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IMPACTS OF WESTERN CHRISTIAN MISSIONS ON EDUCATION IN CENTRAL IGBOLAND

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Abstract

This work examined the Impact of Western Christian Missions on Education with particular interest on Central Igboland. It necessitated by the fact that Igboman seems to have lost the decency of his culture, norms and religious values; and the glaring call from most quarters on the rekindling of Igbo traditional education to prevent it from going into extinction. The work used historical and analytical survey method in its study. It found that in spite of the numerous positive effects of western mission education in central Igboland, its adverse effect are glaring on the philosophical, social, religious and cultural lives of the people that if nothing serious is done to check it, the natural identity of the Igboman, which defines his uniqueness in religio-cultural space of Africa will be completely lost. The paper, therefore, recommends, among others, the rekindling of the traditional patterns of education in communities, families and homes in Central Igboland

Keywords: Education, western Christian mission, Igboman,, central Igbo land,, impacts

1. INTRODUCTION

For any constructive attempt to be made in terms of exploring the educational activities of the Christian missions in central Igboland, it is right and-important to say that Western Education which was first introduced by the Christian missions in Africa was not the first form of Education in Africa. It is an acknowledged fact that before the Western Education was introduced in Nigeria, traditional education was given in order to equip young people for life in the community by teaching them traditional skills in agriculture, crafts, hunting, fishing and similar activities. This was the order in the Southern part of Nigeria where central Igboland belong.

The coming of the missionaries dealt with the traditional education. They used the tools of western education to destroy the traditional education and its values and virtues that are enshrined in the morality of the culture and the religion of the traditional Igboman. The Igboman has lost the decency of his culture, norms and religious values. The situation is so bad that even the language of the Igboman is badly affected and is nearly going into extinction. Can we now regard the coming of the western education as a blessing or curse to the people of central Igboland?

In addition, most scholars have written on the impact of the western Christian mission on Education in Nigeria and Africa but few or no work has covered the area - Central Igboland in this direction therefore this paper aims at covering the research gap so identified.

This paper therefore analyses the impact of Western Christian Missions on Education in Central Igboland. Central Igboland covers the political zones/areas of Owerri, Okigwe and Orlu in present day Imo State. The area is otherwise known as "The Heart of Igbo Heartland" (Kalu, 1996:177)

1.1 The Establishment of Christian Missions in Nigeria

In the 15th to the 17th centuries, the Portuguese, the French and the Italian Catholic Governments and Missionary bodies made several attempts to evangelize parts of what is known today as Nigeria, particularly Benin and Warri areas. But their efforts were in vain. Later on, in the 18th century, the British Government and some English Missionaries and charitable Organizations became interested in West Africa. In 1787 Freetown in Sierra Leone was established as a settlement for the returned freed slaves. In 1841, the British Government sponsored the first expedition to the Niger with the aim of establishing a Christian Mission in the area. Samuel Ajayi Crowther, one of the freed African slaves from Yoruba land in Sierra Leone happens to be part of this expedition. The year 1841 therefore marked the beginning of the movement to re-establish Christianity in the shores of Nigeria after the failure of the earlier Catholic missionary efforts in Benin and Warri.

Between 1841 and 1900 Nigeria witnessed the work of five missionary societies, namely: Church Missionary Society (CMS) of the Church of England, The Wesleyan Methodist Missionary Society (WMMS) from England, the United Presbyterian Church of Scotland (UPCS), The Southern Baptist Convention (SBC) of the United States and The French Catholic Society for African Missions (FCSAM), (Ajayi, 1965).

The Methodist was the first to establish their mission in Nigeria at Badagry in 1842 but they were poorly represented. The Anglicans (CMS) established in Badagry later the same year and in Abeokuta in 1846, and hence led the missionary expansion into other parts of Yoruba land. They established on the Niger area (Igbo Land) later in 1857 from where they extended the mission Southwards to Delta and Rivers areas and Northwards to Lokoja, (Diara and Nche, 2013:91).

While the Methodist had only a short-lived mission station on the Niger at Egga, the Anglicans had several stations both on the Niger and in Delta areas. Presbyterians arrived Calabar in 1846 and concentrated their efforts exclusively with only a few out stations on the Cross-River. The Baptists established their first station at Ijaye in 1853 and expanded into Yoruba hinterland but their work was interrupted following the American civil war and they had to start all over again after 1875, (Ajayi, 1965:47). The Roman Catholic Mission came later in 1867 at Lagos. Outside Lagos, they were just making their initial contacts after 1875. Ten years later, in 1885 the Holy Ghost Fathers arrived at Onitsha, twenty-eight years after the arrival of the Church Missionary Society.

1.2 Education: An Overview

Several scholars have given different definitions on education. Ifenkwe (2013:1) defined it as a potent instrument for introducing and sustaining social change in human societies, as well as shaping its destiny. Apart from serving as a vehicle for enhancing upward social and economic mobility, education is regarded as a key to social reconstruction (Ukeje, 1978), and an instrument for conserving, transmitting and renewing culture.

