educational policies at all levels of learning and has the right to effect changes when necessary. In most cases, the new teacher is never consulted or taken along in the change process, but instead, he is usually being regarded as part of the instrument to be changed. The delicate issue here is that, the teacher is usually saddled with the responsibilities of implementing the changes in the system with little information and at times negligible preparation for the change. In this situation, making any educational change or reform becomes a very serious adjustment problem for the new teacher to uphold the effectiveness of the reform or change. Many adjustment strategies are required for managing the challenges created by any policy reform in education.

(iv) Clear Teaching with the Use of Technology

One of the greatest challenges for the new teacher in making teaching effective in today's schools is the clear usage of technology in teaching. The present classroom is an open one and learners are more exposed to learning information than before through information and communication technology (ICT). Some of the information obtained through ICT may

not be relevant to what the teacher is teaching but may be of interest to the learners; while those that are of relevance to learning situation may not be of interest to the learners who have uncontrolled access to information through the internet. For example, learners may visit internet to browse for sources of making money or business rather than getting information for completing an assignment given by the teacher. There is a general believe in the mind of the learners that all information obtained from the internet is as good if not better than the one given by the teacher because it is electronically supplied; hence, electronic information are never accessed for relevance by learners for any assignment. The challenges to the new teacher in this direction are complex and require effective management. For example, the teacher must master the subject matter he wants to teach, methodology of teaching it and how to teach learners better ways of making use of information from the internet.

Presently, it has been observed that many new teachers, though have access to the internet but lack training and skills for obtaining and using relevant information from the internet. Many new teachers have substituted internet information for textbook reading and writing, hence, they are reducing daily in impact and critical thinking. It is only an effective management of learning tricks and administration that are required for helping the new teacher cope effectively with modern teaching requirement.

(v) Adjustment to Community and Traditional Norms

The new teacher and the school are supposed to be part of the community tradition, mores and norms. Both the new teacher

and the learners come to school from the community where they leave. With the present learning policies and strategies in the school, it appears that the community is gradually being edged away from the globalization of information and their acquisition being taught in schools. At times, the new teacher and the learners see the school more as part of the global world rather than an integral part of the traditions, mores and norms of the immediate community. At the end of each day in the school, both the new teacher and the learners move to the community for providing needs and integration. They expect the community to adjust to what they observe and the information collected globally from the school rather integrating the community values into what they know and learn for possible impact on their traditional practices. The impact of learning on the community therefore becomes controversial and at times negative due to the fact that community members are not aware of the global learning going on in the school while the school is no longer satisfied with the most of the traditional practices strictly adhere to by the community. This negative relationship poses a great challenge to the new teacher in bringing the learning in the school and the community into close ties.

Factors Affecting the Management of the Challenges

There are many factors that can affect effective management of the challenges discussed above. Some of these factors are very critical and require control before the new teacher can become well equipped for effective management of the obvious challenges on his way to effective teaching in the education system. Some of them are as follows:

(i) Level and Quality of Professional Training

An effective teacher has been explained to mean an individual that is professionally trained in imparting knowledge, skills and attitudes to learners and also has effective control of the learning environment. He is capable of fostering good school-community relationship, school-stakeholder relationship and school-occupation relationship. By observation of the functionality of the new teacher and his present mode of training, it is a herculean task for the new teacher to perform creditably beyond teacher-subject-learner relationship.

The teacher training systems in the country require a comprehensive review through research information. Therefore, there should be sufficient research commitment into education before expected changes can occur. Industries, manufacturers, marketers, organizations commit a lot of resources into research in order to sustain the tempo of their business or improve their quality in order to continue to stay in business. If these are practically observed situations, how much more of education which is supposed to be a beacon for our children towards sustainable future existence. There have been a lot of try by error strategies in teacher preparation in this country based on different objectives some of which are divergent from improving learning activities in the school with substantial positive impact on the needs of the society.

Many tertiary institutions have used teacher education programme to achieve money generating objectives rather than improving learning in schools for gainful and productive employment of graduates. Other professional areas such as

medicine, pharmacy, and Engineering have not opened their gates for this type of practice because of the immediate negative impact on the society. The legal profession technically embarks on such training practices like evening or weekend law studies but phased out the practice when it was observed that the graduates of these programmes could do better if they have followed the normal regular school learning combined with practical training in the law school. This change must have probably occurred through research information. In education, what type of existing evidence do we have in support or otherwise of our present sandwich and affiliated training programmes that are responsible for producing many new age teachers?. Are the objectives of tertiary institution organizing sandwich programmes and intermediate colleges involved in affiliated programme different from the objectives of the enrollees or trainees and the school system? Answers are sincerely requested for these questions through research to enable the stockholders in teacher preparation decide on how to improve the teacher education system for better management and effective impact on the youths for sustainable careers into the future.

There is need to critically examine the structure and training of teachers for the basic schools (primary and junior secondary) which constitute the foundation of learning for most children in schools. The new teacher feels that he was well equipped in the training institution for his tasks at this level but only to feel very disappointed in the school for lack of competence. Nevertheless, he keeps on managing in order to retain the job. The type of training given in the college is deficient in scope and depth within three years to make an

individual competent as a class teacher in primary school, subject teacher in Junior Secondary and good quality product for the University education within three years. Whereas, most of the trainees may be those who initially are not qualified for University education as certified through selection examination.

The teacher trainers on their own part are overloaded in the college through other affiliated education degree programmes in addition to their primary assignment of preparing good quality teachers for basic schools and entry into University programmes in education. There is need to conduct effective research into how to help these teachers that is, to help the new teacher and the trainers manage the available time, knowledge and skills for making worthwhile impact on the learners and the society.

(ii) Teacher Maturity and Experience

Schooling in the past years was meant to reflect chronological age of the learners in order to bring about academic maturity. It has been established by educational psychologist that there is a relationship between intelligence, critical thinking and developmental age. Therefore, a learner is expected to reflect critical thinking and intellectual capability in his mental age. For instance, children will be allowed into primary school in the past at the age of six years and stay in primary school for a minimum of six years. At this point, the child is matured enough for secondary education.

Similarly, a teacher is allowed to begin professional training at the age of about 15 years and remain in teacher training institution for at least 4 years to be certified as qualified to

teach in primary school. He requires another rigorous professional training of 3 years above Grade II teacher certificate in order to be certified as Nigerian Certificate of Education (NCE) graduate which qualifies him to teach in the secondary school. He could then proceed to the University for another 3 years professional training in a single subject to qualify him to teach his subject in upper classes of secondary school. By this narration, the teacher has acquired a minimum of 10 years of professional training and experience to be well qualified to teach comfortably and qualitatively in a secondary school.

The new teacher is far from this experience and long term training. For example, he may start his schooling at the age of 4 and spend 5 years in primary school instead of 6 years before sitting for common entrance into secondary school. This gives him a low mature age of 9 years. He spends another 6 years in secondary school or less and set for secondary school external examination. He latter proceed for another 3 years training in a college of education or a 4 year training in a University and Certified as qualified to teach either in a primary or secondary school.

Comparatively, the new teacher has a very low level of professional experience and training, that is, about 3 to 4 years less than the old teacher with a minimum of 10 years level of professional training and experience. The old teacher was also more matured in age and probably in critical thinking to face aggressively his professional challenges in the school. Technically, it is assumed that the new teacher requires more regular retraining to enable him manage better professional challenges in the school.

(iii) Utilization of Technology in Teaching

In the past, teaching in the school used to task the teacher's initiative and creativity in making learning become clear and practical to the learners; this is because, technologies for teaching were highly limited and restrictive. Most of the aids in teaching were basically teacher made instructional materials; hence, most teachers became very creative in developing their own teaching and learning aids. The situation is different presently with the new teacher especially in the training arena where they are exposed to the use of different electronic equipment and media in teaching in schools with little or no mention of what the teacher can do to make his own materials for teaching where there is no access to electronic or educational equipment. This approach in training institution underscores the reality that not all the new teacher trainees will teach in schools where there are educational technology equipment or facilities to operate them.

The new teachers teaching in schools in rural areas of this country are faced with difficult challenges of obtaining simple and easy to make instructional materials to aid teaching and learning. It may be deemed necessary therefore, to organize retraining programmes on teacher made instructional materials and utilization to assist the new teacher because he cannot manage issues that do not present any solvent solution.

(iv) Reluctant Culture, Mores, Norms and Taboos

Schools subjects or curricula are reviewed periodically to include innovations some of which are urban and foreign

while some of the local ideas and practices are expunged to reduce overloading. The new curricular are usually made national with the view of improving or civilizing those in the rural areas. Experience has shown that there are certain reluctant cultural practices, mores, norms and taboos that have refused to be influenced by the new school programmes and the teacher; instead, these reluctant cultures are more strengthened and therefore absorbed the new innovations thereby enhances localization and poverty. This is called the culture of poverty theory. The situation makes the new teacher ineffective, confused and in secured. For example, in the Nigerian education system in the past, teachers and learners can obtain opportunities to work or to learn easily and freely in available institutions anywhere in the country and hence the old teacher worked without any fear or bias.

The new teacher today does not enjoy much of these opportunities. He is faced with reluctant cultural practices such as ethnicity, catchments, our turn and national cake syndrome, marginalization, cheating of others and so on to the extent that the new teacher must respect the culture of poverty parameters if he must survive outside his locality.

