

STRATEGIC OPTIONS IN CULTURAL SECURITY FOR AFRICA'S GROWING POPULATION

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Abstract

In the context of Africa's expanding population, cultural security is treated as a relevant subject matter in this study. Preserving cultural legacy is essential for the effective technological, scientific, and economic growth of nations worldwide. This paper examines how cultural security contributes to sustainable development, thereby making the African population a veritable asset. The paper investigates what elements jeopardise cultural security; what effective methods may be implemented to protect African culture; what opportunities exist for African culture to generate riches to make Africa's expanding population an asset; and how African culture (particularly its language component) might be used to speed development. The first section of the study addresses threat elements such as Islam-Christian and Western cultural incursions into Africa. The second segment investigates the role of the government and socialization agencies in protecting indigenous culture from perceived threats. The following sections examine cultural tourism and indigenous languages as possible ways to preserve culture. The study considers cultural tourism an asset rather than a liability in that it may preserve and project culture and generate revenue for the expanding population. Taking a cue from the experience of the identified developed countries, it is argued that indigenous language, in addition to its ability to preserve and project culture effectively, has the potential to facilitate growth and development faster than when a foreign language is used as the medium of instruction in schools. The study puts forward some recommendations that border on the potentiality of language policies, indigenous nuances, and cultural tourism to engender sustainable cultural security.

Keywords: Africa's population, African indigenous culture, African languages, cultural security, cultural sustainability

Introduction

Cultural security is germane to discussing the subject of this paper in the context of Africa's growing population. Considering this, it is appropriate to define the basic concepts of the topic starting with the definition of culture. Culture has been described in diverse ways. Babawale (2015), in his study: 'Harnessing Culture for Sustainable Development...' gives six definitions as proffered by

different scholars, including UNESCO's definition, the total of which interprets culture as a 'way of life of a people.' The components of culture as captured by Albert (2015) include verbal expressions or symbols (in such matters as stories, epics, legends, tales, poetry, and riddles) musical expressions (song and instrumental music); expression by action (dances, plays, ceremonies, rituals); tangible expressions (drawings, designs, paintings, carvings, sculptures, pottery, terracotta, mosaic woodwork, metalwork, jewelry, basketry, needlework, textiles glassware, carpets, costumes) as well as intangible expressions reflecting traditional thought forms and architectural forms. This shows how broad culture is in scope and dimension.

On the other hand, cultural security is defined by Fred Awaah (2014), quoting Ole Weaver, as 'the capacity of a society to conserve its specific character despite changing conditions and real or virtual threats.' It involves the permanence of traditional schemas of language, culture, associations, identity and national or religious practices, allowing for changes that are adjudged acceptable. According to Mary Khimulu (2014), citing Ocholla-Ayayo, a culturally safe and secure environment is one where the people feel safe and draw strength in their identity, culture and community.' Where there is cultural security, there should be the legitimacy of cultural rights protected by political authorities.

The option to deploy in achieving cultural security must be strategic and capable of achieving the end in view, which is population growth that is an asset. Therefore, to discuss the cultural security option for qualitative growth of Africa's population, this paper will address the following issues: 1) what factors undermine cultural security? 2) What viable measures can be deployed to preserve African culture? 3) What potentials are there for African culture to create wealth and make Africa's growing population an asset? 4) How can African culture (linguistic element) be utilised to accelerate development? Putting these in perspective, the aim of this paper is to discuss cultural security to examine how culture can contribute to making Africa's growing population an asset using indigenous language and cultural tourism as the thrust of the discourse within the Nigerian context.

