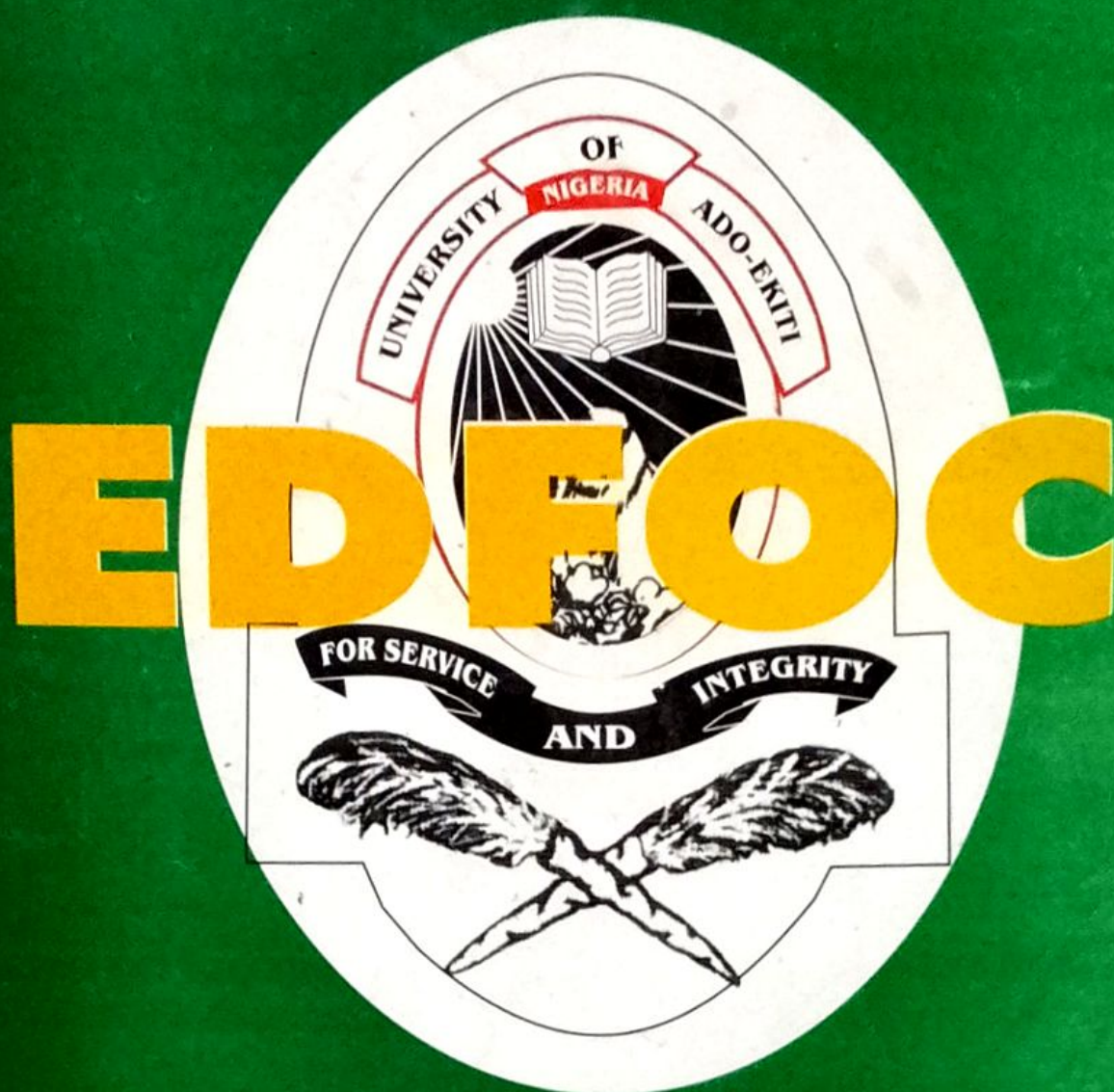


EDUCATIONAL FOCUS

VOLUME 2 NO 1

9784 -8072

JULY, 2009



EDFOC is a journal of the Institute of Education,
Faculty of Education, University of Ado-Ekiti, Nigeria

