

## INDIGENOUS ADULT EDUCATION FOR SUSTAINABLE COMMUNITY DEVELOPMENT IN NIGERIA

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**ABSTRACT:** *This paper examines indigenous adult education as a vital tool for imparting skills and techniques and instructing members of any society in the accepted values, norms and practices for achieving sustainable community development. Aims of indigenous adult education were highlighted and discussed. Indigenous adult education programmes were identified and their imperatives in achieving sustainable community development examined. The writers concluded that indigenous adult education has been a major source of peaceful co-existence among Nigerians but has been grossly neglected in favour of formal education system. The writers suggest that indigenous adult education should be promoted to complement the formal education system to reduce moral decadence in Nigerian society and attain sustainability in community development.*

**KEYWORDS:** Indigenous, Adult Education, Sustainable, Community Development

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### INTRODUCTION

People have been living in Nigeria before the arrival of the imperialists in the 19<sup>th</sup> century. People co-existed in groups based on their common mode of communication (language), needs, resources and challenges. This gave rise to several communities and ethnic groups such as the Igbos, Yorubas, Hausas Itshekiris and Tivs,. These people further developed their norms, traditions, cultures and general way of life through three basic elements namely interaction, co-operation and conflict which according to Adekola and Oyebamiji (2010) makes life and living a continuous one. This general way of life developed by various groups resulted in their possessing a common identity which easily distinguished them from other people. As they continued to live together, the older members of the society began to develop ways of transmitting relevant skills, knowledge, abilities and information to their younger ones so as to bring about a relative change in their attitude and make them responsible and consequently contribute positively to improvement of their society.

Education as in all societies was and remains a priority of the traditional, unlettered society in Nigeria. The Nigerian adult was thus adequately catered for in the society. Education is regarded as a vital tool for imparting skills and techniques, preparing citizens for change and transition and instructing members of any society in the accepted values, norms and practices. According to Oduaran in Ugwu and Mbalisi (2016, p.4), education is “a process of transmission and of commitment to a body of knowledge, skills and attitudes which naturally should lead to a change in behavior”. It is also regarded as an indispensable tool for societal transformation.

Prior to the 19<sup>th</sup> century, education in Nigeria was purely indigenous and out of school. People were able to develop several adult education programmes which became effective means of imparting skills and attitude and transmitting their culture from one generation to another. For

instance, at home children underwent linguistics programme which exposed them to learning how to speak their native dialect to enable them communicate effectively with others. This is supervised mainly by their mother which is the reason why it is regarded as “mother tongue”. Moral values which formed an integral part of the way of life among the various groups in Nigeria and Africa in general, were held in high esteem and transmitted to members of society from the home. Some of such values are respect for elders, hard work and productivity, honesty, discipline, integrity, patriotism, care for one another and self-reliance were regarded as essential qualities for members to imbibe as they make them acceptable among other community members. Those with attitudes such as indiscipline, disrespect for elders and dishonesty were either punished or ostracized to serve as deterrent to other community members.

Communities organized several indigenous vocational programmes for her members to empower them and make them responsible members of their society. For instance, a man versed in hunting or blacksmithing will impart the skill to his son. In the case where the apprentice is not a direct member of the family of the skilled man, he is attached to a master craftsman for a period of time in order to acquire the necessary skills in that profession. This eventually creates an opportunity for every member of society to be gainfully employed as there was no issue of unemployment as it is in the present day where there is high quest and pursuit for white collar jobs with limited opportunities thereby increasing the rate of unemployment (Ihejirika, 2007).

Traditionally agriculture was the major source of livelihood as Nigerians were predominantly farmers and fishermen. Members of the society took so much time to train others on several agricultural extension methods, methods of cultivating different kinds of crops/plants such as cassava, vegetable, maize, oil palm, yam, cocoyam, tree-leaved yam and so on. They also taught their members how to form groups and assist each other in cultivating in their farms using the principle of ‘self-help’. In some parts of Igbo land, there was and still is cooperative farming. Young men and women form groups and work for themselves on rotational basis. This makes them work faster and much is also achieved at a little time. This cooperative leaving promotes peace and reduce conflicts among community members

In order to protect their communities from external aggression, able bodied men were selected from each family and trained in diverse physical combat and warfare skills such as how to ambush their enemies, take cover among trees and grasses, the use of spears, cutlasses, bows and arrows. These skills were exclusively reserved for warriors. This is the reason why some persons in the Eastern parts of Nigeria bear the name “*NWORGU*” and “*NWADIKE*” to depict that they are from the families of warriors.