(v) Low Level of Appropriate Facilities for Instruction

It is the wish of every teacher and learner in the school to acquire new knowledge, skills and attitude that can compete favourably with those existing in other nations. There is an adage that if wishes were horses, beggars will ride. This statement implies that certain appropriate enabling facilities must be made available before every new teacher and learner can have quality access to learning. This has been a recurring

factor in helping the new teacher cope in schools and colleges. Efforts are being made periodically by government through her agents or boards to assist the new teacher deliver the curriculum well to learners but observation in many schools and classrooms revealed that the government efforts in making facilities available are still very far from reaching the new teacher, hence, the factors continue to persist.

(vi) Teacher's Low Level of Research Skills in Adaptation and Origination of New Ideas for Teaching

Due to very soft and weak pattern of training in research, the new teacher is finding it very difficult to develop initiative and creativity independently that could help him cope with challenges of teaching, training and improvement in the school. The new teacher is expected to be competent in designing specific research tools to solve specific and localized problems through action research, problem solving, diagnostic, adaptation and origination of new ideas for teaching. Ignorance about these tools or strategies creates a vacuum for the new teacher to make adaptive and enviable impact in the school.

Prospects of the New Teachers

However great the challenges before the new teacher and the factors responsible for these obvious challenges, the new teacher has many present and future prospects. These include the following:

- (i) Development of a new Nigerian child with new ideas and habits/behaviours that can make him become a responsible youth and adult with high and positive contributions to his environment.

- (ii) The new teacher has the prospect of redirecting the nation's productive capability for generating new needs for nation building economically, socially and politically.
- (iii) He is capable of repositioning the nation among developed economies in the world through his activities with the learners under his care.
- (iv) The new teacher has singular responsibility of training the youths towards transparent and democratic living.
- (v) He is in charge of equipping the learners with saleable skills for directing the nation towards self-reliance.
- (vi) The new teacher is trained to develop the vulnerable groups and stagnated adult workers towards promising and sustainable future living.

Management Strategies for Stimulating the New Teachers' Prospects in Contemporary Nigeria

The new teacher apart from his professional training could be assisted to manage the challenges and associated factors in his calling in order to brighten his prospect and mission objectives. The stakeholders such as the government, community members, the industrialists and business communities, the political class, the technocrats, administrators of education at all levels and position could help the new teacher in the management of his challenges and prospects through some of these strategies.

- (i) Stimulus Response Process Involving the Stakeholders and the New Teachers**
 - (a) Retraining of the new teacher in the direction of national needs rather than mere certification for qualification.
 - (b) Willingness of the government to implement educational

policies strictly on societal needs and competence of the implementers with negligible emphasis on ethnicity and religious bias.

- (c) Judicious and transparent use of fund for education by those associated with such disbursement.
- (d) Improvement in teacher's welfare above increase in salary; that is, teachers to be given more non-salary benefits as motivators. Such non-salary benefits may include: vehicle and housing loans with very low interest, scholarships for training of children and spouses and special opportunities for admission of children into accredited high cost programmes in higher institutions.

(ii) Motivational Strategies

- (a) Comfortable academic growth for teachers at the expense of the employer or sharing of cost to stimulate professional interest and growth.
- (b) Education and school administrators to evolve transparent administrative responsibilities in their domain with negligible witch-hunting and punitive measures on the new teacher.
- (c) The new teacher to enjoy certain relevant family responsibility cares within his local environment which may be an oversight in the educational policy but requires for his management effectiveness.
- (d) Stakeholders to show by example their prompt response to the concern and benefits of retired teachers to serve as a motivator and hope for the survival of the new teacher in future as he takes his turn.
- (e) Communication gap should be bridged between the new teacher and the stakeholders on the learning activities, moral and social development of the learners in the school system.

(iii) Teacher-Community Management Strategies

There should be, through research, the identification of what the new teacher can benefit from the community. That is, mobilization of community members towards the benefits that could be derived from the teacher and what they could offer to the teacher within the community. The findings of such research should be implemented by the specific community to the benefit of the new teacher in managing professional challenges.

(iv) School Administration Strategies

The school administration should foster a wholesome relationship with the new teacher on the following:

- (a) Comfortable facilities for the new teacher in the school such as offices, and good transportation.
- (b) Normal academic load;
- (c) Effective time programme scheduling,
- (d) Recommendation for promotion as at when due.
- (e) Recognition of leadership qualities and utilization
- (f) Controlled transfer of the new teacher
- (g) Building harmony among staff and administration.
- (h) Time out from the school and discipline.

(v) The New Teachers and the Industry / Manufacturer Relationship

The industries and business communities have a lot to contribute in helping the new teacher manage professional challenges in the school or college. Research efforts should be carried out to identify initiatives that industries and business communities can provide for the school or college to assist efficient management of challenges confronting teaching and learning; also to be identified are the benefits the

business communities can derive from the school or college. A persuasive approach should be put in place to get the industries and business communities become interested in implementing research findings.

Conclusion

This paper has made an attempt to bring to light some of the challenges that confront the new teacher in his efforts to make professional impact on the Nigerian learners in the school system. Some of the associated factors of these challenges are briefly discussed while some strategies that could help to cushion the effects of these challenges on the struggling new teacher are suggested. It is the believe of this paper that the tasks of the new teacher and the trainers in higher institutions are by no means easy as viewed or speculated by the ordinary citizen in the community. Therefore, all hands must be on the desk to create awareness aggressively in the general public about the tasks of the new teacher in managing challenges on teacher effective teaching (TET) and the need for every stakeholder in the education system to cooperate effectively for the benefit of the Nigerian child in the school.

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9

Proverbs and Idioms as Sources of Knowledge Generation in Ogba and Ikwerre Traditions of the Niger Delta

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Introduction

Every human culture, has a way of transmitting her morals, values and percepts. This may be through songs, proverbs, folk tales, epitomic, allegories or idiomatic expressions (Obodoegbulam, 2019). As it were, these media help to express the general thought pattern of such a society. Ogba thought process can best be understood in their proverbs and idiomatic expressions, these Ogba proverbs and idioms present or represents their feelings, about the super sensible and the material world. Similarly, these proverbs encapsulate their philosophical, social, economic, political, psychological, cultural and religious view about the world around (Obowu 1972). Among the Ogba and Ikwerre, proverbs and idioms are often rendered metaphorically. In giving a proverb, objects like animals, birds, spirits, natural phenomena like flood, draught, weather, human conditions, age, gender, the physical and social environment are used. Generally speaking, proverbs in Ogba and Ikwerre like other cultures in African are giving for diverse reasons. For instance, to appreciate a good or desirable conduct, as a way of encouragement, to fore warning of an unpleasant situation, as

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prediction, to re-emphasize a position, to redirect an opinion, to offer moral advice, to offer wise counselling and as a way of summing up a matter.

There is this narrative that the animal where to have a meeting and the tortoise asked his son to represent him but instructed him not to concern himself with all the arguments there but to note all the proverbs and idioms that will be given. At times, proverbs serve as signatures of the giver. For instance, tortoise according to Oji (2018) had an encounter with ***** who picked it in the forest. The encounter goes thus The tortoise was picked from its abode in the forest. However, it remembered that nothing will indicate any effort before it was moved. The tortoise tricked its captor that it forgot its heart and be allowed to go get it. The captor agreed and took the tortoise to the very location where it was picked. The tortoise scratched the ground on several spots and afterwards gave itself up. Its captor inquired what this meant and it explained that people understand that spot to be its abode. If they come to that location and could not see it, they will know that it made an effort before giving up, according to Oji, the tortoise used this occasion to sign his signature.

Proverbs and idiomatic expressions among Ogba and Ikwerre ethnic groups of Nigeria are meaningful ways of spicing communication. It is a symbolic and traditional method of communication colored with deeper symbolic code which is significant to knowledge. Proverbs carry lots of influence among the people. Different event and occasion have specific proverbs that soothe them. proverbs are carefully used to convey meaning and understanding in a discussion where progenies are gathered. All proverbs and idiomatic expressions may not be suitable for all events. Hence specific proverbs for specific occasion are the reason proverbs are considered the beauty of culture in Ogba and Ikwerre traditions. The intricate definition of proverbs can only be

explained by people who are vast in the language by which it is spoken. More of these persons are the elderly in the society. Proverbs are conditioned in such a way that specific proverbs address specific issues. An example of this is gender, there are specific proverbs that are meant for men while others address issues of the female folks. Thus in the cultural setting of Ogba and Ikwerre people, women are not excepted in the gathering of the male folk if the issues at stake do not call for their attention. This does not suggest that they play a second fiddle in the society. Hence, women may also meet as women and use proverbs that is suitable to their discussions.

Proverb of age difference are proverbs that are peculiar to the young, children and adult members of the community. These proverbs may not have universal interpretation, as such, their meaning and significance are dependent on the cultural context. On the other hand, these proverbs extend the frontiers knowledge generation, as they pass on knowledge from one generation to another. They are also used to convey feelings or thought that cannot be expressed ordinarily. Similarly, proverbs are used to draw analogies of past, present and future happenings that has existed in the past with deep meaning. It is also used during ceremonies like marriage and funerals

Proverbs in Igbo culture as explained by Kanu (2015) occupies the essential place of speech by adding oratory strength to the opinion of the speaker. Citing Arinze, he further asserts that proverbs are a gemstone of accrued wisdom of a people handed down by their ancestors from one generation to another.

