

Revalorisation and Reconstructing Indigenous Language Instructional Policy towards Oral Tradition at the Basic Education Level in Cameroon

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Abstract: *Language instructional policy in Cameroon/Africa has always marginalised indigenous instructional approach, bringing the imported methods to the centre. No wonder why instructional policy in Cameroon has over the years evolved from the structural classical method through the objective-based and, currently, the competency-based approach, which are predominantly foreign. Such policy devalues the local pedagogy as instruction is not contextualised towards local realities leaving the impression that African culture has nothing good to display regarding pedagogy, which is not valid; given that oral traditional strategy existed before Western colonisation. Therefore, valorisation and reconstruction of local instructional approach is needed, which this study provides at the basic education level in Cameroon by checking teachers' and learners' perspicacity towards using the oral tradition during language instruction and its utilisation by instructors at the Basic Education level in Cameroon with focus on some Primary Schools in Bamenda. Exploiting a mixed method approach, data was collected from a randomly selected sample population of 210 pupils and 32 teachers from the target population using interviews, questionnaires and observation. Underpinning the study within the frameworks of Social Learning and Sociocultural theories findings were made such as; teachers/ learners express positive/encouraging perspicacity about implementing oral traditional methods in teaching indigenous languages at the target level despite their limited utilisation of the said method by instructors, which is not backed by policy. Following the findings, the integration of oral traditional strategies into language instruction and the adjustment of policy to accommodate Indigenous pedagogy at the basic education level are recommended.*

Keywords: Reconstruction, revalorisation, indigenous language instructional policy, oral tradition, perspicacity.

INTRODUCTION

Before the advent of written language around 2900 BC, all cultures relied solely on oral tradition for cultural and educational transmission. For thousands of years, our ancestors relied on oral tradition and storytelling to convey sociological and academic realities. During this period, the older generation would tell stories nightly by speaking/listening, singing/ dancing or/and reciting. These oral stories taught and transmitted the ways of culture to the next generation. From mouth to ear to memory, these traditions were not just a mode of education but also the very essence of it (Whittemore, 1999). Oral tradition, a cornerstone of traditional African societies, was not merely a mode of communication but a way of life through which our culture, traditions, and values were transmitted to our children. However, it is disheartening to witness the rapid erosion of this culture in African society, particularly in Cameroon despite the growing feeling of making education relevant to communities and conceptualising teaching to meet the recipient community's needs, pedagogues must contextualise teaching methods to local realities in Africa (Ngugi wa Thiong'o, 1986). Contrarily to the African voice through Ngugi, language instructional policy in Cameroon and Africa has always marginalised indigenous instructional strategy, bringing the imported dictated methods of the West to the Centre. No wonder why instructional policy in Cameroon has evolved over the years from the structural classical method through the objective-based approach and, currently, the competency-based approach, which are predominantly foreign methods. This explains why all methods used in teaching languages, especially local languages, are imported, and very little is said about the African teaching style. Such policy gives the impression that African culture has nothing good to display regarding instructional strategies, which is not valid; given that oral traditional instructional strategy existed before colonisation. The allure of the Western instructional approach and digitalisation has supplanted the once-revered moonlight storytelling in urban areas. This shift threatens to dilute our unique African identity, which is deeply rooted in oral traditions. The imposition of the foreign imported competency-based approach, and, consequently, marginalising Indigenous style portrays the need for contextualisation towards local realities in Africa, particularly in education (Abou-Bakr, 2010). The devaluing of the indigenous style of instruction or the local pedagogy portrays the lack of contextualisation towards local realities in Africa, particularly in education. Therefore, reconstruction is needed, which explains why this study attempts to valorise and restructure language instructional policy towards oral traditional strategies at the basic education level in Cameroon.