EDITORIAL BOARD

Editor - in - Chief

Dr. (Mrs.) O. A. Adegun

Managing Editor:

Dr. T. T. Olofintoye

Editors:

Dr. B. K. Odu

Dr. I. A. Ajayi

Dr. J. B. Ayodele

Dr. J. A. Oluwatayo

Mrs. M. E. Dada [Secretary]

Senior Editors:

Professor S. O. Bandele

Professor R. O. Seweje

Professor E. B. Kolawole

Consulting Editors:

Professor D. O. Owuamanam

Professor M.F. Alonge

Professor J. A. Adegun

Professor (Mrs.) G. A. Akinleye

Professor (Mrs.) T. O. Owuamanam

Handwritten signatures and a diagonal line. The signature 'Chibwara' is written vertically along the line, and 'Gep' is written below it.

NOTE TO CONTRIBUTORS:

EDFOC Publishes empirical and theoretical papers relating to the field of Education. Blind review procedures are employed. Contributors are advised to follow the latest A.P.A. format in their presentations - **EDFOC** is published in **JULY** every year.

EDUCATIONAL FOCUS (EDFOC)

VOLUME 2 NO 1

9784 - 8072

JULY, 2009

Contents

1 - 11

Academic Performance of Residential and Non-Residential
Students at the University of Education, Winneba
ANTHONY, AFFUL-BRONI (Ph.D) and PATRICIA, MAWUSI HOGREY

12 - 19

Analysis of the Recommended Learning Environment for the Implementation
of Senior Secondary School Physics Curriculum in Nigeria
AJAYI, PETER OLADEJI (Ph.D)

20 - 28

Important Skills Necessary for Managing Early
Childhood Education by Teachers and Helpers
OLOFINTOYE, THOMAS TUNDE (Ph.D)

29 - 36

Strengthening the Relationship among School - Based Assessment
Scores Through Statistical Moderation by Mapping Model
T. O., ABE (Ph.D)

37 - 48

Effect of Scaffolding Instructional Technique on the
Achievement of Automechanics Students in Senior
Secondary Schools in Ekiti State, Nigeria
OGUNDOLA, PETER I.

49 - 62

Teachers' Attitude and Beliefs as Predictors in the Use
of Inquiry Method in Science Teaching and Learning
JAMES, AWUNI AZURE

63 - 70

A Comparative Study of Academic Achievement of Public and
Private Junior Secondary School Students in Integrated Science
AYODELE, M. O.

71 - 79

Population Explosion and the Problem of Quality Control
in the Higher Education Programme in Nigeria
BABALOLA, J. O.

Contents

80 - 91

Poverty Alleviation Through Social
Studies Education in Nigeria

OKOJIE, MONDAY UIJIAKHIE

92 - 101

The Role of Language in Traditional and Formal Education
and it's Implication for Language Teaching and Learning
in Nigeria Schools

ADEBILE, RUTH FOLUKE and CHIKE-OKOLI, FELICIA CHIBUOGWU

102 - 115

The Effect of Two Modes of Institutional Strategy on
Students' Achievement in Integrated Science

OGUNDARE, SAMUEL AKINOLA and DR. OLAGUNJU, A. M.

116 - 122

Students' Participation in Classroom Interactions
and Achievement in Social Studies

OLUWAGBOHUNMI, M. F.