Maintaining a clean and healthy lifestyle formed part of the traditional education given to youngsters in Nigeria. For instance, before the advent of toothbrush and paste, people were already taught how to use chewing-stick from plants to clean their mouth every morning as a way of practicing good hygiene. They were also taught how to keep their homes and belongings clean like washing their plates, cups, sweeping their surroundings, cleaning their streams, wells, cleaning their roads and market places. In some parts of Igboland, young girls lived with older women outside their families to be prepared for adulthood and married life. It could be as far as another state where they learnt how to cook, serve, take care of themselves and homes, taking care of spouse and children, general house-keeping among others (Ugwu, 2016).

Through self-help they were able to embark on several projects such as town hall, construction of bridges and markets. All these were achieved using leadership, human and material resources. Festivals, initiation rites, storytelling, riddles and jokes were other indigenous adult education programmes through which members of the society were exposed to the history, customs and cultural practices of their communities. This was usually transferred from one generation to another.

In those days, community members initiated and implemented community projects without waiting for outside help or donor agencies. Development of community started with the development of people's characters and behaviours, hence the emphasis was on character formation. Supporting this assertion, Ohia (2011) notes that the main emphasis of traditional education was inculcation of social values like honesty, respect for people's property and rights, the dignity of labour and hard work. In the same line of thought, Ntahobari and Nadayiziga in Ohia (2011) assert that indigenous education curriculum include teaching children the virtues of living together peacefully under one roof and that the principle of community living centers around the themes of moderation, solidarity, respect for truth and willingness to work and service for community advancement, respect for authority, modesty, tolerance, sense of goodness and kindness, love of one's neighbor and respect for the sanctity of life.

It is very obvious that indigenous adult education system has been grossly neglected in homes and communities judging from the high level of moral decadence in Nigerian society. The youths and adults now engage themselves in some horrendous activities like armed robbery, kidnapping, ritual killing and cultism. Other misconducts which depict total erosion of moral values are sexual misconduct, drug abuse, dishonesty, human trafficking, examination malpractice, bribery and so on.

All these dastard activities reduce interaction among community members which is a veritable tool for community development. It is on this note that this paper examines some programmes of indigenous adult education that can complement the formal school system in order to achieve sustainable community development.

### **Concept of Indigenous Adult Education**

Indigenous adult education is as old as the existence of man because it has been an effective means of educating community people before the advent of formal schooling which dates back to the time of the Greeks about 3,000 years ago (Ihejirika, 2007). Adekola and Oyebamiji (2010), assert that the term "indigenous" refers to local or traditional knowledge or a large body of knowledge and skills that have been developed outside the formal school system. In simple terms it refers to the entire way of life of a people that is devoid of any foreign background or infiltration. Indigenous adult education is therefore the entire process used by a people in transmitting or disseminating the totality of the body of knowledge and experiences of a people from one generation to another. Education in the pre-colonial era was informal and incidental. People learnt by observation, initiation and practical involvement in community activities. According to Otunga in Adekola and Oyebamiji (2010), indigenous adult education is a complex set of useful ideas and technologies that enhance the qualitative value of life among the people for whom they have been developed. The scope of indigenous adult education cuts across virtually every aspect of life, helping man to confront and solve his challenges. It also helped community people to acquire several skills ranging from philosophical, social, political, economical, religious, physical, arithmetical and so on.

In indigenous adult education, riddles, proverbs and parables were used to impart philosophical skills that are highly thought provoking and make the individual to reason very fast and put his mental acumen to work. One of the major emphases of indigenous adult education was unity and love among community members. Due to the close communal affinity, community members were taught to live in harmony and to quickly resolve any conflict that arose in the course of interacting with one another in order to foster brotherly love and team spirit. People received political induction as they were taught to be always loyal to constituted authorities, law-abiding, make meaningful contributions in issues that contribute to the improvement and smooth running of their community. Any person or group of persons who defaults these set patterns of living were punished or ostracized to serve as a deterrent to others and this was done without any form of prejudice or favoritism (Adekola & Oyebamiji, 2010).

Ohia (2011) posits that indigenous education was functional in nature. Functional in the sense that the education given equipped one to function in various skills that were available then. Community members learnt how to trade their agricultural products and other items by using the system of trade referred to as "*Trade by Barter*", quantifying their goods to meet-up with the existing exchange rates. Others learnt hunting, weaving of mats, blacksmithing (making irons, hoes, machetes, spears, arrows, traps, hooks and other metal equipment), architecture and building technologies (building of their houses using indigenous methods), medicine (using roots, herbs, leaves from plants to treat various kinds of ailments, child delivery, treating of dislocated and fractured bones) and boat-making and so on. All these had not only economic value but several other benefits.