In Ogba, Ikwerre and other parts of Africa, the symbolical representation of proverbs could be concrete and objects such as plants, animals and other socio-cultural activities of human nature are employed to convey specific ideas about the philosophy of such a people.

Proverbs are means of direction given to human being in order to guide them to safety (Omoera and Inegbeboh 2013). Similarly, proverbs are the vital parts of life, a means by which the people offer explanations to cultural or traditional practice and beliefs. This practice and beliefs form the foundation of their communal, moral, collective, trade and industry, political and spiritual tenets of continued existence.

As presented above, proverbs are used in events, according to Azuonye (2014) in the parliament of elders who meet regularly to discuss matters of social importance like warfare, marriage, funerals and other events. These proverbs that arise with the period of conversation are spices that motivate and justify the decision that will be taken. In the event of payment of bride compensation, proverbs serve as brush and paint to design the thought pattern parties in the arrangement want to build. Azuonye (2014) further opined that although some proverbs may sound vulgar in nature, but are necessary for driving home a point that is relevant to the particular subject that is discussed.

Some Ogba Proverbs and their English Translation

Agba ewwhua a'so enya, lasa ga dibia ewhua.

A diviner who compromises his practice, will soon lose his clients.

Oburuvo agida kuwa ovuri ka ohiya diei ya igba oknu , wa akadia igbawon uku ijega.

The camelone says that even if the forest is on fire, it will not affect its dignifying footsteps.

Ewu di iri hne ma nwaga alee ohu ubochi , nwaga va iri ehiya.

Where a goat is chewing cord and the kit is watching the kit will one day chew cord

Nwankpi kuw wa enyie leya enya ya ihie , ka di ikweri ikpoya je ahia.

Ma ikpofu gor ya jee ahia, aya ka wor va bu uzor zu.

The Billy goat argues that merely looking at its face, no one will take it

to the market but if any does, he will discover it will be the first to attract buyers.

Idu ihie ka nwankpi ka dia igbochi ikpo jee ahia.

No matter how the Billy goat will keep its face that will not stop it from being taken to the market.

Enye le nwankpi enya ya ihie, madu ka di imira wa osoga uso.

Merely considering the look of a Billy goat, no one will think it has a delicious taste.

Ede aguiyi di ikoke ume ka di ime ovan.

Where the crocodile is serving at the table, its brother the Igwuana will not be cheated.

Aguiyi ku wa hie amea umuazu ka vuri hne avanwushia ya mini.

The crocodile says that what it did to other aquatic creatures are not something that it will die and remain in the water.

Obishi ku wa ovuka ajeya igburu, wa ka araga mini.

The calabash says that unless it is taken to the stream, no one cares to serve it drinking water.

Ukrika ulor ka viria ordu oshishi.

A leaking roof is better than a mighty tree.

Ekpa yna azu kamira wa ivean ya anu.

A bag that contains fish will not know that another has meat.

Hne nwawuya lokute ya di ka origa

A newly wedded wife, will start life with whatever she finds on ground at the time she joined her husband.

Ogugawor iji ulor ya enyashi.

Yams planted at home are always harvested in the evening.

Orweriga wor enya uwhno chova ewu ooji.

You normally start on time to look for a black goat

Ekreki sno anakata dashi ya mini mirama wa ehu ko anakata, wa odiwo ya okko..

A rat that imitates the lizard to sock its body in the water should remember that their bodies will not dry the same time.

Oywor ornu iviriva ego ka wor kurivaga.

It is not the lending tone that is used when it comes for repayment.

Ekreki ku wa wor lo olo ka nnu ya osno , wa ehu diya viti.

The rat says that nothing concerns it with people's complaint of missing salt and pepper.

Nnunu ku wa avu ma arahavaga mini ka enye weya ku wa ajea mini.

The fowl ask how many times it drinks water that its owner ask it to fetch water.

Nkita ku wa ndenwe iri ka mira ina odu iri.

The dog says that those who have food, do not know how to balance for food.

Eyem kuwa oda azuga di gba kavu uka ayegini choria.

The tortoise said that the roughness of its body is not the problems it caused itself alone.

Ndedi iweri akpu kpo eni a kpakoshiva ndozo eghi chiyagu wa madu agbu eni wunye

Those who threaten others with elephant skin should remember that someone killed it

Onwe hne imeni enye ukunkwa ma okordi ivokoshi odudu ma obuka odi obuka.

No matter what good one does to a man with a bad leg, he must show you his anus at his exit.

Eyem ku wa ojijie ahia ku ve ollo ahia ku vee.

The tortoise was tied and kept by the road side for failure to get his son a wife and passersby blamed him for this. On their way back, they noticed that the tortoise was still there. Then they asked, the gravity of the matter that the tortoise should suffer to that extent. On this premise,

the tortoise turned to his son and reminded him that it is not what people say on their way to the market that they will say on their way back.

Some Proverbs in Ikwerre and their English Interpretations

(Marriage proverbs)

Nu bukwu chanam, zizoru nanya

The ripening of the palm fruit starts from the eyes: beauty is in the eyes of the beholder

Wonkpi si, moluyalile nnwere si me wei ogo-rinya

The Billy-goat said that he has not had enough female mates, why should he think of having a sister-in-law: a man needs to take care of himself and family properly before trying to show off.

Nye tumara rikpi nahu nkita mema ha hoju

The person that removes lies from the body of a dog has no intention of hurting it

Enwe si, an'ogwu nnerne tugwu anwa, ya an nnerne n'out anwa ogwu

The monkey said that he is sacred of banana just as banana is scared of him also: be very careful of what you do to others when you are in position, you may receive the same when you are weak.

(Funeral Proverbs)

Izu si, nu nwa gbarumanam Okoro ochi kei, kobu iya gbalamkem

The dead man said that he has been in your shoes before, but you are yet to be in his shoes: do not boast for anything people have been successful before you came

Nye zernu okwnukwnu, zernu akwa njikne anwu-kea

The man that attends a funeral is preparing for his own burial

Izu shibalam obu nwene badu keyoburua

Every corpses has a relative

Akara si, nyenwene ochi zoru-ize nungwa

The snail said that the disable should set out on his journey early enough i.e hit the iron when it is red hot

Akwa si, nwhnurum ochi-ncha ka niknea

The bush fowl said, I have seen the yellow feet of late, I.e. an attitude is not new to the owner

Atu-ohia si, Oburunu ntnurum-ogwu, nzurumofu-nfu wula azu

The buffalo said, if he had no intention to attack, he wouldn't have bent his horn backward

Ochichi si, nnesi lulo, obiya ma hajigwu nwom sigbasia, obu ma olu nuru, ali nuru

The mother hen yells as her children are stolen by the kite, not that the enemy would drop them, but to draw the attention of heaven and earth of the oppression of the weak

Chi boro agho bulam nkwo, (chijieji bulam nkwo)

Be patient there is another tomorrow or if today is Sunday, tomorrow will be Monday.

Nyenwe oro norio oro orio

The owner of a house does not squat in the community. Poverty cannot denial a native food.

Okpiali si, nwa kpo-ikpo si nwata

The adder always gives warning signal before it attacks its victim, do not ignore danger signs

Oji olu, jiri amuma

A rain maker should also make sure to hold the lightning, be sure you can carry bigger trouble before initiating one

Ojie kwere Agbara dike

It's only the poor that dares dream, the poor has nothing to lose in poverty

Akpara nerne-erne, si nwa naha mono

When destruction is coming it blinds the evil doers, smokers are liable to die young the young are still smoking

Nyeji ha watakiri gwelizo-aka olu, omekwo, aka za kna

If a leader refuses to have a successor, nature will raise one before his eyes

Ochu wochichi nwne radna, won Ochichi nwne nggwongwo oso

The pursuer of the innocent will surely fall, while the innocent will be vindicated

Anji dnarnu ogwu awha asa, osi be me ngwangwa nu nsi sigbulemma

The tortoise has been in the pit for seven years and as effort is made to bring him out, he orders: quick take me out I am tired of the stench' ingratitude

Ogboroma asa bakwanu ibirimi-agida, be whea out okpe ihie kpe odo, isunu kari, be jia ewhe yele?

If seven sticks against the chameleon and one hit him and change to yellow and red, who else will receive the strokes from the six, show compassion and forgiveness to those who have confessed their error

Oburu an bogburu mgbada, bovuluzia, ili bononua

If by the time the deer was shot dead, it was removed or lifted, its neck would not have bent to the point of no return, it is always good to handle matters properly before it escalates.

Bazia noro nagbagbu mgbada chi-ojo

You don't stay at a place to achieve success, make a move and change situation

Ba agba ekwu, out nibe ba gba ekwu out nibe bokwuru ibele pio ekwu

When fingers continuously point at a place, then the crime is there

Nyeisu, bitaru nye dike

The strong is not known without the weak

Owu gbarama rie nye ochi nke

A pre-declared war does not overtake the lame, always work with the firsthand information to avoid emergencies

sIkan n'ol-u, nkai n'ali

If you are taller than me are you also shorter than me, everyone is talented differently.

Nye amu-owa ma hna nyeribi nowhi

A man with a healthy genital can hardly appreciate a man with hernia

Igbule chara-ram, izha rafuru-furum

No food for idleness, you must cut with energy to get the sap you need to suck or lick.

Nye tunu obu eze, zoboso buru ohi

To be a king, one must first be a servant: respect is necessary for anyone to succeed.

