

DIDACTICS OF INDIGENOUS KNOWLEDGE IN AFRICA

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Abstract:-

The existing knowledge from the African tradition needs to be put together for the development of the continent. The over 2000 languages in the continent carry with them indigenous knowledge that has kept its speakers going over the centuries. The focus on the continent has been on the negative history, slave trade, colonisation, and neo-colonisation. It is time we lay emphasis on the vestiges of its glorious civilization. We need to salvage and revitalize it through mother tongue literacy.

As far as indigenous knowledge is concerned, each language community has useful indigenous knowledge that has been handed over the ages. This is embedded in the language and culture. We need to write it the way it was handed down to us before looking for the translations into other languages. A translation from English, French and other languages into our mother-tongues will as well bring in external knowledge for the development of our communities. We therefore need more linguistics and applied linguistics research to bring out the orthographies and grammars of our mother-tongues to facilitate this process.

An educational system built on its languages and cultures which exploits them to give confidence and hope to its students is what this book proposes. Its products will be proud to be Africans and hence think Africa first, Cameroon first. This system of education requires a bold volte-face; a return to our national languages as languages of instruction, especially in the rural areas. Provision should be given for African children especially at the basic level to learn how to read and write through their mother-tongues. They should be able to discover the sciences, technologies, cultures, histories, ethics, and norms of their communities through their mother tongues.

FROM LOCAL INDIVIDUAL NEEDS TO NATIONAL AND INTERNATIONAL NEEDS

At the macro level, there are needs that lead to functionality. When local needs meet with the exigencies of national and international objectives, sustainability can be easily attained. Each nation has needs and realities. When individual needs of learners are being met in literacy, it is necessary at a certain stage for them to know national and international needs. What is the government's plan in the social, economic, technical, educational political domain? How can individual endeavors contribute to the realization of these goals? It is important to know international objectives as well. What are the needs of the international community? What can be the contribution of personal effort to achieving the sustainable development goals?

That is why the government strategic plan for development should be part of the curriculum both in formal and informal education. It should constitute the focus of post-literate activities. The international objectives like the millennium development goals and the sustainable goals should be emphasized. It is here that we see the role of mother-tongue in the educational process. When the content of education is clearly explained in the mother-tongue with the various challenges outlined, learners can look for solutions in the context. They can link their effort to meeting national and international objectives. The resources allocated can hence be extended to the projects that can contribute to realizing these goals. Sustainability will hence be guaranteed because the result will solve problems that bring sustainable development. It is not enough for a project to be functional and sustainable. Sustainability comes when the project can meet both micro (immediate) needs and macro (national and international) needs.

THE SUSTAINABLE DEVELOPMENT GOALS AND LITERACY

In an era of globalization, where the world seeks to move on with strategies to improve the wellbeing of mankind, communities and nations are putting hand in glove to ensure great success. In Cameroon for example we have the 2035 emergence vision, In Nigeria the 2020 vision and then the sustainable development goals by the United Nations. The Sustainable Development Goals (SDGs), otherwise known as the Global Goals, are a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity. The 17 Goals build on the successes of the Millennium Development Goals, while including new areas such as climate change, economic inequality, innovation, sustainable consumption, peace and justice, among other priorities. The interconnected goals which should be achieved by the year 2030 according to the United Nations, aims to be relevant to all countries and focuses on improving equity to meet the needs of women, children and the poorest, most disadvantaged people. This chapter therefore consists of examining each of these seventeen sustainable goals and suggesting how Cameroon can participate at ensuring that the goals be met.

Our Contributions to Realising These Goals

How can we use literacy to reduce poverty if we go back to reviving our crude methods? We are poor because we have failed to develop the natural approaches that Africans needed in order to live. This means that we need knowledge to be able to develop our indigenous agricultural technology, preserve and transform our primary products.

Tourism is becoming a major economic industry and as such, we need knowledge to improve upon our artistic industries, among others. These are the kind of things that when they enter the literacy centers, nobody will want to stay behind.

The sustainable development goals initiated by the United Nations to improve on the millennium development goals as seen through this work are the basis of development in all nations. The goals tackle all aspects of human life indicating development in all nations. The United Nations Sustainable Development Goals, 17 in number if well planned, studied and implemented will go a long way to ensure great development. Cameroon being one of the 191 UN Member States has its role to play and the suggestions offered above are ideas which could come in, to ensure national development.

LITERACY, DEVELOPMENT AND AFRICAN STUDIES

African studies, has a place of choice in the present context of Africa. The various stages of history have brought us thus far. At a certain epoch, men and women of the continent were transported overseas as slaves. They worked hard to develop the lands to which they were found as the prey of their captors. These lands are now known to be developed. In another instance, it was colonisation where the act of superiority, influence and exploitation was done in Africa. The vestiges of that influence are embedded in the African thought, idiosyncrasy and aspirations. The presence of foreign culture has been heavy on the continent. It has influenced all aspects of its existence so strongly that it is virtually overshadowing African choices.

