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EDITORIAL NOTE

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ARRESTING THE MONSTER OF VALUE CRISIS THROUGH INDIGENOUS-LANGUAGE-MEDIUM TRADITIONAL EDUCATION IN THE 21ST CENTURY IN THE FACE OF GLOBALISATION

Samson Olusola Olatunji

Abstract

The 21st century has witnessed tremendous developments in various forms. Old values have been displaced by new ones in many communities as a direct result of colonization and subsequent globalisation. The Yoruba race in southwestern Nigeria and those in the diasporas have not been left out in the self-maginalisation resulting from trying to ape all everything that comes with the tag of westernization and globalisation. This paper observes that the unquantifiable positive values and virtues that have disappeared from among the Yorubas used to be inculcated through Yoruba-medium indigenous education system but the English-medium western education system has significantly contributed to their erosion, and with grave consequences, too. It then advocates a perfect blend of the components of the indigenous education with those of the western. This will require the maintenance of the indigenous language since most of the terms, proverbs and idioms that facilitate in the inculcation of such values do not lend themselves to direct translation into English.

Keywords: Values education, Indigenous education, Western education, Globalisation, Colonialism, Functionalism

Introduction: The Concept of Value and Values Education

The question 'what are values?' is deceptively simple for the fact that values are abstract and philosophical in nature until applied in daily living (Commonwealth of Australia, 2009). 1880. Until 1880 when the German Philosopher Friedrich Nietzsche

Samson Olusola Olatunji is of Linguistic Immersion Centre, Faculty of Arts, University of Ilorin, Kwara State, Nigeria.

first used the word specially in the plural form, "value" was used as a verb meaning to value as esteem something or as a singular noun meaning the measure of something, say, the value of money, food or labour. But Friedrich Nietzsche used the word in the plural form (values) to represent personal and subjective moral beliefs and attitudes. Since then the plural form "values" has come to be extensively used in that sense. Also, the words "value" and "values" have experience modifications of various dimensions attached to their meanings. In fact, the concept of values has changed significantly in modern times of democracies (<http://ashokad.wordpress.com/empowering-learners-through-value-education/>).

Values, according to Cox, Calder and Fien (2010), are generally long-term standards or principles that are used to judge the worth of an idea or action. They are the measuring instruments for judging things as good or bad, right or wrong and so on. Just as there are personal values, there are societal values as well. But it is worthy of note that even personal values are usually influenced by what the society holds as valuable.

As there are concepts of values specific to particular societies and, at times, nations, there are conceptions of values that are universal. Thus, a common conception of the term can be arrived at. The universal consensus is that "values" is a term denoting all that an individual, a family, a society, a nation, or the whole world agree is worthwhile to be acquired, nurtured, preserved and, when the need arises, modified to conform to current or emerging realities for the common good of all. This means that whatever is termed value is also worthy of being transmitted to coming generations either in the conserved form or transformed state. Among the components that scholars list as components of values in the universal sense are good character, healthy attitude to decent and honest labour, respect for elders, social responsibility, job orientation, political participation and awareness, moral values, right feelings and emotions, sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and

suffering (Seetharam, n.d.) . A consideration of the aforementioned components of values would make us agree with Hawkes' quotation of Sachs (1997) which shows that the word "value" can also be rightly conceived as "virtue" (Hawkes, 2009).

Values education is a potential for transforming a diseased mind into a very young, fresh, innocent, healthy, natural and attentive mind that is imbued with the capability for higher sensitivity and a heightened level of perception (Ashokad, n.d.). This results in empowerment for the evolutionary role and relevance of the beneficiary in the society. Values education is an activity; it is not a mere theoretical abstraction (Robb, 1998). The activity involves qualified facilitators helping the learners to develop attitudes and skills for their own short-term and long-term well-being as well as others.

Values Education in the Yoruba Traditional Context

The Yorubas constitute one of the major ethnic groups in Nigeria and West Africa. They occupy the South-West states of the country (Lagos, Oyo, Osun, Ogun, Ondo, and Ekiti), and some parts of Kwara and Kogi states in Northern Nigeria. Outside Nigeria, the Southeastern part of the Republic of Benin, Togo and Dahomey in West Africa, in the West Indies and South Africa have Yorubas as native habitants (Balogun, 2009). Some thriving forms of the Yoruba culture can be found in South America and the Caribbeans, especially Brazil and Cuba, courtesy of the passion of the involuntary immigrants in transmitting their cultural heritage to their descendants (Gbadegesin, 1991).