Ochichi kanu soburu nu wan bo yite akwa nu puchime ah, rumuochichi bazi (if the hen has not layed the eggs and properly covered it to give chicks, the world would have been a lonely place).

The ancestor preserved the society for enjoyment of those that are existing today. Most of what we enjoy today cost them much labour to achieve.

Akara si, 'Nyenwene ochi zoru-ize nungwa (the disable should set out early).

This is a means by which lessons are taught through hitting the iron when it is red hot. Do what is right on time. Proverbs help to illustrate the existence of people, the meaning to practice, names, places, religion and social class.

Nyenwene oro, norio oro orio it only those without a house that begs for squatting.

All person came from a place, and their place have names and status, either socially influential or not.

Akpara nerne-erne, si nwon naha mono

Actions leading to destruction always blinds its victims (smokers are liable to die young and the young are still smoking).

Bazi noro nagbagbu mgbada chi-ojo

If you want to be successful, you must be willing to venture into a lots of risk).

Ogwu gbara ma rie nye och nke

A pre-declared war does not overtake the lame

Nyeisu, bitaru nye dike

The strong cannot known without the weak

Ogboroma osa bakwanu ibirimi-agida, be whea out ihie, kpe odo, isunu kari, be jia ewhe yele?

Seven sticks against the chameleon, and one hits him and his colour changed into yellow and red who else will rescue the stroke from the six? Compassion and forgiveness should be shown to those that have confessed their error.

Ikama n'olu, iya kama n'ali

If you are taller than me, you cannot be shorter than me

inshi ke ba nuga ha, mbiri be ye bu Rishi, oyo soru risi ne zie

If the ear refuses to take instruction, when the head is cut off the ear goes with it, the head and the ear are vital to the body in listening and understanding.

Oji olu, jiri amuma

A rain maker should be sure to hold the lightning). A trouble maker should able to carry bigger troubles before initiating one.

Okpiali si, Nwa kpo-ikpo si nwata

There is a warning before the bite of an adder). Danger signs are to be considered for safety.

Proverbs in the Biblical Context

As proverbs is discussed in the context of Ikwerre indigenous cosmology, so has its biblical contextual usage. The kingdom of Solomon was preserve with the wisdom of using proverbs giving to him by God. This divine wisdom, gave rise to him writing thousands of proverbs and songs that we can adopt to secure peace in our society. Solomon describe proverbs a means of acquiring wisdom and knowledge by following instruction. He opined that if a wise man hears, he will increase learning and understanding. (proverb 1:1-5). 1kings 4:29-32 opined that wisdom from proverbs, displays and explains the supernatural insight from God. 'God endowed Solomon with wisdom and great insight that was measureless... in another context of teaching in the scripture, Jesus taught his disciples using proverbs in the light of parables to drive to their understanding the meaning and essence of his work.

Citing Finnegan, Omoera and inegbeboh (2015) argued proverbs contains ideas that are abstract value which is full of emotion. These values are symbolized with emblems. Moreover, as mentioned above, proverbs bear warning signals and trustworthy instruction for the benefit of human being and the society

In the discussion on proverbs, scholars have diverse views on the subject matter.

Opoku (1978) view proverbs as a means of action that defines the moral justification for taking certain actions. It could for progress or for failure, but it must be measured with moral standard of the society. Away from that, Omoera and Inegbeboh (2105) opined that proverbs have a beautiful nature that adorns speech usage. It gives colourful ambience to the society in the context of speech standardization.

Usman et.al complementing the ideas of Omoera and Inegbeboh added that proverbs are also a means of determining the identity of people

through their special use of language. This agrees Umeh (1986) with but differ a little suggesting in the quest of identification, investigation of origin and the tool of cultural secrets need to be unearth in the plan of language.

Significance of Proverbs in Ogba and Ikwerre Culture

The significance of proverbs and idiomatic expressions in Ogba and Ikwerre culture cannot be over stressed because it covers a wide range of events that permeates the life and tradition of the people in whatsoever they do, it is through proverbs and idiomatic expressions that the history and cultural values of the people is preserved.

Omoera and Inegbeboh (2013:17) citing Manikas-forester and Styswverd (1990:60) asserts that proverbs are wise sayings that help define the people's everyday behavior, offering advice on how to conduct oneself in any situation.

More so, proverb is a peculiar instrument that is used to control the sustainability of culture among the Ikwerre people of Nigeria. The traditional means of displaying the beauty of any culture is the use of proverbs. Proverbs and idiomatic expressions give quality to the speeches of people.

Kanu (2015) citing Achebe (1958) asserts as he discourses proverbs in the culture of the Igbo people of Nigeria, that proverbs in the context of the Igbo folks is the vegetable for eating speech, the palm oil for feasting on the yam pot of words. Furthermore, in the absence of proverb in a cultural speech, makes words to be skeletal in shape without flesh and spirit.

The beauty of proverbs is that it justifies one's maturity in a cultural display of knowledge. The ability of an individual to spice up words with proverbs shows their mental and rational capacity to manage responsibility in the society.

It is through proverbs and idiomatic expressions that emotions of joy, happiness and sadness are expressed. Emotions of disappointment and failures are expressed in questions while that of joy and happiness are affirmations. The manner or ways by which proverbs are used is dependent on the circumstance that may have arisen, the use of proverbs are situational.

The beauty of proverbs is expressed through nature, arts or colour attached to it. proverbs can be tangible or intangible materials of nature which according to Omoere and Inegbeboh 2013 'call to mind, connect, incite or prod human thought depending on the speaker/listener and the local intelligence border.

Proverbs are very important components of speech in Ikwerre culture and are transmitted orally as a means of conversation or knowledge building, commands, performance, advice, storytelling verdict and fun making.

Proverbs and idiomatic expressions are beautiful because they convey wisdom and knowledge of people that has been processed over a period of time and is expressed meaningfully, addressing and issue or an idea.

Usman et.al (2013:48) opined that the beauty of proverbs is explored in its use of metaphor when eloquent conversation is carried out. They further argue that proverbs 'alongside slangs, colloquialism are language that motivate learning by exploring sayings and expression that are part of language. Proverbs are very colorful as they are different from language, a command of good proverb demonstrates wisdom.

As mentioned above, proverbs are means of instructions and judgment. No wonder in a cultural setting among the Ikwerre people of the Niger Delta, proverbs use in the cause of conversation is considered maturity. It is only an adult that is knowledgeable is able to use proverb

effectively. Proverb is used for admonishing people in the community on the danger or the prospect of a particular venture. Those that are regarded as matured in a society are those that are conversant with the ethical code of proverbs laid down by the ancestors.

Kanu (2015:301) cited an example of the usefulness of proverb used as an advice. He opined that instruction from proverbs could be a reminder to the implication of life. Although proverbs are figurative and metaphorical in nature, they are engraving with the properties of truth and verifiable facts of life. The continuous use of proverbs and idiomatic expression may secure a standard that aid memory storage of cultural and moral values of life. As much as proverbs memorization is a good way of storing cultural values and information, it behooves on a good speaker to use them in their appropriate context as contextual usage is sacrosanct to the interpretation, prohibitions and taboos. These taboos help to authenticate morality.

Conclusion

Proverbs and idioms are rare qualities associated with oratory. Premised on the above submission, Persons who employ proverbs and idioms are seen as rare gem. In proverbs, the speaker often draws from existing bodies of knowledge or philosophy of the people.

The beauty of proverbs is that it does not say anything that is not related to the political, economic, social or cultural experience of the speaker. By this, proverbs draw its strength from things that are very familiar to the cultural milieu of the people.

It is an acceptable fact that in proverbs, time and age do not matter. Every proverb is as new as the time at which it is given. This perhaps this is one major way in which proverbs are different from other sources of knowledge. Proverbs are not subjected to tear and wear, it is not affected by time as every proverb is very new where it suits the situation or event at which such is used.

On the final note, it is apparent that every society has its own set of proverbs to suit its given cultural environment. In this case, the environmental condition of a people determines the way they construct or structure their proverbs. On this premise, it will not be an overstatement to conclude that proverbs serve as a store of the value systems of a people. Similarly, through proverbs, knowledge is transmitted from generation to generation especially in pre-literate cultures. Even in this modern era, proverbs help to consolidate the vocal capacity of public figures.

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10

Understanding the Relevance of African Epistemology for Development

Gbari Usman Sylvester (PhD)

Introduction

In order to understand African philosophy, the main challenges that comes to mind is the African epistemology especially in regard to the nature and relevance of African epistemology. The researcher believes that part of the misgivings of African epistemology borders on the meaning ascribed to it by the advocates of the concept which is fluid and inappropriate with the present realities of Africans in pursuing knowledge worthy of developing the continent.

However, according to Anyanwu (1983) the idea of an African epistemology as understood by those who it, is conceptualizes interprets and apprehends the reality within the context of African cultural and traditional experiences (p.60). The idea of African epistemology is based on the acceptance that such concepts as knowledge, truth, validity and rationality can be interpreted using African categories and concepts as provided by the African cultural and traditional experiences without a recourse to Western conceptual framework. Thus, this chapter is to dispel the perception towards African epistemology through a careful reconstruction and delineation of the nature of knowledge, sources of knowledge, the criteria for the assessment of the validity of knowledge, the purpose of the pursuit of knowledge and the challenges inherent to African epistemology.

