

## **Rethinking Indigenous Language As A Tool For Educational And Knowledge Transmission In Africa**

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**Abstract:** *This Study Analyzed Critically The Role Of Indigenous Language As A Tool Of Educational Instruction And Knowledge Transmission In Africa. The Paper Argued That Adoption Of Indigenous Language For Education And Knowledge Transmission Would Promote Socio-Cultural, Political, Economic, Scientific And Technological Development In Africa. It Also Argued That Adoption Of Indigenous Language As A Tool Of Education Instruction Would Stimulate Scholarly Discourse On African Epistemology And Establish Theoretical Construct For Educational Development Policies In Contemporary Africa. The Paper Adopted Qualitative-Historical Approach As A Method Of Inquiry. Data Were Collected From Primary Source, Using Key Informant And In-Depth Interviews. Data Were Also Collected From Secondary Sources, Such As: Extant Literature, Archival Materials And Reports, Textbooks, Journal Articles, Internet And Newspapers. Content-Analysis Technique Was Adopted To Elicit Key Concepts. Key Concepts Elicited Were Sorted, Edited, Coded And Categorized Into Key Themes, Such As: Indigenous Language, Education, Knowledge And Transmission. Thematic And Secondary Data Analytical Methods Were Adopted To Analyze, Interpret And Answer Research Questions. Findings From The Study Showed That Indigenous Languages Have Been Excluded As Instruments Of Instruction On Education And Knowledge Transmission. Other Findings Show Exclusion Of African Experiences, Values, Cultures, Philosophy And Traditions In Knowledge Transmission And Scholarship. The Paper, Therefore, Concluded That Indigenous Language Has Been Excluded As Instrument Of Instructional Tool For Transmitting Knowledge In Africa. The Study Suggested That Africa Scholars Should Re-Think And Re-Direct Educational Instruction And Knowledge Transmission By Incorporating African Values And Experiences In Their Search For Knowledge On Social, Economic, Political, Scientific And Technological Development.*

**KEYWORDS:** *Indigenous, Language, Education, Knowledge And Transmission.*

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### **I. INTRODUCTION**

The Ancient Greek Philosophers, Such As: Socrates, Plato, Pythagoras And Aristotle In Their Intellectual Exploits Sought To Provide Answers To The Issues Of Ethics, Logic, Epistemology, Metaphysics And So On, With A View To Relating Their Knowledge And Thoughts To Reality. To These Philosophers, Wisdom Is Knowledge Derived From Fundamental Principles And Laws Of Man. According To Yoshie, (2000), Philosophy Is “The Product Of Our Study And Our In-Depth Criticism Of Ideas We Live By, Like: Religion, Science, Politics, Arts, Culture And So On; While Language Is The Tool Of Communicating And Criticizing Our Thoughts And Ideas” (P. 169).

Philosophy Of Language Is Primarily Concerned With Philosophical Enquiries Into The Nature Of Language, The Relationship Between Language And Meaning, Context, Reference, Society, The Processes Of Learning And Acquiring Language And So On. It Is For This Reason That Linguistic Philosophy Is Generally Viewed As A Branch Of Philosophy Of Science, Psychology, Philosophy And The Application Of Facts And Techniques Learned Through The Study Of How Language Can Be Used To Solving Standard Social And Philosophical Problems.

In Linguistic Circles, It Is A Universal Conception That While Theoretical Linguistics Is Concerned With Universal Theories Or Principles Of Grammar And Meaning That Are Characteristic Of All Natural Languages And Expressions, Applied Linguistic Is Concerned With The Application Of The Knowledge Of Branches Of Linguistics, Such As: Psycho-Linguistics, Socio-Linguistics, Ethno-Linguistics, Micro-Linguistics, Macro-Linguistics, And So On. Applied Linguistics Helps To Resolve Socio-Cultural, Inter- And Intra-Ethnic, Linguistic, Educational, Psychological, Multilingual And Political Problems In The Society.

Successive Governments, Because Of The Multilingual Setting Of Africa Had Adopted Bilingual Education And Lately Triangular As The Best Option For Their Citizens. In Former British Colonies In Africa, English Has Been Super-Imposed As The Official Language Over The Indigenous Languages. Majority Of The Citizens Of Nigeria, For Example, Learn English Only After They Have Acquired An Indigenous Language As Mother Tongue. For The Same Reason, Most Formally Educated Africans Under British Colonies Use English As A Second Language.

Therefore, Considering Challenges Facing Education In Africa, Contemporary African Education Need A Critical Examination Of Its Mission, Goals And Objectives, In Terms Of Developing Indigenous Language For Educational Instruction And Knowledge Transmission. Thus, An African-Centered Critical Theory Is Needed To Extract The Best Of Indigenous African Thoughts And Practices In Order To Present Research-Based Alternatives And Solutions To Current Educational Challenges In Africa (Dei, 1994).

