



AFRICAN INDIGENOUS EDUCATION, A PILLAR FOR SUCCESSFUL MODERN EDUCATION; A CASE STUDY OF YORUBA TRADITIONAL EDUCATION SYSTEM IN NIGERIA

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Abstract

Education is a long process of passing useful information from one generation to another, as the Prophet (Peace Be Upon Him) has commanded his followers to seek knowledge from cradle to grave.

According to Mushi (2009), African indigenous education is 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 tribe.

Since the African indigenous education was succeed and met the needs of its people, It should be adopted in the African countries nowadays as a basic pillar, which can be reformed and renovated for proper improvement of modern teaching and learning process.

The researchers will point out some aspects that the African indigenous educational system can be useful nowadays, and how to reframe it to comply with the current African situation in Education.

1. Introduction

Whether formal or informal, education is capable of catalysing far reaching changes in the society. Because the society is dynamic, education for any given society must also change in order to meet the needs of the dynamic nature of the society. The inability of education to meet the needs as well as promotes the economic self-reliance and sufficiency has resulted into youth joblessness and increasing incidence of social ills among the youths.

Indigenous education specifically focuses on teaching indigenous knowledge, models, methods, and content within formal or non-formal educational systems. The growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge through the processes of colonialism, globalization, and modernity (Grenier, 1998). Indigenous communities are 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. Increasingly, there has been a global shift toward recognizing and understanding indigenous models of education as a viable and legitimate form of education. There are many different educational systems throughout the world; some are more predominant and widely accepted.

Indigenous ways of knowing, learning, instructing, teaching, and training have been viewed by many postmodern scholars as important for ensuring that students and teachers 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.

WHAT IS EDUCATION?

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The term education is derived from Latin word *educere*, *educare*, and *educatum* which means 'to learn', 'to know', and to 'lead out'. That is, education means to lead out internal hidden talent of a child or person. Education in its broadest general sense is the means through which the aims and habits of a group of people lives on, from one generation to the next. In its narrow technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another, for example instruction in schools. Education is an act or process of imparting or acquiring general or particular knowledge or skills, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life.

THE MEANING AND RELEVANCE OF INDIGENOUS EDUCATION

Warren (1991) and Flavier Chambers, Pacey and Thrupp (1995) present typical definitions by suggesting that: Indigenous Knowledge (IK) is the local knowledge – knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by universities, research institutions and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities (Warren 1991).

Indigenous Knowledge is the information base for a society, which facilitates communication and decision-making. Indigenous information systems are dynamic, and are continually influenced by internal creativity and experimentation as well as by contact with external systems (Flavier et al. 1995).

The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skills, experiences and insights of people, applied to maintain or improve their livelihood (Ellen and Harris, 1996).

Indigenous knowledge is part of the lives of the rural poor; their livelihood depends almost entirely on specific skills and knowledge essential for their survival. Accordingly, for the development process, indigenous knowledge is of particular relevance for the following sectors and strategies: agriculture; animal husbandry and ethnic veterinary medicine; use and management of natural resources; primary health care (PHC), preventive medicine and psychosocial care; saving and lending; community development; poverty alleviation.

Indigenous knowledge is relevant on three levels for the development process (Sach, 1992):

- It is, obviously, most important for the local community in which the bearers of such knowledge live and produce;
- Development agents (NGOs, governments, donors, local leaders, and private sector initiatives) need to recognize it, value it and appreciate it in their interaction with the local communities;
- Lastly, indigenous knowledge forms part of the global knowledge. In this context, it has a value and relevance in itself. Indigenous knowledge can be preserved, transferred, or adopted and adapted elsewhere.

In most cases, a careful amalgamation of indigenous and foreign knowledge would be most promising, leaving the choice, the rate and the degree of adoption and adaptation to the clients. Foreign knowledge does not necessarily mean modern technology, it includes also indigenous practices developed and applied under similar conditions elsewhere.

