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Abstract

Various forms of traditional education are used in Africa to impart knowledge to children. They include: religious education, vocational education, language education, socio-cultural education, health education, agricultural education and community participation education. In Nigeria, traditional education system has been greatly affected by the influx of modernization, western education, western religion and technological advancement. Nigerians have been culturally dislocated and completely uprooted from their traditional base and literally transplanted into the culture of a foreign land. For education to be holistic, it must be a combination of traditional education involving arts, culture, traditions, wisdom and knowledge, native intelligence, indigenous craft practice/vocation and formal education. Today, education in Nigeria has become a one-way traffic dwelling only on the mastery of the subject matter in schools. This has greatly exposed Nigerians to dangers, idleness, crime, individualism and all sorts of untoward behaviours. It is against this backdrop that this paper examines ways to fully integrate and harmonize formal education and traditional education systems at all levels of education in order to produce a well-bred, productive, independent and well-grounded individuals in the society. This paper argues that Nigeria can be transformed in all ramifications if only we retrace and go back to our history, culture and traditions. This could be achieved by spelling out the objectives of traditional education and following them genuinely with passion. This paper concludes that formal school system should emphasize traditional system of education for a more effective and functional education.

Keywords: Reform, Education, Traditional education, Transformation.

Introduction

Education has been seen as a fundamental aspect of any nation and dynamic life of every citizen. Education in a broad sense does not only refer to the content of school system curriculum but the conglomeration of diverse forms of

education that abound in Africa. The personality of individual is the total sum of what his or her education makes of him or her (Saka 2014, p.378). It deals with harmonious development of all the abilities and faculties of individuals in terms of physical, mental, moral, emotional,



spiritual and attributes. Education could be oral, formal and informal. All these forms of education are to make change effective in people's lives. Education is an essential means for the transformation of individual, community and society. It is also used for establishing sustainable growth and development of any nation. For individuals to be able to contribute meaningfully to the social, economic and political development in the society, relevant skills, values, attitudes and knowledge must be impacted on them. Ajere (2006, p.8) sees education as a process through which an individual is trained to be become useful to himself and society at large with the acquisition of the cultural values and norms of the society. Maimunatu (2004:p. 25) in her own opinion says that "Education is the process of bringing about behavioural changes that are worthwhile in the individual". To Awóniyi (1975, p. 363), education is what remains when everything learnt at school has been forgotten. This simply means that we learn not in school but life. Education does not end in acquiring knowledge from school, it also means teaching people to behave and live well. (Akíntúndé 2004, p. 461). Without mincing words, I would submit that, we are what our education makes us since the purpose of education is the production of self-reliant and proactive minded citizens. From the above discussion, it is very obvious that education cannot be separated from culture for the fact that they are not mere transmission of a body of knowledge about a society from

generation to generation but involves the configuration of the total social inheritance and a way of life which is being transmitted to upcoming generation.

Knowing fully well that change is the only thing constant in life, our society is dynamic and so we are not against formal education but our concern in this paper is that formal education in Nigeria is being misconceived by many Nigerians as an avenue to acquire certificates, the production of skilled manpower to occupy the existing vacancies in the public service. People engage in examination malpractices to acquire certificates at all cost in all levels of education in Nigeria, forgetting that an examination that fails to retain public confidence in it has lost its worth and value. Adésínà (2005) opines that an educational system that thrives in academic examination malpractice is also useless, valueless and purposeless. However, there is need for a thorough understanding of education by all stakeholders that the essence of education is acquisition of appropriate knowledge, desirable values, attitudes and skills and not a mere possession of certificate (Afólábí and Lótò 2010, p.36). This simply signifies that the worth of an individual cannot be measured in terms of the number of acquired certificates, but in terms of individual's integrity.

It is disheartening that the more graduates Nigerian universities produce yearly, the more various ills plague the Nigerian society. It is therefore, apparent that western education can no longer satisfy the



increasing education requirements of Nigerian society. To make education more meaningful, purposeful, functional and relevant to the growth and economic emancipation of Nigeria, traditional education must be incorporated into the formal system of education, with certain modifications where necessary to meet the contemporary demands.