One of the most cherished values of the traditional Yoruba, which shaped their thinking patterns and behavioural dispositions, is education. SHE further observes that the word "education" in Yoruba is *eko*, which has a broader meaning than *imo* (knowledge), *oye* (understanding), *iwe* (literacy), *ile-iwe* (schooling) and *ogbon* (wisdom) (Fayemi and Macaulay-Adeyelure, 2009). The word *eko* means the practical and consistent demonstration of the epistemic features of knowledge, understanding, wisdom and other ethical values of excellence in character, honesty and modesty in attitude, and self-restraint

in words and deeds. In fact, Nigerians had their traditional, home-grown system of education aimed at developing the total man, and which suited the peculiarities of the people, before the advent of western education (Abolarin, 2013).

The values education in the Yoruba traditional society was carried on primarily by the nuclear family, the extended family, master craftsmen, and the whole community through taboos, proverbs, folklores, religious activities, initiation rites, etc. (Onyeocha, n.d.; Fayemi and Macaulay-Adeyelu, 2009; Bagudo 2000). A careful consideration of the awesome influence of folklores on character formation among Yorubas and other Nigerian communities could make one safely conclude that folklores can also be correctly referred to as "folk laws" (Coker, 2008). Proverbs exhibit immense power to form people's characters and bring out values and virtues in traditional Africans (Fayemi, 2010; Fasiku, 2012; Olabode and Siyanbola, 2013)

The development of sound character was the cornerstone on which other cardinal principles were hinged in African traditional education. The cultural heritage that the traditional education sought to perpetuate included initiation of the youth to the environment, development of the young ones' latent physical abilities, character training, inculcation of healthy attitude to decent and honest labour respect for elders (Bagudo, 2000). Therefore, in the traditional Yoruba society, all the values that made for peaceful co-existence, meaningful living, productive expertise and others were well entrenched. There were truthfulness, diligence, decency in dressing, respect for authorities, traditional hospitality and generosity, marital fidelity, This was because, as noted by Onyeocha (n.d.), despite the absence of strictly formalized schooling that could have facilitated the provision of written moral codes among the Yorubas of old, there were still generally conventional moral laws and specific laws enacted to take care of specific needs.

Current Value Crises in Nigeria; the Place of Western Education and Globalisation

Value crises are evident in Nigeria as in many other nations of the world. The rates of value crises as well as the outcry against the situation have also been undeniably high. Some of the areas of the numerous crises shall be examined briefly in the current study. It should also be noted that western education and globalisation, good as they are, are largely responsible for the displacement of the traditional values that used to serve as good preventive forces against the crisis situation in each case.

Among the various values that have been depleted among the Yorubas of southwestern Nigeria is the significance placed on the extended family bonding. Exposure to English-language-medium western education and modernization significantly negatively changes people's attitudes to the extended family structure (X^2 cal. 112.9 > X^2 Tab. 21.0) and the sanctity of the marriage institution (X^2 12.8 > X^2 Tab. 9.49) (Fasoranti and Owagbemi 2012). The words 'family', 'brother', or 'sister', and so on, have deeper meanings with much deeper emotional implications for Africans than what they mean today for the average European or North American (Azeez, 2013).

The family for the traditional African usually comprises one's direct parents, grand and great grandparents, brothers, sisters, uncles, and aunts, cousins, nieces and nephews. It is normal for a child to refer to any of his uncles or aunts as his father or mother, his nephews and nieces as his/her brothers and sisters. In fact, such words as "uncle", "niece", "nephew" and "cousin" do not have versions in Yoruba lexicon because blood relations are seen with a sacred sense of belonging. People generally would not ask a child his/her personal name. Rather, a child is identified as "a child of so and so parents". A child in a Yoruba environment that has not been too deeply infected by westernization would be scolded for specifying that a man is his/her uncle and a woman is his/her aunt since such relations are expected to be referred to as "my father" and "my mother" respectively. Thus while a Yoruba child has only one biological father and one biological mother, he/she accords the respect and affection of a

father or mother to as many people as possible in the family. And in reciprocation, such relations have a deep sense of moral responsibility to train and care for the child as if he or she were their biological child. But in these days of westernization and globalization, an average Yoruba is now an anonymous entity that is completely lost in the rat race for excellence in material acquisition as a result of the destruction of family identity and bond (Abolarin, 2013).