AFRICAN INDIGENOUS EDUCATION

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 tribe.

African indigenous education can generally be defined as the form of learning in Africa traditional societies in which knowledge, skills, and attitudes of the tribe, were passed from elders to children, by means of oral instructions and practical activities. 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 canoe making, cooking, and home management were insisted among the children in the community. These were the skills opened to all, as they consisted of the basic skills, knowledge and attitudes that enabled individuals to live and function effectively in their tribe. It was functional. The knowledge skills and values that were imparted were relevant to the socioeconomic activities of an individual.

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 is correct to argue that traditional African societies had their own ways of reasoning, but to some people this kind of reasoning could not enable them to imagine alternatives to decision arrived at, a factor that was partly attributed to the emphasis

placed on traditions i.e. beliefs and their threats (Mushi, 2009)

PHILOSOPHICAL FOUNDATION OF EDUCATION IN AFRICAN INDIGENOUS SOCIETIES

Education in African indigenous societies, did not develop from nowhere, it had its own philosophical bases upon which it was built. Ocitti (1971) identified five philosophical foundation or principles of African indigenous education which makes it affective, purposeful and life – long:

1. Preparation: - The role of learning and teaching was to equip boys and girls with the skills appropriate to their gender in preparation for their different roles in the society.
2. Functionalism: - This principle emphasizes the utilization nature of pre-colonial education, in which children learn through imitation, initiation ceremonies, work, play and oral literature. The learners become productive as they learn and are smoothly integrated into the community where they become functional and useful.
3. Communalism: - In African indigenous education, all members of the society owned things in common and applied the communal spirit to life and work. A child becomes a communal property as soon as he/she comes out of the womb of his/her mother this was because children upbringing was a whole community's role.
4. Perennialism:- Education is the pre – colonial period as perceived on a vehicle for maintaining or preserving traditional and cultural heritage. Traditional African societies were using education as an important and necessary tool for preserving the status quo of the tribe. It had a conservative nature. Ideas of progressive or questioning beliefs or culture were severely punished at the extreme one may be even cast out from the community.
5. Holisticism: - African education provided little or no room for specialization, because boys and girls are equipped to undertake a multitude of occupations that required related skills. This holistic nature of indigenous education enabled young children to acquire

a variety of skills that make them productive in many ways.

CONTENTS OF INDIGENOUS EDUCATION IN AFRICA

The content or subject matter of traditional educational systems emanated from the physical, social and spiritual situations of pre-colonial African societies. The physical environment influenced the content of the curriculum in that what was taught was meant to assist the child to adjust and adapt to the environment in order to exploit and derive benefit from it. As Castle (1966, p. 40) argues, "Whether the child's habitat was dominated by mountain, plain, river or tropical forest, he had to learn to combat its dangers and to use its fertility". To come to terms with the physical environment, the growing child learned about landscape, the weather and also about both plant and animal life. As the child grew, he/she learned to understand the uses of both plants and animals in his locality, in addition to the taboos associated with them.

The physical situation further influenced what practical skills the child learned in order to prepare him or her for future responsibilities. Boys and girls who lived in fishing areas, for example, learned such skills as were required to catch, preserve and market fish, and manufacture and mend fish traps, nets and canoes. In wooded areas, like the north-eastern part of Zambia, where the "cut and bum" system of agriculture was the mainstay of the economy, children from the age of six acquired much knowledge of trees and their household uses (Rodney, 1972). In either way, the educational practices of each society were influenced by the physical environment and were meant to prepare the learner to live and work in and profit from the given environment.

If the physical situation had a bearing on the subject matter, so did the social environment. The survival of most traditional communities was to a large measure dependent upon a network of reciprocal relationships that knit the family, clan and tribe together. Traditional educational systems were meant to reinforce such relationships. It is therefore not surprising that parents and other adults in the community ceaselessly gave their children instruction in social etiquette that upheld reciprocal ties. Children were taught to respect elders, to appreciate their social obligations and responsibilities and above all, to subordinate their individual interests to those of the wider community (Ocitti, 1971j Snelson, 1974j Tiberondwa, 1978j Mwanakatwe, 1968).

