



RECONCILING INDIGENOUS NIGERIAN VALUES AND THE DYNAMICS CULTURE IN A CONTEMPORARY TEACHING-LEARNING ENVIRONMENT

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ABSTRACT

This paper examines the changing cultural milieu in the contemporary teaching-learning environment. Nigeria is blessed with many cultural values that serve as a medium for moral humanity. It identifies and discusses some of the key tenets of Nigerian values that promote unity and love among Nigerians. The dynamics of Nigerian culture is discussed by explaining the ever-evolving modalities of culture in Nigeria. Also, the essence of contemporary teaching-learning environment as a substantial process is clearly spelt out by doing a critique of the traditional values and evaluating these on the basis of emerging cultural changes. Nigerian indigenous values have been reconciled by identifying what should go on in a contemporary teaching learning environment and what should not play in. Also, the dynamics of values in contemporary teaching learning environment have been highlighted. It has been recommended, among others that government policy should be out in place to ounish parents and school authorities who reprimand teachers for punishing erring students, teachers should be trained on how to address cultural diversity.

KEYWORDS: Reconciling, Indigenous, Values, Dynamics Culture, Contemporary, Teaching-Learning, Environment,

INTRODUCTION

Nigeria is an heterogeneous country made up of different ethnic groups and cultures established to guide the conduct of individuals. Before the advent of Western Education in Nigeria, Nigerians have been introduced to an education, though not formal, that helped in attitudinal change (Otong (2008))

This form of education was embedded in the culture and traditions of the people. Culture is a way of life which include values, beliefs, norms, languages, modes of dressing, food, music arts and dance, while tradition is the transmission of valued culture from one generation to another. Value is a standard of behaviour accepted or cherished by the society, such as respect, truthfulness, sincerity, patience, love, peace,

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kindness, humility, loyalty, togetherness, and hard-work.

In recent times, there have been cultural diversions whereby Nigerians have abandoned their cultural beliefs due to modernization. Modernization is the process of discarding the traditional way of doing things and adopting a modern way of life. This aspect has brought about decay in the value system such that so many people no longer see anything wrong with disrespectfulness, untruthfulness, and fighting with each other portrayed by people in the teaching-learning environment. The teaching-learning environment is made up of teachers and students from different backgrounds who converge in school for the purpose of teaching and learning. In such an environment, there have been contradictions in values, which has led to the portrayal of negative behaviours against the customs and traditions of the land.

Nevertheless, reconciling indigenous Nigerian values and the dynamics culture in the contemporary teaching-learning environment becomes imperative. For instance, incorporating indigenous Nigerian value systems into the modern teaching-learning environment is a serious problem, due to meeting up the expectations of current best global practices. On the contrary, the established teaching with the expected innovative students and activities centred approaches at this time. In instructional presentation, there exists, English language or a combination of both as a means of effective communication in schools. Often, indigenes who are students and their knowledge are hardly embellish in the school system, due to westernization of education. Besides, improvisation of teaching materials are usually being influenced by cultural sensitivity and this suggest the use of inclusive language and imagery. All these and lots more contributed significantly to the erosion of value systems in schools, especially in this era of technological changes.

KEY TENETS OF INDIGENOUS NIGERIAN VALUES

1) Respect for elders

Respect is a due regard or a form of admiration for someone or something. Respect, especially for elders, is one of tenets valued by Nigerians. Respect in Nigeria takes many forms, such as greetings, genuflecting or bowing your head to

greet elders, shaking an elderly person with two hands, receiving a gift from an elderly person with two hands, not hissing when talking with an elder, no matter what, not eating with the left hand, not pointing a finger at an elder, even if what is discussed is unfavorable. Simphiwe (2010) opined that according to traditional African beliefs, it is disrespectful to criticize figures in authority. It is equally disrespectful for a younger person to call an elder by his or her name. Calling them by their names means equating yourself to an elder. Respect for elders is valued by the society in such a way that any contradiction is considered a taboo, and this can hinder the disrespectful person's Progress.

Elders need to be treated with love, respect and dignity for the purpose of being blessed and also being reciprocated with respect when one is old. Remi (2017) stated that we give respect to our elders as a matter of course, without being individually demanded to do so. Our culture and tradition make it obligatory for everyone on every stratum of our society to give it to whom it is due.