In Discussing Indigenous Language As An Instrument Of Educational Instruction And Transmission Of Knowledge In Africa, It Is Imperative To Systematically Examine The Colonial Miseducation Of Africans, Which Had Subtly Disposed The Continent To Accept The Official, Imperialist Presentation Of The World Through Language Manipulation. It Was This Miseducation Which Sought To Withhold From Africa The Memory Of True African History, Tradition And Culture In Educational Instruction And Knowledge Transmission. It Was This Miseducation Of Africans Which Sought To Substitute Whatever Travesties Europe Chose To Present As The African Past. It Was This Miseducation Which Encourages Africans To Glorify All Things European And Cultivate In Them Inferiority Complex. It Was This Miseducation Which Sought To Indoctrinate Africans With Colonizers' Ideology, Values, Beliefs And Train Africans To Automatically Uphold And Habitually Employ Colonizers' Viewpoints In All Matters By African University Scholars And Textbooks For Educational Instruction And Transmission Of Knowledge In Science, Technology, Architecture, Literature, Designs, Manners, Cuisine, Painting And Other Studies Of World Civilization (Rodney, 1972).

Just As Western Modernity Grew Out Of The Western Tradition, So Must Any Genuine African Modernity Grow Out Of The African Tradition. A Modern African Education And Knowledge Transmission Must Stress The Development Of Indigenous Language As A Medium Of Instructions. It Must Be A Continuation Of Old African History And Culture. It Must Include Seminal And Controlling Elements From The African Tradition; Elements Which Determine Its Tone; Hold It Together And Give It A Stamp Of Distinctiveness (Chinweizu, 1978). The Contribution Of Africans To Modern Civilization Must Be Revived As Part Of Education And Knowledge Transmission Within The Global System.

One Good Way Of Critically Analyzing This Study Is To Have A Look At Definitions Of Key Concepts: Indigenous Language, Education And Knowledge Transmission. The Term Knowledge Has Been Defined In Several Ways. Longman Dictionary Defines It As Facts, Skills, Familiarity And Understanding You Have Gained Through Learning Or Experience. Adikpe, (2010), On His Part Define Knowledge In Three Basic Ways. They Include: Appreciating Knowledge In Terms Of Value (Reading); Learning Or Studying To Acquire Knowledge (Hearing); And Applying, Practice Or Experience (Doing). In This Paper, Knowledge Is Defined In Terms Of Its Appreciation, Acquisition And Application Of Indigenous Language For Education Instruction And Knowledge Transmission, In Order To Achieve African Socio-Economic And Political Development.

The Concept Of Education In A Definitional Context Can Generally Be Thought Of As The Transmission Of Values And The Accumulated Knowledge Of A Society. It Is Essentially A Societal Instrument For The Acquisition Of Knowledge And Expansion Of Human Culture. It Could Be Informal Or Formal Education. Informal Education Refers To Acquisition By The Young From The Example Or Behavior Of Elders, Folksongs, Story-Telling And Oral Tradition In The Society. Formal Education, On The Other Hand, Refers To Specific Programs Or Principles Taught To People. Formal Education In Africa Involves Teaching People Through Folksongs, Music, Story-Telling, Proverbs, Taboos, Demonstrations, Or Instructing People On How To Perform Certain Functions Like: Hunting, Farming, Iron-Melting, Dyeing, Practical Arts, Weaving, Bead-Making, Paintings And Sculpture, Organizing Religious Ritual, And Practice Of Medicine. The "Informal And Formal Forms Of Education Were In Existence In Pre-Colonial Africa, Especially In Feudal And Pre-Feudal Societies On The Eve Of Colonialism" (Rodney, 1972, P.292). Education In This Paper, Therefore, Refers To Transmission Of Local Cultures, Values And Accumulated Knowledge Of The Society Through Informal And Formal Indigenous Language Instructions.

The Concept Of Transmission Of Knowledge Refers To Language Expression Or Communication. Language Plays A Very Vital Role In The Political Consciousness Of The People. Virtually Every Society As A Matter Of

Fact, Has A Means Of Interacting With One And Another At The Societal Level. It Goes Beyond That When Effective Communication Has To Take Place From One Community To The Other. Language To This Effect, Becomes A Very Paramount Phenomena And A Useful Tool In The Hand Of The Given Society. Brooks And Warren (1972, P.3) Assert That, “It Is Only By Language That Man Can Carry The Past With Him, Understand The Present And Protect The Future”. Since Language Is The Key To The Heart Of The People, It Can Be Used To Unlock Their Knowledge And Treasures (Engholm, 1965). Therefore, Transmission In This Paper Refers To Indigenous Language Expression Or Communication For Educational Instruction And Knowledge Transmission.