The knowledge of Africa, the true, cradle of civilization can be known, practiced and lived. The literature of the continent has emphasized the ills in the continent to a point where the picture seems to be thwarted. It is time to have a literature that is balanced. While it shows the ills that need to be tackled now such as terrorism, migration, unemployment, hunger and human rights, it needs to show what can still be redeemed from the continent. One of the ways to get back to the enviable past is to focus on Africa's indigenous knowledge.

The indigenous knowledge of every community stands on an economic based- production and distribution of goods and services. That is, what the people can do and get from their labour. Based on the natural environments, situations and circumstances of life, the indigenous industries of every community are founded. Any form of learning can only be meaningful and valuable in proportion to how it harnesses the economic potentials of these foundational industries. What people are communicating in their mother tongues is what they do and the rewards they get from their labour. Economic potentials of their environments need to be identified and exploited. Nature has equipped each and every individual for effective and successful living. For example, when a hen is about to start laying, it produces a particular sound. By so doing, the people immediately understand and set about preparing an incubator. From the functional domains of literacy,

the knowledge to be developed is inexhaustible. Therefore, learning is meaningful to people only when it connects to these domains. When it does not connect to these things, the people do not see its importance. When learning eventually improves their productivity in this domain, they attach value to it. They are internally motivated and learning in this case has a meaning.

The production of ladders is based on the geometric parallel lines. This knowledge is hence useful for Mathematics students. Indigenous knowledge hence connect people to Mathematics. The communities in which this knowledge is rooted is where you have bamboos.

Literacy becomes a handicap if it takes people away from their base. The principle of pedagogy states that learning starts from the known to to the unknown, from near to far, from simple to complex, and from practice to theory. A literacy facilitator should go to the community to transform the indigenous industrialists into teachers. Anything different from this leads to economic deprivation wherein, the master becomes the servant and the producer, the consumer. This leads to poverty, exploitation, and oppression of the masses.

There are treasures in our communities, but people rely on foreign knowledge and imported materials, forgetting that their environment has all. That is why Nforbi, (2012:40), remarks that a model built primarily on the mother tongue of the learners is much more functional than when it starts with a foreign language. The mother tongue enriches cultures, self-discoveries, and the official languages as well. Many people today, will go to the extent of saying that they had spent much money to send children to school who now have certificates, but cannot afford to have jobs. This is because little or no attention is paid to indigenous knowledge. Learners believe that a job is attributed only to the classroom or an office, whereas, literacy can be a good source of self-employment. In order to make literacy meaningful and interesting to learners, the process should focus on FUNCTIONALITY AND SUSTAINABILITY. This means that learners should be oriented in such a way that by the time they can read and write, they should be useful to themselves and their environment, by applying the acquired knowledge to the environment in which they find themselves and contribute to both their well-being and that of their communities.

From indigenous knowledge to Sustainability

Sustainability means meeting today's needs without compromising future needs. Hence, the indigenous industrialist has a duty to:

1. develop his knowledge;
2. develop his industry;
3. preserve both knowledge and industry;
4. pass on both knowledge and industry, and his experiences and the principles by which he became successful to future.

The indigenous industrialist will depend on the aforementioned aspects of their lives for productivity. These points contribute to social security for indigenous industrialists and their communities.

Towards The Didactics of Indigenous Knowledge

The needs that Africans express through language are diverse. In most African communities, especially in the rural areas, the language used is an African language. I happen to have benefited from that context. Before going to the primary school, I knew the world through my mother-tongue. Coming from the grass field, we grew cassava and produced gari from it. I still have good memories of a hill across the river Mezam where we had one of the cassava farms. There were wild tubers that came from a plant. They looked like carrots. There were actually a species of wild Carrots hence considered useless. I have come to know now that this wild species is what we now know as **Jenseng** with all its advantages.

It should be noted that not many youths in our days followed their mothers to the hills for this exercise. If there did, it was the female folk. The few who had this experience have not been able to be exposed to recent discoveries about Jenseng. A majority of the mothers who were involved in this farming are of late. They will never know that this tuber had a great medicinal value.

The Need to Document and Preserve Indigenous Knowledge

The vestiges of African indigenous knowledge are still there. We can still recover them from the waste basket. Some have been burned in the legendary human encyclopaedia when our, great grand parents died without documenting them. It is time to document what is left. This process of documentation will need the contribution of Africans and their partners of the developed world. The following premises can be considered. We do this on the bases that all the over 2000 African languages have something to offer.