The endangered indigenous African culture

African culture, without doubt, is an endangered culture given the dimensions of threats that have confronted it, dating back to the spread of Islam and Christianity (accompanied by Western culture) into the continent and supplanted the indigenous culture in the different regions of Africa. While Christianity predated Islam in North Africa, Islam predated Christianity in most part of East and West Africa. However, the arrival of Islam in South Africa is the most recent. Islam as a way of life rejects any aspect of the indigenous culture it considers obnoxious while absorbing those it considers amenable, leading to conflict of identity for the

African Muslim. The issue of identity conflict is what Opeloye (2011) addressed in a work titled: 'The Yoruba Muslim Identity Question' where he examined the misconceptions about the interface between African and Islamic cultures and concluded that a sound understanding of Islam is the panacea to resolving the problem. Also, Christianity as a way of life has zero tolerance for the indigenous African religion. The effect of the two religions manifests in different ways:

- i) Many Muslims and Christians will consider it abominable to be at the scene of traditional festivals such as the Osun festival in Osogbo and the Eyo festival in Lagos. To use Islamic term that will be *shirk* (associating partner with God) is considered a heinous sin and unforgivable.
- ii) Due to attachment to Islam and Christianity, it is not uncommon these days to find adherents of both faiths (but more especially the Christians) rejecting deity-derived family names such as Ogungbemi and Ifalonipe, substituting them with Jesus to become Jesugbemi and Jesulonipe
- iii) Concerning the culture of greeting, the traditional mode of prostrating or squatting, which is a sign of deep respect for the elders, is fading away fast, especially among Muslim youth. The Muslim with this attitude finds justification in Q. 72: 18 for their action. Rather than prostrate or squat, they opt for handshake standing, believing that it is sufficient to offer Islam's expression of greeting '*as- salam alaikum.*' This attitude is not as rampant among Christians as it is among Muslims.
- iv) Concerning marital life, the practice of the two religions has overshadowed the indigenous culture. In African culture, unlimited polygamy is the norm. The wealth of an African determines the number of his wives. While Islam limits the number to four with an option of monogamy based on Q. 4 :3, Christianity insists on monogamy. This has become the norm for its adherents even when the practice is deceptive in many cases.

It is not just the religious aspect of the African culture that is threatened; other aspects threatened include language, dressing, communal life, music, and food among others. Regarding language, it is a misnomer that indigenous languages have been relegated while recognition is given to English and French as official languages and languages of instruction in schools. Worse still, some families encourage the use of English or French by the children in daily communication at home. In Nigeria, the Yoruba are the guiltiest. The Hausa are an exception, being proud of the language. Any tribe that neglects its language faces the danger of pushing the language into extinction. Nothing can be more unfortunate, language being the basic identity marker. Once language is lost, the culture in its entirety is lost.

Regarding dressing code, the Islamic mode of dressing for Muslim women (prescribed in Q. 24: 30-31 and Q 33:59 should cover the entire body) is fast gaining ground, especially among the youths. However, the wrong impression created among them is that the complete Yoruba traditional dress needs to match the specifications. It must be emphasised that Islam accommodates peculiarities in the dressing style dictated by local cultures if it meets the standard it prescribes. Hence, there exists the i) Saudi Abaya (usually black and large *niqab*-veil), ii) Afghanistan *Burka*, iii) Iran Chador, iv) headscarf (usually a cloth wrapped around the hair and neck) used in Malaysia, Urban Iran and parts of Europe. I am bold to say that since the underlying principle for the concept of *hijab* is the need to cover the essential part of the body, the traditional Yoruba dress consisting of *buba*, *Iro*, *gele*, and *iborun* satisfies the requirement.

The same applies to male Muslims. A man does not have to dress like an Arab to be a good Muslim. In like manner, the Christian elite class is highly westernised in the mode of dressing, especially in official engagements, this being a practice inherited from the colonial masters. Muslims are also not exempted from this practice.

With regard to family life, individualism has taken over from communal life, resulting in the collapse of the cherished African family system. Individualism tears families apart. As rightly observed by Awaash, in a typical urban setting, people lead individualistic lives, feeling responsible only to their immediate family. In the typical African system, the community collectively reprimands an erring child of the neighbour without qualms. Communalism supports kinship ties, a value also encouraged by Islam and termed *sillu rahima*. Individualistic life is typically a Western value and its adoption pathetically has destroyed the fabric of the African family life.