123 - 127

Social Studies Teachers Perception of Civic Education:
Implication for Curriculum Implementation

JOHN EGHAREVBA and OLATUNDE ABIOLA

128 - 135

Prison Reformation Measures Preference
Among Nigerian Prison Inmates

ALADEGBOLA, ADE PRINCE

136 - 141

The Relationship between Teachers' Educational Qualification and
Students' Performance in SSCE Biology in Ekiti - State

FATOBA, JOSEPH OBA

142 - 147

Predictive Validity of the Junior Secondary School
Certificate Examination (JSSCE) for Senior Secondary School
Certificate Examination (SSCE) in Ekiti - State

OMIRIN M.S and ADEBAYO ADEYINKA

**The role of language in traditional and formal education and
it's implication for language Teaching and learning
in Nigerian schools**

By

Adebile, Ruth Foluke

**Department of Special Education and Curriculum Studies (SEC),
Adeyemi College of Education, Ondo.**

and

Chike-Okoli, Felicia Chibuogwu

**Department of General Studies,
Federal University of Technology, Minna**

Introduction

The role of language in education is enormous. As a means of communication, it determines to a large extent the success or otherwise of any educational programme (Unoru-Onwuka, 2002). Language enables a learner to acquire knowledge and necessary information about events and situations around him. As Osokoya (2005) put it, "we find it difficult, if not impossible, to think without using language, because language facilitates our thinking". Okedara (1997) as cited in Osokoya (2005) observes that language in the Nigerian context serves as an instrument of communication and education.

It is important to note that traditional education is the major mile stone in the history of education which occurred in the prehistoric times with the development of language and cultural transmission. Then, young people did not have the opportunity to enjoy formal teaching by professional teachers, but through apprenticeship, a person or specifically young people learned how to build a shelter by working with older and experienced master builder. Lots of work such as hunting, pottery etc. were learnt. This happens to be the oldest form of education in Nigeria.

On the other hand, formal education is different from the above in that it's institution basically are rigidly structured, standardized and teacher centred. It involves the efforts of professionally trained teachers to educate the young ones and make them responsible citizens of the society. However, the engine that drives the vehicle of education either traditional or formal is nothing but language. This paper therefore focuses on the role of language in traditional and formal education, with special interest on the Nigerian situation.

Definition of Language

The term 'language' is a common place word but which meaning linguists have been labouring to comprehensively decode. Different scholars have offered different definitions to the term. For instance, Hall (1968) sees language as "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols". Fromkin and Rodman (1974:2) see language as "a system by which sounds and meaning are related" while the Oxford Advance Learners Dictionary defines language as the human and instinctive method of communicating ideas, feelings and desire by means of sound, signs and symbols. Hartzler (1972) cited in Adeoye (2002) aptly described language as a unique property of the human being. According to him, it is "the means of identification, categorization, memorizing and transmitting knowledge across space and time and grasping the abstract and the supernatural". Iwara (2008) has defined human language as "a unified system of symbols conventionally agreed among its users to permit a sharing of meaning". A close look at all the definitions above reveal a common understanding of the goal of language which is to serve as a medium of communication and interaction among its users in representing ideas. Language is therefore, the key to the heart of people and a veritable tool for dissemination of information and knowledge.

The Concept of Education

The concept of education is diverse depending on how it is viewed and the context in which it is used.

The World Book Encyclopedia (2006) defines education as the process by which people acquire knowledge, skills, habits, values, or attitudes. In other words, education should help people to become productive members of the society both as citizens sharing in democratic processes and as workers in the economy and also help them develop appreciation of their cultural heritage and live more satisfying lives. According to Fafunwa (1974) education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives. He also said it is the process of transmitting culture disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both. Also, the Encyclopedia Americana (2003) defines education as a process or result of a process by which an individual acquires knowledge, skills, attitudes, and insights. It also

sees education as learning acquired through formal and informal processes, which include formally directed learning from a teacher, mentor, priest, or other adult specifically charged with instructional duties and informal acquisition of learning..." In his own contribution, education is described by Simkins (1976) as "all the deliberate efforts by which men and women attempt to satisfy their search for knowledge, to equip themselves for their responsibilities as citizens and members of society or to find opportunities for self expression".