In all African languages, majority speakers are more comfortable in expressing themselves in these languages than in the colonial official languages. Their day to day communication is done in these languages. It is hence clear that the easiest way to get useful information across to these communities is through these languages. A concerted effort to have useful knowledge translated and interpreted in African languages is a way forward.

The challenge of communication in African languages.

The fact that most of these languages are only used orally means that their purity is unstable. The absence of a written form to preserve the standards, expose these languages to the corruption of contacts with the foreign official languages whose standard forms are heavily documented.

We can easily talk of derivations in the English language. We can talk of falling standards because we know the standard. It is documented, taught and used. Any deviation is hence easily noticeable. It is not very easy to notice deviations in African languages.

The challenge of literacy in African languages

This challenge is decisive in the process of emergence of the continent. Africa evolved over centuries in the oral tradition. Its civilization was however kept intact. The nature of African languages requires that it be written differently from Indo-European languages. The prosodic feature of tones is quite instrumental. It has been proven that tones play a phonemic lexical, morphological, syntactic and semantic role in African languages.

Since the dominance of foreign written forms is not in this orthographic principle, there is a tendency to think that African languages can be written like foreign languages. If that is done, only native speakers will read them. Non-native speakers will have problems since tones will be significantly influential in most languages. Their absence will lead to serious semantic difficulties.

The general alphabet of African languages is hence a serious guiding document.

Organisations like, ACALAN, CERDOTOLA, CICIBA, SIL, NACALCO, CABTAL, University departments have a big role to play in this process. Below is a summary of the implication of each of these organisations.

The challenge of African studies editing

The African continent has gone through series of upheavals that have brought it to its present state. Faced with globalisation which aggressively imposes itself on the Universe as global phenomena, what place does Africa have in the spread of its scientific ideas?

The universalization of knowledge requires that the scientific community world over be at pace with scientific evolution. African studies will need to be consistent with present day challenges through its publications. When we got into the 21st century, the international community was conscious of the challenges of the millennium and came out with the millennium development goals.

These goals which were supposed to direct research policies in the first 15 years of the millennium had a lot of bearing on Africa. How did African scientific editing organisations handle this to get results towards development? What we know is that these goals were not realized to a great extent. The international community is now on the sustainable development goals. How is the continent responding to this? There is need for a conscious effort to edit research in the direction of research done by Africans and its foreign allies to see its realizations in Africa. There have been a series of challenges recently in Africa; migration, conflict, hunger and unemployment. These challenges amongst others make up the 17 sustainable development goals. A focus on research editing in this domain will be a significant contribution to the realization of these goals in general and the emergence of Africa in general.

Some of the challenges involved in this editing venture is the localization. The department of African studies of the University of Dschang and the research unit for African studies and the diaspora is committed to this mission. It is going to mobilize the scientific prowess needed for its editorial board. The publications will hence be guaranteed by a broad based scientific committee capable of meeting with this challenge.

The challenges of teacher training

The custodians of the great African wisdom and indigenous knowledge are generally in the villages and rural areas of Africa. They pass the knowledge from generation to generation through the oral tradition. Generally, the custodian of the knowledge of medicinal plants will ask for a fowl, goat or any other local material; hardly money to pass over the knowledge. This was done generally at the individual level. The notion of school with a curricula, syllabus, lesson notes, didactic material, testing and evaluation principles and teaching methods was not in existence. Now, with globalization and modernization, we need to adapt to these realities. Generally, knowledge is packaged in to organized contents able to provide a required profile at the end of training. This constitutes the essentials of a curriculum.

The custodians of indigenous knowledge as earlier indicated are not scholars; some are semi-literate or illiterate. They have not been trained to teach. Teacher training colleges exist to train people with pedagogical skills. We need to train custodians of indigenous knowledge with pedagogical skills so that they can teach this knowledge to subsequent generations.

The Training of Custodians of Indigenous knowledge

The vocational skills we want them to acquire are crucial. They need to see it, feel it and know that they are not dealing with theory. That is why specialists of the skills we want learners to acquire in a literary process need to be trained as assistant animators. This is more so as a majority of custodians of indigenous knowledge we are educating here are either illiterate or semi-literate. It is an asset to develop the didactics of their specialization with them. As such they need a special training. The following advantages will accrue if they are trained.

• Empowerment

My encounter with custodians of indigenous knowledge reveals the following;

i. A majority of these custodians are adults who did not go far in formal education or did not do it at all. They resort to the acquisition and practice of this knowledge because they did not have modern opportunities. In fact, a majority will abandon what they are doing for better modern opportunities.

How do we empower this precious remnant of the custodian of the wisdom of Africa? A special training to empower them f complex is needed.