Regarding cuisine, the healthy rich African food prepared in the home is being abandoned in preference for fast foods from Mr. Biggs, Captain Cook, etc. Snacks such as Meat pie, popcorn, cake etc. are generally unhealthy as they encourage high consumption of sugar.

The funeral ceremonies, the way the Muslims and the Christians perform them are entirely at variance to the traditional system. Despite this, the indigenous culture in some respects has impacted Islamic practice, especially in Yorubaland, in view of the concept of *Fidau* prayers. The 3rd, 8th or 40th-day *Fidau* has no basis in pristine Islam; it appears to have derived from African culture, as Noibi (2012) observed.

Also, globalisation which is sometimes interpreted as westernisation or neo colonisation has a variety of meanings; the one adopted for this discourse defines the concept as meaning the 'speedup of movements and exchanges (of human

beings, goods and services, capital, technologies, or **cultural practices**) all over the planet. One of its effects is that it promotes and increases interaction between different regions and populations around the world. In effect, globalisation implies increased interconnectedness and interdependence of various societies around the world. In the light of this, the concept has both positive and negative impact on the indigenous culture. Through globalisation, we can exchange our food for others food, our music for their music, our dresses for their dresses, and our values for their values.

Strategic Measures to Secure African Culture

To secure culture is to ensure its preservation. It is using deliberate and well-designed methodologies to maintain cultural heritage from the past for the benefit of the present and future generations (<https://www.vh-council.org>). Cultural heritage preservation is sine qua non for the effective technical, scientific, and economic development of nations across the world. According to Endong (2019), this follows the theory that culture is life and that there is a cultural factor in technological development. In view of this truism, most African states and social institutions have, in these recent years embarked on multi-faceted strategies aimed at heritage conservation in their respective national territories.

Securing the African culture strategically rests primarily on the governments. To this end, African governments have committed huge resources to organise cultural festivals such as those organised in Dakar, Senegal in 1966 and Lagos, Nigeria in 1977. The celebrations were packaged to celebrate African culture and showcase African Music, fine Art, literature, drama, dance, and religion to the world. Apart from the international Arts festival, national ones were organised in different countries from time to time.

With specific reference to Nigeria, the Federal Government has a ministry dedicated to culture, tourism, and national orientation to ensure cultural security. Some of the Government's set directions of cultural policies as contained in the policy document are:

- i) Analysis and understanding of Nigerian cultural life, cultural values and cultural needs and expectations of people.
- ii) Affirmations of the authentic cultural values and cultural heritage.
- iii) Building up of national cultural identity and parallel affirmation of cultural identities of different ethnic groups.
- iv) Development of cultural infrastructure and introduction of new technology in cultural activities.
- v) Establishment of a link between culture and education, as well as between education and different cultural industries (National Cultural Policy Document)

Unfortunately, there is nothing concrete so far to show seriousness on the part of the government towards implementing the policy directions. What we have noticed in southwest Nigeria in recent times is the government's enthusiasm for cultural revivalism. In Osun State, for instance, a day holiday is declared as *Isese* day when the traditional worshippers are allowed to celebrate their festivals just as Muslims and Christians have holidays for their celebrations. Moreover, *iwure* (the traditional form of prayer) has been introduced as part of prayers for public functions with Muslim and Christian prayers.

It is a good development that the Centre for Black Culture and International Understanding is in Osogbo, Southwest Nigeria. The center is a great asset for Nigerian governments to partner with in implementing its programmes for securing the African indigenous culture. Government aside, according to Bourdieu (1990) and Brubacher (1939), the agencies of socialisation play a very important role in securing the indigenous culture, namely: Home (family), School, church/ mosque, community (neighbourhood), peer group, role model and mass media.