Concept of Traditional Education

Traditional education is rooted in oral tradition. Its beginning may therefore, be traced to the pre-historic era (Ídówú 2014, p.108). This means that educational system existed in African society before the incursion of the European. To Olágúnjú (2005, p. 66), the traditional system of education is the education given to children outside the school setting i.e., education in the absence of schools, classrooms, syllabus or scheme of work. Hence, it has been variously described as indigenous, pre-colonial, informal or community-based education. The ideas of schooling and education were integrated in the traditional system. The traditional system of education incorporated the ideas of learning skill, social and cultural values and norms into its purpose and method (Okoro 2010, p.143). In African traditional society, the education of her progenies start from birth, infancy when the child begins to learn how to talk, eat and do other things pertaining to his culture (Murray 1967, p.14 and Olágúnjú 2005, p.66). Traditional education is devoid of formal examination and certificate. Rather,

children are loaded with indigenous wisdom and knowledge that will enable them to play useful roles in the community (Scalon 1964, p.7) and become better individuals in the society. Traditional education does not involve reading and writing. It has no fixed place of learning; the whole community serves as the classroom and learning occurs everywhere and every time. In traditional education, there is no written or uniform syllabus, scheme of work and regular teacher. Every parent, relation or adult member of the community serves as a teacher. Traditional education is practical and job oriented and it has the advantage of maintaining continuity. That is why for centuries, Africans have sustained themselves on the same type of food and drinks (Olágúnjú 2005, p. 68). Traditional education lives on today side-by-side with western education although inconspicuously. It is less structured and regimented than the western education system. Matsika 2009; Qmọlẹwà 2001, 2007 categorised traditional education into three: home education, vocational education and education for social responsibility. It is noteworthy that there is no limit to traditional education because it is a life-long process. In African setting, traditional education is based on the philosophy of productivity and functionalism due to their belief in “the end justifies the means”.

The curriculum of African traditional education was not documented but it was elaborate, embracing all aspects of human development. The contents of the curriculum include: moral



uprightness, physical fitness, religious defense, mental broadening, good social adjustment and interaction, self-confidence, and learning of useful vocations and trades of the community, self-reliance and self-respect.

According to Adékúnlé (2004, p.201), the process of education among Africans can be described as direct and indirect. While the direct involves the education received from human contacts such as parents or immediate family members, the indirect deals with the education received from members of the community. The two systems were transmitted through the informal method. Adult members of the community are permitted to genuinely and constructively instruct, advice, discipline or reward a child. In this wise, parents do not feel offended or frown at that because the purpose was to enable the child realize that he/she can be trained by any adult in the process of becoming fully integrated into the community. When parents and other adults join to train a child, the society becomes well blended, cohesive and progressive.

Methods of imparting knowledge in traditional education include memorization which means being able to conserve information in hearts and this demonstrates the power of the brain. Another method is pragmatism which emphasizes and recognizes the practical and active involvement of all members. The third method is functionalism whereby an individual is trained in the all-round traditional education system. Memorization is àkòsórí,

pragmatism is focused on 'do as I do' (imitation – àwòkò) while functionalism is focused on ìfiyè and àwòkòṣe (instruction and imitation). Education in traditional Yorùbá society builds the child's character and makes them not only responsible but balanced people wherever they find themselves; thus preserving and building the Yorùbá cultural heritage. A well-bred person who has really imbibed good manners is referred to in Yorùbá as "Ọmọ́lúwàbí" (Fasehun 2014, p.196). It is in character building that traditional education is manifested in its entirety. Òyékan (2005:80) corroborates this when he says , among other things, that character training and religious education are two main objectives of the Yorùbá education. The child is taught through proverbs, moonlight stories, myths, direct instruction, songs, words of elders, folklores and poems for the purpose of informing and influencing the child's behaviour in the society.

Goals of Traditional Education

Fáfunwá (1974) has specified that the aims of traditional education are multilateral and that the goal is to produce an individual who is honest, respectable, skilled, cooperative and conforms to the social order of the day. The goals of traditional education include:

- ♦ to develop the child's latent physical skills;
- ♦ to develop character;
- ♦ inculcate respect for elders and those in position of authority;



- ♦ develop intellectual skills;
- ♦ acquire specific vocational training and to develop a healthy attitude towards honest labour;
- ♦ develop a sense of belonging and to participate actively in family and community affairs; and
- ♦ understand, appreciate and promote the cultural heritage of the community at large.