TOWARDS THE VALORIZATION OF THE BAFUT ARTS FOR SUSTAINABLE DEVELOPMENT

Over the years, non-disposable materials have been a trait to the environment because people deposit these elements to the environment and they are dumped there for years without being degraded. These elements such as papers, buckets and plastics pollute the environment and dirty it as well. Meanwhile we have local materials which are disposable and could replace these non-disposable papers. By so doing, most of the people who know the techniques of fabrication of these elements are dying with most of this indigenous knowledge and therefore making the knowledge to disappear. If this knowledge is not documented as well, they will also be at the risk of extinction hence the documentation of indigenous knowledge towards teaching is crucial. That is the didactics of indigenous knowledge.

The same elements causing these problems can be fabricated locally using local materials which can be easily disposed to the environment. E.g. *Awabe*; this was a very big bag that could contain huge quantity of items. These bags which were made merely with local materials can be encouraged to replace these non- degradable papers. So of the special types of containers such as *nkaa'ngu* , *kekaa'ah*, *tashe*, *nikoh ba'ah* were used comfortably to carry food stuff from the farm to the house and to the market. These containers could be retrieved to replace the non-disposable bags, papers and plastic containers which are used today in order to serve the environment.

Another good container that has been very useful vessel is the calabash which also contain some nutritive values such as the *egusi* that is found in the calabashes and serve for food and for seed. Here, the calabash is at the risk of extinction as a container and the *egusi* in it despite its nutritive value is also gradually disappearing hence; the need to promote its usage in the communities. Many types of calabashes were obtained with various sizes and good designs but today they are no more because both the paper and the *egusi* is very scarce now there is the fear of extinction Such as *huie*, *ateah mu'utong* and *bateah*.

Mbure, is a traditional umbrella made up of bamboo cages date can be degraded faster. This *mbure* is very comfortable and adapted to work with under the rain especially when bending. Unfortunately, these umbrellas today are then looked upon as primitive elements and everyone is running away from it in the name of modernization.

In order to solve this problem, we have the following points to exploit;

- Identify the people who still have this knowledge in Bafut and Dschang, work with them toward the documentation of this knowledge for the future use.
- Working with them to know the techniques used, the difficulties encountered and why they are being discourage.
- Established a work shop in this domain where indigenous knowledge can be taught using a well-established curriculum.
- Look for a way of vulgarizing this knowledge by documenting and teaching it in the communities involved.

Culture, as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These peculiar traits go on to include the people's language, dressing, music, work, arts, religion, dancing and so on. These peculiar traits are therefore to be preserved for future need. Hence in the framework of this study, the researcher focused on endangered traits of cultural values that are those that are threatened to be distinct due to the fact that some of this knowledge are not documented and taught mean while the people having them are dying. E.g. calabashes, *nkaa'ngu* , *kekaa'ah*, *tashe* *nikoh ba'ah*. These examples can better be seen in the case of *aba'a* which means bags, where sacks and motto bags, plastics bags and papers have completely replaced them, these traditional bags were made from bamboos, grasses and other disposable products.

The society has a way of dictating the beliefs and practices that are performed either routinely by its members or performed whenever the occasion demands. Hence, we have festivals, games, arts and crafts, dances that are peculiar to different societies. These activities are carried out by the society because they are seen to be necessary. This is why we can see that in a traditional African society like in the grass field land, festivals which were celebrated often had artistic and cultural values - They comprise of those traditional carnivals that a people see as necessary for their meaningful survival. Let us illustrate with an example: during the Bafut annual dance festivals, every quarter is requested to bring baskets of yams, kenjias of achu and maybe a juck of palm wine and all these elements are measured using the local containers. It is a thing of shame for any man to transport food to the palace using modern vessels rather than local vessels. Doing so would expose a man as being too odd to be in the society and also showing a sign of lack of respect. These festivals really discipline the society because nobody is to do anything respected by the society without using some of the cultural values

The African concept of aesthetics is predicated on the fundamental traditional belief system which gave vent to the production of the arts and craft just like the Bafut arts and craft. Now art is usually seen as human enterprise concerned with the production of aesthetic objects. Thus, when a people in their leisure time try to produce or create objects that they consider admirable, their sense of aesthetic value is brought to bear. If we see art as being concerned with the production of aesthetic objects, then we can truly say of African aesthetic value that it is immensely rich. For example the sense of beauty of the north-west people is epitomized in the netting of the traditional cultural wear called the **toghe** and in their crafts. This shows that the African aesthetic value and sense of what is beautiful is markedly different. Aesthetic value is

what informs a people's arts and crafts as it affects their sense of what is beautiful as opposed to that which is ugly. The aesthetic value of a society influences the artist in his Endeavour to produce aesthetic objects that are acceptable to the society in which he lives.