- 1) Home is considered the most important because it influences the choice of the other agencies for the child. It determines what school the child attends, what church, or mosque he attends, and sometimes, what peer group he associates with. The child's care and upbringing rests squarely on the parents, especially the mother. The child embarks on the life journey with the love and care of the family. It is in the family the child imbibes the first lessons of life and tries to imitate the parents' habits, customs, and behaviour patterns of the parents. Home is thus the first medium of transmitting culture to children. If the child will be cultured or uncultured depends on the parents' disposition. The culture which the parents approve of is what the child imbibes. Parents who do not have time for child upbringing stand the risk of exposing the child to the influence of the deviants within the society. The home will be able to bring the child up as a well-cultured person if the parents themselves are cultured.
- 2) School refers to a whole range of formal educational institutions and it is an active, direct, and formal agency of education and socialisation. It is conceived to give 'heterogeneous society commonness.' The school system, whether public or private is the formal agency of socialisation with structured instruction. It is where the child is trained to be educated, literate and cultured. It is a conscience keeper of society that continuously strives to take humanity to the next higher levels of moral, intellectual, and aesthetic development through engagement with children. All the ramifications of child upbringing: affective, cognitive, and psychomotor are developed to prepare the child for life. For the school system to effectively perform its role in cultural preservation, relevant subjects that

teach indigenous culture must be incorporated into the curriculum. This is why today in Nigeria, 'Religion and National values' are incorporated into the school curriculum at the basic school level.

- 3) Next is the mosque /church. Despite the threat which Islam and Christianity constitute to cultural security as already noted, there are many African indigenous values (as exemplified in Yoruba culture) which Islamo-Christian values complement viz: a) hard work (*Ise ni Oogun ise* meaning 'work is the antidote of poverty'); b) truthfulness (*eni sooto loosa oke ogbe* meaning the truthful is the one favoured by the Almighty); c) patience and forbearance (*suru ni baba iwa, agba to ni suuru oun gbobgo loni* meaning patience is the greatest virtue, the elderly who is blessed with patience has everything); d) love (*bi mose feeri ni mofe kenikeji mi ori O difa fun Ologbara to gesin pade ika* meaning what I want for myself is what I want for my brother illustrated in Ifa corpus with the encounter between the horse racing Ologbara who met with Ika); e) Cooperation (*gbami lojo kin gba o leerun to difa fun alantakun ati agbonrin ti won je ore lojo to tipe* meaning assist me during raining season, for me to assist you during dry season as illustrated in Ifa corpus in the friendship between spider and deer); f) Promise fulfilment (*boju bayeju koun maye*). The role of the mosque and the church will be better appreciated when they inculcate values in the three religious traditions which harmonise their adherents rather than those disuniting them. This is where the dichotomy between religious dogma (*esin*) and cultural values (*asa*) should be appreciated; after all the concept of God as taught by each of the three belief systems would not change anything if there is consensus on common cultural/ethical values bearing in mind that God remains what He is regardless of the conception of Him we may have.
- 4) Community is another socialisation agency. Communalism, which is loyalty to socio-political grouping based on religious or ethnic affiliation, derives from community. It is an agency of socialisation because it is a platform for the inculcation of cultural values through the cooperation of all the segments within the community. Therefore, the attitude of 'mind your business and I mind mine' is not the dictum of the communal system. If individualism as noted, is a threat to cultural security, communalism is the antidote because, in communalism, all forces are joined to protect the community's common good. Any erring member of the community is collectively called to order by the community members. Criminality is rampant in our society because of the collapse of the communal system. In communalism, the responsibility of correcting evils perpetrated by the deviants within the community falls on adult community members. Individualistic life, which is our system now, is inherited from the West. Since very little can be done to revert the system, religious organisations which have evolved over time can play the same role.