The content of traditional curriculum also derived from the spiritual environment. In pre-colonial Africa, where every event (like the birth of a child, death, sickness, flood or drought) was accorded

spiritual significance, education tended to focus on religious teaching or instruction. Young children received instruction on the influence of both malevolent and benevolent spirits, and purification practices they were also taught the value of propitiating the spirits to avert such disasters as sickness, death and pestilence. It may indeed be argued that a greater portion of indigenous education in Africa centered on religious training. Religion played a key role in the life of children and adults alike: it provided a rallying point for the community and backed up socially-accepted values and norms such as honesty, generosity, diligence and hospitality (Castle, 1966j Ocitti, 1971). The contents of traditional African education are intimately tied to their cardinal goals, as identified by Fafunwa (1974, pp. 9, 20-49).

METHODS OF INDIGENOUS EDUCATION IN AFRICA

As is true today, a wide range of teaching methods prevailed between and within non-literate societies in Africa. In societies like the Nupe and Ashanti of West Africa, amongst whom education was a highly specialized activity, formal means of teaching were common and professional teachers existed. Both theoretical and practical approaches were employed in teaching, with pupils being encouraged to recite poems, riddles and songs, etc. "Schools" and "classes" were usually held in secluded places or at the king's or chief's palace. The graduation of pupils from such "schools" took place after they had sufficiently mastered their courses it was often marked by feasting, ceremonial dancing and rejoicing (Tiberondwa, 1978).

The initiation activity enjoyed a high degree of formalism: it was characterized by teaching and learning of pre-determined material in a specified physical setting where there was a clear-cut distinction between pupils and teachers (Rodney, 1972j Tiberondwa, 1978j Datta, 1984). As in the training of young people for specialized occupations, initiation ceremonies lasted for varying periods. Among the Poro society in West Africa, for example, initiation schooling went on for as long as five years while the Tonga of Zambia initiated their female children over a period of between six weeks and four months (Datta, 1984).

Initiation practices were widespread and have been documented among such diverse ethnic groups as the Sidamo of Ethiopia, the Masai of Kenya and Tanzania, the Nandi of Kenya, the Tonga of Zambia and the Zulu of South Africa (Datta, 1984).

Under this system of education, methods of teaching were less highly structured and the line between the teacher and the pupil was thin. Learning was by initiation, observation and repetition of what parents

and other adults did and encouraging the young to do it. It was also done through oral literature and play.

It is important to stress that in societies where education was largely informal; parents were predominantly responsible for teaching their children. They inculcated good manners, norms and values into their offspring, using their household as the "school." This household education covered practical skills and continued as long as the child lived with his/her parents. The educational efforts of parents were supplemented by the efforts of the other adults in the community. All elders in the society were expected to play mother and father roles in teaching, scolding, advising, rewarding and punishing children in the village or community (Blackmore and Cooksey, 1980; Tiberondwa, 1978).

YORUBA TRADITIONAL EDUCATION SYSTEM

The common purpose of education is the transition of accumulated wisdom, knowledge and skills from one generation to another and the preparation of the youths for the future membership and participation in the life of the society, in its maintenance, growth and development. It is a path way to social and economic progress. The concept of education is a sequential process of developing the hidden and glaring potentials of a child. Education in this goes sense beyond the teaching for the purpose of examination which has been the main version of Nigeria education system (Ayanleke, R. A 2012).

Indigenous African education has been in existence before the introduction of western civilization into Africa. With the penetration of the Christian missions from the sixteen century, western culture has started to reach the various parts of Africa including formal education.