However, Adéşínà (1988) has identified the objectives of traditional education as political, social and economic. Political objectives stress good citizenship, belongingness, and duties to one's immediate environment. Premium is placed on good behaviour and the demonstration of a good sense of responsibility. Social objectives lay emphasize on social solidarity and child's integration into the culture, traditions, norms and values of the society. Economically, traditional education is so particular about vocational training where both males and females are educated along the lines of their functions in the community. With this, everybody is gainfully employed in one way or the other.

The Role of African Traditional Education in Nigeria's Transformation

The role of African traditional education in the transformation of Nigeria cannot be overemphasized. Of a truth, the neglect of traditional education has only caused laziness, idleness, individualism, dishonesty,

unemployment whereby people have been reduced to job seekers instead of job creators, moral decadence, lack of indigenous wisdom and knowledge. However, we have heard much about the negative effects of neglecting African traditional education in Nigeria. What is important now is to emphasize on its gain factors if integrated into the formal school system for a more functional and better Nigeria. Without mincing words, Nigerians can be transformed if only they are able to break the shackles of modernization and embrace indigenous education. This no doubt will enhance all-round national development.

Sustainable Economy

The indigenous people of Africa hold dignity of labour very dear to their hearts with the belief that work is the antidote of poverty 'Ìṣẹ̀ ní oògùn ìṣẹ̀' and that what one works diligently for lasts longer, 'ohun tí a bá fara ṣiṣẹ̀ fún ní í pẹ̀ lówọ̀ ẹ̀ni'. Africans are not lazy people; they shun laziness and all forms of nefarious activities and crime. They do not waste their time on trivial things; instead, they dissipate their time and energy on their jobs. They are hardworking people with various economic institutions through which employment is generated and idleness is conquered. In the words of Sọyomíbò (1988, pp.115-117), apart from providing man with all the material requirements of life, economic activities serve as symbols of status and create identities for the individuals who undertake them. A



major feature of the African economic organisation is its high degree of specialization. A typical occupation requires different stages involving the participation of different categories of specialists. Through weaving alone, a whole family can specialise along specific occupational lines. Weaving and carving involves the participation of other specialists like the carpenter, the blacksmiths and the artists. Today, the profession is now dominated by adults, the youths do not see it as a prestigious profession. Meanwhile, the local fabrics and the *òfi* could be made in large quantities and exported abroad to generate income for the country, but everybody wants to work in the office and earn salary forgetting that there is great joy in working with the hands and brain.

Farming, blacksmithing and iron smelting were predominant occupation in times past. Iron smelting involves several stages and several people, the miners, the smelters and the smiths. Iron was and is significant to the entire Yorùbá system of production. The dominant occupation of agriculture itself requires instruments made of iron. So also is fishing as an occupation. According to Fálolá and Adébáyò (1986, p.331), it is believed that iron smelting originated from Nigeria. Western technology has come to play negative impacts on the indigenous know-how (technology). Traditional music and drumming are other areas that can boost Nigeria's economy. The world is changing and people all over the world are craving for new things. This art could be

upgraded and packaged very well to meet the modern day entertainment. Dyeing, hunting, wine tapping, mat knitting, extraction of palm, spinning are left with the illiterate members of the society whereas in pre-colonial Nigeria, the organisation and direction of labour were lineage-based whether male or female, the child serves a long apprenticeship in his parent's trade (Fálolá 1984, p.50). As children learn trade, they also learn character building so that they would fit into an already established system which emphasizes lineage solidarity and virtues.

Different opportunities abound in farming. Individuals can engage in farming activities and draw from other sources of labour, *àáró*, (the practice in which participants in turn help each other on a reciprocal basis to carry out a task and *òwẹ* (this is the practice whereby one requests for the labour of others to carry out a particular task). Farming today does not necessarily require you to work under anybody. It can be a sole business whereby wives are not compelled to work under the husband. I think apart from other reasons behind the neglect of farming in Nigeria, the issue of male dictatorship on the family and patriarchal nature of Nigerian society necessitate this.