This study endeavours to valorise and restructure mother tongue instructional policy towards oral traditional strategies at the basic education level in Cameroon. It investigates learners' proficiency in their local language, their opinion towards their teachers' use of the oral tradition during indigenous language instruction and their level of engagement when it is utilised. It equally censured instructors' perspicacity about its use and integration during instruction, their awareness of the different facets of oral tradition and its role in enhancing learning and appreciating indigenous culture with focus on some Primary Schools in Bamenda. This paper is structured into four sections: introduction, material and methods, results and discussions and

conclusion. The introduction gives the background to the problem, the objectives of the study; provide literature on the language policy in Cameroon since independence, the oral instructional methodology reconstruction and the research gap covered by the study. While the material and method portion explains the population of the study, the roadmap used to obtained data for the study and the theoretical roadmap that guides the study; the results and discussions part presents and analyses the results and the conclusion summarises the findings, make recommendations and projections for further studies.

Language Policy in Cameroon Since Independence

Explaining the language policy in Cameroon since independence in this study will illustrate the place that indigenous languages occupy in terms of policy since independence and the level of its valorisation and/or marginalization which might stir-up the desire for reconstruction.

Cameroon is a multilingual state that hosts nearly 283 languages (Eberhard, Simons and Fenning, 2023), adding to Pidgin English and the two foreign colonial languages (English and French) as official languages, giving it an officially bilingual status. At the time of reunification on October 1, 1961, official bilingualism was established in the new federal republic of Cameroon (Tchoungui, 1983; Ndongo-Semengue & Sadembouo, 1999; Echu, 1999). Like many other former African colonies, Cameroon chose a "neutral" foreign language as its official language to avoid potential conflicts arising from selecting indigenous languages and minimise financial and resource costs. As a result, indigenous languages initially lacked functional status in the early post-independence years. Any support for these languages came from public and private organisations, such as the University of Yaoundé, the Institute of Social Sciences, SIL-Cameroon, the Cameroon Association for Bible Translation and Literacy (CABTAL), and the National Association of Cameroonian Language Committees (NACALCO). For example, PROPELCA (an initiative for Language Teaching in Cameroon), in collaboration with the University of Yaoundé and the Institute of Social Sciences, has been active since 1977 in promoting the unification and harmonisation of language teaching across the country, whether concerning official, national, or foreign languages. This approach introduced a language model known as "extensive trilingualism," which focused on the development of major languages (those with over 100,000 speakers), medium languages (with between 50,000 and 99,000 speakers), and peripheral languages (with fewer than 10,000 speakers), (Gfeller, 2000,p. 134). It also proposed a harmonised writing system for Cameroonian languages, established in March 1979. This effort significantly contributed to the standardisation of several indigenous languages.

The educational system in Cameroon has made significant efforts to incorporate the instruction of indigenous languages. In 1966, College Libermann, a secondary school in Douala, initiated classes in these languages. Other Catholic mission secondary schools emulated this private endeavour, including Chevreuil, Retraite, Mimetala, and Le Sillon. For example, College Libermann offered courses in Duala and Basaa, while College de la Retraite concentrated on Ewondo in Yaoundé. Between 1970 and 1977, the Department of African Languages and Linguistics at the University of Yaoundé taught various languages, including Duala, Basaa, Ewondo, Bulu, Fulfulde, and Fe'fe'. However, this notable initiative encountered challenges due to concerns that Cameroonian speakers of languages not included in the university's

curriculum might express dissatisfaction (Chumbow 1996: 7–8). To address issues surrounding the prioritisation of particular languages and to foster equality among all local languages, a unanimous decision was made to categorise all Cameroonian vernaculars as "national languages." This resolution was adopted during the inaugural National Council for Cultural Affairs meeting in Yaoundé from December 18 to 22, 1974.