- 5) A peer group is a social group that consists of individuals of the same social status who share similar interests and are close in age (<https://study.com>). According to Davies, M. et al. (1981), by becoming part of peer group children begin to break away from their parents' authority and learn to make decisions on their own. It overshadows the parental influence especially in the adolescence stage. They could even become rebellious against the family. 'Show me your friend, I know who you are' is the adage that tells the influence of the peer group. They learn within their group the modes of dressing in vogue; they have their slangs perfectly understood by them, they have their music and the dance steps to match. In other words, they have their idiosyncrasies, which means that the peers assert their influence to form their habits and behaviours. The home has a duty to ensure that their wards do not join bad gangs; otherwise, parental influence and control will be lost.
- 6) The role model is a person looked up to by others as an example to be emulated. Role models influence their admirers' actions and motivate them to strive to uncover their true potentials and overcome their weaknesses. Role models are a must for self-improvement. They are chosen from different life endeavours depending on the individual's interest. In the political arena and international diplomacy, many people across the globe would appreciate His Excellency General Olusegun Obasanjo's candour, sagacity and boldness and consequently adore him as role model. Some soccer fans could take Mikel Obi or Didie Drogba as their role model; the music lovers have their idols they want to emulate; for some it is Burna Boy, for others, it is Davido. Students have their role models among the Professors; the point of attraction could be their international engagements or involvement in public debates.
- 7) Mass media is another socialization agency that profoundly affects a large population. Mass media is a vehicle for spreading information on a massive scale and reaching a vast audience or large number of people. There are two forms, namely print media consisting of books, newspapers, magazines, and non-print media consisting of radio, television and movies. The goal is to reach out to many people without establishing contact between sender and receiver. It is the medium to teach all forms of knowledge: politics, language, culture, religion, history, etc. The emergence of social media has increased its influence. Many bad habits and crimes perpetrated by youths nowadays are mass media products. In effect, it has its negative side. The best the government can do is to come up with a policy that will ensure censorship of its negative influence.

Utilizing Cultural Tourism towards Wealth Creation and Making Population an Asset

Cultural tourism is a virile means of securing and projecting culture for the benefit of the growing population. One of the earliest attempts to define tourism, according to Christopher Holloway et al. (2006), was that of Professor Hunziker and Krapf of Berne University in 1942, which defined tourism as ‘the sum of the phenomena and relationship arising from the travel and stay of non-residents, in so far as they do not lead to permanent residence and are not connected to any earning activity, a phenomenon which helps to distinguish tourism from migration. Tourism, as one element of leisure, involves the movement of person or persons away from their normal place of residence, a process that usually incurs some expenditure (John Fletcher 2008).

According to Bhatia (2007), the World Tourism Conference held in Manila conveyed by the World Tourism Organisation (WTO) asserted that world tourism could contribute to the establishment of a new international economic order that will help to eliminate the widening economic gap between developed and developing countries and ensure the steady acceleration of economic and social development and progress of the developing countries. Moreover, the conference was convinced that world tourism could be a vital force for world peace and provide the moral and intellectual basis for international understanding.

Geoffery Wall and Alister Mathieson (2006) list 13 advantages of tourism, number 12 of which I consider striking: it says, ‘tourism development will bring about improvements to local infrastructure, services and facilities that will benefit both residents and tourists. It will stimulate the protection of local natural resources that are often the main attraction of the developing destination. The attention paid to the tourism sector of economy by some countries of the developed world, such as France, Spain, the United States and China, among others, is a consequence of the benefits derivable from the sector. Unfortunately, very few African countries pay serious attention to tourism despite the inherent potential they have for it. The table below shows 10 African countries with the most significant international tourist arrivals in 2018.