Yoruba indigenous education teaches children to imbibe these ethical values o Knowledge of language Belief in God / spirituality, Respect for God's creations, Respect for nature, Respect for elders, Respect for others, Love for children, Hard work, Spirit of sharing, Spirit of co- operation, Knowledge of family lineage, Avoidance of crime, Avoidance of conflict, Knowledge of family roles, Love of humor, Success through hard work, Skills in hunting and farming, Skills in domestic work, Responsibility to the largest community, and Defence of father land.

One of the aspects of Yoruba traditional education is greetings. It is one of the most important virtues of the Yorubas which they always pass on to their children is respect for elders and reverence for one another. This is clearly demonstrated in greetings. As child grows up, he will be taught how to greet people. A boy prostrates while a girl knees down when greeting to show sign of respect. As the child grows up, he/she become used to this tradition. There is no

event that Yorubas don't have greetings for, be it good or bad. It is through the act of greetings that the Europeans recognized the freed Yoruba slaves in Sierra Leone and called them "Aku language speakers". Yoruba traditional education also emphasizes good, well behaved and disciplined society. It imposes on parents to ensure that their children are trained to respect elders and not to be disobedient to them. Odu Iwori Meji (Iwori corpus) supports this by saying.

(Bomode ba teriba fun baba re, Ohun gbogbo to dawole, A maa gun gege, Iwa re a maa tutu pese pese) Meaning: (If a child respects his father, Everything he embarks upon will always be well, He will be a perfect gentleman).

Another Ifa corpus (Odu Obara Nyi) also condemns disrespect, pride and arrogance in youth, says: (Bomode kekere ba n se oro ogboju, Bo ba ko ogbo awo ki o gbaa loju, Bo ba ko agba isegun ki o je e niya lopolopo, Bi o ba burin burin, ki o ri agba alufa, Ki o doju re bole, Adia fun alaigboran omo, Ti n wipe ko seni ti o le mi oun, Orunmila ni eyin ko mo pe, Ajepe aye kan ko si fun omo ti nna ogbo awo, Atepe ile ko si fun omo ti nna agba isegun, Omo ti nna agba alufaa, iku ara re ni n wa, Owo fun agba ni n je ajepe aye. Meaning: (If a child indulges in stubborn acts, If he sees an aged priest and slaps him, If he comes across an aged physician and beat him mercilessly, If he goes on and meets an aged priest and knocks him down, Thus declares the oracle to disobedient child, Who says nobody could control him, Orunmila says, don't you know that there is no long life for any child who slaps an aged physician, Any child who flogs an age priest is seeking his own death, Respect for elders means long life).

Yoruba traditional education revolves around good character (iwa rere), Yoruba lay more emphasis on Iwa rere and it is the end product of all training that one gets from both home and society. If one is called Omoluabi (a well behaved person) such person is regarded as a highly responsible person. It means such a person is from a good home, has a good character and has all it takes to be associated with. There is a clear difference between a popular person (gbajumo) and responsible person (omoluabi) somebody may be highly placed, wealthy, rich and popular but not responsible. According to Yoruba history, Omoluabi means a child that is endowed with all the best gifts of mankind, like commitment, patience, love, respect and truth. Yoruba believes that good characters is the most essential of all the attributes of a man, a man with a good character will also be endowed with all other good attributes.

Ogbe ogunda (ogunda corpus). Says: (Inu mi o daa, Eni o maa gbele baba re, Iwa mi o seeyan, Oode baba re ni yoo jokoo si, Ara mi kowosi, Oluwa re o deyin

odi ni, A difa fori) Meaning: (I have a bad mind, Ask him to stay in his father's house, My character is not human should not leave his father room, I can't bear insults, Such a person has never got to another town, Ifa divination was performed for head).