Daminabo in Adekola and Oyebamiji (2010) submitted that people were introduced to the worship of deities which they regard as their gods. These gods were worshipped with reverential fear to the point that the worship patterns are seen as sacrosanct. In the Eastern part of Nigeria, these deities were referred to as their "*Chi*". Honesty and sincerity were uncompromised in the worship of these gods.

Environmentally, indigenous adult education exposed community people to simple ways of taking proper care of their environment and thereby making it habitable for their plants, animals and themselves. Some of these activities include organizing to clear the farm roads, cleaning of the rivers, streams, wells, village square and market. These were done mainly by younger members of community.

There were some forms of measurement, calculations and numbering existing in indigenous African societies before the advent of formal schools. For example, they had knowledge of how to share their farmlands amongst themselves evenly. For instance, using a rope or stick for measuring the portion of land for each people according their age-grade. Numbering in indigenous Africa was locally developed and used by community people for several purposes such as numbering of their yam seedlings, goats, sheep, chicken, even their wives and children. For instance, among the Igbos, one (1) is "*Otu*", two (2) for the Hausas is as *Biu*", ten 10 is "*Iri*" while twenty is "*Orghu*" and so on.

According to Eya, Ugwu and Alu (2001) there were so many recreational activities that helped the indigenous people to make proper use of their leisure. Such activities include drumming, dancing, acrobatic displays, wrestling, studying of local history, myths and legends. Obanya as cited in Adekola and Oyebamiji (2010) submits that indigenous adult education has so much relationship with education everywhere else in that it has a philosophical underpin, a socio-

cultural foundation, a psychological intent, an organizational set up and societal determined outcome.

### **Aims of Indigenous Adult Education**

Indigenous adult education like other aspect of education has aims which it is designed to achieve. The latent aims of indigenous or traditional system of education as outlined by Fafunwa (1974), which provided the bases and process of training in the traditional educational system are to:

- i. Develop the child's latent physical skills.
- ii. Develop character and morals
- iii. Inculcate respect for elders and those in positions of authority.
- iv. Develop intellectual skills to acquire specific vocational training and to develop a healthy attitude towards honest labour.
- v. Develop a sense of belonging and to participate actively in family and community affairs.
- vi. Understand, appreciate and promote the cultural heritage of the community at large. The process employed to attain the goals mentioned above is mostly through a combination of theory and practice.

Ihejirika (2007) and Nzeneri (2014) posited five (5) major aims of indigenous adult education in Nigeria, as the:

#### **i. Need to Hold Community Together**

The awareness of unity is the basic element in all social unity and loyalty to the group even in times of internal or external conflicts. The various groups in the community such as; men, women and youths have their roles to perform in unifying and improving the community's cultural practices and wellbeing.

#### **ii. Need to Transmit Common Cultural Values**

Cultural values are transmitted from older community members to the youngsters. There were several customs and traditions existent and practiced in the indigenous Africa society such as the fattening ceremonies among the Kalabari people, puberty rites and initiation ceremonies like the "Itu Anya" which is observed among the Etches especially the people of Ozuzu clan. Meaningful cults like the "Nze Na Ozor" in Igboland have their way of inculcating the tenets of the cultural practices of communities of their various communities to their younger ones (Nzeneri & Nwaiwu, 2016).

#### **iii. Need to Learn the Common Stock of Knowledge**

These common stock of knowledge may be in social, economical, political, biological, health even mathematics. Some ways of imparting this common stock of knowledge included the following: storytelling, certain child play, masquerade, moonlight plays and so on. The acquisition of these skills further empowered community members with

the wherewithal to identify and proffer ways to solving their individual and community problems.

iv. **Need for Training of Leaders**

This was mainly done through meaningful cults to prepare leaders in advance for leadership or political role so as to avoid raising weak and incompetent leaders which may give rise to external attacks from neighboring communities.

v. **Need for Occupation Skills**

Members of the community were taught occupational skills such as farming, fishing, hunting, trading, animal husbandry, mat weaving, boat making and so on. These were made open to all while skills like fighting and physical endurance were exclusively reserved for strong men saddled with the responsibility of protecting the community from external aggression. Fafunwa and Omolewa in Adekola and Oyebamiji (2010) summarized that the aim of indigenous adult education was to produce functional and responsible citizens for the society.