Character Building

This sole aim of the pre-colonial Yorùbá setting is to build good characters in children and to make them responsible and balanced wherever they find themselves. According to Fádípè (1970), the end



product of education is to make an individual an *omolúwàbí*, no matter the level of the education attained. To be an *omolúwàbí* goes beyond having formal education because schooling is only an aspect of education. A great deal of expectation and responsibility goes with becoming an *omolúwàbí* (Fasehun, 2008:195).

Good character includes respect for elders, loyalty to one's parents and local traditions, honesty in all public and private dealings, devotion to duty, readiness to assist the needy and the deformed, sympathy, sociability, greetings, courage, modesty, decency and itching desire for work and many other desirable qualities (Fádípè 1970:89). The main focus of traditional education is to bring out an *omolúwàbí* in an individual and to make him a responsible person. It is in character building that traditional education is manifested in its entirety (Májàṣán 1967). Character building often brings out the best of the individual in both private and public places because "*ìwà loba àwùré*" (good character is a catalyst to success). Parents and the immediate family employ diverse means and combination of factors in bringing up a child to an *omolúwàbí*. The child is taught through proverbs, folktales, body signs, myths, direct instruction, songs, words of wisdom, philosophical speeches, words of elders, folklore, poems for the purpose of influencing the behaviour of the child in the community (Awóníyì 1978, p. :9). For society to keep itself alive and its machinery smooth-running, it involves a system

of self-preservation. Moral behaviour involves doing the right thing at the right place and at the right time. Before now, the society instilled good conscience in people and nurtured it to maturity. The issue of checks and balances, reward and punishment encourage people to comply with the social order. During this period, the fear of the wrath of God or the gods discouraged people from involving in illegal act, corruption, embezzlement, misappropriation, theft, killing and all acts of injustice, since many of the codes could be traced to one god or the other (Òjó 2011, p.:183). This moral training therefore encouraged truthfulness, sincerity, good conduct, contentment, togetherness or communalism, modesty, diligence, commitment, devotedness and so on. The Yorùbá people believe that any wealth got through dishonest means perishes within a short while but the one acquired through honest means lasts eternally beyond one's existence on earth (Fasehun 2014, p.80). For this reason, Yorùbá people shun indecent desire for power, influence and popularity at all costs and unbridled race for material wealth. Parents and relatives were readily available to inculcate morals into children from cradle. Conflicts, rivalry, possible clashes and misunderstanding among people were averted. There were penalties for indecent behaviours from time to time: covetousness, wickedness and social injustice were vehemently condemned while fair play and justice were emphasized steadily. There were satirical festivals to



ridicule people who are found wanting in the society. Backbiting and hypocrisy were forbidden and regarded as evil. The use of folklores by the elders in teaching the children about the consequences of untoward and immoral acts then is highly commendable. Games like tortoise, dog, lion, elephant, birds, snails and the likes were used as case studies. These were referred to as “moonlight stories”. Poems, short proverbs, short lyrics, philosophical sayings were also mixed with the stories by the elders to teach moral lessons.

The idea of *omoluwabi* (a paragon of good character) is not peculiar to Yoruba society alone; it is captured in the world-view of Africans in general. Different terms or words are used to express it in African communities. For instance in Igbo society, is referred to as ‘*ibu anyi danda/umunna bu ike*’ (social solidarity). According to Iwe (1991, p.144) the sense of ‘*Umunna bu ike*’ solidarity is experienced at the major level of social intercourse – domestic, village, clan and age-group. Notably, each level of solidarity is a veritable instrument of social harmony, social security and the protection of individual rights through the duty of mutual co-operation and mobilization of resources and loyalty it enjoins. Corroborating Iwe (1991) and Ifemesia (1979, p. 3) citing Equinos says thus ‘...everyone contributes to the common stock... and we are unacquainted with idleness, we have no beggars. Hardwork is emphasized here.

The Bantu people of lower Congo conceived the basis of their socio-political and moral philosophy in *Ubuntu*. To them ‘*Ubuntu*’ is the essence of being human as Abimbola (1975, p. 384) rightly puts it that ‘*omoluwabi*’ is the very aim of human existence. ‘*Ubuntu*’ teaches that our worth is intrinsic to who we are. It is equivalent to personhood and as such symbolizes human existence, community living and solidarity (Mary and Muller 2006, p.34). This means we legitimize our own existence through our recognition of others. No single individual announces ‘we have returned’ *enikan ki je awade*. It is the collective presence of all that validates the relevance of one (Falola and Dauda 2017, p. 63). ‘*Ujamaa*’ is used in Tanzania to define their socializing philosophy based on three major social existentialities, namely, freedom, equality and unity (Dubia 2003, p.59-72).