Economic values of the traditional African society are marked by cooperation. The traditional economy, which is mainly based on farming and fishing and arts, was co-operative in nature. In Bafut land, for instance, friends and relatives would come and assist in the artistic workshop not because they will be paid but so that if it happens that they need such assistance in the near future, they will be sure to find it. Children are seen to provide the main labour force. That is why a man took pride in having many of them, especially males. The synergetic nature of the African society is what made two or more individuals to pool their resources together and uplift each other economically through the system of contributions called *nsighe*. Apart from this, they even cooperated in the building of houses and doing other things for their fellow members. The artistic production units in our communities have employed few people and many others are still to be recruited in this domain in the nearest future. Hence, we can state without fear of contradiction that the economic values of the traditional African society such as grassland people is founded on hard work and cooperation.

The calabash and its developmental values

I grew and used a variety of calabashes during my childhood days. These calabashes were in varieties and used for various functions.

- Atə- nkii (the calabash for carry water)

This calabash which was the most common had a capacity of between five to ten liters. Its design was easy to carry. *ngtə atə* (the egusi of the calabash) was the source of this calabash. It was planted generally in the rainy season farms of March, April with cocoyam and other pumpkins. It tarred well in *nkara*. *nkara* is the bed made of grass that is gathered. Ground is put on it, with a hole lifted for burning.

After the bed is made, the ridge is set on fire through the hole. The grass inside is burnt to ashes. The ground on top collapse to mix with the burnt grass, this produce a combination that was and is still very favorable for growing crops like cocoyam, pumpkins and calabashes. It is true that after burning the grass, we need a number of years for the land to fallow. Initially it was not a problem those days because there was enough land in the villages to allow past fallowing for years. With time however, it was noticed that the ground degenerated. The crops could not be well. The crisis that came with the degenerated soil might have affected the type of crops that use to grow there. This includes the pumpkin and the calabash.

The calabash served us for the following.

- It was a vessel for carrying water. It was easier to take it to the bush and carry water in it. It preserved the water and kept it cool.
- It was used as the main container of palm wine. Palm wine was the major drink in the village. Its major container was the calabash. Beer and other sweet drinks are gradually replacing the palm wine. The plastic bottles which are none degradable are equally occupying space in their thousands thus creating a real hazard. The bottles as well are now replacing the calabash.
- The calabash was used for storage of grains; beans, corn, egusi, cereal etc.
- The calabash was used to store palm oil. The calabash of different sizes were used; 5, 10, 15, 20 liters calabashes were possible. Oil could be stored in these calabashes for years.
- The calabash served as a cultural symbol, used as a musical instrument and for decoration.
- There was a variety of the calabash that was small in size one liter or two. There were used as cups and for drinking. There was a variety for women and a variety for men.

The process of making a calabash

The calabash comes from the egusi seed. It is planted in the valleys and hills depending on the variety. It grows and climbs or crawls on the ground. It produces its flowers and eventually the calabash fruit which grows to the respective sizes.

When the leaves are dried and the calabash develops a hard skin, it is now prepared. A hole is burst dexterously on an appropriate part of the head. This hole enables moist to enter the calabash gradually. The calabash is buried in the ground to enable composition take place inside it. After some time when composition has taken place inside the calabash we now go to wash them. The process involves putting water through the earlier provided hole. They are shaken to enable the egusi to displace itself in the calabash. They are now emptied out through hole. The egusi is washed and dried for consumption and some stored in calabash for seed. The calabashes themselves are washed after the seed has been removed. They are dried to enable the moist disappear. When they are dry, they are ready to be used as vessels. Initially, there is a sent from the decay that took place inside eventually; the sent disappears to give room to a biodegradable container that can be used for various functions today.

Ngɛɛ bobi iti ɲwuri mighɔɔ

Grasses and leaves used for treatment in Bafut.

A.Ngɛɛ

Grasses

1- Laantinti bo ɲfwɛɛ mangumbombo



Obɔkya laantintiitɔ ji nikwa, kɛji ,taà imboosɛa bo'oni ɲfwɛɛmangumbombo, ikurɛno ɲki, boɲ i ghɛsintswaa a toonsi)If you cut Laantintifour or five (4 or 5) shots, and mix with ɲfwɛɛmangumbombo, eat them and drink water, it will cure running stomach

2-Nkwa'a



ibatswa isonɲ nifikɛ, boɲ bilɔnkwa'a mintigamibaa mbasiá mɔ'oino'ɔɲki yiwá ikuu wá mumisonɲ, bikɔmbu niɲ mintigamimbaa wa mum isonɲ itu ji itswe à bɛɛ, bitigɛma'atileghu. Abɛɛfu'u, bizi ntswá nkwa'a jya ntsɔ'omfi ifɛɛ, b:i no'oisonɲ wa, mbu ɲkaa nkwa'a ya fu ghu mum bitigɛngghɛenimbii nka ghɛra tsi'i maajan a bu'u isonɲ ya atigɛnyoo)