Members of the extended family in a Yoruba traditional setting have sincere sense of responsibility in the upbringing of a child (Onike, 2010). They correct the child in times of errors, meting out appropriate disciplinary measures without any fear of resistance from the child or reprisal from the parents. They know that they will share from the blame and shame resulting from any gross misbehavior by the child. So, they whole-heartedly cooperate with the child's parents in ensuring utmost all-round development.

But in a westernized Yoruba environment, the nuclear family mentality distances people from members of their extended families who, in turn, have no sense of responsibility to other extended family members. Every child answers to his/her biological father's name. Even when name of an extended family is tarnished by a child, there is a tacit agreement that only the nuclear family suffers the stigma. The child in a westernized Yoruba society thus misses the opportunity of being closely monitored beyond the nuclear family's scope. Western civilisation has displaced the spirit that makes each his brother's keeper and has replaced with a new morality which stresses selfishness as a virtue. The guiding principle is now "Each man for himself and God for us all" (Abolarin, 2013). Westernization and globalization are significantly responsible for the growing problems of marital instability, changes in family structure, kinship and communication pattern within the family set-up among the O-Kun Yoruba (Metiboba, n.d.).

In the days that polygamy was in vogue, men were faithful to their wives (Fasoranti and Owagbemi, 2012). But now that monogamy seems to have become the advocated ideal, the new

practice now is for men with monogamous homes to have "outside wives". The existence of the "other women" may not be known to the "inside" wives until the funeral rites for the supposed Westernised and global minded "monogamists".

Beyond the family level, individualism has now replaced communalism in a society. There is a sense of communal and humane living highly cherished and promoted among Yorubas that still value their cultural heritage but which is alien to the mindless embracers of western values (Azeez, 2013). The death of fellow feelings among members of a community engenders political hooliganism, election rigging, misappropriation of public funds, political assassinations and other vices that have bedeviled the practice of badly borrowed brand of western democracy. Vasudev (2004) too identifies modern education as a major factor to blame for the collapse of societal norms. AbdelRahim (2009) also observes that there is disharmony between the ideals acquired by people from the western education of this era of globalization and the realities of their lives, peculiarities of their social and natural environments as well as their physical and psychological compositions. This results in increase in the rates of crime, suicide, allergies, madness, war, poverty, misery, and other vices.

The recipients of the decadent education thus become victims of the same system. They become hooligans and constitute nuisance in society. A few people share the resources belonging to all citizens and throw the left-over to the majority, thus crippling the economy with selfishness. The political leaders in the Yoruba traditional society were not perfectly guiltless of self-centredness but because traditional Africans, Yoruba people inclusive, were trained to see the idea and structure of human society as essentially fundamentally holistic, sacred and highly integrated (Ejizu, n.d.). Most people in leadership positions would have their conscience pricked whenever tempted to grossly and wickedly defraud their communities to greedily enrich themselves. Even the sacredness of the society could inspire enough fear of sacrilege against the sacred entity called community.

The trepidation about being guilty of impoverishing other members of the community comes from the perception of the community as being more than a group of people sharing the same origin and geographical location but as both a society as well as a unity of the visible and the invisible worlds; the world of the physically living on the one hand, and the world of the ancestors, divinities and souls of children yet to be born to individual kin-groups (Azeez, 2013). The political leader was usually working with the consciousness that even if all physical citizens are oblivious of being cheated, the divinities and the spirits of both the ancestors and the coming generations could retaliate.

Taboos and superstitions were effective means of moral education in the Yoruba traditional settings. The taboos and superstitions were hinged on deities who were believed to be able to inflict punishments on violators of sacred instructions (Odejobi, 2013), whether people were aware of such offence or not. There is thus a popular saying, *Bi eniyan bá n yí ile d², ohun ab¹nú a máa yí w¹n ce* (meaning Secret sins attract secret evil repercussions, which will eventually be exposed, anyway). But western education has succeeded in disrobing the taboos of their toga of sanctity and authority, thus emboldening people to disregard them. It is pertinent to note that while offenders usually escape the expressed stipulated repercussions for such deviant behaviours, they never ever go scot-free from the original but unexpressed consequences. For example, a taboo says that people should not sit on an open mortar in order to avoid being struck down by Sango the deity of thunder who has a mortar as one of his emblems and would be enraged, if anyone desecrates his emblem.