2) Precepts of honesty

Sincerity is the act of being genuine and devoid of pretence and deceit, while honesty means being truthful and trusted. People who are sincere and honest are highly cherished while those who live contrary to these values are treated with disdain. It is against indigenous Nigeria values for one to tell lies, steal, and cheat in the Nigerian society. That is why in those days, anyone who stole, cheated or lied was punished according to their customs and traditions. At times, thieves were stripped naked, painted with charcoal from head to toe and forced to dance round the village. This tradition served as a detriment to anyone with the intention of venturing into such an act.

Christopher, Mia and Andras (2016) are of the opinion that honesty qualifies a disposition to act according to one's community's moral rules and to abide by its social norms (e.g, do not steal, do not lie, be generous).

3 Premium of general good than individual interest.

General good depicts altruistic measures for the betterment of everybody while individual interest is egocentric and selfish. Altruism is the process of thinking about the interest of others while egocentrism is the process of thinking about oneself. Indigenous Nigerian culture encourages synergy to ensure the needs of the people are

met, irrespective of who is involved. This act promotes in Nigerians sense of belonging, love, unity, community development, nation building and peaceful coexistence. This aspect was obviously and enthusiastically carried out by cultivating farmland, fetching water and firewood for childless couples, widows, poor, and the aged persons also assist in building houses (traditional mud houses) for a fellow community member.

In this aspect, children fetch water, men dig the ground to extract mud while women do the plastering. This scenario led to community development as community work in synergy to satisfy the need of community members. Ottong and Antigha (2014) stated that members of a traditional African society, still identified by our rural areas today, always tried, in one way or the other, to ensure the development of their local communities even before the advent of colonialism. The beauty of working for the good of others promoted harmony and cooperation. Ottong et al (2014) opined that cooperation is necessary is integrating people, causing them to come together.

4 Patriotism

Patriotism is having a devoted love for one's country or community and swearing allegiance to be a good, responsible and loyal citizen who is proud of his or her country by refraining from any form of vices that opposes the peace and security of people and property. Akinlaye (2003) defined patriotism as a national interest of devotion to the happiness, welfare, development, dignity of human conditions and quality of life. A patriot is a person who renders a selfless service to the development of the country, such as defending his or her country, paying taxes, and engaging in community services. Nigeria is a country blessed with a variety of cultures which serve as a means of identification, integration, behavioural change and setting of standards for all to follow (Ireyefoyu (2000)). Despite the heterogeneous nature of Nigeria, a patriot, is an unbiased citizen who promotes peaceful coexistence, unity, and development. Ogheneakoke (2014) stated that a patriot is one who exerts himself to promote the well-being of his country's freedom and rights.

The Essence of Contemporary teaching-learning environment

Value is a belief that something is good and cherished Individual, group, school religious bodies and family have some beliefs, though they may differ in what they hold in high esteem. Values are cherished beliefs that serve as a medium or standard of doing things that are embedded in the customs and traditions of the people. Nigerian indigenous values are being threatened by the evolving cultural pattern imbibe by Africans due to modernisation and globalization, as a result of technological advancement. This phenomenon is gradually transforming into cultural conflict showcased in the contemporary teaching-learning environment. Contemporary teaching-learning environment is a place where students converge for the purpose of teaching and learning and is characterised by different cultural displays, such as beliefs, religions, languages, and modes of dressing.

A contemporary teaching-learning environment is a place where students converge for the purpose of acquisition of knowledge that are in conjunction with modern trends taking into cognisance the aspect of modernization, globalization, tech-world, artificial intelligence (AI). Observably, what is happening now as compared to what used to be or obtained in the past. In the past, teachers were held in high esteem, seen as medium of child upbringing, they were seen as people who stand in place of parents who put erring students to the right track. Parents do surmon their stubborn children before their teachers to be disciplined, today in a contemporary teaching and learning environment, the reverse is the case indecent dressing were unacceptable in the schools, today, the reverse is the case. Cultism was far fetch in teaching - learning environment, no examination malpractice, sorting to pass examination, sex for favours, but, today all these are quite trending in institution of learning.