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Epistemology

The word 'epistemology' is derived from ancient Greek word episteme meaning 'knowledge' and the suffix -ology meaning 'the science of' or 'the study of.' So, literally speaking, epistemology is the study or investigation of knowledge itself. Epistemology can also be regarded as the theory of knowledge and a core branch of philosophy that deals with limits, sources and methods of knowledge. Epistemic knowledge is not about what we know, but about what it means to know.

Epistemology seeks to answer basic questions about how human beings perceive the world and gain knowledge about it. The more prominent of these include:

Is there an external world? How can we be certain?

How does memory work? How can we know that our memories are genuine?

What is the nature of perception? To what extent does current knowledge affect future perception?

What knowledge is inherent to humans and what is learned after birth?

Can new facts be assimilated without innate concepts?

To what extent are inferences based on perceptions valid? What is the proper way to make such inferences?

Component of Epistemology

There are three main components of epistemology. They are:

1. Knowledge
2. Beliefs
3. Truth

Knowledge

In the philosophical branch of epistemology, knowledge by description is of the most concern and what is usually discussed within the academic setting. There are however three main types of knowledge which are;

Knowledge by acquaintance (you know a person).

Know-how (know how to do something)

Knowledge by description which is propositional content. There can be a great deal of propositional knowledge about a person without ever meeting the person, or acquiring acquaintance knowledge.

Beliefs

Propositional knowledge is dependent upon beliefs and perceptions of what specific language about a truth corresponds to reality. Not all knowledge is made up of true propositional content and therefore not all epistemology is warranted. Other than truth which is language enveloped by sentences which then have propositional content, there is a second part of knowledge called belief. Belief is to take a certain propositional attitude which would be either true or false. A true belief or false belief is to take some propositional attitude about the propositional content. It is different from merely entertaining or considering a proposition. Merely considering a proposition is not to adopt a certain attitude toward the content of a proposition. Dispositional beliefs are then the beliefs that are not only considered or entertained but believed one way or the other.

Truth

There are three main ways to determine the truth of a proposition within epistemology. They are the correspondence, pragmatic and coherence theories of truth.

a. Correspondence Theory

The correspondence theory of truth has its roots in the philosophy of Aristotle. Aristotle held that to determine if a proposition, what is a declarative statement by an individual, is true or not under the correspondence theory the truth, does not depend on what a person believes about it. First, a proposition is true if it fits the facts and secondly a proposition is not true if and only if it does not fit the facts. Modern philosophers also, following the trend of Aristotle add a third element of the correspondence theory of truth which is that the; "truth of a proposition or belief is dependent on the facts or upon the way the world is. The notion is that belief in something true is based on its correspondence with actual reality. Believing that a rock is hard according to the correspondence theory does not depend on what a person believes about the rock, but the truth of the belief is because of the intrinsic nature of the rock itself. It is in virtue of the object that epistemic justification is founded. It is an ancient way of looking at what makes a proposition true and is widely held by philosophers today, but there do remain objections.

b. Pragmatic Theory

The pragmatic theory of truth determines the truth or falsity of a proposition (the abstract meaning of sentences) by the usefulness or lack thereof that is implied. Labeling true beliefs as useful would then leave false beliefs as not useful.

c. Coherence Theory

Coherence theory of truth analyzes given propositions about something. Then with reasons for true belief in that something, like sense experience and other evidences, coherence about what the propositional content references about reality is founded. It is through

coherence of several evidences and their logical connective chains founded in reasonable inference that philosophers consider able to produce epistemic justification.

Nature of Epistemology

The nature of epistemology entails on how knowledge is being known, criteria for knowledge, what do we mean when we say we know something, that which we claim to be know can it be known and so on.

1. Know - is to perceive or understand clearly and with certainty; to have in the mind or memory as the result of experience, learning, or information; to understand and be able to use; to have personal experience of; again, it means to feel certain.”
2. Knowledge - acquaintance with fact truth or principles, as from study or investigation; acquaintance or familiarity gained by sight, experience or report. It is the fact or state of knowing; clear and certain perception of fact or truth. It can also mean that which is or may be known. And the body of truths or facts accumulated by mankind in the course of time.”
3. Opinion – it is a belief or judgment that rests on grounds insufficient to produce certainty. Opinion is the expression of a personal attitude or judgment.
4. Certainty – it is the state of being certain. Certain is free from doubt or reservation. It is established as true or sure; unquestionable; that may be depended on." Information - "items of knowledge.”
5. Belief - trust or confidence (in); acceptance (of thing, fact, statement, etc.) as true or existing.

6. Datum - thing known or granted, assumption or premise from which inferences may be drawn. The facts or information, especially as the basis for inference.

African Epistemology

Over the purport of the European supremacy of their knowledge over the Africans, some agitators (scholars) like Fopold Seghor, Christopher Anyanwu, Innocent Onyenwuenyi and others have argued that there is a distinctive African way of perceiving and reacting to the world. This is what constitutes African epistemology. African epistemology deals with what the African means and understands when he makes a knowledge claim. this consists of how the African sees or talks about metaphysical, and axiological issue in relation to reality of the world and its values. Concerning how the African sees or talks about reality, Asante writes, " there are several elements in the mind of Africa that govern how humans behave with regard to reality. the practicality of wholism, the prevalence of poly-consciousness, the idea of inclusiveness, the unity of worlds, and the value of personal relationships. These constitute the elements of the African mind, they frame the African conception of reality, and they are the basis on which cognitive claims are made by the African.

The African epistemology is situated within a particular cultural context. When we talk about a phenomenon as being within a cultural context, we are talking about bringing it within the rational framework of the 'the body of knowledge', that is, the set of established facts that are accepted as true in the society, differ from one and to another. For instance, what would count, as a good theory, a widely accepted or a satisfactory explanation of a given phenomenon in traditional African society would differ from that which would count as satisfactory in contemporary African society. Such differences would also be noticed

in the methods of acquisition of knowledge as well as the certification or justification of knowledge claims.

African epistemologist is interested in the habits and customs, the religions, languages, belief systems, values, interests and preferred occupations of the people. According to Anselm (1999), the social epistemologist is concerned with the rational practices, values, institutions, etc. of a culture. These rational practices consist in:

- i. The well-established general beliefs, concepts and theories of any particular people, in various fields such as medical science, religion, child rearing, agriculture, psychology, education, etc.
- ii. The favored ways usually institutionalized in the society, of acquiring new knowledge and evaluating accepted fact, science being a prime example of such an institution.
- iii. The accumulated wisdom that is passed on to the youth in the form of proverbs, rendered traditions, myths and folktales.
- iv. The language of an ethnic group, the single most important repository of a society's accumulated knowledge, customs and practices in the areas of religion and judicial procedure.
- v. The accepted authorities (whether people, institutions or texts) in matters of knowledge and belief.

Sources of Knowledge in the African Context

There are many ways to gain knowledge in Africa. Thus: perceptual knowledge, common sense knowledge, old age knowledge, inferential knowledge, mystical knowledge, oral tradition, wholistic knowledge, etc. Let us briefly analyze them to enable us have a better understanding of ways and manners of knowledge acquisition in African epistemology.

1. **Sense knowledge:** it is a source of knowledge that is gained through sense perception. It can also be called first-hand knowledge. The African person holds that knowledge is gained through what we see, hear, touch, taste or smell. In addition, Ejikemeuwa (2014) observed that it is embedded on the idea of „afu n“anya e kwere“ (to see is to believe). For example, one will say that "Anselm is in the class" or that "snow is falling now". Since one can perceive that, it becomes a means by which an African gains knowledge. This is because an African finds it very difficult to doubt what he has witnessed with the empirical senses. The question of whether one is deceived by his senses is out of place here. In some cases, where there are problems of ascertaining the veracity of claim to knowledge, the African would ask for the eye-witness (the third party). But should the testimony of the eyewitness be doubted, oath-taking becomes the final reference point.
2. **Common sense knowledge:** This is a source of knowledge that is gained through senses. Common sense knowledge is coefficient with the human person. That is to say that human person and this source of knowledge share a nexus. However, it is believed that every human person has this type of knowledge: the knowledge to distinguish between what is morally good or morally bad. It must be noted that the fact that every person possesses this type of knowledge is in kind and not in degree. The Igbo people would always say that „Isi na isi ha bu n“onu“ (That all heads are equal is just a matter of words of mouth). The implication here is that some people's common sense knowledge may be higher than others.

3. **Ancient/Elder's Knowledge:** Elder knowledge is another source of knowledge gained through wealth of experience. The Africans believe that the elder person has more knowledge than the younger ones. It is worthy to note that Africans also believed that the elder person must have had series of experience in life which will now be the basis for most of his decisions. In addition, in the African hierarchy of beings, there is the belief that the old people are closer to the gods who are the sources of all wisdom. So the ontological states of old people within the African world presuppose knowledgeability. According to Onyewuenyi (1980) a person is said to know or have wisdom in as much as he approaches divine wisdom. And a person approaches divine wisdom when he/she becomes less fleshy (312). That is to say that the older a person gets, the more knowledgeable he is.
4. **Inferential Knowledge:** it is a knowledge gotten from inference. Inference is the act of drawing conclusion from a given fact of data. Therefore, inferential knowledge is the type of knowledge gained from repeated events or phenomena. For example, if a little child says the truth once, twice or trice, the African elder concludes that the little child is truthful. This type of knowledge / conclusion is amplified by the past experiences.
5. **Revelation/Mystical Knowledge:** This is the type of knowledge acquired through extra-ordinary means. It is beyond the ordinary sense perception. It is the type of knowledge gained through the help of the gods and other spiritual beings. It is a form of knowledge that is the exclusive preserve of some individuals. The African believes that those

who are privileged to possess this type of knowledge are the diviners, priests, native-doctors, witches, rain-makers, etc. Furthermore, Uduigwomen (2002) observed that these set of people are believed to possess certain “innate abilities” that enable them to manipulate the spirit world in favour of the natural world (38). Against this, Ekarika (1984) argued that this type of knowledge has to do with obtaining information or truth about the past and the future things. Umontong (2002) also noted that among the Annang people of Nigeria, mystical knowledge is the major determinant of truth that is beyond ordinary man's understanding. In addition, the Eggon people of Central Nigeria rely more on reveal and mystical knowledge from the spiritual world for every of their traditional world for every of their traditional activities like festivals, burials and religious activities. Despite the various aforementioned argument on this source of knowledge, it worthy of note that this type of knowledge is African's own way of gaining knowledge of realities that are ordinarily hidden.