Conclusively, *omoluwabi*, *Ibuanyi Danda/Umunna bu ike*, *Ubuntu* and *Ujamaa* were coveted and guarded jealously more than anything else in indigenous African society. Without these qualities, a prosperous man is nobody. It is the quality of being human and so also humane (Okoro, Peace 2009, p. 72). All these submissions put together that the main instrument of building a peaceful, developed, transformed, functional society is their educational system which should be anchored on social norms and moral values. Since Nigeria has come a long way with modern educational system and things are not working as expected, it is suggested that the



only way we can break the shackles of immorality, poverty and political instability is to incorporate her indigenous education with certain modifications into the modern educational system.

There is tendency to define and measure development through methods and measures that are primarily material: building roads, schools, hospitals, factories, dams, buying vehicles, ships and aircrafts. But the truth is that these material goals cannot be sustained by material means alone. To make these material goals socially sustainable, the people require not only knowledge, skill and vision but also those human qualities that constitute the intangible aspects of development. Otherwise, a child not built-up morally will sell the house built by the parents 'omọ tí a kò kọ ni yóò gbé ilé tí òbí kọ tà'. This is evident in Nigeria today.

In times past, competence in the mother tongue was a virtue. It encourages valuable literary genres and other precious souvenirs of language. A good grounding in the mother-tongue helps the child to acquire other languages faster. The most effective language of development in Africa is the mother tongue in which we expect to find the most intelligible and intelligent reactions from the African people who themselves are the agent of development. One cannot communicate development of any kind to the people in a language that is alien to them (Kòláwólé 2016, p.21).

Political Development

Politics is as old as human society itself. In its simplest meaning, politics relates to the allocations of power in the process of ordering the affairs of society. The exercise of power takes place, practically, at every level of human organisation. Africans were highly organized before the colonial era. The political institution started from home where the father controlled the family. The *baálẹ̀* (head of the compound) was also relevant in the political structure of the society in Yorùbá society. The king is the overall head of the community. The willingness of the citizens to participate directly in the civic affairs, identify their good with the common good and to crave for and sacrifice for public wealth was at the epicentre of African spirit. The democratic principle of the Africans is predicated on the belief that what concerns all; all should be duly consulted and participated. According to the submission of Okoro (2010, p. 148) which we share, the African society could be described as highly egalitarian relatively classless, democratic and based on decision making through the openly arrived consensus of group of persons. Uwalaka (2003, p. 32 in Okoro 2010, pp.148-149) echoes that the African traditional leadership is organised around the eldership forum, which preoccupied itself with the maintenance and protection of civic virtues or public virtues by which the citizens were animated common concern for public good. All these qualities were taught through traditional education. Leadership was based on the



principles of *Ọmọlúwàbí*, *Ubuntu*, *Umunna bu ike*, and *Ujamaa* in times past. People from good homes and of high integrity were chosen as leaders. For them to deliver excellently, their rulership were based on the four-way test of the things they think, say or do just like the Rotary Club's Four-way Test. They include:

- (i) Is it the truth?
- (ii) Is it fair to all concerned?
- (iii) Will it build goodwill and better friendship?
- (iv) Will it be beneficial to all concerned?

Application of this test to all their actions, transactions and undertakings prevented them from diverse misconduct. Checks and balances were put in place to curb immoral acts. They were able to build a peaceful society because they were well versed in the human qualities they have acquired from their intangible cultural heritage. In fact, if a leader is found wanting in position of power, the heritage is in for trouble, disgrace and embarrassment which will affect their generations to come. Leaders rendered selfless service then unlike today where selfishness and individualism is the order of the day. The roads are bad, education is not functioning well, treasuries are being looted, misappropriation of public funds is rampant, injustice is prevalent, money is stolen, schools, factories, hospitals cannot be maintained because the leaders and the elite-in-charge lack those genuine and human qualities,

indigenous wisdom and native intelligence they ought to have acquired from their traditional education. It is against this backdrop that Ìṣòlá (2009, p. 96) submits:

Many African leaders erroneously believe that they can import globalised ideas or legal monitoring of behaviour from the World Bank or IMF, forgetting that ideas about dignity, hope, conscience, sincerity, hope, honesty and so on do not appear in generic universal forms. Different people articulate them in terms of highly specific idioms of value, meaning and belief.