### **Indigenous Adult Education Programmes**

Indigenous adult education programmes, especially in Africa, are so enormous and they help in imparting the necessary skills and information which are capable of making the individual a functional member of his society to be able to contribute effectively to community development. Some indigenous adult education programmes are:

- i. **Apprenticeship Programme:** According to Adekola and Oyebamiji (2010), this is one of the oldest and major indigenous adult education programme used to offer training of skills and other competencies to community members, especially younger ones. Skill acquisition programmes were mainly transmitted through the apprenticeship methods. It is the process whereby young boys and girls were apprenticed by a Master Craftsman for periods upwards of three years to acquire relevant skills such as blacksmithing, dyeing, spinning yarn, carving, priest-hood, trading, farming, hunting, carpentry, building, weaving, traditional medicine and so on. During this period of apprenticeship, the youngster goes to live with the Master craftsman and help them in domestic duties in return for boarding (Omolewa, 1981). Whenever the period of apprenticeship is concluded, the individual is freed from his master to set up his own business and commence practice of the trade which he or she has learnt. This freedom the Master Craftsman is often marked with celebration. Short Term Attachment is another apprenticeship style of skill acquisition. It is a situation whereby a person who had already completed his period of apprenticeship under his master craftsman after some time of practice returns to attach himself to his master or another master with the conscious intension of equipping himself further with latest skills which he had not learnt so as to update and upgrade his mental horizon technically. This seems like a sort of one-the-job training. Some skills are operated in close-knit guilds which imply that they are reserved for some families and are not open to all. Some of such skills include; traditional medicine, music, butchering, black-smiting and mining. People are also trained to acquire certain production skills such as the production of Local gin, Snuff, Palm oil, Garri, Fufu, Palm kernel oil and so on.

- ii. **Agricultural Extension Programme:** This is another very important indigenous adult education programme among Africans especially Nigerians because they are predominantly farmers. According to Eleberi, Mbadiwe & Kosioma (2014), Nigeria before the discovery of oil and gas had agriculture-based economy where everyone depended mostly on their agricultural produce for survival. Agricultural activities were mostly done in groups or community work as community members collaborated with themselves to attend to their farming activities. Very many agricultural tasks are performed collectively, by a family group, village group and age-grade group using the principle of self-help which is one of the cardinal principles of community development (Onyeozu, 2007). In order to achieve this programme, the position of authority of the old and experienced is a crucial factor. The older community members acted as facilitators and supervisors to the youngsters whose errors are corrected as they learn by copying and doing it themselves. This process is mostly evaluated during the harvest season such as New Yam Festival, which is referred to as "*Egwu ji*" in the Eastern part of Nigeria, where community members showcase their farm produce especially yams and those with the largest barns are brought to public notice and most times given the title "*Eze ji*" meaning (King of Yam). Crop rotation, shifting cultivation have all been a part of indigenous adult education method of agriculture where community people are taught to leave their farms for a period of time so as to allow the soil nutrients to rebuild for greater productivity. The agricultural extension also includes; animal husbandry, fishing and poultry.
- iii. **Environmental Education/Sanitation Programme:** Man's understanding of his environment and the changes that occur has helped him to adapt and survive therein. In Africa, the environmental conditions are different from what exists elsewhere. Through indigenous adult education, community people are trained to understand the peculiarities of the environment which they live in such as the weather conditions, different plants and trees, forest, rivers and other creatures within their environment. This helped them to understand the seasons in which to cultivate different plants and crops. People planted several trees, economic and otherwise, around their environment which served as wind-breakers, enhanced its serenity, beautification, nutrition and medicine (Eleberi et al, 2014). Indigenous people were also trained on how to create and understand boundaries between each other's farm-land, family and community land marks. Young men were always taken around by the elderly to be shown the boundaries between their own communities and others so as to avoid them losing it to neighboring communities when their elders are no more with them. Through indigenous means of adult education, community members were also taught ways of protecting and keeping their environment clean for a healthy living. Youths, especially, were organized from time to time to clean-up the wells, streams and rivers. They also ensure that their roads are often cleared so as maintain a clean environment and to deter harmful animals like snakes. They also organized themselves to clean-up their market places. Young women were also taught how keep their homes clean. Community members, through indigenous adult education, were also taught to abstain from activities that are harmful to them and their environment.
- iv. **Leadership Training Programme:** Indigenous African societies were and are still political in nature. Every political system needs good leadership for proper administration. In traditional African societies, some leadership training is being organized for younger members of the communities so as to pass leadership skills from