Adesina (1985) defines education as the tool for the integration of the individual effectively into a society, so that the individual can achieve self-realisation, develop national consciousness, promote unity and strive for social, economic, political, scientific cultural and technical progress. The wikipedia Free Encyclopedia sees education in terms of imparting literacy, numeracy, and a generally accepted body of knowledge. According to Nduka (1982) education relates to the process of transmitting the people's culture, at least part of it from one generation to the other for the sake of continuity. Thus, an educated person should be able to sustain and promote the inherited culture of his/her society. In the opinion of Nyerere cited in Fafunwa (1982), education is seen as the transmission of accumulated wisdom and knowledge of the society from one generation to the next. The purpose of education according to him is to prepare the young people for their future membership of the society as well as their active participation in its maintenance or development. From the various definitions from different educators presented above, education can be summarized as the emancipation of the individual from ignorance and initiation into liberty and purposeful living.

What then is the place of language in this entire process of individual transformation? This is a very crucial issue which this paper will address.

Concept of Traditional Education

The World Book Encyclopedia (2006) noted that the first major milestone in the history of education occurred in the prehistoric times with the development of language. At that time, young people were educated through apprenticeship, imitation and rituals. Through apprenticeship, a person learned, for example, how to build a shelter by working with an older, and experienced master builder. Through imitation, young people acquired the language and customs of their parents and other adults in their society.

Traditional education is the oldest form of education in Nigeria (Thakur & Ezenne, 1980:1). They called it "traditional or indigenous education or education for living" and noted that it has been used "to train children and youths in the family and the village". Manzoor (1975) referred to this type of education as non-formal education.

The International Council for Education and Development (ICED's) definition of non-formal education cited by McGivney and Murray (1992) states that:

Any educational activity organized outside the established formal system whether functioning separately or as a significant component of a broader activity, and designed to serve identifiable clienteles and educational objectives (p. 8).

Thus, non-formal education is targeted at a specific group and objectives made to meet the needs of the specific group. For example, a master carpenter who owns a training centre designs his objective to achieve mastery of carpentry skills and expertise so as to make a living out of it. Asojo (2001) as cited in Aderinoye (2006) defined traditional education as "the type of education that is usually focused on skill acquisition for economic empowerment". Okediran (2006) cited Aderinoye (2004), Coombs (1968), Omolewa (1981), Okedara and Akinpelu (2002) as describing traditional or non-formal education as "any organized, systematic educational activity carried on outside the framework of the formal system to provide selected type of learning to particular sub-groups in the population of adults as well as children". Asojo (2001) noted that this type of education brings about all round development of an individual and makes the person more than simply an independent person but also useful socially, economically and politically in the society.

Fafunwa (1974:16) outlined the goals of traditional education in Africa thus:

- To develop the child's talent physical skills.
- To develop character.
- To inculcate respect for elders and those in position of authority.
- To develop intellectual skills.
- To acquire specific vocational training and a healthy attitude towards honest labour.
- To develop a sense of belonging and to participate actively in family and community affairs.

- To understand, appreciate and promote the cultural heritage of the community at large.

Thakur and Ezenne (1980:1) agree that traditional education prepares the individual physically, morally, intellectually, socially, and vocationally so as to be able to shoulder the responsibilities of life". To be able to achieve these goals of traditional education, language is a major tool in the hand of the education givers.

Concept of Formal Education

Formal education can be said to refer to participation in education provided by the regular education system with the aim to complete a qualification. Simkins (1979) highlighted the characteristics of formal education as distinct from the non-formal education and identified among others its long term and credential based feature. He also noted that formal education is institution based, rigidly structured, standardized and teacher centred.

In Nigeria, the National Educational Goals (NEG) as derived from the philosophy of education are:

- The inculcation of national consciousness and national unity.
- The inculcation of the type of values and attitudes for the survival of the individual and the Nigerian society.
- The training of the mind in the understanding of the world around.
- The acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live in and contribute to the development of the society.

Every educational system, whether formal or non-formal, seeks to achieve the broad educational goals irrespective of the curriculum, methods and organization designed for the purpose. Both the formal and non-formal or traditional forms of education seek the development of the individual and empowerment which will enable him contribute meaningfully to his society.