Thus, These Operational Definitions Of Key Concepts In This Paper Provide Us With Functional Seeds To The Investigation And Discourse On Indigenous African Education And Local Knowledge Transmission.

## **PURPOSE OF THE PAPER**

The General Objective Of The Paper Is To Explore Relevance Of A Written And Acceptable Indigenous Language For Education And Knowledge Transmission In Africa. Specific Objectives Include:

- (i) To Find Out The Relevance Of Indigenous Language To Educational Instruction And Knowledge Transmission In Africa.
- (ii) To Find Out The Need Of Indigenous Language In Education Instruction And Knowledge Transmission In African Schools And Tertiary Institutions.
- (iii) To Examine How African Epistemology Can Be Explored And Develop Regulatory Framework That Would Enable African Countries Implement Indigenous Language Policy For Educational Instruction And Knowledge Transmission In Schools And Tertiary Institutions.

## **II. RESEARCH QUESTIONS**

This Study Is Driven By The Following Research Questions As Framework Of Analysis:

- (i) What Is The Relevance Of Indigenous Language To Educational Instruction And Knowledge Transmission In Africa?
- (ii) Why Do We Need Indigenous Language For Educational Instruction And Knowledge Transmission In African Schools And Tertiary Institutions?
- (iii) How Can We Develop Afro-Centric Regulatory Framework That Could Enable African Countries Develop And Implement Indigenous Language Policy For Educational Instruction And Knowledge Transmission In Schools And Tertiary Institutions?

Against This Background, The Paper Is Structured Into Four Sections. The First Section Introduces The Study, Relevant Concepts, Theories And Methodical Approach. The Second Section Shows Results Of The Study. The Third Section Discusses The Relevance Of The Study, Strength And Limitations Shown By Similar Studies. Finally, The Fourth Section Concludes The Study By Suggesting Policy Implications For Policy Makers To Rethink On The Development And Implementation Of Indigenous Language Policy For Educational Instruction And Knowledge Transmission In Schools And Tertiary Institutions.

## **III. METHODS**

The Paper Adopted Qualitative-Historical Approach As A Method Of Inquiry. Data Were Collected From Primary And Secondary Sources. Primary Data Were Collected From Key Informant And In-Depth Interviews; While, Secondary Data Were Collected From Extant Literature, Archival Materials And Records, Textbooks, Journal Articles, Internet And Newspapers. Content-Analysis Technique Was Adopted To Elicit Key Concepts. Elicited Concepts Were Edited, Coded And Categorized Into Key Themes, Such As: Indigenous Language, Education, Knowledge And Transmission. Thematic And Secondary Data Analytical Methods Were Adopted To Analyze, Interpret And Answer Research Questions. This Methodological Approach Was Justified Because It Was Supported By Previous Studies On Afro-Centricity And Pedagogy (Dei, 1994; Tedla, 1995; Horton, 2000).

#### IV. RESULTS

##### (1) THE RELEVANCE OF INDIGENOUS LANGUAGE FOR EDUCATIONAL INSTRUCTION AND KNOWLEDGE TRANSMISSION

###### **RQ.1.What Is The Relevance Of Indigenous Language To Educational Instruction And Knowledge Transmission In Africa?**

Language Is A Unique Human Characteristic And It Is Crucial To Man. It Is Crucial Because It Enables Human Beings To Carry On Sustained And Result-Oriented Thinking. Critical Thinking Influences Human Capabilities And Cultural Values. The Individual Uses Language To Express His/Her Thoughts, Emotions And Needs And Generally To Explore His/Her Environment. Furthermore, Knowledge And Information Are Transmitted Through Language. As Ives (2006: 125) Puts It “Language Is Primarily A Vehicle For Transferring Ideas From One Brain To Another”. Language Is Also Culture Specific In That Every Culture Has A Language That Meets Its Own Peculiar Needs. In General, Linguistics Studies Make No Value Judgments About Languages. No Language Is Considered Either Superior Or Inferior To Any Other. Each Language Simply Represents A World View That May Be More Or Less Similar To The World Views Of Other Peoples. According To Sapir (1958), The Way A Group Experiences Reality Is Greatly Influenced By Their Language Habits. Language Is, Therefore, An Integral Component Of A Culture. It Is At The Same Time A Product Of Culture.

This Means That The Language Of A People Is Part Of Their Cultural Heritage And Also A Carrier Of Their Culture. Thus, Language Is One Of The Ways Through Which An Individual Identifies Himself As A Member Of A Particular Society. It Is A Major Factor In Promoting Group Cohesion And Unity. It Can Also Be An Instrument Contributing To Disunity. Consequently, The “Power Relationships And Cultural And Symbolic Effects” Of Language Must Be Considered And Taken Into Account Along With The Communicative Aspect Of Language (Ives, 2006: 125). Current Trends Reveal That In Addition To These Considerations, There Is A Third View Of Language – As A Means Of Improving One’s Socio-Economic Status.