one generation to another. According to Omolewa (1974) weak leaders in the traditional Yoruba societies were offered the egg of a parrot as a notice to quit his leadership position. This implies that for communities not to be rejecting their leaders, they should consciously provide effective training for their leaders as any attempt to compromise the training of powerful and effective leaders will eventually metamorphose into a community full of anarchy and an open invitation for external attack and invasion. Even in situations where leadership is by hereditary, they are still given early training by exposing them to some leadership roles to play under the close supervision of the old and experienced community members who can correct and commend when necessary. After some time, such young community members undergoing leadership training will be given the opportunity to start attending family and village meetings where they watch the way issues are been handled which will pave the way for them to be introduced to meaningful cults for further leadership training. By so doing, the issue of producing weak and incompetent leaders is nipped in the board.

- v. **Festivals and Rituals:** According to Nzeneri (2005), Festivals and rituals forms part of indigenous adult education programmes for educating community members in order to initiate and promote sustainable community development. Festivals are marked with celebrations, dances, music and rituals. This is usually done in open places such as the village or community square or play-ground. There are so many rituals which engaged in by indigenous communities such as initiation rites; where young men at puberty are initiated into the ways of life of their people. They are taken to a place where they are exposed to certain rituals considered by their communities as very important which qualifies them for certain responsibilities. After the initiation rite is concluded, the individual is then regarded as a "*complete adult*" in his community and is then considered worthy of handling certain responsibilities. An example of initiation rites is '*Itu Anya*' practiced among the Etches in Rivers State, Nigeria. During festivals, there are several masquerades and dances which takes place as a way of entertainment, such as "*Nmanwu*", "*Nwokorobo*", "*Eri Ubor*" in Etche, '*Nwatam*' in Opobo, '*Ekpoo*' in Akwa Ibom and so on. There are also some public dramas and all these help to community members to inculcate the customs and values of their communities.
- vi. **Age-grade Activities:** These groups play a very important role in disseminating skills, information and abilities to community members within their age grade. The age-grade groups were carefully fashioned so as to allow everyone to fully participate in the groups' activities and eventually become functional members of their society.
- vii. **Story-Telling:** This is another veritable tool for transmitting the cultural practices, norms and values of the community to the youngsters. In indigenous societies there is so much value placed on story-telling especially In traditional African societies, where youngsters gather around the elderly, mostly at night, to be told stories about the history of their communities, morals and values as it raises the awareness of the people about life in general. Riddles, jokes, folktales are also used as means to enhancing critical thinking among the people (Ihejirika, 2007).
- viii. **Traditional Religious Programme:** The system of education made provision for community members to learn of their gods and to reverence them. This was a core practice designed for every community member to carefully go through. For example in Etche people were inducted into reverencing "*Amadi Oha Ozuzu*" as their deity. The knowledge of these traditional worship systems made the people to be sincere and

honest in their dealings with one another as no one was spared by the gods whenever they default. They also approach these deities for help whenever they are in need.

## **Contributions of Indigenous Adult Education Programmes for Sustainable Community Development**

Indigenous adult education has been very effective in so many dimensions especially in enhancing sustainable community development. Some of its immense contributions are discussed below:

### **Skills Acquisition**

Indigenous Adult Education has contributed so much in empowering community people, especially in Nigeria. According to the views of Omolewa (1981), Ihejirika (2007), including Adekola and Oyebamiji (2010), through apprenticeship system, people are made to learn a trade or skill from a “*Crafts-Master*” within a given period of time. Such skills as blacksmith, boat building, weaving, farming, drumming, hunting and so on. Sometimes, these skills are taught by one’s parents. Due to this practice there was no issue of unemployment. People were not found idle waiting to be employed by someone, somewhere rather everyone had something meaningful to do. Even till date this has been a veritable source of empowerment/employment to people in different communities. As a result of apprenticeship system, there is high sense of acquisition of various profitable skills and economic empowerment which affords community members with the opportunity of addressing their individual and community needs. Among indigenous communities in Nigeria, there is hardly any family that does not engage in at least farming or one local craft. When community people are gainfully employed to meet their needs and solve their problems they will consequently contribute immensely to and participate actively the positive development of their community as opposed to a situation where only a few persons possess one skill or the other necessary to foster community development.