Another important development occurred in 1998 when parliament passed a bill aimed at general education orientation in Cameroon, primarily focusing on teaching national languages. The Head of State later promulgated this bill into Law No. 004 in April 1998 (Mba & Chiatoh, 2000, p. 5). This decision is by UNESCO's endorsement of mother tongue instruction in primary education, as articulated in 1953. UNESCO underscores the advantages of utilising a child's first language from the outset of their education. Students who receive instruction in their mother tongue are statistically more likely to enrol in school and achieve academic success. Furthermore, parents are more willing to engage with teachers and participate actively in their children's educational journey. Additionally, girls and children from rural backgrounds, who often have limited exposure to a dominant language, tend to remain in school longer and exhibit a reduced likelihood of grade repetition. Research indicates that students in multilingual education settings frequently develop superior cognitive skills compared to their monolingual peers (Kosonen, 2005; Bialystok, 2001; Benson, 2002; Hovens, 2002; UNESCO, 2005). The linguistic environment in Cameroon, akin to that of numerous Sub-Saharan African nations, exhibits notable multilingualism, the prevalence of ex-colonial languages, the marginalisation of native languages, and intricate socio-political challenges associated with language (Adegbija, 2000: 80.). Such linguistic environment cultivates the desire for valorization of indigenous language and re-enactment of indigenous language policy in line UNESCO in primary education, articulated in 1953.

Oral instructional methodology reconstruction

Understanding what oral tradition is, as well as reconstructing knowledge on oral instructional methodology in a classroom context is paramount to this paper as it will laid down foundation for its possible applicability and integration into indigenous language instruction at the basic level of a education and more especially; as oral tradition continues to attract the interest of researchers and scholars because of its enduring aesthetic appeal and relevance. The Oral tradition reflects community life, our ancestors' spirit, and the development process in our society. This traditional oral teaching methodology is a revered practice that involves transmitting knowledge, traditions, and cultural practices through verbal communication rather than relying solely on written text. This time-honoured approach holds significant cultural and educational value and has been embraced by diverse cultures and societies for generations. It educates and passes vital information from generation to generation, fostering a strong sense of continuity and community (Sa'iliemanu, 2020, & Hulan and Eigenbrod, 2008). This method encompasses a rich tapestry of techniques, including the art of storytelling, the weaving of songs, the sharing of proverbs, and other forms of oral communication. Through these methods, knowledge is effectively imparted, and values are instilled in a manner that resonates deeply with learners. Furthermore, this approach is particularly impactful in safeguarding cultural heritage, preserving traditional practices, and captivating learners through interactive and

participatory learning experiences, fostering a profound and lasting connection to the material being taught.

Traditional oral teaching methods involve informal instruction in community settings, emphasising direct cordial interaction between the instructor and learners. This immersive approach occurred during community gatherings, storytelling sessions, and hands-on apprenticeships. Knowledge and skills were conveyed through spoken narratives and interactive demonstrations, fostering a collaborative and engaging learning environment conducive to transferring cultural wisdom and values. Doherty (1990) provides valuable insights into the notion of the oral classroom, which encourages and respects students' oral culture and uses that culture as a bridge toward literacy. Doherty reminds us that pupils' primary language is oral, not written. Their medium (and thus their message) is the spoken word. A storytelling approach that uses students' oral culture and the oral tradition passed down to them over centuries can help foster an encouraging, respectful environment in the classroom, enhancing language learning of all kinds.

A rich tradition of storytelling, proverbs, riddles, and communal dialogues has long characterised oral instructional methodology in African culture. This methodology served as both an educational tool and a means of preserving culture. For instance, elders often used storytelling to share stories encapsulating moral lessons, historical events, and cultural norms. These narratives were not just entertainment but were foundational in teaching societal values and history. Proverbs played an essential role in communication, concisely conveying wisdom, life lessons and nurture a sense of logic. They were often used in conversations to impart lessons indirectly, prompting listeners to reflect deeply on their meanings. Also, the use of riddles engages the audience and stimulates critical thinking. They were a source of cognitive challenge and often used in educational settings to develop problem-solving skills. Not leaving out songs and chants, they conveyed messages about identity, community history, and moral values, making learning memorable and enjoyable. Furthermore, community engagement provided a platform for instruction in a communal setting, involving interactions among participants. This facilitated active learning and fostered a sense of belonging and collective identity. Repeated recitation of important cultural narratives and teachings helped reinforce knowledge and ensure its transmission from generation to generation. These approaches were thoroughly woven into everyday existence, fostering a communal, participatory learning experience significant to the cultural environment. Even with contemporary educational methods, the principles rooted in oral traditions still hold importance in numerous African communities today.