Within This Context, Language Is Seen As A Commodity, An Article Of Trade In Transmitting Knowledge And Educational Development Of The Society. Indigenous Language Has Unifying Value And Pedagogical Relevance. Indigenous Languages In Africa Can Be A Media Of Social Mobilization Of People And Empowerment To Political Leaders. In Other Words, It Can Become An Instrument Of Mass Participation In Politics By The Citizens And Also Lead To Understanding Government’s Performance, Thereby, Promoting Unity In Diversity. Moreover, It Is Through The Medium Of Indigenous Language That People Would Appreciate Their Values And Culture, Acquire Them And Apply Them In Their Daily Lives In The Society. According To Brooks And Warren, (1972), “It Is Through Language We Carry The Past, Understand The Present And Protect The Future Generation” (P.10).

Furthermore, It Has Pedagogical Relevance. If Indigenous Language Is Used As Medium Of Educational Instruction And Knowledge Transmission In Africa, It Would Promote Better Understanding Of Concepts, Learning And Enhance Effective Teaching Within The Cultural Environment.

Language And Culture Are Inter-Related. Language Is One Of The Indices Or Components Of Culture. According To Oderinde, (2005), Four Indices Or Components Of Culture Are:

- i. Creative Component (People’s Literature Or Language);
- ii. Philosophical Components(Ideas, Beliefs, And Values Of The People);
- iii. Material Components (Artifacts Like Tools, Clothing, Food, Medicine, Utensils, Housing, Etc.);
- iv. Institutional Components (Political, Social, Economic And Legal Structures, Etc.) (P.6).

The Place Of Language Or Peoples’ Literature As One Of The Components Of Culture In This Context Explains This Relationship. This Also Explains The Fact That A Learner Cannot Understand A Given Language Unless He/She Is Immersed In The Culture Of Target Population Or Community. Thus, Peoples’ Literature Is A Representation Or Mirror Of The Cultural Existence Of The People. Indigenous Language, Therefore, “Enhances The Transmission Of Knowledge In The Four Indices Or Components Of Culture” (Oderinde, 2005, P.6). Indigenous Language Is The Roadmap To Critical Thinking And Analysis And Has Pedagogical

Relevance. For Example, Research Reports From Nigeria Show That Indigenous Language Can Be Used As Instructional Media For Science, Mathematics And Technology (Olawaju & Akinwumi, 1988; Cookey & Iwunze, 2006; NERDC, 1990). Similarly, Fafunwa, Macaulay & Sokoya (1989) In Their Report On “Ife Six-Year Primary Education Project Of 1970-1978 Reveal That The Use Of Yoruba (One Of Nigeria’s Language) Can Be Used As A Medium Of Instruction From Primary One To Six. In Tanzania, Mwinsheikhe (2008; Kilore & Chuwa, 1995) Noted That Kiswahili Fulfills The Basic Requirements Qualifying The Language As A Medium Of Instruction (MOI) For All Educational Levels. In Spite Of These Research Findings, More Researches Need To Be Done In The Area Of Getting Enough Linguistic Resources To Effectively Express New World Views Of Higher Culture Of Science And Technology In Africa.

## **(2) THE NEED FOR NEW LANGUAGE POLICY IN EDUCATIONAL INSTRUCTION AND KNOWLEDGE TRANSMISSION IN AFRICA**

### **RQ. 2. Why Do We Need Indigenous Language For Educational Instruction And Knowledge Transmission In African Schools And Tertiary Institutions?**

The Fact That Language Occupies A Prominent Role In Africa’s Socio-Political Development Is A Fact That Cannot Be Disputed. Also, The Fact That Hundreds Of Languages Are Contesting Among Themselves In Africa Has Shown Us That We Have Some Linguistic Problems And As Such, The Government Should Work Toward, Coming Out With Concrete Solutions. Gudschinsky (1976) Has Hinted That In A Multilingual State, The Commonest Problem Is What Language To Choose As Indigenous Language That Is, Universally Accepted By All Ethnic Groups In Each African Country. Is It One Of The Local Languages Of A Major Community Within The Community Or Group Of Communities Or A Minority Community Or Group Of Minorities? It Has Been Suggested By Thorburn (1972) That It Is Through The Establishment Of Language Policy And Planning That A Neutral Indigenous Language Acceptable To All Can Emerge. According To Thorburn, (1972), Such A Language Should Have The Following Features Or Characteristics:

- Become The Sole Language
- Always Be Used In Parity With Another Language
- Be Allowed To Be Used By Those Who Want To
- Serve Or As A Means Of Communication Among Inhabitants Of The Country And Those Countries

Looking At The Emergence Of Language Policy In This Perspective, It Means That Language Planning And Policy Are Mostly Needed, So As To Solve The Continent’s Linguistic Problems. It Is Not Sufficient To Base The Lack Of Language Policy And Planning On The Fact That The Country Is Heterogeneous Or Multilingual In Terms Of Language And Culture. In Fact, Pool (1972) Has Rightly Observed That A Country That Is Linguistically Heterogeneous Is Always Underdeveloped Because Adequate Steps Are Not Taken To Evolve An Indigenous Language That Is Acceptable To All. Moreover, Because The Language Of Western Science And Technology Is Foreign, It Becomes Difficult For Indigenous Technologists And Scientists To Understand Technologies And Sciences Developed With Foreign Language. Blacksmithing And Dyeing Technologies Practiced In Pre-Colonial Era Would Have Developed Beyond Its Present State Of Local Experiences, If Indigenous Language Was Used As Educational Instruction And Knowledge Transmission. The Use Of Foreign Language In Teaching Science And Technology Education In African Universities And Other Tertiary Institutions Is Responsible For The “Present Rudimentary Stage Of Africa’s Technological Development” As Argued By(Adegbite, 2004, P.132); And I Agree With That Position.

Tanzania Is A Good Model That Africa Countries Should Emulate In The Establishment Of Language Policy For Knowledge Transmission And Educational Development. During Julius Nyerere’s Regime, Tanzania Adopted Kiswahili As Official Indigenous Language. This Was Possible Through What The Tanzania Government Did Then. What Was Done Was That The Government Established A Language Academy Of Experts As Well As The Knowledgeable Users Of The Language. They Set Everything In Motion And Recommended New Words To Express Highly Technical Concepts Into The Language. In Science And Technology Education, Where Technical Words Were Needed, Efforts Were Made To Recommend New Words For Them. Most Pre-University Education In Tanzania Were Carried Out In Kiswahili. It Was The Language Of Parliament And Government Business. The Question That Baffles Observers Is: Why Is This Not Possible In Other African Countries? Or, Why Is This Language Not Sustained By Subsequent Regimes In Africa?

Though, Circumstances In Each Country May Differ, The Truth Is That African Countries Need To Plan A New Indigenous Language That Would Not Belong To Any Particular Ethnic Group. In Nigeria, For Example, There Is Yet To Be A Comprehensive Language Policy Document Anywhere. What Was Provided As Language Policy Tried To Satisfy The Three Major Ethnic Groups-Hausa, Yoruba And Ibo (WAZOBIA) At Each Level Of Education From Basic Education To Tertiary Levels. This Has Brought Protests From Minority Ethnic Groups Who Felt Marginalized. Even, When Some Other Minority Ethnic Groups Have Been Included As Mother Tongue To Be Used For Educational Instruction In Basic Elementary Education, Some Minority Ethnic Groups Are Still Marginalized In Some Local Community. Hence, The Existing National Education Policy Has Not Impacted On The Establishment Of An Indigenous Language Policy For Educational Instruction And Knowledge Transmission That Would Promote Socio-Economic And Political Development. There Is, Therefore, The Need For A Language Policy To Be Planned And Created By Experts Drawn From All Parts Of Africa And Its Diaspora. Of-Course, This Seems To Be More Theoretical, Since It Means Starting From The Scratch, Which Would Involve A Lot Of Resources Like: Human, Material And Other Logistics. However, It Would Help Re-Educate Our Colonial Mentality And Make Us Focus On African Cultural Values And Tradition In Our Social, Economic And Political Development. The Fact That English Language Has Come To Stay In Most African Countries, Does Not Render Our Own Indigenous Language Useless. As Far As Indigenous Language Is Concerned, A Neutral Local Language Should Be Evolved And Created To Serve As National Language Policy.

### **(3) DEVELOPING AFRICAN-CENTERED THEORY FOR INDIGENOUS EDUCATION AND KNOWLEDGE TRANSMISSION**

#### **RQ. 3: How Can We Develop Afro-Centric Regulatory Framework That Could Enable African Countries Develop And Implement Indigenous Language Policy For Educational Instruction And Knowledge Transmission In Schools And Tertiary Institutions?**

The Early Pedagogical Activity In Ancient Africa Has Revealed That Indigenous Language Had Been Used For Formal Educational Instruction For Knowledge Transmission Before The Arrival Of Islamic Or Western Schooling Or Other External Means Of Schooling. It Would Be Recalled That Early Egyptian Educational System Established Two Formal Educational Systems (One For Scribes And The Other For Priests) And Taught Many Subjects In Addition To Reading And Writing. In Other Words, Africa Is Not The Historical Or Educational Stepchild Of Islamic Or Western Educational Intervention. We Shall, Therefore, Examine The Discourse On The Progressive Theory Of Critical African Education.