When a bole is operated using a sharp tool, look for two shots of Nkwa'a, worm on the fire and press its juice into the open wound and put some inside the wound living some parts outside and allow it till the next day. Then it is remove and squeeze it inside again. The process is repeated and the bole will dry

3-Dga'anwi

Dga'anwi yũ ilaaritso findigɛ, bilɔgɛnwuriningɔ'oghu. Du a bɔtswe niɲgɔ'ɔAa bo yo, kɛa kori, kɛa ɲgɔ'ɔku'utiyu, bikwenga'anwi nkweri, kɛɲgɔ'ɔku'utijɲu wa ghu. Bɛɛbighirimaa jan nko'ɔku'u tso ɲjwi ji taribonɲ ɲgɔ'ɔya ka sigɛnɔyi, kɛiko niisonɲ bitswaaThis Dga'anwi creeps

ikecreeping plants use in treating muscle cramps. When somebody has muscle cramb on the hand, legs or on the knee, we cut Dga'anwi tie and worm on the fire, then massache the part affected on the person. When that is done up to three days, the cramb will calm down or it will turn to a bole and be operated.

4-Isu'u



Isu'u ghu ibɛa tsiii tso a sisaj boɲnkha swi'i nkuri, ikɔ'ɔamum a ko. (ɲu bɛkɛghɔoniata'a boɲ bikya isu'u iyɔɲ jĩ gha'atikɛkya iyɔɲ izwigɔji gha'atinlaa aniatɔonsyenfa a nɔ tso ɲjwi ji baa boɲ a ta'a ya tɔɲ yua kame)

This Isu'u is like suger cane, children pill and eat. It grows mostly in palm bushes, it treats pile. When someone is sick of soar-throat, havest many leaves of Isu'u and many eaves of masopoand boil in a clay pot then drink for two days and the soar throat will disappear or will cure it.

5-Nijwa'a:



Nijwa'a nikuu a nuiti, ntswà nintaa ti jya, bəbetsuu wəŋsiwà ifi'isəboŋ bəniɓziwɪ ati ya. (Nijwa'a nii niɓlô a niati yii biju mitã mi kənkuriniyɔŋ jɪ a, biɓlɔgənwurɪniã ləəmɛa kɔ'ɔnu ŋu. Biwà Nijwa'a isaŋnəniyoo bilaa ino, nisigəsɪŋɔ ləə)
 Nijwa'a grows on a tree. It grows on the branches of the tree and if not remove faster it can kill the tree, Nijwa'a which grow on a fruit tree , on a tree that we eat the leaves, is used to treat hypertension. It is cut down, dried and then boil and drink it for it to reduce the hypertension.

6-Nikɔŋ



nibonkɔhɔ. (Bəbikya iyəŋ ji nkuriji bi'ikənláá ino isigəsialəə)
 when the leaves are havested, eat raw or boil and drink, it treats hypertension.

7-ɪzwigə:



(ɪzwigətsasinibum,ŋghirinimənsù tsuu kilumə, Bəbikya iyəŋ ji nkuriji bi'ikəbikinláá ino. A yi mbəa noo mə'əbiláá á bɔ'əniŋmigoɔtso ɪghee)It treats stomach problems and makes your fates not to smell. The leaves are havested and eaten raw or boil and drink. At times, it serves as bitter leaves in food when cooking. eaves of masopoand boil in a clay pot then drink for two days and the soar throat will disappear or will cure it. 5-Nijwa'a:Nijwa'a nikuu a nuiti, ntswà nintaa ti jya, bəbetsuu wəŋsiwà ifi'isəboŋ bəniɓziwɪ ati ya. (Nijwa'a nii niɓlô a niati yii biju mitã mi kənkuriniyɔŋ jɪ a, biɓlɔgənwurɪniã ləəmɛa kɔ'ɔnu ŋu. Biwà Nijwa'a isaŋnəniyoo bilaa ino, nisigəsɪŋɔ ləə)
 Nijwa'a grows on a tree. It grows on the branches of the tree and if not remove faster it can kill the tree, Nijwa'a which grow on a fruit tree , on a tree that we eat the leaves, is used to treat hypertension. It is cut down, dried and then boil and drink it for it to reduce the hypertension.6-Nikɔŋ nibonkɔhɔ. (Bəbikya iyəŋ ji nkuriji bi'ikənláá ino isigəsialəə)when the leaves are havested, eat raw or boil and drink, it treats hypertension.7-ɪzwigə:(ɪzwigətsasinibum,ŋghirinimənsù tsuu kilumə, Bəbikya iyəŋ ji nkuriji bi'ikəbikinláá ino. A yi mbəa noo mə'əbiláá á bɔ'əniŋmigoɔtso ɪghee)It treats stomach problems and makes your fates not to smell. The leaves are havested and eaten raw or boil and drink. At times, it serves as bitter leaves in food when cooking.