The setting for oral instructional methods usually features a communal and engaging atmosphere, commonly marked by informal meetings or specific areas that promote storytelling and conversation. This can occur in various local contexts, such as community gatherings, often featuring storytelling sessions where respected elders and community members share narratives, proverbs, and cultural insights with the youth (Finnegan, 1992; Norrick, 2000). Furthermore, the classroom environment is a formal educational space that can be organised to promote discussion and interaction, utilising circle seating or open layouts to

encourage participation among students and teachers. Outdoor Spaces typically provide a setting for storytelling to occur under trees or in open fields, creating a relaxed environment that nurtures a bond with nature and the community. Oral tradition also flourishes within family units, as parents and grandparents recount stories and impart cultural lessons during family outings or routine activities. Additionally, festivals and cultural events frequently serve as oral education venues, where oral traditions come alive through performances, dances, and rituals. In these contexts, storytelling, proverbs, riddles, and jokes become an engaging method to involve students, promoting active participation and a richer appreciation of the language and culture. The focus is on interaction, communal knowledge sharing, and cultural appreciation, enhancing the learning experience and strengthening ties to Indigenous practices (Whittemore, 1999; Hountondji, 1997).

Research gap

The related literature reveals the under representation of indigenous methods in teaching and learning. It demonstrates that while there is an acknowledgement of the importance of oral tradition in African cultures, limited empirical research focuses on how these methods can be systematically integrated into the current curriculum. Most studies have emphasised Western pedagogical approaches, neglecting the richness of local oral instructional techniques.

This identified gap leads this study to provide an answer to the main research question: "How can indigenous oral tradition methods be effectively integrated into the current educational curriculum to enhance teaching and learning in African contexts, with specific focus on Cameroon?".

MATERIAL AND METHODOLOGY

The study utilises a survey research design to examine a specific group by collecting and analysing data from a representative sample.

The population of the study were indigenous language teachers and pupils from the basic education level in Cameroon. The target population were from primary schools in Bamenda, namely GPS Old Town, GPS Group I Old Town, and GBPS GMI Group A&C. A total of 252 participants were accessible during the study, comprising 220 pupils from classes one to six and 32 teachers from GPS Old Town, GPS Group I Old Town, and GBPS GMI Group A and C.

Data collection methods employed was triangulation included questionnaire, interviews and observation which were both quantitative and qualitative. The questionnaire was administered face-to-face to teachers on school campuses over two weeks, while pupils participated in semi-structured group interviews.

Employing the random sampling technique, ten pupils from each class were interviewed (220 pupils), and 32 teachers voluntarily answered the questionnaires. The detailed breakdown of participants according to instrument used for data collection is as follows: At GPS Old Town, 60 pupils were interviewed, including 32 females and 28 males. In addition, seven (7) teachers

filled-in the questionnaire, which consisted of 2 males and five (5) females. Similarly, in GPS Group I Old Town, 60 pupils were also interviewed, consisting of 35 females and 25 males. A total of 12 teachers responded to the questionnaires, comprising one (1) male and 11 females. At GBPS, 60 pupils from Group A were interviewed, with an equal distribution of 30 females and 30 males. Furthermore, 40 Group C pupils were interviewed, including 22 females and 18 males. Regarding the teaching staff at GBPS, eight (8) teachers from Group A completed the questionnaires (two (2) males and six (6) females), while five (5) teachers from Group C participated, all of whom were female.

Underpinning the study within the frameworks of Social Learning and Sociocultural theories, data was analysed through descriptive and prescriptive quantitative approach. This quantitative methodology effectively captures the information obtained from the interviews and questionnaires.