The Need For A Critical Discourse On African-Centered Approach To The Question Of Indigenous Language For Educational Instruction And Knowledge Transmission In Contemporary African Society Is, Therefore, Inevitable. This Is Because For Indigenous African Education And Knowledge To Resurrect Itself From Invisibility In The History Of Education, There Is Need For A Critical Corrective Theory In African Education. Africa And African Education Need A Critical Examination Of Its Mission, Goals And Objectives That Moves Beyond The Questions Of Select Donor Agencies And Narrow National Issues. Thus, This Perspective Calls For Critical Discourse Regarding The Utility Of African Education, The Placement Of Indigenous African Theoretical And Philosophical Ideas At The Centre Of African Educational Policy Formulation; The Resurrection Of African Epistemology And The Institution Of A Corrective Critical Theory Of African Education And Transmission Of Knowledge. Examples Of This Theoretical Perspective Were Revealed In The Work Of Dei (1994) And Tedla (1995). Dei (1994), In His Elucidation Of Afro-Centricity And Pedagogy Suggested That The Examination Of Afro-Centricity Is Instinctively An Alternative; An "... Investigation And Understanding Of Phenomena From A Perspective Grounded In African-Centered Values That Call For"; The Validation Of African Experiences And Oral Histories And Tradition, As Well As A Critique Of The Continued Exclusion And Marginalization Of African Knowledge Systems, Educational Texts, Main Academic Knowledge And Scholarship (Dei, 1994, P.P. 3-5).

Instructively, This Paradigm And The Entire Dialectics Of Afro-Centric Theory Consequently Allows Space For A Holistic Discussion Of The Challenges Of African Education And Assign Idea That There Are "... Commonalities In African Peoples Culture(S) That Should Be Interrogated And Investigated To Serve As The Basis For Afro-Centric Unity" (Dei, 1994, P. 7).

Though, The Paradigm Recognizes That "There Is No One Single Indigenous Form Of Education (Or Culture) In Africa", Rather A Dynamic Of Ethnic, Historical And Social Factors That Often Make Generalizations Problematic Or Simply Inadequate (Bray 2000, P. 27).

In Her Contribution, Tedla (1995) Calls For A New Form Of African Education Rooted In The Positive Aspects Of Indigenous Thought (Philosophy) And Education. She Introduced The Concept Of “Sankofan” Education As A Buffer Against The Uncritical And Often Unconscious Negative Images About Africa That Has Led Some Of Africa’s Youths To Value The Sensibilities Of Africa By Western Values And Thus Devalue The Traditional Way Of Life. Hence, She Attempts To Define “Sankofan” Education As An African-Centered Education, Anchored In Indigenous African Thought And Values, That Judiciously Borrow Ideas And Technologies From Other Peoples Of The World. Thus, Her Cornerstone Attributes Rests Upon (Tedla, 1995):

- (i) African Cultural Heritage;
- (ii) The Transcending Of Ethnic And National Blunders To Appreciate The Relatedness Of The African World Community Experience;
- (iii) The Placement Of Africa And African Values At The Centre Of Investigation
- (iv) The Preparation Of Learners To Contribute To Society; And
- (v) Five Acquisitive Goals Concerning, Cultural And Academic Excellence, Spiritual Development, Community Building And Physical Fitness And Health (Pp.209-2011).

Horton, (2000) Introduced A Construct On Critical Demography That Conceptually Apply To Critical African Education Theory. According To Him, African Education Can:

- (a) Institute The Development And Application Of Ideas, Theories And Methods That Fit The African Ethos;
- (b) Articulate The Manner In Which Domestic And International, Social Economic And Political Structures Differentiate, Dominate And Subordinate African Education;
- (c) Call For A More Explicit Discussion And Examination Of The Nature Of Power And How It Perpetuates Oppressive Education And Social Structures;
- (d) Institute A Systematic Approach To Discourse Concerning African Education;
- (e) Develop, Articulate And Research Situation That Can Meet The Requirements Of A Wide Variety Of Circumstances, Principles And Procedures;
- (f) Explain The Nature Or Behavior Of Select Phenomena And Its Historical And Contemporary Sophistication; And
- (g) Last, How It May Function As A Reflective, Descriptive, Explanatory And Predictive Theory That Can Effectively Challenge The Status Quo.

These Perspectives, Therefore, Provide Us With A Pivotal Insight That Indigenous Language Would Act As An Instrument For Educational Instruction And Knowledge Transmission, Based On Afro-Centric Theory. This Calls For More Researches And Policy Challenge To The Intellectuals And Experts In Africa, African Universities.