To be able to achieve the goals of education, communication plays a significant role so far as speech is employed in giving directions, instruction, creating understanding and in general expression of knowledge.

Role of Language in Traditional and Formal Education

Language is the vehicle through which communication is conveyed Every form of communication is conducted through the use of language, irrespective of

the form it takes. Similarly, every business of education is conducted through the use of language which must be appropriately communicated. The Longman Dictionary of contemporary English (1995) describes communication as the process by which people exchange information or express their thoughts and feelings. In the teaching and learning situation, language is the meeting point between curriculum and communication. Oderinde (2005:2) perceived curriculum as the school subject, syllabus (i.e. programme or course of study) or even method of passing knowledge across to the learner. Passing knowledge across to anybody involves communication and communications in the classroom environment is to teach. Teaching succeeds only when communication has been effectively done so much that the desired knowledge or skill is imparted which causes learning to take place. The use of language and its implications for teaching and learning has been widely reviewed by scholars and debates are still on going about what language to use and how best to use language to get the best out of learning. The multilingual nature of Nigeria has not helped in resolving the crisis in language situation but in education. Emenanjo (1996) reasons that the training of the mind in the understanding of the world around are best done and realized in the languages in which the learners are most familiar. As such, language in modern education is a subject in the school curriculum (NPE, section I, p. 8).

Language in Traditional Education:

Since traditional education happens outside the formal system and involves the teaching and learning of skills and vocations as well as promote culture, this paper believes that the position of Emenanjo (1996) is appropriate. The indigenous language categorizes a large part of the learners' environment i.e. it has names for the objects and things, actions, ideas, attributes, and so on that he needs in life to survive. The effectiveness of using a familiar language that a learner is comfortable with, in which he can translate his ideas into articulate sentences has according to Olagbaju (2009) been established by many authors (Oluwole 2008, Osborn 2007, Obanya 1992, Taiwo 1976) among others. The effectiveness of teaching learners in their native language has been stressed by studies among which is the Ife Six Year Primary Project. Otherwise, which language could have been an effective communication tool in a linguistically heterogeneous environment? It is the mother tongue of course; especially when it involves learners who do not need a foreign language to understand issues. Araromi (2005:18) note that of all the languages

Nigerians have to contend with as a multilingual nation, English stands out because of its official status and its roles in many spheres of life in the country. Since no arrangement ever seems to be made for the use of indigenous language in our national life, English has dominated proceedings in the parliament, in business, in government offices and meetings and even in teaching and learning. According to Araromi (2005), some scholars have found that the Nigerian children's use of English in school poses a number of teaching and learning problems since most of them come from homes and environments where English is not commonly used. They therefore have difficulties mastering the language and this in turn makes the mastery of other subjects in the curriculum difficult. It would sound better if a language serving as a barrier to understanding of other school subjects be eliminated. The Ife Six-Year Primary Project experimented and proved it to be true that the use of indigenous language in education enhance learning more than the use of English language.

However, in the spirit of nationalism, this paper believes that one language could emerge out of our numerous indigenous languages as a national language. This can only happen when a new spirit of nationalism engulfs the entire citizenry and pulls down the walls of sectionalism and ethnicity bedeviling the nation. However, a major challenge facing the use of the indigenous language as a means of instruction is that most of these languages are not fully developed. Some of them have no documented orthography while others borrow words to fill gaps. For instance, an Igbo carpenter must borrow the word 'table' and translate it to 'tebulu, because there is no word in Igbo language to represent that object. Part of the reason for this as Taiwo (1976) noted is that the mother tongue has every little incentive for development for use in education in African nations where English (or other foreign languages) is used as lingua franca and medium of instruction in schools.

There is, therefore, an urgent need to develop more fully, the indigenous languages orthography and encourage their use in education particularly in the traditional education system to meet the present day challenges.

Language in Formal Education

Formal education which is also the western form of education has its own challenges when it comes to the adoption of the language of instruction. The broad aims of education are clearly specified in the Nigerian National Policy on Education (2004) but a stand has to be taken on what language to use to achieve these goals.