It is obvious that democratic system of government is meaningless till the people have democratic way of life which is embedded in traditional education. The idea of god-fatherism and who-knows-whom was not part of the political system of government in pre-colonial era. There was equal distribution of wealth and resources of the land.

Implications of Neglecting Traditional Education

The neglect of traditional education in Nigeria has seriously affected our nation and the citizenry in negative ways. It is worthy of note that the African traditional education is still very active, effective and relevant to our contemporary societies if properly incorporated. A total rejection of indigenous tradition will only leave Africans half-baked, disoriented, disjointed, confused and alien to their heritage. Colonialism



completely took over the African mind and cultures through an unsuitable system of education. The consequences of this neglect are as follows:

Unemployment

The objective of traditional education is directed towards the production of useful and productively independent individuals who will assume responsibilities in the community. Today, graduates are not genuinely employed after graduation from school because they lack entrepreneurial skills. Most of the vocations and trade models of indigenous African people are tagged informal, looked down upon and shunned by the youths. The government is not even helping matters by not giving adequate funding and attention to this sector. Unfortunately, most of these graduate youths that ought to have been gainfully employed are wasting away in the name of civilization. Those who should have been job creators and employers of labour have now been reduced to job seekers.

Moral Decadence

The neglect of indigenous education has brought great changes to our society thereby eradicating our old order and putting the whole society in a moral degeneration. Parents deny children their right to adequate character nourishment. The youths believe that the society today has no plan for them, due to this; they have joined the rest of the world to adopt wholesomely the unethical means to

sustaining their existence. Prostitution, armed robbery, embezzlement, bunkering, falsification of records, trafficking, cultism, cyber fraud, kidnapping, youth restiveness, destruction of life and property are the order of the day. Everybody wants to be rich at all costs without job. These youths no longer cherish the dignity of labour entrenched in the traditional education. Honesty is no more in the dictionary of most Nigerians. People are inspired to continue with their nefarious activities by the unnecessary glorification and glamorization of the materially corrupt leaders who are swimming in affluence, with money dubiously made in politics. Again, the family/occupation-based surveillance over the child's education has given way to school media-based education.

The neglect of indigenous education has also caused distressing socio-political tension. Politics is being perceived today as a business venture where people make money freely and attain position of authority by force. Youths are enticed with material things and are equipped with dangerous weapons to fight the political opponents of their mentors thereby disrupting the peace of the society. Family ties have been broken due to selfishness, the I-syndrome, greed, mass accumulation of wealth and personal agenda. This situation accounts for most violent conflicts and wars in Nigeria. Self-worth in Nigeria is no longer a virtue.



Incorporating Traditional Education into the Contemporary Education System for Transformation

This section highlights some measures that could be put in place to integrate traditional education into the contemporary system of education for transformation to take place. It is obvious today that the traditional education cannot alone satisfy the increasing education requirement of a complex Nigerian society as noted by Afolábí and Loto (2010:39). Therefore, to make traditional education and contemporary education more vibrant, meaningful, purposeful and relevant to the growth, economic emancipation and transformation of Nigeria, the following recommendations are made.

- (i) Education cannot be meaningfully used for sustainable development without a transformed curriculum across the levels to drive it. The curriculum gives shape and direction to education and therefore, must be well designed to meet the need of the society for which it is designed. There must be functional curricula that will use our indigenous languages as media of promoting teaching and learning in our schools. It should emphasize traditional entrepreneurship and indigenous knowledge.
- (ii) The council of elders in the communities should offer

continuing support to the schools by providing cultural enrichments in various forms, such as through putting them in contact with worthy models and helping in organising cultural events.