Table 1: Africa International Tourist Arrivals by Country Statistics

Country	Region	Total Arrivals in Million
Morocco	North Africa	12.29
South Africa	Southern Africa	10.29
Tunisia	North Africa	8.3
Zimbabwe	Southern Africa	2.57
Cote d Ivoire	West Africa	1.97
Uganda	East Africa	1.85
Kenya	East Africa	1.48
Mauritius	East Africa	1.4
Eswatini	Southern Africa	0.78
Togo	East Africa	0.57

Source: <https://www.statistics.com>

When we compare the situation in Africa with what is obtained in the other parts of the world, the statistics are revealing, as the table below shows:

Table 2: Most Visited Destinations by International Tourists Arrival in 2018

COUNTRIES	CONTINENTS	TOTAL ARRIVAL IN MILLIONS
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FRANCE	Europe	89.4
SPAIN	Europe	82.8
UNITED STATES OF AMERICA	South America	79.6
CHINA	Asia	62.9
ITALY	Europe	62.1
TURKEY	Europe/ Asia	45.8
GERMANY	Europe	38.9
THAILAND	Asia	38.3
UNITED KINGDOM	Europe	36.3

Source: en.m.wikipedia.org

It is crystal clear from tables 1 and 2 above that Africa needs to catch up to other continents of the world in the tourism industry. In fact, looking at the statistics briefly shows there is no basis for comparison. With reference to the African continent, it is glaring that Nigeria is yet to find its footing in tourism. This is unfortunate, given her potential for it and the need for her to diversify her revenue base. Popoola et al. (2015) are right when they opine that much of the discourse on tourism has yet to take root in concrete terms. Most tourist sites in the country cannot be compared to those in West African countries. In contrast, East and Southern Africa are far ahead in terms of infrastructure, service delivery and the industry's overall contribution to economic development.

Given the dwindling economic resources of Africa in general and Nigeria in particular the continent, Nigeria has no choice but to take tourism with all the seriousness it deserves to diversify its economic base. Popoola (2015), quoting Trevor Ward, argues that if the tourism sector is developed, it could be another avenue for revenue streams than what had been accruing from the petroleum industry. If well managed, many job opportunities will be created in the hospitality and tourism sector. This is because the country has abundant tourist destinations across the geo-political zones. Important tourist attractions in Nigeria today include Waterfalls (Gurara) National Parks (Yankari), Mountains (Mandara), Parks (Millenium), Museum (Ile-Ife) Gardens (Agodi), Plateau (Obudu), Rocks (Olumo), Shrines (Osun-Osogbo), festivals (Argungu). Focusing on Ile-Ife in Osun State alone, the number of tourist sites is inundating, and it includes Oduduwa Grove and Shrine, Oranmiyan Staff, Oluorogbo Shrine, Okun-Ijio (The Sea of Ijio), Moremi Statue, etc. Ile-Ife, generally known as the Source of the Yoruba race with its concentration of tourist' sites, can be described as the Mecca of the black race. The status of Ile-Ife as the ancestral home of the Yoruba makes it a tourist destination of interest for the blacks in the diaspora. The city needs to be upgraded to become a befitting tourist destination of excellence. Like many tourist destinations in Nigeria, Ile-Ife lacks the necessary infrastructure to make tourists comfortable. This is a challenge to be addressed by the governments of the federation if tourism as an industry is to take pride of place in the country as a significant revenue earner.

Indigenous Language for Cultural Security and Development in a Growing Population

Language and culture are intertwined. Obiegwu et al. (2016) posit that culture is a dynamic and lethal force that should be driven to achieve human growth and language development, while language development leads to cultural enhancement. Therefore, one must understand their language to understand a people's culture. Hence, language is another potent means of securing and projecting culture. Little wonder some of the aims and objectives of the Federal Government's policy on culture are to 1) promote an educational system that motivates and stimulates creativity and draws mainly from our cultural values... and 2) promote creativity in arts, science, and technology. To achieve these aims, the language of instruction in the school system must be the indigenous language as it aids the students understanding better.

Today in the continent, majority of the countries use languages of their colonial masters, especially English and French, as their official languages, while very few use the indigenous languages, as the table below indicates.