RESULTS AND DISCUSSION

This portion of the paper present the results obtained from the field through questionnaire and interviews and generate discussions based on the findings. It begins by assessing learners' proficiency in their mother tongue at the target school, learners' opinion of its frequency of use by teachers and learners their engagement when it is used. It further handles the integration of Oral tradition as an instructional methodology in teaching local languages at the basic level of education in Cameroon by instructors, censored their level of awareness and training on the said method, its applicability and its role on leading instruction and appreciating the local culture.

Learners' proficiency in their mother tongue

In assessing learners' proficiency in their mother tongue, data collected from 155 pupils indicated that 70.45% could communicate in their native language, whereas 65 pupils, representing 29.55%, reported an inability to do so. Furthermore, 82 pupils, or 37.27%, stated that they consistently engage in conversations in their mother tongue. In contrast, 67 pupils, accounting for 30.45%, indicated that they use their native language only occasionally, while 6 pupils, or 6.73%, reported infrequent usage. Additionally, 65 pupils, 29.55%, do not utilise their mother tongue.

This data reflects that most pupils can communicate in their mother tongue and do so frequently. This finding underscores a valuable opportunity for educators to integrate oral traditions into their curriculum at the primary level, thereby contributing to the preservation and sustainability of these languages for future generations.

Learners' opinion on their frequency of use Oral Traditional instructional methodology by their teachers

To best understand if the oral traditional instructional method is used, the opinions of key actors in the classroom are very primordial and revealing. This explains why, learners' as well as teachers' opinion was investigated; as to how frequently their teachers use the oral traditional

instructional strategy when teaching their local languages. Result for pupils is presented on figure I below.

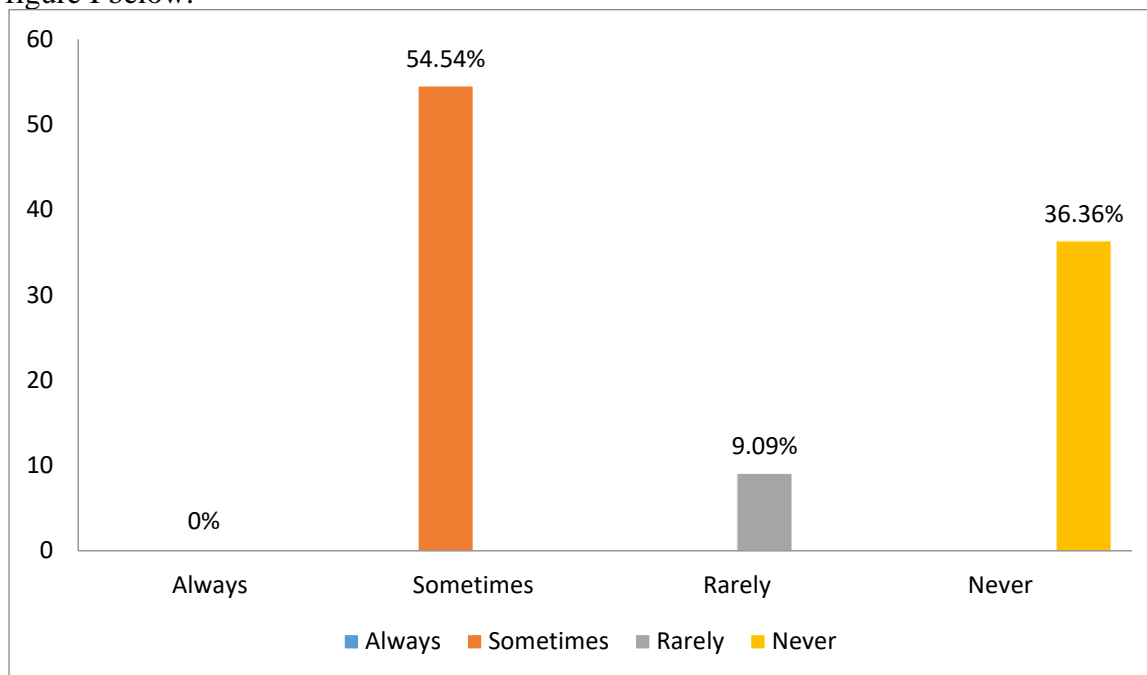


Figure 1: Frequency of use of oral tradition

The result shows that out of 220 surveyed pupils, majority, 120 (54.5%) indicated that their teachers only sometimes use oral tradition to teach their mother tongue, 20 pupils (9.1%) reported that their teachers rarely use it, while a significant 80 pupils (36.4%) stated that they have never used it in their lessons.