Today, many people sit on mortars with no thunder striking them. But when they mistakenly fart or defecate while seated on an open mortar and are unable to disinfect it properly, they may not escape avoidable but attendant infections. Similarly, modern-day Yorubas with globalised worldviews discountenance a lot of other taboos and endlessly wait in derision for the stated consequences. But unknown to them, the

original but unexpressed hygiene and health consequences or negative relationship repercussions befall them.

With western education system also came western medical practice. This has pitched a lot of "educated" Yorubas against belief in spiritual causes of some cases of diseases. Strengthening the new belief in the non-existence of disease-causing spiritual forces are the obvious advances in orthodox medicine, which have been a blessing to humankind, though. An example that readily comes to mind is the drastic reduction in infant mortality, which the Yoruba traditional attributed to the activities of spirit children referred to as "abiku" (heartless spirit children that die at will in repeated journeys between the land of the humans and the land of the spirits). Western medicine has revealed a lot of such cases as being due to lack of knowledge about genotype compatibility and poor maternal health.

But one would be acting in absolute self-deception to claim that western orthodox medicine has completely successfully explained away the phenomena of witchcraft, magic, spiritual affliction with sicknesses and spiritual healing. After all, magicians can be seen displaying their prowess in the full glare of physically present audience, thus authenticating the existence of such mysteries that modern science and technology cannot explain. As this is the case, it then means that many people must have died as a result of decisions to opt strictly for western medicine while their cases required spiritual attention. It could thus be concluded that western education and modernization have taken away what they do not have a substitute for from Nigerians. The spiritual values in Yoruba traditional education (Fayemi and Macaulay-Adeyelu, 2009) have been extensively depleted by a borrowed system that has zero tolerance for the acknowledgement of the spiritual essence humans, and this is not without saddening consequences.

Apart from issues bordering on spiritual healing, the Yorubas had a rich culture of potent medical practices before the advent of western medicine. But one of the arguments against Yoruba traditional medicine is that there are no specifications of frequency of use and quantities to be taken on each occasion,

which is a potential risk of overdose. Another argument is that the administration of medicines from herbs and roots is not preceded by thorough diagnosis. The blanket rejection of Yoruba traditional medicine reeks of "conspiracy theory" syndrome. Improvement on the qualities of the medicines and their administration and correction of the errors observed would have been a much more sincere reaction to the traditional medical practice than the outright rejection. Who knows if there were no traditional medicines that had adequately cured sickle cell disease in some places but that have been jettisoned because they are tagged "barbaric"? The assertion that diagnosis is absent in Yoruba traditional medical practice is also unfounded because a medicine man asks thorough and specific questions about the symptoms observed by his patient before any prescription is made.

Fayemi and Macaulay-Adeyelu (2009) identify functionalism as one of the underlying principles of Yoruba traditional education. A natural consequence of this is that the assessment of a person's mastery of learning is done by observing the person's practical application of such in natural circumstances. The situation demanding the application of the learning is not pre-announced. A good performance is appreciated in diverse ways while a poor demonstration of learning, too, attracts various negative sanctions. But the type of examination introduced by western education is too artificial, encouraging mere rote memorization of facts and writing of same, which may not last in memory or lend themselves to practical use in solving life problems. The type of examination malpractices that has been identified to have become one of the most highly pervasive social problems in the educational system of contemporary Nigerian society (*Eweniyi, 2002*) could not have been possible in the traditional education system. It actually would not have been deemed necessary because the examination, assessment, results and rewards in traditional examination are not certificate oriented and superfluous as in western education.

Students can afford to go away with examination malpractices in western education because even if a student has not gained

mastery of learning contents but is able to manouvre a good write-up in an examination by whatever means, such a student is declared competent and issued a certificate. A case in point was that a post-University Matriculation Examination candidate reported by the then Nigeria's Minister for Education to have responded that Late Gen. Sanni Abacha was the author of *Things Fall Apart*. The candidate being screened for admission into a Law degree programme had scored 320 marks in the University Matriculation Examination, meaning that he had scored very high in Literature-in-English (Nigerian Tribune, Thursday 20th October, 2005). It is unimaginable that a Literature-in-English student would not know that Chinua Achebe wrote the *Things Fall Apart*, which is a novel of global presence and prominence. The only plausible explanation, and which the Minister for Education gave to this, is that the candidate examination score was not a true reflection of his actual performance.