8-Nighariŋgɛɛ:



(Niwuriala'a, məŋu a ghesinləənniŋ a nu yu)It treats wound, squeeze and put the liqued inside the wound.

9-Tita siq:



(iyəŋ ji kəmbum ji kiinwurala'a yi fii)
its leaves or the seeds heal fresh wounds

10-Dgəmbu'u ntee:



(iwuriila'a ji fii bo bəji lwenə)
it treats both fresh and old wounds

11-Ngwonta'a

(Mingəŋ mi wurintəə)

Its roots treats gasttic

B. Iti Trees

1. Agwaba (wuriatoonsə) –it treats running stomach



2. Baà (iyəŋ ji niŋguu ji wurimi'i) –it leaves and backs treats eye problems



3. Bya/Bia (kwətintəəbo aləyi kə'ə)-treats gastric and hypertension

4. Nfifaŋ (:i yəŋ ji niŋguu ji wurimighəə)-it leaves and backs treats many sicknesses

5. Nibwə(iyəŋ ji wurimisəŋ)-it leaves treats teeth problem (hache)



- 6. Amburi (iyəŋ ji tsasinibum) -it leaves treats shomach disorder
- 7. F'luŋ (iyəŋ ji wurimighəə)-it leaves treats many sicknesses
- 8. Nibe (ikū ji wur:i akw'εε)-it pillings treats cough
- 9. Ambə atsu'u (tsu'u atoonsi)-it treats running stomach

C. I fa'a abəəa la'a Bifii

Clay works in bafut

Bitəŋəabəəa nki bəəa niisəəji tinsi.

Clay is locally exploited from its deposits using strong tools.



A' bəəa gha'sitswe a ambəəinki miitsitsa'a. Á tswə ghu a bitəŋəŋ ninki wa ninkibəə. A' bəəa yi tswə a njoo nsyŋ ifəriŋghu, tso a waŋ, atsətsa'a, nsyεiba'ati.

Clay is found in swampy areas. The raw clay usually have impurities such as sand, soil, sticks and others. If these impurities are not removed, the finished product will be ugly or breakage may occur during fabrication.



Bibətsuu majuu njoo si'i ife'esibəŋ bika bəəa yoo ya ta ake'ekikəkinkwo. A tsuu kwo, kaa a wa'a a yəbəŋə. iyigheebitsugəa bəəya inih, a mum nkiŋsi'i nfe'e ijan njoo ma já bəebife'e njoo ji bi jya, abəəyi signəa tigəntswe mburininki ghu muməbikaa nki wa nfe'esi.

It is therefore crushed and immerse into water, then sieve and collect the recidue,the remains are always usually watery hence can be drained or tie in a bag and squeeze.



Bi manji bimbəəŋjoo abəəbigha'a ti, yi ntsigəabəəyá a nimikəŋ a tswə ghu

The treated clay is then mixed and ready for use. There are many methods of fabrication of objects using clay amongst which is the coils method.



Biyinghəəa bitsigəminikəŋ mya mighati, bitigənləgəmbəosimbəəa yoo ya ghu. In this method, many coils of same sizes and lengths after which we coil them together to give the form of the disire object.



Bibɔɔba ntɔɔbibwe'ɛŋgɛɛghu mbɔɔnidɔŋ ghu. mbɔɔnibantɔɔghu, Nkiimbɔɔniitu mikoo ghu.

Objects fabricated are;-

- Flower jars
- Cups
- Plates
- Masks
- Clay pots etc.



1- Weaving (straw-hats)

Weaving has been an old time practice in Africa. The tradition of weaving differs from one society to the other. As a child growing in a pure African society, I was a weaver. I move strawhats. The process was handed over to me by my maternal uncle who is of late.

You identify where date palms grow. Generally they grew in valleys in distant bushes. We will go searching for where they are found. We will cut the shouts from several trees. They will be gathered and tied in a bundle. It was generally a heavy bundle, Carried on the head from the distant bushes to home. Once at home, we will spread them and dry them under a corrugated sheet roof to avoid dew moisture overnight in the dry season or rain in the rainy season. It would not generally be dried where there is smoke because it will spoil its white color. Once the palms were dry, it will then be processed. This process involved talk it dry leave and shaping it into the appropriate form. After this, we now decide on the color they will take. Generally there were colored powders sold in small tins. The process on coloring involved boiling water in a pot meant for this purpose. A quantity of the required colored powder is poured into the boiled water.

After that the quantity of shaped palms necessary is put into the hot colored water. The color boils into the shaped palms and gives it the required color. They are then removed and dried. The save process take place for the required number of colors required for the weaving commences. It was dexterously done with the hands. It was a long woven flat rope. Since we required a certain number of meters to make a cap, some time was needed for that to be done.