### **Improved Value System**

Through indigenous adult education societal values were passed from one generation to another. Values are held in high esteem in Nigeria and Africa at large. This formed the basis for child upbringing and is inculcated into the younger members of the community by the elderly. Its enforcement is not negotiable as it is very strict and motivated community members to participate in community development programmes in their communities (Adékola and Oyebamiji, 2010). Some of these values include:

**Respect for Elders:** Obedience and respect for elders is not a choice but a necessary life style which fosters responsibility and community development (Ihejirika, 2007). Children were taught how to respect their elders at all times. Younger community members respectfully greet their elders on seeing them as a mark of respect. People do not call those older than them by their names in traditional African societies; including Nigeria. Youngsters do not disrespect or insult their elders no matter the circumstance. This promoted respect and order among indigenous communities.

**Honesty:** This is another value practiced among the community people. Community members were taught to always lead an honest life as it helps in promoting individual and community wellbeing. Honesty is the watch word in dealing with individuals and communities. For instance land lease was done without any written agreement and maybe one or two witnesses, yet both parties would keep to the terms of the contract as a result of honesty. Even in recent

times, people still engage in short-term land lease without any written agreement due to honesty. Community members also make meaningful contributions to the development of their communities honestly.

**Hard work:** In the value system of Africans in general, hard work is held in high esteem. People are taught and encouraged to be hardworking in their endeavors. Any person who is not hardworking or whose source of income is impure and explicable is not well regarded among members of his community. Hardworking people are praised and accepted by all. For example, if a young boy comes back home with bush meat when he does not have any trap in the bush his parents would question the source of meat. If not satisfied with his explanations, they will reject the meat and raise alarm in order to vindicate themselves from the impending danger and punish the boy for not being hardworking.

### **Promotion of Equity and Peace**

According to Ihejirika (2007), promotion of peace in African societies is not treated with any sense of levity as there can be no true community development in an atmosphere of chaos. Whenever there is misunderstanding between persons or even communities the traditional authorities come in to restore peace. For instance, if a person feels that his neighbor is trying to take away his land, he will quickly summon the person before the traditional rulers. After proper investigations and findings using local means, the matter will be resolved and peace will be restored. People see others as their brothers and sisters and try to maintain peace.

### **Home Making**

It has been the cultural practice of mothers to bring up their daughters properly and teach them how to build and manage their own homes. They are taught to be submissive, obedient and respectful to their husbands. Men and women are taught to be faithful to their spouses and the issue of divorce was not and is still not tolerated. For example, if a couple have marital crises, their family members will intervene and ensure that peace is restored back to such family as divorce is not treated lightly in traditional African societies. Women were taught to train their children properly, cook, keep the home neat, take care of the husbands and get involved in meaningful endeavors that will consequently promote sustainable community development.

### **Security of Lives and Property**

The security of lives and properties among traditional African, is one of their top priorities. The local vigilante system has been in existence since the pre-colonial days. Able-bodied men were selected from each family and designated to stay at the borders of the community every night with arms and handle and report any issue of external attacks. This is to secure and protect their territory. Any person(s) caught stealing or indulging in any other criminal activity is severely disciplined publicly and even ostracized. This served as a deterrent to others.

### **Improved Health Practices**

Through indigenous adult education people of were not taught how to manage their health conditions by themselves. They had people skilled in using roots, herbs, leaves, tree-barks and other plants for treating different types of ailments. For example, *Scant-leaf* is used to treat several abdominal disorders. Lemon-grass is used to cure malaria fever. Some people are skilled in treating fractured or dislocated bones while others are skilled in child delivery and so on. Hygiene and environmental sanitation are health practices encouraged by indigenous

communities. They have their balanced diet from their native/local delicacies and also eat fresh fruits to enhance their health.

### Proper Use of Leisure

Traditional African society, designed meaningful ways of spending their leisure. They engage in meaningful activities such as masquerades, singing, dancing, storytelling, playing games. Community development in indigenous African society was the concern of every member of the society. As the members of the society were imparted with different skills, abilities knowledge, information and attitudes, it is plunged back into the development of the society.

### CONCLUSION

This paper has established that indigenous adult education programmes such as apprenticeship, story-telling, agricultural extension, initiation rites, health education and so on have been major sources of ensuring peaceful co-existence and sustainable community development in Nigeria. The paper concludes that the neglect of indigenous adult education has led to moral decadence and snail speed development in Nigerian society. The writers suggest that this form of education with its numerous programmes should be properly harnessed in contemporary societies for improved living and consequently promote sustainable community development.

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