6. **Oral Tradition:** This is the form of knowledge gained through words of mouth. It is the major means of knowledge acquisition and transmission in the African traditional society. Oral tradition has to do with the accumulation of events handed down from one generation to the other in form of proverb, myths, stories, folk-tales, customs, legends, etc. Some of the things we claim to know today are the things handed down to us through oral tradition. This form of knowledge acquisition is very important to the Africans who are traditional minded. More so, this form of knowledge disposes the African child to be in line with the tradition of the

immediate society. Uduigwomen cited by Ajay (2008) avers that his position on oral tradition serves as a source of knowledge in African epistemology. He noted that oral tradition is sometimes enshrined in the works of arts, crafts, symbols, titles, names of places, shrines and sacred places.

7. **Wholistic Knowledge:** It is the belief of the Africans of the study that knowledge of reality cannot be gained if the individual person detaches himself from it. This implies that knowledge of a given reality must involve the subject and the object, the knower and the known. This is what is known as wholistic knowledge in African epistemology. Anyanwu and Ruch (1981) declared thus: "The African maintained that there can be no knowledge of reality if an individual detaches himself from it" (94). It therefore follows that there is a connection or a relationship that exists between the African person of tradition and his world. The African of tradition does not claim to know anything in isolation.

Having stated the forms of knowledge in African epistemology, we shall now look at the criteria for the assessment of the validity of knowledge according to Africans of traditional values.

8. **Pragmatism:** Africans learns by doing, e.g. craft, carving, farming and dying etc. by doing just that.

The Criteria for the Assessment of the Validity of Knowledge in Africa

In African context, to ascertain or makes claims of knowledge; there are certain criteria's. This include; Awareness and Justification.

Awareness

To be aware of the reasonable grounds for any knowledge-claim. In this sense, to know something, one must have an access to introspect. Introspective access includes beliefs, as well as visual and other sensory impressions. Audi (1989) observed that to have such access to something is to be aware of it or to be able, through self-consciousness or at least by introspective reflection. **Justification**

The theory of justification as another criterion for knowledge entails that which one claims to know; be justify? On the other hand, Bonjour (2010), opines that it requires that all of the factors needed for a belief to be knowledgeably justified for a given person are cognitively accessible to that person, that is, within his or her cognitive perspective (364). Although, the African epistemology is connected with African metaphysics. This is hardly surprising, since epistemology deals with the nature and limits of human knowledge and therefore ideally includes metaphysical knowledge, especially when we talk about the conception of reality holistically rather than in piecemeal. From the perspective of African culture, reality is not confined to the physical realm; rather, it comprises both the physical and the metaphysical, or the natural and the supernatural. For instance, the Yoruba conceive reality as that which fundamentally emanates from Olodumare - which is regarded as the arch divinity which is thought to exist eternally. It is from him that all knowledge emanates, and it is he who determines the essence of a being (Bolaji Idowu, 1962). And Igbo conceives reality as that which fundamentally emanates from Ndishi (our forefathers). As Idowu (1962) observes, within the Yoruba cultural parlance, "Olodumare is the origin and ground of all that is" (17). It is a fact which impresses itself on the advocates of Yoruba culture, and Yoruba religion in particular. The interesting thing about this architecture of rational belief is that it is appropriated through introspection and

reasoning, and those who share this cultural background come to accept such facts as reasonable grounds for belief in and reverence for Olodumare. Now, going by the dictates of the awareness, all that is needed in order to justify a knowledge-claim is to determine whether the individual who claims to know, for instance, that “Olodumare is the ground of all being” has cognitive access to this belief, and whether or not the conditions that validate such a belief are located within the knowing subject.

Alston (1989) lends credence to this submission in his assertion that what confers justification must be “internal” to the subject in that he or she must have a direct cognitive access to it: “It must consist of something like a belief or an experience, something that the subject can typically spot just by turning attention to the matter” (5). Beliefs that are held in the manner outlined above are numerous in most African cultures, and they represent the awareness aspect of conceptions of knowledge in African thought. Jimoh (1999) observes that the contextualist notion of justification holds that we should see our knowledge claims as situated within social milieu, so that we should not think of knowledge, truth and rational certainty in abstract terms (37). On the other hand, Hallen and Sodipo (1986) assert that the neo-positivist notion of justification in African epistemology claims that knowledge is essentially dependent on empirical factors such as sense-experience or sensory perception.

The Importance of Epistemology in African Context

It is said that “Knowledge is Power”. This quotation has variety of applications, so can be applied in several contexts. The purpose of knowledge is to enable us make all the advancements in the science and technology spheres that we desire to achieve in the African context. It has made us far more capable, superior and sophisticated beings on

earth. Knowledge is the primary factor that clearly distinguishes the human race from the animals. Human has the power to judge situations, decide between what is good and what is bad and make decisions voluntarily. It is important that we make the best use of the gift of knowledge so that we can achieve great feats and heights in every domain of the African life. Since knowledge is the fuel that drives human life, to gain knowledge for a long and successful life. Schooling is the very first phase of a child's life. During this stage, the society gives a variety of inputs to make the child knowledgeable. While education during the initial years of schooling is general and special streams of courses are pursued by children as they grow up so that they can attain proficiency and skill in the fields in which they want to excel for their future career.

Without knowledge, one cannot be successful in life. To grow in one's career, knowledge is important. Knowledge in science and technology is not the only knowledge that can make us great, but general knowledge about the world. Knowledge is also very important in shaping our personality and perfect our behaviours with people. We need to understand ourselves, our strengths and weaknesses. We need to learn the art of life. We must master the techniques of adjusting and accommodating with the changes in our surroundings and life situations. We must move well with the people and persuade them effectively to get things done in the right way and morally too.

We must make best judgments and decide on the right course that will let us move successfully.

We must save ourselves from dangers and stay balanced and strong during difficulties and adversities. We must know how to assert our views and also give room to accept the good views of others. We must learn how to successfully manage relationships and people both at homes and professional spheres.

For all this, knowledge is important. Knowledge accounts for the success of people. The more knowledgeable we are; the more advantage we may have over the other people. The better we are equipped to manage ourselves, the easier our journey of life. More than anything, knowledge must be put to good use. It is no use of such knowledge that paves way for destruction, Knowledge should enable us take the right course in our life and the society at large. Great men and women have put their knowledge to good use and have reached exalted heights. Knowing the importance of knowledge, people must look to the potential avenues to gain knowledge and make use of it positively.

Therefore, the purpose of African epistemology can be sum up thus:

1. To understand our world-environment, resources
2. To understand our culture etc. and tradition
3. To understand our various beliefs system and religions e.g. mystery and power.
4. Moral values
5. To provide what we need (technology) of the African people
6. To learn how to integrate
7. Economic purpose, grow our food, extract our minerals, build our homes.
8. Political organization develop our technology etc.
9. Social stability etc.

Challenges inherent to African epistemology

African epistemology faces a lot of inherent problems:

1. African epistemology has similarities and differences in the varying conceptions of knowledge and truth in different African cultures and tradition. This is so being proven by the fact that we have no difficulty in translating the English word 'truth' in various African languages, or in saying that 'truth'

and 'eziokwu', 'geskiah' mean roughly the same thing, i.e. refer roughly to the same concept. But it is only a rough similarity of meaning. There are differences and local peculiarities which make each of the three terms unique, and this is the value of 'particularistic' studies of philosophical concepts: that they show up subtle variations in old philosophical concepts.

2. African epistemology that is set to be of relevance to contemporary African development has resulted in using the knowledge so acquired for evils e.g. witch craft, and other spiritual powers using the knowledge for falsehood, e.g. our religious leaders etc.
3. There is in general among traditional African communities, an emphasis on age as a necessary condition for knowledge and wisdom. Such emphasis may deny epistemological authority growing generation of Africans. It provides an epistemological monopoly to the old, a monopoly which has been justified by traditional Africans, but one wonders whether it is tenable in contemporary Africa. The lines of the modernist/traditionalist debate show clearly in these last two problems and they are indeed inextricably intertwined around the central issue of cognitive cultural assessment and revision.

Recommendation

To understand the relevance of African epistemology for development the following recommendation are therefore made. Thus:

1. The Elite should encourage some of the illiterate Africans on how to use knowledge gain for human welfare than harm to people in the society.

2. African leaders should encourage teenager's knowledge by admitting that they too can know something valuable.
3. African leaders should try and have a unique language that will join our Africanness by synthesizing various languages we are using in communication.