These results suggest that no teacher consistently incorporates oral tradition in their teaching, indicating that it is not significantly utilised in mother tongue instruction at the primary level and thus, there is a shift to imported methods devaluing the local pedagogic approach. Such marginalization and shift in usage can lead to cultural shift and subsequent dead

Learners' opinion about their level of engagement when oral traditional instructional strategy is used

However, all 220 pupils (100%) confirmed they actively participate in class when oral tradition is employed in their mother tongue lessons. This demonstrates that students are preferably are more engaged when their teachers utilise oral tradition in their teaching methods. Therefore, teaching that is contextualised is an instructional method that will corroborate with learners learning preference and lead to best learner achievement.

Teachers' integration of the oral traditional instruction in teaching indigenous languages

Integrating the oral instructional style in teaching indigenous languages in Cameroon will serve the purpose of valorizing indigenous style, promoting a sense of global awareness and

appreciation for cultural diversity. The integration of the oral traditional style of teaching by teachers was investigated and the results presented in figure 2 below.

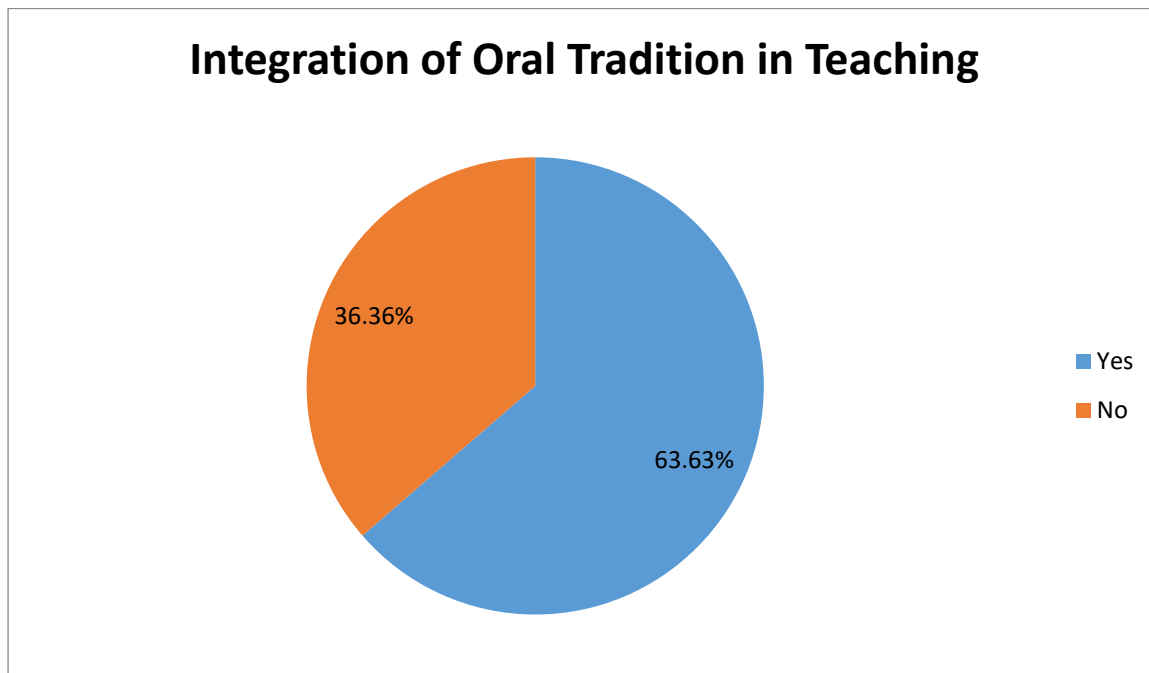


Figure 2: Integration of oral tradition in teaching

The above result indicates that among a sample of 220 students, 140 informants or 63.63% representing an impressive majority provided insights during interviews regarding their teachers' instructional methods. These students reported that their educators actively integrate oral traditions, such as songs, proverbs, and storytelling into their teaching practices related to the mother tongue. This methodology promotes a more profound language comprehension and enriches students' cultural heritage. Conversely, 80 students, or 36.36% of those surveyed, stated that their teachers do not employ oral traditions in teaching the mother tongue.

This variance in pedagogical approaches underscores a significant divide in teaching strategies utilised within the classroom. Looking at the oral traditional strategies used by the target teachers, it is evident that most teachers do not know all what oral traditional pedagogy entails as their usage is limited only on songs, proverbs, and storytelling. According to Doherty (op:cit), the notion of oral traditional classroom encourages and respects students' oral culture and uses that culture as a abridge toward literacy. For Whittemore (1999) and Hountondj (1997), the focus of oral classroom is on interaction, communal knowledge sharing, and cultural appreciation, enhancing the learning experience and strengthening ties to Indigenous practices. A lot of explanations have been constructed at the introduction on the how the target methodology comes to play in instruction which can be applicable in our indigenous language classrooms at the basic level of education