Generally since there was no means of transportation and trips were made on foots, we did the weaving as we moved along. A group of youths could seat together on a traditional holiday to weave competitively. The competition was to see who will weave the required length for a cap first. Some people were known to be faster than others. Once the required length was reached, we moved to the sewing process.

The sewing was done with woven fiber. In fact the fiber was gotten from the shout of young bamboos. It was woven on the thigh of the leg into small woven threats. These threats were used with a needle generally cut from an old umbrella to knead the cap. The required shape was weaver. Generally, it was a straw hat. It was needed to cover the sun. Most traders, travelers needed it. We could sell them for a few hundred francs each for a living. While we will not want everyone to become SILAS MARNER., the weaver of Reveloe, in English literature or the weaver of Bafut, Nforbi, this is indigenous knowledge. It can be modernized improved upon and used. All produces, no matter the origin have undergone modernization and adaptation

WEAVING OF STRAW HATS

- **O bɛ̃ kə̀ lɔ̀ mbǎ' atɔ̀'əotǎ, bɔ̃ŋə o fɔ̀ wà njaŋ**

- If want to weave dress head you first cut palms
- If you want to weave a strw hat, you first cut the palms.

- **Bə wò yi bə̀ ne njaŋ d jà ndà**

- Bring palm that house
- When you bring the palms to the house

- **O nsaŋ à dɔ̀gə yemə fili bo' ne nki ka wa' gho tsa** - You dry to place that smoke and water neg neg there pass.

- You dry them in a place where there is no water or smoke.
- **No yemə njàŋ dzà yòə sinə à wo nlogə nsarə**
- Time that palms that dry well take spread
- When the palms are well dried, you take them and spread them.
- **O sarə mɛ, o tɛgə nkwè a màji yèmə a ko'nə a mba'a**
- You spread finish you then cut road that you want to weave.
- When you finish spreading, you then cut them in a way suitable for weaving.
- **O be koŋ bôŋ wo làa ne kərə yemə o kòŋ**
- If you like then you cook colour you want
- If you desire, you can dye it in the colour you want
- **No yemə wo màŋsə a taŋtə nu tsəm à o tɛgə mbəna a mbà'a maa no** - Time that you finish prepare thing all you then start to weave at time - When you finish all this preparation, you can then start weaving at the time.
- O bə bə'a tso bə dzi taa boŋ dzi kò'
- You weave about hand thing five than thing alright

Indigenous knowledge lexicon

Weaving (mbà'a) of straw-hats (mbà' ntsə tū)

1. Stage one (cutting of the date palms)
 - **Wà njàŋ**
2. Drying of the date palms
 - **Nsàŋ njàŋ**
3. Preparing the palms for weaving
 - **Nsàrə njàŋ**
4. Colouring
 - **Nla'a njàŋ**
5. Weaving
 - **Mbà' njàŋ**
6. Plating the hat.
 - **Ntá ntsə ntù**

Preparation of the fiber for plating

- 1- Cut the shoot of rafia palm which carries the young leaves where the fiber comes from (**wā swinə**)
- 2- Separate the leaves from the stem (**nšrə njàŋ**)
- 3- Separate the fibre from the leave (nswie nswinə)
- 4- To twine the fibre (nyui nswinə) needle for plating (nsà' ntá ntsə ntù)

Renaissance of Education in African languages and cultures

While we admit that wars, terrorism and other social, economic and political crisis have been the immediate causes of recent day migrations, the remote or root causes could be different. The school system needs to be reconsidered. The curricula, syllabuses, programs, text books, teacher trainings, evaluations and the overall educational process needs to be reviewed. An educational paradigm shift is needed. The language and content of education will give a direction and behavior to the learner. The language and content of education in Africa has indicated the direction of Europe to the learners. We now need educational enterprises where languages and contents will show the learners Africa and how to develop and transform its riches.

An educational system built on its languages and cultures which exploits them to give confidence and hope to its students is what this book proposes. Its products will be proud to be Africans and hence think Africa first, Cameroon first. This system of education requires a bold volte-face; a return to our national languages as languages of instruction, especially in the rural areas. Provision should be given for African children especially at the basic level to learn how to read and write through their mother-tongues. They should be able to discover the sciences, technologies, cultures, histories, ethics, and norms of their communities through their mother tongues.

They should progressively pass through the transition to the official languages. By the time they complete secondary education, they should be comfortable in their mother- tongues and the foreign languages. At the high school and university level, they will be interpreting and analyzing possibilities both within and without. In this global village, our era, they will have something to contribute. While they are opened to the world through the foreign languages, they will be rooted in their own mother tongues and cultures. They will be able to stabilize and exploit this rich heritage for personal and external consumption. They can create jobs and reduce the migration problem.

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