Acquisition of knowledge can only be achieved with the help of the teachers. A teacher whose role is to inculcate in students cherishable values, skills, attitudes, and knowledge in a teaching-learning environment which would enable them fit into the ever challenging world.

The role of student is learning to acquire knowledge and develop cognitive skills to form habits, skills and attitude (fatimi, Dritan and (Anila 2015)).

In the modern era, Ogban, Nnaji, Unamba and Effah (2022) opined that ICT and entrepreneurship education in secondary schools significantly predicts sustainable youth empowerment. They went further to conclude that the sustainable empowerment of Nigeria Youths can be achieved through the provision of ICT and integration of entrepreneurship education in school. Accordingly, this calls for the need for the government and other stakeholders to live up to expectation in the provision of ICT facilities for use in schools. This will go a long way to redirect the values system among Nigerian youth in accordance with current best global practices.

Contemporary teaching- learning environment has ushered in the replacement of traditional pedagogy with a modern pedagogy. This process ensures a shift from the teacher-centred approach to students and activities-centred approach giving that the world is globalized, therefore, calls for contemporary teaching-learning processes which allow students study independently and collectively. Lori and Kenneth (2013) are of the opinion that contemporary learning approaches can provide a learning point to assess, evaluate, and creatively implement course in pedagogies in many introductory courses. Luvelle (2015) Opined that this traditional space must be replaced with one that is engineered specifically to support thinking, alter teaching practices and strategies and increase student engagement and achievement. The essence is to create in students the ability to:

- a) Think reflectively and critically not to think negatively by delving into immoral act.
- b) Acquire creativity not acquiring arms for the destruction of man and properties
- c) Gain global awareness jit to the detriment of our values
- d) Engage in teamwork or collaboration hit disunity and individualism
- e) Develop problem-solving skills not cyber crime, kidnapping, armed robbery skills.

Dynamics of Culture in the Contemporary Teaching-learning environment in Nigeria

Dyamiisms here ensure the following;

- a) Community parenting versus single parenting.
- b) Indigenous values versus technology
- c) Indigenous values versus modernization
- d) Respect for elders and teachers versus disrespect for elders and teachers
- e) Hardwork versus cyber crimes
- f) Local values versus global values and other western cultures
- g) Collectivism and individualism
- h) Decency versus nudity
- g) Native dialects versus English Language

Reconciling Indigenous Nigerian values in a Contemporary Teachings learning Environment

The school environment envelops people from different socioeconomic, sociocultural and religious background. The coming together of people from different background atbtimesnbring about disparities and disagreement in the acceptability of each other in regard to their cultural affiliations which leads to acculturation. Acculturation is a term used to explain the process by which people learn about other peoples' culture in the environment the live. In this process, one adapts to another culture while at the same time maintain or discard his or her own culture for the purpose of coexistence Gibson (2001) stated that acculturation refers to changes that take place as a result of contact with culturally dissimilar people and social influence.

It is obvious that Nigerians are losing out on their value systems in the contemporary teachings-learning eenvironment such as the value of respect for elders, hard-work, patriotism, altruism, empathy, sincerity, collective upbringing of a child, truthfulness, peace, love and unity. The importance of these values are seldom emphasized in contemporary teaching-learning environment as many have embrace the modern trend of 'mind your business'. Today, in schools, teachers no longer discipline or punish students as obtained in those days as an act of instilling discipline into students for fear of being reprimanded by parents and school authorities.

In those good days, it was niral and acceptable for a neighbour, friend or relative correcting an erring child without being confronted. Idang (2015) states that but today, we see people adopting a more nuclear family pattern and the individualistic lifestyle of the West. A friend or a neighbour who tries to correct an erring child will, in no time, to his embarrassment, be confronted.

Dishonesty has taken the centre stage in the contemporary teachings learning environment. Students no longer see anything wrong with lying, cheating, , stealing, armed robbery, kidnapping, deceit etc. In the traditional setting, people were punished for any form of display of insincerity or dishonesty. Today many see these as a way of life, thereby institutionalising them through examination malpractices, corruption, and other fraudulent acts. Grimes (2004) stated that even though most students reported fearing the punishment of being caught, a substantial number of them indicated that cheating is socially acceptable and not ethically wrong.