Overall, the findings suggest that many educators acknowledge the importance of incorporating oral traditions into the teaching and learning processes of the mother tongue, particularly at the primary education level. This integration may be crucial in enhancing language proficiency and cultural appreciation among young learners.

Teachers' awareness of oral traditional instructional methodology

For teachers to use the oral traditional instructional methods during instruction, their knowledge about it and how it can be practiced is crucial. Teachers' awareness target methodology was sorted out during this study.

Results shows that, a total of 87.5% of teachers reported awareness of oral tradition, while 12.5% indicated a lack of familiarity. Among the various forms of oral tradition identified by teachers, 27.14% selected songs, 21.43% chose storytelling, and 8.57% opted for proverbs, riddles, and tongue twisters. Additionally, 7.14% of respondents chose folklore, poems, and rhymes, 5.71% referenced games, and 4.29% acknowledged legends. Notably, only one teacher, representing 0.14%, indicated using mime as an oral tradition. It is essential to highlight that no teachers reported utilising myths.

These findings suggest that, while many teachers engage with various forms of oral tradition, songs are the most prevalent, followed closely by storytelling. This indicates that most educators strongly understand the concept of oral tradition, although a minority do not. As a result, the data reveal that 75% of teachers use oral tradition to teach national languages to their pupils, while 25% do not. This shows that most teachers use oral traditions to teach pupils.

Another twist from the results indicates that most teachers are familiar and aware of only songs and storytelling as oral instructional strategy which majority integrate in their teaching at the basic education level while proverbs, riddles, tongue twisters, folklore, poems, rhymes, games, legends, mime and myths are either rarely used or not used at all. Thus, more awareness on oral traditional methods is needed by instructors because if nothing is done about it, these aspects of the cultural pedagogy will continue to be disused and gradually disappear from the younger educated generation in Cameroon.

Teachers' opinion on the role of Oral traditional instruction

For any appropriate application of an educational policy according to Baker (), the key actors must have a positive opinion towards it. During this investigation, the opinion of instructors on the role of oral tradition in learner achievement was investigated.

Firstly, findings reveal that 96.825% of teachers agree that oral tradition can help pupils learn their mother tongue faster. Meanwhile, one teacher, with 3.135%, is against this. This shows that many teachers see oral tradition as a method to boost learners' understanding of their mother tongue.

Secondly, 100% of teachers affirmed that oral tradition is vital in teaching the mother tongue at the primary level. Though teachers make insignificant use of oral traditional strategies, they still accept that oral tradition is essential.