S/N	Arabic	English	French	Portuguese	Indigenous
1	Algeria	Cameroun	Benin	Angola	Botswana
2	Chad	Eretria	Burkina Faso	Cape Verde	Burundi
3	Comoros	The Gambia	Cameroun	Guinea Buss	Eretria
4	Djibouti	Ghana	Central A R	Mozambique	Ethiopia
5	Egypt	Kenya	Chad	Sao Tome	Kenya
6	Eretria	Lesotho	Comoros	Principe	Lesotho
7	Libya	Liberia	Congo DRC		Madagascar
8	Mauritania	Malawi	Congo Rep		Malawi
9	Morocco	Mauritius	Cote Devoir		Rwanda
10	Sudan	Namibia	Djibouti		Somalia
11	Tunisia	Nigeria	Equatorial G		South Africa
12		Rwanda	Gabon		Swaziland
13		Saint Helens	Guinea		Tanzania
14		Seychelles	Madagascar		
15		Sierra Leone	Mali		
16		Swaziland	Mauritius		
17		Tanzania	Niger		
18		Uganda	Reunion		
19		Zambia	Rwanda		
20		Zimbabwe	Senegal		
21			Seychelles		
22			Togo		

Source: www.nationonline.org

The following observations can be made from the table:

- a) Some countries have more than one official language, as we can see in countries featuring in more than one column; examples include Rwanda and Cameroun;
- b) Most of the countries which adopt indigenous languages are from East and Southern Africa;
- c) Francophone countries resist adopting indigenous languages due to the assimilation policy of their colonial masters.
- d) A few of the countries that have adopted indigenous languages retain the foreign languages, as in the examples of Kenya and Tanzania;
- e) Arabic remains the mother tongue and official language of North African countries even though some retain the Colonial Masters' language as a second language.

The use of the English language or French as the medium of instruction in the school may have their advantages, as argued by Moijue Kiakia (2014) and Chiamaka L. James (2015), but more fundamental is the need to protect the indigenous languages from going into extinction. Writing on the role of language in preserving culture, Dorothy Smoking (1999) cites examples of tribal communities, including the Blackfeet Community in the United States, as communities facing the danger of extinction. If there is any Nigerian language that faces the threat of death, it is the Yoruba language. Of all the tribes in Nigeria, it is the Yoruba who speak English where they should speak their mother tongue. They speak English at their town hall meetings; you find them speaking

English at the family meeting. Worse still, their children are least encouraged to communicate using their mother tongue at home or school.

An attempt was made some time ago in Nigeria to adopt one of the three national languages (Hausa, Igbo and Yoruba) as lingua franca, but this was aborted. The reason why the attempt failed could not be farfetched; no ethnic group was willing to sacrifice its language in favour of another as lingua franca. Given the benefits inherent in the use of indigenous languages, the solution to the problem, in our view, is to allow each region to develop its language for use as an official language, following the example of South Africa, where more than ten languages are used as national and official languages. The example of India is also relevant. As observed by Nisha B. Navarre (nd), India, a multilingual country with diverse cultures, has 22 languages, with Hindi as the official language for Union territories and English as 2nd official language. Therefore, English can remain the language of international engagements as it is practiced in countries like China, Japan, and Germany.

In research carried out at the University of Ife (now Obafemi Awolowo University) undertaken by Professor Aliu Babatunde Fafunwa (1970) and his team proved that the use of the mother tongue for teaching is more effective than the use of English. The tagged 6-year primary school project, sponsored by the Ford Foundation, was carried out between 1970 and 1976 and was a tremendous success, as the study report revealed.