RELEVANCE OF AFRICAN INDIGENOUS EDUCATION TO MODERN EDUCATION

African indigenous education is the basis for the foundation of Education for Self-Reliance (ESR) in modern education. During the establishment of ESR in 1967, Nyerere recalled how the traditional education was relevant to the community life especially learning by doing, and included it in modern education. Learners' participation in learning is highly encouraged by modern educators. Furthermore, it prepared its recipients for life duties in their societies; likewise modern education is no exceptional. It prepares the learners to enter the world of work, and more specifically it changes with time. For example the introduction of information and communication technology course in colleges and universities responds to the current demands of information and communication technology, traditional education also changed in response to societal problems, like how to combat the emerging diseases, wild animals, enemies etc.

African indigenous education has also greatly influenced 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, although it differed from tribe to tribe. With the coming of western education However African indigenous education was seen inadequate to contribute to modern world's demands and the need for new skills. The isolationism of African indigenous education was broken up as societies were now introduced into a larger world of modern knowledge and technology.

BENEFITS OF AFRICAN INDIGENOUS EDUCATION TO MODERN EDUCATION

For indigenous learners and instructors, the inclusion of these methods 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 it easier for children to transition into the realm of adulthood. 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. 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 (Ejide, 2010). 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. 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 and "giving back" to them are legitimate. Since most educators are non-indigenous, and because indigenous perspectives may offer solutions for current and future social and ecological 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 (Njoku, 1989).

One way to bring authentic indigenous experiences into the classroom is to work with community elders. They can help facilitate the incorporation of authentic knowledge and experiences into the classroom. Teachers must not shy away from bringing controversial subjects into the classroom. The history of indigenous people should be delved into and developed fully. There are many age appropriate ways to do this, including the use of children's literature, media, and discussion.

Indigenous education stressed on togetherness or unity as well as understanding of the rights and obligations of each individual and working together within the community. It involved children in real life. Indigenous preparation is guided by the principle of learning by doing "theories come from practice" children received functional learning which largely prepared them to live and to work. Educators had as responsibility to make sure boys and girls understand what is expected from them by the community and to give them the necessities.

Fafunwa (1974) claimed that the aim of indigenous African education is multilateral and the end objective is to produce an individual who is honest, respectable, skilled, and co-operative conforms to the social order of the day. According to him, seven main objectives of indigenous African education can be identified as follows:

1. To develop the child's latent physical skills
2. To develop character
3. To inculcate respect for elders and those in position of authority
4. To develop intellectual skills
5. To acquire specific vocational training and to develop a healthy attitude towards honest labour.
6. To develop a sense of belonging and to participate in family and community affairs
7. To understand, appreciate and promote the cultural heritage of the community at large. (Fafunwa, 1974, p.20).

1. Physical Training: The African child likes to explore his immediate environment, observe adults when doing their activities and imitate them. Through games, dancing and the like, the African child develops physically. He is always eager to try new things.
2. Character Training: Majasan (1967) believed that the two main objectives of Yoruba education are character training and religious education. He was of the opinion that all objectives are subsumed in them. All the members of the family are responsible for training the younger ones to be honest, humble, persevering and of good report at all times. The child was taught directly by telling him what to do on certain occasions and by correcting him when he goes wrong.
3. Respect for Elders: Respect for elders is closely related to character training. African society attaches great importance to respect for those that are older than one, to those who are in authority, particularly the Chiefs, Old neighbors and relatives. One aspect of respect is the complicated greeting systems and methods for categories of people. There are peculiar ways of greeting the Chiefs, Obas, father, mother and relatives. According to Fafunwa (1974), the Africans have the most complicated verbal and physical communication system and the child must master the various salutations of his own ethnic group before reached maturity.
4. Develop intellectual skills: Informal education which is the life-long process whereby every individual acquires attitudes, values, skills and knowledge from daily experiences and other educational influences

and resources in each one's environment for their own survival. This is the type of education where one learns how to survive in life through experiences and instructions from the elders by adapting to the environment.