## **V. DISCUSSION**

African Experiences, Cultures, Philosophy, Traditions, Indigenous Language And Knowledge Have Been Excluded From African Education Instruction, And Knowledge Transmission. African Education Have Focused On Problem Analysis Over The Years And There Was No Constructive Critique Of Internal Or Local Knowledge And External Forces From Globalization Impeding Socio-Cultural Changes.

However, Ayittey (1991) And (Mariah 1989, 1987) Have Done Some Preliminary Research On Indigenous African Institutions And Social Structure Through An Analysis Of Traditional African Religion And Philosophy (Before And After European Conquest) Via Data On Court Procedures, Participatory Democracy, Government By Consensus, And Indigenous Economic Systems. Hence, They Guided Research To Systematically Organize

Set Of Elements In Order To Create A Theoretical Construct And An Efficient Educational Enterprise Applicable To The Current And Future Needs Of Africa. This Supports The Argument That Indigenous Language Could Act As An Instrument For Educational Instruction And Knowledge Transmission.

Furthermore, There Is No Research On How To Maximize Human Resources Potentials Through Indigenous Language For Educational Instruction And Knowledge Transmission, That Would Build Indigenous Capabilities And Character, Needed For African Modernity, Especially, As It Affects Science, Information And Technology Education Within The Global System. This Is Supported By Studies From Dei (1994) And Tedla, (1995) On Critical Theory Of African Education And Transmission Of Knowledge.

Besides, There Is No Afro-Centric Theory Or Regulatory Framework That Could Be Used As Template To Extract The Best Of Indigenous African Thoughts And Practices, Which Could Present Research-Based Alternatives And Solutions To Current Social, Economic And Political Challenges Facing Africa.

Though, The Paradigm Recognizes That “There Is No One Single Indigenous Form Of Education (Or Culture) In Africa”, Rather A Dynamic Of Ethnic, Historical And Social Factors That Often Make Generalizations Problematic Or Simply Inadequate (Bray 2000, P. 27). Many Key Informants Interviewed Similar Thought That Diversity Of Languages In Africa Would Affect Selection Of Any Indigenous Language That Is Mutually Accepted As Instrument Of Instruction For Education And Knowledge Transmission. Ethnic Diversity, Mutual Suspicion, Fear Of Domination And Differences In Indigenous Languages Are Limitations In Evolving An African Indigenous Language Policy. Individual African Countries Should Rethink How To Evolve Indigenous Language That Is Mutually Accepted And Develop Indigenous Language For Educational Instruction And Knowledge Transmission. African Countries Can Take Cue From Tanzania’s Kiswahili Language Policy Developed In The Country As Instrument For Educational Instruction And Transmission Of Knowledge. African Countries Bought The Idea Of Using Kiswahili As Official Indigenous Language For Educational Instruction And Knowledge In Festival Of Arts And Culture (FESTAC) Held In Lagos, In 1977. There Is Need For A Re-Think Of Evolving An Indigenous Language As Instrument Of Educational Instruction And Knowledge Transmission, In This Era Where National Integration Has Become Imperative As A Result Of Globalization

## **VI. CONCLUSION AND RECOMMENDATION**

This Paper Has Discussed Among Other Things The Relevance Of Indigenous Language For Educational Instruction And Knowledge Transmission In Africa. From The Discourse Analysis, It Is Obvious That Language Barrier Is Responsible For The Inability Of Ideas, Values, And Cultures From African Civilization To Be Used As Educational Instruction And Knowledge Transmission. New Language Policy Should, Therefore, Be Formulated And Implemented To Facilitate The Establishment Of Indigenous Language For Educational Instruction And Knowledge Transmission In Africa.

This Is The Time For Africa And Its Diaspora Experts To Embrace And Implement A Pan-African Social Educational Theory Or Regulatory Framework That Will Advance A Corrective Critique Of Education And Knowledge Production In Africa. This Is A Challenge To African Universities And Its Experts In Diaspora. African Universities And Its Experts In Diaspora Should Reconcile African Tradition And Culture With The Innovative Needs Of Modern Civilization Of Western Modernity.

In Other Words, There Is The Need To Borrow And Blend Some Good Practices Of Western Educational Instructions And Knowledge Transmissions, Based On Their Language With African Experiences, Values And History. However, African Societies Should Purge Themselves Of Colonial Mentality And Employ Perspectives From The Pre-Colonial Past, And Re-Discover A Sense Of Direction To African Civilization. According To Ajayi (1971), The Problem Is Not Only The Universities, But African Societies As A Whole. However, The Societies Are Looking Up To The Universities And African Studies Institutes To Provide Them Theoretical Framework For The Required New Perspectives.