- (iii) There must be close synergy between language, education and curriculum. Adequate provision for workable curricula that take cognizance of Nigerian peculiarities, indigenous languages and cultural heritage must be made by the government.
- (iv) The government should place embargo on the importation of goods. The use of our locally made goods should be encouraged so that people can go back to our local vocations and trade. There should be adequate provision of funds and support for this sector. Employment opportunities abound within African communities. This should be acknowledged by the government and higher education and mainstream them into national economies. This will make them attractive to our graduates and youths. The involvement of higher education with these types of employment is bound to add value to them and attract unemployed graduates towards them. Another effect of the involvement of higher



education with community based employment is that the teaching curricula of higher institutions will be compelled to adjust and become more sensitive to realities back home than hitherto envisaged. Biao (2014, p. 113) earlier made these recommendations.

(v) University-community engagement should be encouraged. Failure in contemporary educational system emanated from its alienation from African communities and their cultural heritage. For contemporary educational system to be functional, rekindle self-worth within itself and all Africans, if it must open up new and additional employment opportunities to its graduates and if it must contribute its own quota to the pool of global knowledge, it must return to traditional education and re-knot ties with the African community. This remains the solution to bringing development through contemporary education.

(vi) It is very clear that the philosophy of education in Nigeria is relevant to the concept of good character. However, we need to identify the education system itself and see to what extent it is relevant in its

implementation to the entire personality.

(vii) The concept of good character *omolúwàbí* should be integrated into teacher education because teachers today are seen as contractual care-givers whose wages do not justify dedication and commitment in a world where the god of materialism is worshipped. Teachers are not morally strong enough to provide the desired firm direction for the younger generation. However, there is need to devise appropriate means of encouraging and motivating teachers to discharge their duties diligently with greater zeal and commitment.

(viii) We must adopt a holistic approach to cultural reorientation in the schools and the society to create a friendly atmosphere for the child to internalise the human's virtues in our cultural heritage (Ìṣòlá 2009, p.100).

(ix) There must be a general cultural awareness all over Nigeria by creating, in collaboration with ministries of education, ministries of Local Government, cultural committees at all levels to generate and supervise cultural activities in schools. Both federal and state councils for Arts and Culture



- should monitor and coordinate the activities.
- (x) Cultural clubs should be created in schools with the help of the ministries of Education and councils for Arts and Culture whereby elders will be invited to teach students core societal values in schools.
- (xi) The various indigenous council of Elders website on the internet must provide rich essential information on indigenous cultures and education, literature and history in riveting modules that can compel the attention of the younger generation.
- (xii) Indigenous vocations and trade modes should be taught as separate courses in schools.
- (xiii) Education stands to reap a bounty harvest if various genres of African literature are printed in indigenous languages for all students to promote reading culture and native wisdom. Morality should be taught in schools as a subject at all levels not minding the students' choice of courses. It should be included in the curriculum.
- (xiv) The principle of preparationism, functionalism, communalism, perenialism and holism should be upheld and incorporated into African school curriculum. This will help to achieve technological progress and full realization of the potentials of the human and natural environment.
- (xv) Traditional physical training should also be integrated into school curriculum at all levels as it was in the past. It strengthens the mind and reminds us of our culture and traditions.
- (xvi) Indigenous instructional materials should be used in teaching and learning. The games, toys, songs and rhymes should have direct relationship with what the African children are likely to encounter in their immediate environment and it should be carried on in the mother tongue. This implies that the issue of 'educulture' as a mode of human training should be looked into since it uses the cultural tools to develop a people educationally; it is not merely cultural education which merely informs people about a culture (Ilésanmí, 2004, p.123). This will make technological breakthrough in Africa faster, fascinating and smooth. African science and technology would be home-based and would no longer be British Science, American Science or Japanese Science as it probably is now. This may take some time to achieve but it can definitely be achieved.



Conclusion

This paper has taken a critical look at the concept of traditional education; the role of African traditional education in Nigeria's transformation has also been discussed. Consequences of the neglect of traditional education have also been delved into. Recommendations on how to incorporate traditional system of education into the contemporary system is also germane to this paper. Having done all these, it is essential to conclude that if Nigeria wants transformation indeed, she must incorporate her traditional education with certain modification where necessary into the contemporary education system. Western education has only succeeded in producing a coterie of artificial, mentally emasculated and culturally denuded persons and leaders as noted by Ojo. Contemporary education does not encourage the development of African virtues and values unlike indigenous education; it does not transform knowledge into skills. It is therefore as a matter of urgency to rejuvenate African cultural heritage particularly through traditional education for a genuine transformation of Nigeria.

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