Examination malpractices are now advertised with positive blatancy and gusto of a showman whereas they used to be shrouded in secrecy many years ago (Oredein, 2004). Not even the Examination Malpractice Act 33 of 1999 that stipulates punishment ranging from a fine of N50, 000.00 to N100, 000.00 and imprisonment for a term of 3-4 years with or without option of Fine can arrest the menace that has assumed the rate of a pandemic. Other scholars (Fasasi 2006; Adeyemi 2010) agree that the incidence of examination misconducts is alarming. Efforts by *both* government and examination bodies have not solved this problem that Ikwuba (2013) asserts is fundamentally caused by undue value placed on materialism and overly great emphasis placed on material accumulation which certificates afford.

One of the consequences is that we have many people declared "experts" in various fields by virtue of the certificates they possess while they cannot perform expected job role. The certificates issued to many graduates in the present system are no more valuable than the paper on which they are printed (Paul, Enejoh, Enejoh and Omisore, 2013). This has become a source of terrible concern to many stakeholders because the consequences are sometimes so grave that incompetent practitioners in the

medical, civil engineering and other life-dependent fields waste innocent people's lives (Emaikwu, 2012, Paul, Enejoh, Enejoh and Omisore, 2013). But in the traditional education system, whether in the tangible or the intangible aspects of culture, actual learning qualities and degrees are obvious and unpretentious.

Unemployment is also contributory to the moral bankruptcy that has befallen the modern society. Male graduates take to armed robbery and other vices to sustain themselves while their female counterparts readily sell their bodies for lunch (Vasudev, 2004). There are far more graduates than the employment opportunities available. Worse still, the western education embraced by the graduates prepares them mostly for white collar jobs but very little or no entrepreneurial skills. Traditional education equips a child with necessary skills to support self and family in adulthood (Onike, 2010).

The English-medium western education cannot be said to have really empowered its recipients until they, as professors, deliver their inaugural lectures, very likely after age 50. But the indigenous-language-medium traditional education confers empowerment on its beneficiaries much earlier. As soon as one completes a period of apprenticeship, one becomes a master craftsman, perhaps as early as age 18 (Ayodele-Bamisaiye, 2000). Western education, therefore, keeps in its recipients a longer lasting sense of restless quest for the attainment of freedom.

The spate of sexual misbehaviours of various types in the present-day Nigerian society has become really worrisome. The incidence of rape by males and females alike, fornication, adultery, sexually provocative dressing by females, prostitution, incest, animism and others has reached unprecedented alarming rate. The afore-mentioned behavioural maladjustments existed in the old days but the tendencies to give them free reins were curtailed by the contents and forms of traditional education. Though families were not as outspoken and organised in the provision of sexuality education to children in the era preceding western education because glib discussion of sex and sexuality was a taboo (Onyeocha, n.d.), it could be observed that the general culture was permeated by respect for fundamental values and hence served to protect and maintain them (The Pontifical

Council for the Family, 1995). The Yoruba traditional education was rooted in, among other values, the underlying philosophical principle of moralism (Fayemi and Macaulay-Adeyelu, 2009). The desire to be like Westerners by our children has suddenly made them promiscuous; doing things that were never imaginable in the pre-colonial dispensation (Arowolo, 2010). Morality is lost in the name of civilization (Abolarin, 2013) and this includes sexual morality.

Traditionally, Yorubas make clothes to cover the sensitive parts of their bodies for the sake of modesty of appearance and protect the concerned body parts from harsh weather conditions and insect bites. But the underlying modesty has been thrown to the winds as people, especially ladies, now prefer scanty, sexually provocative and indecent dresses (Akinbileje and Igbaro, 2010). It is common to see males and females, old and young, deliberately exposing their genital regions to public glare. Even Christian churches are not spared this obscenity. One could see many ladies with their chests, laps and waists recklessly exposed because that has become so trendy that many people do not think of any need for decency in dressing again (Ottuh, n.d.). Because of inordinate desire for "civilized" and westernized appearance, ladies walk the Nigerian streets half-naked, and sometimes the more daring ones go as far as three-quarters naked. They thereby, perhaps inadvertently, invite and encourage potential rapists to perform their ignoble enterprise. Such self-maginalised Yoruba females shamelessly exposing what should be the most dignified parts of their bodies to attract the admiration of the opposite sex seem to be oblivious of the saying, "Iwa lewa omo eniyan", meaning the true beauty of a person is his or her good character.