Thirdly, and extremely large majority of teachers, 90.625% accept that oral tradition should be added and integrated into the National instructional policy of education in Cameroon while an insignificant number of teachers, 9.375% do not share this view. This shows that teachers

in Cameroon believe that oral tradition should be integrated into the National Language instructional policy in Cameroon alongside the imported approaches.

Fourthly, majority of teachers, 62.5% agree that pupils develop naturally and incidentally through using oral traditional context during instruction, while only 37.5% disagree. This suggests that majority of teachers recognise pupils' natural and incidental development through oral tradition, thereby highlighting its potential as an effective teaching method.

Lastly results underscore the overwhelming support for using oral tradition to teach National Languages, with 81.25% of teachers deeming it essential as opposed to just 18.75% of teachers who disagree. This strong consensus of agreement provides a reassuring indication of the widespread acceptance of the use and integration of oral traditional style of instruction in the mother tongue education. This integration may be crucial in enhancing language proficiency and cultural appreciation among young learners.

Teachers' training on teaching local language and culture

Teachers' training on the teaching of local languages and cultures was looked into given that it has a role to play on the use and integration of oral tradition in teaching.

Further findings indicated that even the trained teachers were not trained on the oral traditional style or the local method of teaching before being exposed to the foreign approaches leaving them with no choice than to concentrate instructional strategies on what they were taught. No wonder why they dominantly ignore the local style. As such, teacher training should begin from the local to global.

CONCLUSION

Analysing the collected data from interviews and questionnaires provides insights into opinion of key actors as to the use and integration of oral tradition during the mother tongue instruction at the basic level of Education in Cameroon, teachers awareness and its role in fostering learners engagement. Key findings reveal that:

- Majority of learners are proficient in their mother tongue which paves a way and a foundation for implementation and integration of oral traditional instruction at the basic level of education in Cameroon.
- Learners are most engaged in learning when their teachers use oral traditional style.
- Learners think that most of their teachers do not integrate and use oral traditional methodology in teaching local languages.
- Although some teachers claim that they sometime integrate and use oral tradition in practices, its application is often minimal as it is not backed by policy.
- Some local language teachers are not trained to teach the target languages and even those trained did not acquire knowledge on the local traditional instructional method which explains why they do not use it.
- Most teachers are familiar and aware of only songs and storytelling as oral instructional strategy which majority integrate in their teaching at the basic education level which is limited while other aspects of the cultural pedagogy like proverbs, riddles, tongue twisters, folklore, poems, rhymes, games, legends, mime and myths are either rarely

used or not used at all and gradually disappear from the younger educated generation in Cameroon.

- Teachers rely on the translation method and lack intentionality in their teaching strategies.
- A resounding majority of instructors affirm the vitality of the use of oral traditional instructional strategy in enhancing learners understanding, learners development naturally and incidentally, revalorising and maintaining cultural context in pedagogy and an overwhelming support for its integration and use at the basic level of education in Cameroon.

Given the significance of this study in valorising Indigenous culture and reconstructing pedagogy that aligns with African culture, some recommendations have been made for the purpose of valorisation and reconstruction of oral tradition as an instructional strategy at the basic level of teaching in Cameroon. More awareness and training on oral traditional methods is needed by instructors because if nothing is done about it, these aspects of the cultural pedagogy will continue to be disused and gradually disappear from the younger educated generation in Cameroon. The state should revalorize local pedagogy as a policy by implementing its use alongside the imported methodologies as majority of learners prefer its usage for their best engagement during instruction. The training of local language teachers should incorporate the oral traditional instructional style which is the local teaching culture. Additionally, teachers need to adopt more effective teaching methods for national languages and culture.

Further studies are also recommended following the results obtained. One could be carried out on reconstructing the oral traditional instructional method in enhancing the teaching and development of some main language literacy skills speaking/listening, and sub skills like vocabulary at the basic level of education. Another study can compare the competency-based approach with the oral traditional method in teaching same skills above at same level. Further studies could equally concentrate of producing further literature on how oral tradition can be applicable in classroom situations to complement what this study has illustrated.

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