Conclusion

From the ongoing discussion, it worthy to note that African epistemology is unique to their identity and appropriate in containing knowledge for development in the continent and the world at large. Since knowledge can be regarded as development. This is because; the application of suitable knowledge will bring a lot of sustainable changes in a continent. Although, the borders on the meaning ascribed to it by the advocates of the concept which is fluid and inappropriate with the present realities of Africans in their interaction with the rest of the world seems to prove otherwise. But with the discoursed of this chapter, it will go a long way in correcting such bias mind.

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The Question of Food Security in Arid and Semi-Arid Lands in Africa: Indigenous Knowledge and Implementers of Development

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Introduction

Whenever arid and semi-arid lands are referred to, many people think of dry lands, and the image that follows is that of lack of water, famine, difficult life, humidity and all other descriptions that negate the possibility of life in ASAL areas. Edmund (1996) gives a plausible reason, that development in Africa's ASALs have been fraught with problems and failure for years because development needs have usually been diagnosed by outsiders who may have little real understanding and appreciation of such land use systems. In Kenya, ASALs is estimated to be four-fifth of the land area supporting 25%-30% of the human populations living in the ASALs (GOK, 2008). According to Edmund (1996), the other sources of problems in ASALs are: lack of understanding of the importance of risk and resilience in ASAL environments; an emphasis on macro-national economic benefits, not on micro-level economies; an emphasis on projects and quantification of benefits, not sociological and attitudinal change and the exclusion of the people living in dry lands from project planning

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and evaluation. This paper would, therefore, study the main features and types of ASALs, with the aim of building a strategic approach towards solving the problems that affect these areas, with particular focus on the experience of arid and semi-arid lands in Kenya, Africa.

Main Features of ASALs

ASALs are known to be characterized by the presence of a lot of livestock, famine, sometimes floods, humidity, environmental degradation (Groot et al.; 1992, Edmund 1996), lack of water (Mutiso, 1991), and adverse weather. It is also characterized by extreme weather and climatic conditions that are harsh. This influences the entire economy which depends mostly on agricultural products like cash crops, food crops and livestock production (Kenya Natural Disaster, 2008). The population in the ASALs is sparsely and mostly malnourished (Tsubo, 2003) as compared to other areas. The rains in the ASALs are minimal ranging between 600 to 700 millimeters of annual rainfall (Edmund, 1996), and in some cases it varies from 100mm in the arid zones to 1500mm in humid zones (Le Houerou et al., 1993).

Types of ASALs

In Kenya ASALs are classified according to the degree of aridity as shown in the table below. This classification is dependent on the area, that is, they have different percentages depending on the degree of aridity. In Mbeere for instance, the degree of aridity is at 8% percent. This means that the population in this area can grow crops and at same time rear livestock as compared to Turkana for example that is at 62% ASAL.

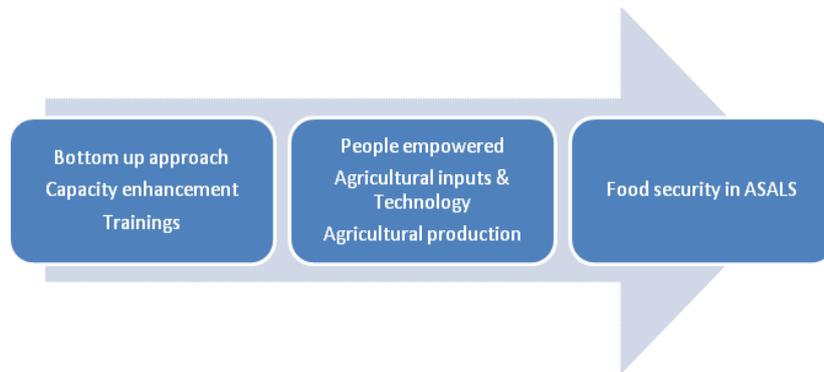
Table : Types of ASALs

ASAL districts classified by extent of aridity category	District	Total ASAL%
A. 100% ASAL	Turkana, Moyale, Marsabit, Isiolo, Wajir, Mandera, Ijara, Garisa	62%
B. 85-100% ASAL	Kitui, Makueni, Tana River, Taita, Samburu	25%
C. 50-85% ASAL	Machakos, Mbeere, Tharaka, Laikipia, West Pokot, Kwale, Kilifi, Baringo, Meru North	8%
D. 30-50% ASAL	Lamu, Narok, Malindi, Keiyo, Marakwet	3%
E. 10-25% ASAL	Nyeri (Kyen), Rachuonyo, Suba, Kuria, Thika, Koibatek	2%

This Table is adapted from the Republic of Kenya, National Policy (2004)

Theoretical Frame work

The theoretical frame work in this study was developed from the theories of the farmer first and the theory of diffusion of innovations by Everett Rogers. The farmer first theory was developed by Chambers et al (1987) after the green revolution that was developed to improve food production did not bear fruit in some areas especially in Sub-Saharan Africa. Their theory is therefore guided by the bottom up approach, capacity enhancement through training where people are empowered and use the new agricultural inputs and technology developed and hence good agricultural production. This theory has worked in Asian countries where green revolution led to improvement in food security. The theory of diffusion of innovation is a process by which innovation is communicated through certain channels over time among the members of a social system. We therefore have innovators (research institutions), early adopters, early majority, late majority and laggards. These two theories are suitable for this study for they give an approach and process of improving livelihoods in ASALs.



Strategic approaches to Improve ASALs

According to FAO (2000) report on the state of food insecurity in the world 2000, about 800 million people in the developing countries do not have sufficient food. The largest affected population is in the ASALs where the vagaries of weather and climate change continually complicate food insecurity and drastically changing farming activities (CGIAR, 2011). The most affected is Sub-Saharan Africa, where the number of the people suffering is estimated at 239 million (Sassion, 2012). The key cause of food insecurity according to Sassion (2012), therefore, is inadequate food production in the affected areas. However, it is good to note at the onset as Sassion (2012) puts it that food insecurity in Sub-Saharan Africa is not just about food production, its availability and intake, but also poor quality of the food and sometimes lack of political will. In the Horn of Africa (Somalia, Ethiopia, North Eastern and some parts of Eastern Kenya (Turkana, East Pokot, Kitui, Mbeere and Tharaka), it is estimated that 12 million people suffered from starvation stricken by the drought in the past 60 years, and this has increased most recently in 2010 and 2011.

Researchers and food security specialists have, therefore, been engrossed in finding a solution. According to the United Nations Population Division (2011), population growth also exerts pressure on

food system that is estimated to grow to 9 billion by 2050. Africa's population alone is set to grow from 1 billion to 2.2 billion (UNDP, 2011). As the population grows, pressure is exerted on land whereby the land available per capita has shrunk from 13.5 ha per person in 1950 to 3.2 ha per person in 2005 and is projected to diminish to 1.5 ha per person in 2050 (UNPF, 2007).

1. Technology and Capacity Building

There are those who argue that for the livelihood in ASALs to improve, there is need for supportive political environments and modification and adoption of known manageable technologies, that is, good agricultural practices (Groot, 1992). The major technology employed by smallholder or peasant farmers are manual labor, hand hoes and ox-ploughs as found out by Havnevik and Harsmar (1999) in their study in Tanzania. The predominance of hoe cultivation, therefore, reflects technical constraints both in relation to productivity of labor and yields as well as the area cultivated land. It is even worse in Evurore as they use *muro* for planting and weeding.

Groot (1992) further points out that this is not enough for there is need for capacity building of the local community and need for prioritization of the needs of the local people. As such now, it should not be seen in isolation for it touches upon social transformation which deals with social, economic, political and environmental issues on which development depends (Eade, 1997). This now means that for capacity of the people in ASALs to be improved there is need to understand the milieu in order to understand who lacks what capacities in any given context (Eades, 1997, Edmund, 1996).

Most of the time what happens is that development agencies and partners presume that the targeted women and men lack capacity, but in the real sense, however marginalized, they have capacity to improve

their lives. Eade (1997) therefore argues that for the livelihoods of the people to improve, it is good to factor in that individual capacities and needs and the opportunity to act on them depend on a myriad of factors, that is, the capability, some are employed, ownership of land and livestock that differentiate human beings from each other and shape social identity, relationships and life experiences.

2. Indigenous Knowledge

What happens most of the time is that the knowledge of the people in ASAL is ignored as the implementers of development come with their already made ideas that will fix the problems (Chambers, 1983). According to Edmund (1996) the reasons why there are no success stories in ASALs is that the knowledge of the locals is ignored by the researchers, NGO's and government. Edmund, (1996) therefore advocates for planning of the projection of drought and rainfall variability. Secondly, he advocates for participation of the HHs in every project that is meant to improve their lives. This should be people based. White (2013) agrees with this view and argues that participation should be people based and must go hand in hand with communication which should be carried out in a language that people know and understand. White (2012) therefore vouches for the use of popular theatre and social drama, singing and dancing of traditional song, storytelling and proverbs. In this way, people will come to understand their own life situations and therefore come together to discuss what should be done. Where it lacks, there will be failure in extension of development projects. This is exactly what happens to many projects. They fail because there is no concept of ownership from the community from the onset. Lastly, Edmund (1996) proposes that for any success to be achieved there is a need to preserve the indigenous skills and knowledge and give them a better understanding of technology and

management practices. That is to be used in informing the approaches to be used to improve food production.