Using a language as a medium of instruction would mean that language would serve as a medium in which every other subject is taught.

After all, the main role of language in education is communication and communication does not occur in a vacuum but between people who share common means of communication. The use of language becomes effective if both the encoder and the decoder reach a common understanding and interpretation of expression. It is this understanding of language that helps the learner to overcome ignorance, embrace literacy, equip himself with appropriate skills for his intellectual and physical development and generally enlighten the dark areas of his mind. It is therefore the opinion of this paper that a national language rather than a colonial language can achieve this feat if only the government and the people work together for that purpose.

Language in the Achievement and Development of the Learners

Language is transmitted by learning and it is stabilized by correction from parents, peers, teachers etc. It is used regularly to produce effects on behaviour by representing the mind and will of the speaker. Therefore, it is not limited to mere self expressions or the automatic response to outer stimuli. Generally, language is a useful tool for every form of education, yet in traditional education, the traditional language of the environment or the community was in practice for teaching and learning process, while English language is in regular use for formal education. (Olubunmi, 2003).

Language plays some specific roles in education. It is a very important tool in achieving the goals and objectives of education. Language not only served as a medium of instruction between the teachers and the learners in both traditional and formal education but also a means of cultural preservation most especially in a multilingual nation like Nigeria. (Ogunyemi, 2009). It helps effective communication and social interaction for mutual community relationships among others.

On this premise, it can be deduced that language is an organized phenomenon. For instance besides verbal communication, we have road signs and symbols, religious signs and symbols, and other different types of gestures used to indicate expression of ideas as we have in the cases of deaf and dumb people. Gestures are also used by normal human beings to support messages conveyed by speech sound e.g. facial expressions. (Oyetayo, 2004).

Therefore, in teaching and learning process, creative verbal and analytical skills in coherent observation, abstraction and description of basic concepts and

processes can enhance the students' language competence and performance. It is important to note that language helps in developing the child's competency and development in teaching and learning activities. (Oyekan, 2000).

Perhaps the main dilemma with the students' inability to commit thoughts coherently into writing is hinged on poor conceptual understanding of the language. The problem worsens when they are also allergic to reading for recreational pleasure, qualitative knowledge, incisive understanding and creative application of the subject matter someday. Understandably, learners are more engrossed in their mother-tongue which structurally differs and interferes with English language, which is the medium of instruction. (Oyekan, 2000).

Implication for Language Teaching and Learning

The main objective of language in education is to assist learners to access the printed word so that they can read and appreciate their world, mobilize them to get involved in their own development and the satisfaction of their felt needs (Asojo 2001).

The implication is that there is need for sensitization of the citizenry on the need to develop what belongs to us and use it to our own benefit. The development of a national language is possible.

Again, if our own language is developed it will become easier to reach the grassroot for mobilization of any sort without the use of interpretation. Mutual suspicion will be thereby eliminated.

In the school environment, learning will be easier since the learners will be more at home with a native language.

This paper therefore calls for the development of a national language out of the numerous indigenous languages at our disposal. It is very possible if the willingness is there and we will be better for it.

Conclusion

The role of language in traditional and formal education is a noble one. Since education is for emancipation of the human mind, appropriate conveyance of the ingredients that will make it possible is the business of language. The choice of appropriate language therefore becomes paramount. Language can only be appropriate if it has the capacity to convey desired message, thoughts, ideas, feeling, attitudes and so on. This is why the use of familiar language in such situation of interaction is preferred. In the face of language crisis as we have today Nigeria is ripe for a national language of her own.