Students have ushered in the Western mode of dressing as against the indigenous African mode of dressing. Nowadays, in many teachings learning environment, students are seen wearing bump shorts, miniskirts, spaghetti tops, crop tops, skin-tight dresses, open-back dresses, off-shoulder blouses or gowns, sagging and torn trousers. All these result to indecent dressing in schools.

Ajayi (2015) stated that in Africa, mode of dressing commands respect. Indecent dressing, no matter how we link it, has no place in African culture. Mafuwawo and Toyn (2012) observed that indecent dressing has no cultural basis here, rather it is cultural breakdown.

Most of the indecent dressing are oftentimes showcased by students of higher institutions. No matter where a Nigeriaan finds himself or herself, the aspect of culture or values cannot be eroded because, as a Nigerian his or her origin is traditionally embedded with rich cultural heritage capable of making Nigerians work in a right path that are acceptable by all. Omede (2011) stated that the African culture and, particularly that of Nigeria, encourages modesty in appearance.

Therefore, to reconcile indigenous African culture in a contemporary teaching learning environment, both entities have to work in collaboration to ensure a serene and tranquil environment. Ogban, Offem and Inung (2023): Added that the university as the apex of the educational system and the highest stage/level of human capital development has bonds of loyalty not only to the nation which supports it, but, also to the international universities all over the world. To this end, the government needs to put in adequate resources to motivate universities lecturers to put in their best, because, within the educational setting, wherever a discussion is thrown open on human resources management, the learners tend to form the central focal point. Hence, the need to enhance societal values among youth to suit the modern standards or efficacies.

CONCLUSION

From the foregoing, the paper observed that in Nigeria, the pre-existed informal education was functional with the rich cultural heritages. But, in recent times, there have been cultural diversions, whereby especially, Nigerian youths have abandoned their cultural beliefs due to the so called "modernization". Thus, the constant retrogression in the value system. In this wise, many people no longer see disrespectfulness, in sincerity, hates speeches and social vices as taboes and unethical. On the contrary, the communal life-style (i.e. life of sharing things in common with one and another) has been replaced with individualism, due to the "set rich quick" syndrome or "I and me alone slogan of the modern world. Applicably, the institutions of learning have been watered down with divergent negative cross fertilization of value system due to digitalization. As such, laziness among students, dying reading culture, in descent dressing, cultism, gansterism, examination malpractice, sorting, sex for favours, cybercrime and other social malaise which does not portray the order of the day in the contemporary teaching-learning environment.

It is on this premise that this exposition is aimed at reconciling indigenous Nigeria and the dynamics culture to suit current pest global practices in the teaching-learning environments for teaching-learning environments for better or brighter posterity.

RECOMMENDATION

In this paper, it has been observed that there are changes that have been brought into contemporary teaching-learning environment that are in conflict with indigenous Nigerian values. It has also been observed that these changes are due to the fact that different kinds of cultures have been adopted into contemporary teaching-learning environment. On this, the following recommendations are made way forward:

- a) A government policy should be put in place to punish parents and school authority who reprimand teachers for punishing erring student.
- b) For the purpose of sustaining the rich Nigerian value systems of honesty and hardwork, traditional methods of punishment should be meted out on any student caught in the act of stealing, kidnapping, armed robbery etc.
- c) Traditional practices should be incorporated into tertiary institutions that would help embellish good values in students.
- d) Traditional institutions should be allowed to also oversee and make inputs concerning activities of the students, to ensure that work in accordance with the laws and traditions of the land in which the school is established.
- e) Teachers should be trained to address cultural diversity.
- f) Teachers and other members of the school should be self disciplined as role models, so as to instill discipline to erring students to serve as deterrent to others.
- g) Traditional norms and practices should be incorporated into especially tertiary institutions of learning to help curb indecent dressing and other social maladjustments, as well as, instil values in students.
- h) All hands must be on deck to ensure a synergy which allows both local dialects and English language, thereby promoting multilingualism, so as, to preserve the rich cultural heritage.
- i) Inclusive education should be promoted by stakeholders in education.

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