NOI Polls (2013, retrieved 20th February 2014 from lindaikeji.blogspot.com/2013/10/34-of-nigerians-believe-indecent.html), an opinion polls and research organisation has found that 34per cent of Nigerians agree that indecent dressing is the main cause of incidence of rape. This means the incidence of rape could have been curbed significantly with the traditional values attached to decent dressing. The findings further reveal

that 18per cent believed unemployment is the cause; 9 per cent believed it is caused by lack of moral values and another 9per cent believed it was caused by the inability to control sexual urges; 7per cent said it is caused by faulty upbringing. 5per cent of the participants believed rape is caused by illiteracy about women's rights, ungodliness and bad company (<http://lindaiekeji.blogspot.com/2013/10/34-of-nigerians-believe-indecent.html>. Retrieved on 15th June, 2014). All the afore-listed causes were taken care of by the traditional education system of the Yorubas.

Peaceful co-existence of worshippers of different deities was a permanent feature of Yoruba indigenous societies. Religious intolerance was unimaginable (Ade-Ajayi, 2004). The typical Yoruba believed in the existence of only one Supreme Being called by several names and appellations as Olodumare, Olorun, Eledaa, Oba Oke, etc. But this Supreme Being was considered too awesome to relate with directly. Yorubas thus approached various deities to draw blessings form Olodumare for them. Each of the deities has his own jurisdiction. For example Sango is the god of thunder, fire and lightening. Ogun is the god of iron, warfare and hunting. Orisa-Oko is the god of earth fertility and bounteous harvest. Ifa, also known as Orunmila, is the deity in charge of divination as well as the rallying point for all other deities. Worshippers of a particular deity would readily go, on Ifa's instruction, and appeal to priests of another to offer sacrifices on their behalf to obtain the type of favour in custody and under the area of operations of the other deity.

This situation of peaceful co-existence and cooperation among people of different faiths began to reduce with the advent of the mutually exclusive Mohammedanism popularly known as Islam and Christianity in which adherents take their philosophy of monotheism so far as to view anyone in any other religion as both an enemy of their God and their personal enemy as well as a potential danger. Religious wars have thus claimed millions of lives among people of the same ethnicity. Currently Boko Haram is wantonly destroying both old and young people, whole villages and towns with the intent to Islamise the nation. Of

course there are theories of non-religious motives in the massive destruction of lives and properties. But the fact remains true that all that Boko Haram does, as expressly and consistently explained by the religious sect, is in the name of their religion and all their members are of the same faith which they claim to propagate through their onslaughts.

The Way Out: A balanced Mix of Indigenous-Language-Medium and English-Medium Multidimensional Values Education

The inculcation of values and attitudes that will help students live in harmony with one another and make their acquired skills useful to themselves and others should be seen as an imperative. Values education should, therefore, be promoted as a core component of holistic quality education (Central Board of Secondary Education, New Delhi, 2012). There must be deliberate and concerted efforts to provide learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training that understands and respects other people's faiths (Seetharam, n.d.). New subjects focused on value inculcation may be introduced. But in addition, specific values should be consciously emphasised as appropriate in existing school subjects. Even practical entrepreneurial contents of related to each school subjects need to be accorded special attention. The fact that UNESCO organized a 'Values in Education' Summit in 1998, to encourage schools to review their curricula in terms of value education shows the magnitude of the importance of a well structured values education provision.