References

- Adesina, (1985) *Foundation Studies in Education* Ibadan: University of Ibadan Press.
- Araromi, M. (2005) "The Mother Tongue, Language of Instruction and Issues in Methodology: The Nigerian Experience in Dada A. Abimbola, A., and Kolawole, O.O. (eds.), *Issues in Language Communication and Education*, Ibadan: Counstellation Books, pp. 144.
- Asojo (2001) "Philosophical Thinking in Adult and Non-formal Education". In Okedara, J.T., Anyanwo, C.N., & Omole, M.A.L. (eds.) *Philosophical Foundations of Adult and Non-Formal Education*, Ibadan: Ibadan University press, pp. 26.
- Emenanjo, E.N. (1996) "Language and the National Policy on Education: Implications and Prospects" *Fafunwa Foundation Internet Journal of Education* <http://www.fafunwafoundation.tripod.com>.
- Fafunwa, A.B. (1982) *Education in Africa: A Comparative Survey*, London. George Allen and Unwin.
- Fafunwa, B. (1974) *History of Education in Nigeria*, London George Allen and Unwin.
- Fromkin, V. & Rodman, R. (1974) *An Introduction to Language*. New York: Holt, Rinehart and Winston.
- Hall, R.A. (1968) *An Essay on Language*, New York: Chilton Book.
- Iwara, A.U. (2008) "The Linguistic Situation in Nigeria and its Implications for Sustainable Development" An inaugural Lecture, University of Ibadan.
- Manzoor, Ahmed (1975) *The Economics of Non-Formal Education Resources, Costs and Benefits*, New York: Praeger publishers.
- McGivney, V. & Murray, F. (1992) *Adult Education Development: Method and Approaches from Changing Societies*. England: National Institute of Adult and Counselling Education.
- Nduka, O. (1982) "Western Education and the Nigerian Cultural Background", Ibadan: University press Limited.
- Obanya, P.A.I. (1992) "Language Issues in Basic Education and Literacy" Conference paper, UNESCO Institute of Education, Hamburg.
- Oderinde, B.B. (2005) "Language, Curriculum and Curriculum Issues" In *Issues in Language, Communication and Education*, Dada., Abimbola, A. & Kolawole, O.O. (eds.) Ibadan: Counstellation Books.
- Ogunyemi, K.O. (2009) "Nigerian Languages Ethnicity and Formal Educational practices". A Seminar paper on "Nigerian Languages in Contact". (Unpublished) Teacher Education Department, UI, Ibadan.
- Okediran, Abiodun ed. (2006) *Adult Education in Nigeria*, Vol. 2, Adult Education in Nigeria.
- Olagbaju, O.O. (2009) "The Challenges of using Nigerian Languages in Modern Education". Department of Teacher Education Seminar, University of Ibadan.
- Olubunmi, O.O. (2003) *English Language and Literature Teaching*. Oyo. Tobistic press.
- Oluwole, D.A. (2008) "The Impact of Mother Tongue on students achievement in English Language in Junior Secondary Certificate Examination in Western Nigeria". Kamja-Raj Journal of Social Sciences pp. 43 <http://www.krepublishers.com/02-Journals/JSS/JSS-17-0-000-000-2008>.
- Osborn, D. (2007) *African Language – Re-Cultural Education and Development in Nigeria*.
- Osokoya (2005) "Language and Science Education: The Nigerian Experience". In *Issues in Language Communication and Education*. Dada, A., Abimbola, A., & Kolawole, O.O. (eds.) Ibadan: Counstellation Books.
- Oyekan, S.O. (2000) *Foundations of Teacher Education*. Ibadan. Ben Quality prints.
- Oyetayo, M.O. (2004) *Language and Communication Skills I*, Ondo. Adex printing press.
- Simkins, Tim (1976) *Non-formal Education and Development*, Department of Adult and Higher Education, University of Manchester.
- Taiwo (1976) "The Mother Tongue as a means of Promoting Equal Access to Education in Nigerian Language: Problems and Solutions".
- Thakur, A.S. & Ezenne, A.N. (1980) *A Short History of Education in Nigeria: Studies in Development of Education in Africa*. Ibadan: De Ayo publishers.
- Umoru-Onwuka, A.O. (2002) "Language Education as a means of Educational Accountability" in Mansary, A., & Osokoya, I.O. (ed.) *Curriculum Development at the Turn of the Century: The Nigeria Experience*. Ibadan: Department of Teacher Education, University of Ibadan.