Considering this, the non-use of indigenous languages as language of instruction in the school system has negative consequences for the development of Africa in general and Nigeria in particular. Since experience has shown that the indigenous languages foster development in the countries in which they are used as official languages and languages of instruction in the school system, one can conclude that the poor state of development in Africa and Nigeria inclusive is largely attached to de-emphasis of indigenous languages. Whereas English has merit in the internationalisation of communication, its emphasis at the expense of the indigenous language alienates too many Africans from various forms of technical/ technological knowledge. This makes it impossible for many Africans to contribute to the discourse of technologisation of Africa. It is noteworthy that such a loss is not only national but also individual. While the nation loses indigenous knowledge that may make her develop, such individuals that are cut off since they need to gain competence in the English language lose opportunities to develop professionally and financially, among others. Most of the countries that have developed and are developing made their indigenous languages their official languages, in this regard countries like Japan, China and Germany readily come to mind. It is easy for such countries to develop their own technology in ways their indigenous languages are crucially utilised in the process. The result is the rising prosperity of those countries. Considering this, the importance of

language as an expression of culture and vehicle for development, according to Verna Kirkness (nd) should be upheld by each individual, each family, each community and each nation.

Reverting to adopting an indigenous language as the official language will no doubt be a herculean task as it will require a lot of effort to achieve the feat in view of the inherent challenges identified by Benson V.O. et al. (2017). The challenges include multiplicity of indigenous languages, non-proficiency in indigenous languages, and non-documentation of indigenous languages. Some of the solutions proffered are in tandem with well-articulated views of Awobuluyi (2014), who argued that no human language was ever expressly created for discussing any discipline or set of disciplines. Any language found suitable for discussing specific discipline today became so only through the collective and conscious efforts of its speaker/users and English is not an exception. For Yoruba (and any other indigenous language for that matter) to attain this status, according to Awobuluyi, it would involve creating new words and expressions for ease of its use as the language of instruction, getting sets of computers reserved for dictionary compilation, writing Yoruba-medium textbooks covering all subjects, translating books written in other languages especially English and French into Yoruba among others.

Conclusion

Cultural security in relation to Africa's growing population discussed in this study presupposes that African culture faces several threats. Hence, the first part of the paper discusses factors constituting threats including Islamo-Christian and the Western culture's incursion into Africa. The second section examines the role of the Government and those agencies of socialisation in securing the indigenous culture against perceived threats. The third and fourth sections examine cultural tourism and indigenous languages as other means of securing culture. Regarding cultural tourism, the paper not only sees it as having the capacity to secure and project culture but also to create wealth for the growing population with a view to making it an asset rather than a liability. Lastly, with reference to language, it is argued that indigenous language apart from its capacity to preserve and project culture effectively, has the potential to facilitate growth and development faster than when foreign language is used as a medium of instruction in Schools., taking a cue from the experience of the identified developed countries. Since the overall objective of this paper is to examine how cultural security contributes to sustainable development that makes the African population an asset, I consider the following recommendations germane:

- 1) Governments in African continent have documented lofty policies on culture many of which are unimplemented. Therefore, practical steps should be taken by the governments toward concrete implementation.

- 2) Arising from 1 above, indigenous language should be made the official language in the different regions of the continent/country and consequently should become the language of instruction in schools and language of communication in the parliaments. In the case of Nigeria, Hausa, Igbo and Yoruba should be adopted as official languages in their different regions with English as the 2nd official language.
- 3) Since English cannot be wished away, it should continue to be taught to retain it as the language for international engagement.
- 4) Neglect of cultural tourism is not doing any of the African countries any good; therefore, African nations should invest heavily in that sector of the economy to ensure the much-needed diversification for economic growth.
- 5) The establishment of the Centre for Black Culture and International Understanding in Osogbo, South-West Nigeria, should be considered an asset for the entire continent. The Centre has what it takes to help promote and project African culture. Therefore, collaborating with it (and other similar centers around the continent) has a lot of benefits.
- 6) In Nigeria's situation, implementing some of the recommendations may be difficult if the much-talked-about restructuring does not take place; it is therefore strongly recommended that the country returns to true federalism.

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