5. To acquire specific vocational training and to develop a healthy attitude towards honest labor: African education aims at teaching the various professions, technologies, sciences, art, music and traditional laws and governance of Africa, transformation of one from individualism to communalism, lifelong journey of preparation for communing and fusing with the whole of life, development of virtue and character – to produce a person who is honest, just, respectful, skilled, cooperative and who lives according to the social order of the community.
6. To develop a sense of belonging and to participate in family and community affairs: It enables a person to understand the bondedness of cosmic life and the primacy of affirming life, to understand one's place and role in the family, the community and creation (cosmic life), and to gain the various skills necessary to become a contributing member of the community. As a transmitter of skills and knowledge, indigenous.
7. Understand, appreciate and promote the cultural heritage of the community at large: Kelly (1999) states that although indigenous education systems can vary from one place to another, the goals of these systems are often strikingly similar. He further argued that the aim of indigenous education concerned with instilling the accepted standards and beliefs governing correct behaviour and creating unity and consensus. This looked mainly at the role of an individual in society.

CHALLENGES OF INTEGRATING INDIGENOUS EDUCATION INTO THE CURRICULUM

There are numerous practical challenges to the implementation of indigenous education. Incorporating indigenous knowledge into formal Western education models can prove difficult. However, the discourse surrounding indigenous

education and knowledge suggests that integrating indigenous methods into current modes of schooling is an 'ongoing process of cultural negotiation'. Indigenous education often takes different forms than a typical Western model. Because children learn through example, traditional education is less formal than the standard Western model. In contrast to structured hours and a classroom setting, learning takes places throughout the day, both in the home and in adults' workplaces. Based on the traditional belief that children are 'fragile, soulless beings,' the traditional education focuses on nurturing children rather than on punishing them, children develop an understanding of cultural values, such as speech taboos and the 'reflection' of individual actions 'on the entire household'.

Forms of indigenous knowledge, including weaving, hunting and the use of medicinal plants, are passed on from adult to child in the workplace, where children assist their relatives for several years. However, increasing modernity is a challenge to such modes of instruction. Some types of indigenous knowledge are dying out because of decreased need for them and lack of interest from youth, who increasingly leave the village for jobs in the cities (Buseri, 2010).

RECOMMENDATIONS

- Campaigns on re-appreciation of African culture should be canvassed. Africans should not view their culture as barbaric and inferiors to Europeans culture.
- The good and useful aspects of African indigenous history, philosophy, culture, customs and the traditions should be synthesized with valuable aspects of western culture and incorporated in African school curriculum.
- Traditional religion studies should be introduced into our school system where morals and taboos will be taught to curb social vices in our society.

CONCLUSION

The start point of our argument is significant contributions to global knowledge have originated from indigenous people, the rational nature and sophistication of rural people's knowledge and believe that knowledge can be blended with or incorporated into formal scientific knowledge systems. If local knowledge and capacities are granted legitimacy within the scientific and development communities, existing research and extension services will pay greater attention to the priorities, needs, and capacities of rural people and, in

the end, achieve more effective and lasting results. We argued that indigenous knowledge could contribute to solve existing problems and achieving the intended objectives. Moreover, because indigenous knowledge was generated from the local wisdom and culture, it fits to the local situation natively, and also it is very hard for others to imitate. Therefore, exploring the dominant factors for sharing, spreading, and transformation of indigenous knowledge is a key theme of vital importance to extension practice and theory research.

The promotion of indigenous methods of education and the inclusion of traditional knowledge also enables those in Western and post-colonial societies to re-evaluate the inherent hierarchy of knowledge systems. Indigenous knowledge systems were historically denigrated by Western educators; however, there is a current shift towards recognizing the value of these traditions. The inclusion of aspects of indigenous education requires the acknowledgement of the existence of multiple forms of knowledge rather than one, standard, benchmark system. Many scholars in the field assert that indigenous education and knowledge has a 'transformative power' for indigenous communities that can be used to foster 'empowerment and justice'. The shift to recognizing indigenous models of education as legitimate forms is therefore important in the ongoing effort for indigenous rights, on a global scale.

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