However, It Is Clear That Much More Research Is Needed In Areas Of Evolution Of Language Policy That Is Nationally Accepted, That Can Facilitate Educational Instruction And Knowledge Transmission Within The Global System. This Is A Challenge To The Intellectuals In African Universities And Its Diaspora Counterpart. Nonetheless, This Challenge Is Surmountable If Political Leaders Are Committed To The Establishment Of Indigenous Language Policy For Educational Instruction And Knowledge Transmission To Future Generations In Africa.



Africa Countries And Their Educational Policy- Makers Should, Therefore, Consider The Following Suggestions:

- (1) School Authorities From Basic Education To Tertiary Levels Should Establish A Theoretical Or Regulatory Framework For African Education That Moves Beyond Problematic Analysis To A Constructive Critique Of Internal And External Forces That Impede Indigenous Education And Knowledge Transmission. Therefore, New Curricula Should Be Developed In Africa At All Levels Of Educational Institutions, Which Would Make The Mastery Of Indigenous Language Compulsory In All Disciplines. These New Curricula Should Challenge African Universities And Their Diaspora Counterparts On How Local African Knowledge Should Be Made Compulsory For Students In All Disciplines. In Other Words, African History Which Consists Of Oral History, Tradition, Culture And Archeology Should Be Made Mandatory For All Disciplines In Schools. Specifically, A Multi-Disciplinary Approach Is Required To Maximize Human Resource Potentials In The Study Of African Knowledge And Experience (History, Tradition, Culture And Values). Promote Cultural And Traditional Consciousness Of Pre-Colonial Era, Nurture African Knowledge And Experience And Preserve The Cultural Values And Tradition Of African People;
- (2) African Policy-Makers And Political Leaders Should Create And Sustain An Independent “Think-Tank” To Address Common Educational And Social Issues Throughout The Continent. The Complexity Of The Challenges To Education In Africa Call For A Skilled Body To Step Forward And Fashion Solutions To Language Challenges By Establishing Language Policies That Would Facilitate Educational Instruction And Knowledge Transmission In Africa. Centre Of African Studies Should Be Established Under The Auspices Of African Union (AU), So That Experts And Researchers From Africa And Its Diaspora Can Draw From Teaching Experiences Of Other Countries In The Use Of Indigenous Language As Instructional Media.
- (3) There Should Be More Researches On The Creation Of Indigenous Language For Educational Instruction And Knowledge Transmission In Africa. In Other Words, There Is Need For Language Policy Within The National Education Policy. That Is, Each African Country Should Take Stock Of Local Languages That Can Be Developed In Subordinate Units Of Government In The Country To Be Used As Media Of Instruction In Education And Knowledge Transmission. The Philosophy Of Education Emerging From These Researches Should Emphasize Transmitting African Knowledge And Experiences, That Can Be Integrated And Relate To Other Countries’ Experiences Within The Global System.
- (4) In Transmitting African Knowledge And Experiences, A New Method Of Instruction Should Be Evolved. As Knowledge Is A Product Of Environment, Diversity In Learning Should Be Employed. Pupils And Students Should Be Involved In Learning. Experiential Learning, As A Method Of Instruction Or Learning, Immersed Through Inter-Cultural Settings Should Be Experimented And Encouraged. Role Play And Seminal Models, Such As Reading In Groups And Group Projects Presentation Should Supplement Traditional Methods Of Instruction, That Is, “Professor Know –All And Notes”. Exploratory Essays About African Environment And Society Where People Live Should Be Made Part Of Instruction. Poems And Music’s As Tools Of Instruction Of African Studies Should Be Encouraged. Through Poems And Music, Students Would Be Able To Retain Knowledge And Comprehend African Experiences. These Instructions And Aids Would Promote Learners’ Critical Thinking Out Of The Box And Facilitate Creative Analysis And Innovative Learning.
- (5) Finally, African Universities, Unlike Its Diaspora Counterpart, Should Establish African Studies In Their Faculties Or Colleges(Departments, Institutes Or Centres), Where Indigenous Languages, Cultures And History Can Be Studied As Major Courses, So As To Bring To Active Consciousness The Contributions Of Blacks And Black Societies In Pre-Colonial Era In The Development Of African Modernity. Though, Most African Universities Have Initiated Them, They Are Yet To Occupy The Centre Of Their Curricula. English Language, Asian, Russia, German, Spanish, Chinese And French, Among Others, Still Enjoy More Recognition And Attract More Students’ Enrolment In Most African Universities’ Faculties, Departments Or Institutes. Indigenous Local Languages Are Yet To Enjoy The Same Recognitions! This Is A Challenge That Must Be Addressed By Policy-Makers In African Countries And Universities.

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