Shared understanding of concepts and a common language are highly required for a successful value education delivery (Commonwealth of Australia, 2009). It is noteworthy that Yoruba language was the medium through which traditional education inculcated the values that we are fast losing to westernization and globalization. Many of the terms, proverbs, aphorisms and local idioms that proved efficacious in instilling the values and virtues do not lend themselves to direct translation to English,

which is the medium of school instruction. For example, the concept of Ori in Yoruba language cannot always be adequately captured through a direct translation to "head" because in some contexts, it translates into "personal god", "destiny", or "spirit man". This is why Yoruba terms are normally preserved in their original Yoruba versions in the teaching of African Traditional Religions in the various Departments of religious Studies across Africa. Another concept is that of Esu in Yoruba traditional religions which has been wrongly equated with Satan of the Judeo-Christian tradition. But this is a source of serious misinformation because while Satan of the Judeo-Christian and Islamic religion (also translated Esu) is all-evil, Esu in Yoruba traditional religion is a composition of both good and evil, which he manifests to people according to how they treat him. This lends credence to the claim that the absence of shared vocabulary in our schools and societies at large, based on shared positive human values is largely responsible for the lack direction and vision about how to create a stable moral society (Hawkes, 2009).

It can be wisely concluded that if recourse is made as much as possible and as frequently as possible to Yoruba language and culture in the provision of values aspects of education to Yoruba children, the efforts will be better rewarded with positive social change because such an approach will touch the roots of the children's beings. The relevance of such to the peculiarities of the students' cultural, socio-economic and geographical backgrounds would be much greater than in an education provided in borrowed idioms. The recipients of values education contents provided in local idioms would also be more relevant to their immediate societies than those being indoctrinated to mimic foreign ideals.

The observation that Western civilisation and culture have precariously contaminated the traditional values of Africa (Arowolo, 2010) and the consequent recommendation of urgent and more decisive steps as panacea to the evanescent trend of cultural emptiness and drought of African values plaguing the nation should not be treated with levity. As a result of the significance of language and literature in cultural expression

(Azeez, 2013), emphasis must be on indigenous-language-medium values education. However, while being wisely concerned about the functionality of the values education in the students' local environment, a measure of English-related values content as well as references to values in other climes should be included to build the students for global relevance and compatibility. This will be in keeping with the observation that there is a nexus between tradition and modernity (Fayemi and Macaulay-Adeyelu, 2009), and as such, the traditional Yoruba notion of education can complement other relevant ideas in providing a conceptual framework for the contemporary quest for development and value-adding education can be built.

The values contents of the school curriculum should always be subjected to objective reviews by curriculum experts, teachers, students, employers and other people across the wide spectrum of the society. Education should aim at two mutually inclusive goals: conservation and transformation (Obanya, 2004). The review would reveal which aspects of the curriculum should be conserved and improved upon as well as those to be transformed to be in conformity with current realities and prepare students for the requirements for future expectations. This is a rationale for the assertion that the objectives of value education do not necessarily have to be static (Seetharam, n.d.).

Conclusion

All the social crises violently rocking Nigeria may continually aggravate until a total collapse becomes inevitable except proper and adequate attention is devoted to re-engineering the system of education to re-incorporate vital elements of our traditional educational values and practices. This is evident in the unimaginable decline that has befallen the values and virtues that were cherished and upheld in the pre-colonial era. Many Nigerians have become self-marginalised and self-disillusioned as they deny their true peculiar identities and struggle to mimic the globalised western culture. The neglect of indigenous languages that are rich in the philosophies, moralities, and other traditional values that made the pre-colonial Nigerian societies

cohesive and peaceful is prominent among the causes of the value crises. There is, therefore, an urgent need for decisive steps at bringing back the values in forms that are compliant with the realities and demands of globalisation.

Recommendations

Based on the revelation from the reviewed literature, the following recommendations are considered appropriate:

1. The government and other concerned organisations should do more aggressive advocacy and legislations for the promotion of indigenous languages.
2. The appropriate government organs should review the school curricula at all levels to consciously incorporate old practices that may be found to promote one virtue or the other.
3. Government should ensure that local crafts should be re-packaged to millennium-compliant standards and promoted in the school curricula for self-employment as of old.
4. The curricula should be objectively reviewed periodically to detect areas of adjustments.
5. The excessive emphasis on paper certificates in assessments and job recruitments should be stopped because in the indigenous societies when dexterity on the job was the sole consideration, work efficiency was much higher than in this era of paper qualifications.
6. Traditional religionists should seek ways to make their practices respond to current realities while still maintaining their core values like religious tolerance, righteous living, love for fellow men, and so on. Such will serve as good models to douse the religious bigotry of the practitioners of the foreign religions that are tearing the country into shreds.

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