3. Research

Research is another approach used to determine food insecurity in ASALs. The major impediment to food security is lack of support for agricultural research on what type of crops to be planted in dry lands from the side of the government (Mwale, 1995), for most of the funding in the research institutions come from the donors. Once the donors withdraw, that particular research comes to a halt. Secondly, there is lack of 'farmer groups'. 'Farmer groups' refers to groups composed mainly of members of the rural community, along with one or more agricultural researchers and extension officers (Chambers, 1993). The purposes of farmer groups are: building interaction and communication between researchers and farmers, eliciting and changing information from farmer to farmer, farmer to researcher and researcher to farmer, analysis by farmers, with researcher support of their problems and needs, reinforcing and fostering their own knowledge and capability

According to Ronnie (1993), the research should be dovetailed with training activities for transferring their results through traditional teaching and indigenous knowledge of continuing education methods. After the research has been carried out there is need for it to flow back to those it is intended for: the HHs, extension workers, technicians and politicians (Ronnie, 1993, 93). He further argues that research on food must have an objective that is geared to improving the development of food strategies and policies by decision makers with rigorous analysis of the impact of various policies on microeconomic players: producers, merchants and consumers (Ronnie, 1993, 97). Another challenge is that the instrumental reasoning is embodied in modern expert

institutions that operate through bureaucracies which rely on highly trained and specialized experts who develop policy, make decisions and implement programs on behalf of society (Roling, 1998). In Kenya for instance, we do have research institutes (KARI, KEFRI, ILRI, ICRISAT, ICRAF) that carry out research to inform the government and development agencies on the way forward. The translation of these research outputs into practical use and application by farmers, agriculture and food industries, policy makers and NGO's will be critically important in meeting the future challenges. The only challenge is that, information on technical knowledge by research centers and agricultural universities does not trickle down to the small semi-subsistence cultivators who are the basis of agricultural production in Africa (White, 2008). This can only be achieved if the FPR (Scoones and Thompson, 1994) method is used. With this method, the search for information must always begin with farmers. According to White (2008), this happens because the farmers themselves devise coping mechanism and are always experimenting and searching for ways to increase productivity.

In Evurore for instance, Trocaire funded projects established model farms where farmers will come to learn on good farming methods and which act as rural research centers through the technical help of BAC. It did not succeed as the farmers were always observing what the technical team was doing. They did not own the idea and the model farm. Therefore, there is need for a two-way knowledge exchange with researchers. Where what happens in the research institutions is cascaded to the farmers for trial in their farms. The major impediment to food security is lack of support for agricultural research from the side of the government (Mwale, 1995) and the communication model used (White, 2008). There is a lot of bureaucracy that assumes that peasant farmers are passive and attached to traditional ways and innovative vacuum (White, 2008).

4. Land

Many have argued that the use of land in ASALs is to blame for its perennial food insecurity as it is a major factor in food security. As such now land is a factor of production, yet in Kenya as a country, productive land is bare. From the total Kenyan land area, it is estimated that only 26 percent is under mixed rain-fed systems, the rest is classified as ASAL (The Organic Farmer, 2013). According to a World Bank report, Africa's arable land remains untouched in comparison to Europe, Americas and Asia (Mumo, Daily Nation, 19/03/2013). This is due to lack of measures that promote and protect the security of land tenure, especially with respect to women and children, and poor and disadvantaged segments (ASALs) of society, through legislation that protects the full and right to own land and other property (FAO, 2005, 18). This should be in line with establishing legal and other policy mechanisms that are in line with the rule of law (FAO, 2005). The mechanisms therefore should have a bearing in the promotion of conservation and sustainable use of land.

Secondly, there is no proper agro-forestry practiced. Agro-forestry is a holistic approach to land use based on the combination of trees and shrubs with crops and pastures or units (Chambers et al., 1983). The problem has been that the local knowledge on agro-forestry and plants has not been harnessed. In addition to this the farmers knowledge, innovations and relation to science is not used (Chambers, et al., 1983). According to Mutiso, (1991), the most important thing to consider in ASAL land use is how to conserve water and soil for livestock crop production. He adds that there is also need for innovation in land use and the use of local knowledge should be engaged. He finally, unlike others argues that for success to take place in ASAL areas there is need to discuss innovation with the locals in three dimensions that is, physical, social and psychological development of the community (Mutiso, 1991). According to Pope John Paul II (CA, 33), land is still

the central element in economic growth, but those who cultivate it are excluded from ownership and are reduced to a state of quasi-servitude. This means that there is need for planning for land use in three dimensions: for agriculture, agro-forestry and pasture.

5. Soil and Water Conservation

The lack of soil and water conservation in ASALs has also aggravated food insecurity. Most of the soils in ASALs are exposed to the sun due to lack of cover crops and some washed away when it rains through soil erosion. The other aspect is lack of water conservation measures. Whenever it rains the water just flows away. Many organizations and research institutions have come up with practices that control soil erosion and conserve water. For soil, construction of terraces, building of gabions has been practiced. In addition to this, planting of cover crops like sweet potatoes has been encouraged. To make good use of rain water, earth dams, water pans and tanks are the methods practiced.

6. Food Storage

The food storage according to NFNS Policy (2011), must factor in appropriate measures which include research, aimed at addressing post-harvest losses, food quality and safety including aflatoxin infestation. NFNS (2011) further points out that a lot of maize for example is estimated to be lost at a staggering 30-40 %. But the challenge is the handler of grains in Kenya, that is, NCPB. NCPB for instance has a capacity of 28 million bags of maize (90kgs), but it remains largely underutilized with the current use of about 13%. In Evurore, however, we have got an NCPB facility, but it is not helping the community at all as it stores maize from other parts. It store maize imported from outside Kenya. This now gives the farmers an opportunity of wasting their products as they do not have good enough facilities to store the farm produce after harvesting.

The same applies to Strategic Grain Reserve whose chief purpose is to cushion farmers from the effects of over-supply in periods of good weather and to provide a first line of defense for coping with food deficits (NFNS, 2011, 15). The mandate of SGR is to maintain a physical stock of 4 million bags of maize and cash equivalent of a similar volume (NFNS, 2011). However, it does not perform as it should. It only comprises of maize grain which is not the main staple food for those communities often facing hunger and famine. The common way of storing food products in Evurore are the use of granary, sacks and silos that is on trial.

7. Crop Variety

There are those that argue that food insecurity will persist as long as the farmers in ASALs use indigenous crops or seeds. To them, the only way to reduce food insecurity is by the adoption of new breed of seeds and crops that are drought tolerant (Maize, sorghum, millet and traditional legumes), (Mwale, 1995) and to promote small-scale rural and home preservation of various foods, including livestock products and grains. In addition to this and planting of new variety of seeds that are drought tolerant, there is also need for seed bulking. With bulking the agricultural sector in Kenya as a whole will be turned into a business that meets more than just food demand (Daily Nation, 19/03/2013). Those in support of the bulking theory argue that what will be required of farmers is to join hands, pool their farm products and sell them at a good price to seed companies.

8. Policies

According to NFNS Policy (2011), the only way food security can be attained is when boreholes are sunk in ASALs to support irrigation schemes and when rain water is harvested to ensure water is available

for irrigation and livestock use in ASALs. They too may end up being white elephants as Mwale (1996) pointed out because what NFNS policy and other policies on agriculture do is just pointing out what should be done. They do not give mechanisms on how this can be achieved, who will be the stakeholders and at what cost. There is therefore, a need for policy changes and development of early working warning systems (FAO and WFP, report 2011).

9. Natural Resources

The usage of natural resources such as large rivers suited for irrigation to support farming in these lands are not utilized. In Kenya for instance, the irrigations schemes were built by the colonial governments, no new ones have been added. What are there are proposals that have remained in the shelves. Even where these schemes work, poor maintenance and management leads to less than optimal returns. According to FAO (2005), States should therefore strive to improve access to, and promote sustainable use of water resources and there allocation among users giving due regard to efficiency and the satisfaction of basic human needs in an equitable manner. This now balances the requirement of preserving or restoring the functioning ecosystems with domestic and agricultural needs (FAO, 2005). In Evurore there exist permanent rivers, that is, river Thuci and Mutonga.

However, the usage of the water from these rivers has not been maximized as far as agricultural farming is concerned. In most cases, the water is only used for domestic purposes and for livestock. This is now why the GOK (2009), came up with ASDS for the year 2009-2020 which suggests that to make good use of the water sources, irrigation schemes will be increased to exploit close to 9.2 million hectares of land. In Evurore where we have seasonal rivers, sand harvesting is the order of the day and this now has worsened the situation as water that

was retained by sand is no more and people are forced to walk for long distances to fetch water for their domestic use and for livestock. In addition to this, most of the people in ASALs are pastoralists, as such now most of the time there is overgrazing (Field, 2005).

Conclusion

This paper has studied the issue of food security in arid and semi-arid lands in Africa, with particular reference to lands in Kenya, east of Africa. A conceptual frame work was developed by the researchers to come up with ways in which food security can be improved. It argued that food security depends on finance, environmental issues and climate change, research institutions and dissemination of what has been developed in the research institutions. The circle is in continuous movement due to changes in technology the variables are interrelated. It also studied the factors influencing food security in ASALs, its causes and approaches suggested by different proponents. The theoretical framework developed indicated that there is need for bottom up approach to improve food production in Kenya and other ASALs in Africa.

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