Education imparts knowledge, teaches skills and instills attitudes to the recipients. Imparting knowledge means putting across facts, current thinking, theories, principles or laws; teaching skills is imparting practical skills comprehension and ability to see implications or solving problems; instilling attitudes include inculcating, tolerance, open mindedness, scientific detachment and healthy skepticism (Langer, 1977), These are requisites for social integration performance of productive task and for affecting national development (FRN, 2004).

To educate the mind is to liberate it from the shackles of fear, prejudice, ignorance, superstition etc. and to develop a free independent and responsible citizenry. Knowledge, attitude, skills and aspiration changes through education constitute blocks for human capacity building.

However, education is a process of studying, impacting or acquiring concepts of a culture, values, norms and tradition of a particular society or field.

1.2.1 STRUCTURES OF EDUCATION

Education can be broadly structured into Informal, Non-formal and Formal.

- Informal: Informal educational method provides for young people learning informally by listening, watching and imitating examples provided under the strict guidance and supervisions of adults, as part of their everyday routines and in preparation for adult roles as members of their communities. Its programmes vary with cultural and sociological conditions.
- Non-formal: Non-formal education is conceived as literacy, post literacy or vocational education provided in formal educational settings for adults who did not have the opportunity to go to or complete primary education (FGN/UNICEF, 1993). In other words, it is on-the-job training or craftsmanship.
- Formal: Formal education is an organized, comprehensive and curriculum-based education given to beneficiaries in an institutional setting. It came to Nigeria with the advent of Christian missionaries.

The informal education was what was obtainable in the traditional African setting, Fafunwa, (1974:20) stated that the aim of traditional education is multilateral and the objective is to produce an individual

who is honest, respectable, skilled, cooperative and conforms to the social order of the society. Although these 6 educational objectives cannot be neatly distinguished, he highlighted the seven aspects it can be identified:

- To develop the child's latent physical skills
- To develop character
- To inculcate respect for elders and those in position of authority
- To develop intellectual skills
- To acquire specific vocational training and to develop a healthy attitude towards honest labour.
- To develop a sense of belonging and to participate actively in family and community affairs.
- To understand, appreciate and promote the cultural heritage of the community at large.

Given their assertion to the above, Ifenkwe (2013) and Amandikwa (2013) stated, "The traditional education was functional in nature. The young were taught how to cope with their environment, how to farm, hunt or fish, prepare food, build a house or run a home. They were taught the language and manners and generally the culture of the community".

Through informal methods, the young learnt by participating in activities alongside the elders. They learnt by listening, watching and doing. In many practical ways, they learnt how to live as members of their community.

Conversely, formal education came to Nigeria through the advent of the Christian missionaries. The missionaries in their 18th century advent in Africa never wanted excuses and therefore introduced education to enable it have the required interpreters, court messengers, office clerks, artisan, pupil teachers etc in their missions. Moreover, they preferred that people from the local communities take up these jobs, because it was those people who also became "liaisons" between their communities and the colonial masters.

1.2.2 FACTORS THAT CONTRIBUTED TO THE SPREAD OF WESTERN EDUCATION.

There were several factors that contributed to the spread of western education in Igboland. Such as:

- Lack of personnel: According to Amandikwa Colonial administration and commercialist lacked personnel, and were in great need of educated Igbo men and women to take up minor posts in their administrative and commercial institutions (2013:163).

Nwosu (1998) gave assertion to this fact and attributed to it as one of the factors that failed the attempt to Christianize Benin and Warri Kingdoms in the entity now called Nigeria by the Portuguese mission in the 15th century. According to him (Nwosu) enough manpower was needed to educate the people as only two priests out of twelve sent for Benin Mission arrived Benin in 1514.

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- Economic Purpose: The primary interest of the colonial administrators and commercialists for the establishment of western education in Igboland was economic advantages (Nwala, 1985:224). After their initial hesitancy, it was

only when they started to notice the benefit of literacy, they began to see it as a gateway for getting involved in the civil service, European trade and of course having the new symbol which Christianity offers. Those who went to school were able to communicate and interact with the Whiteman in his own language, gain employment, earn money and become significant people within the society. They became the spokesman of their community, priests in the Whiteman's cult, possessing the Whiteman's mysterious powers, man of achievement with a rear title, man of intelligence and wisdom, man of proud and sacred heritage, wealth and influence (Amandikwa 2013:166) and for the transformation of Religious and Cultural life of the people. The missionaries had the intention of spreading the Good News of Jesus Christ throughout Igboland, this was achieved by destroying the traditional and ancient landmarks of the African religion which they gave all sorts of names as Paganism, Fetish and Heathenism. They looked at Africans, their religion and culture as "benighted" and primitive and introduced their Whiteman's religion and civilization to the people as a new way of life. Like their colonial administrators and commercial counterparts, they needed interpreters, catechists and teachers, hence they need for school and other educational institutions. They started with the education of the children, who were not only according to Amandikwa; "easier to entice but also were the future hope of the society".

Sequel to the competitive nature of the Igbo people, realizing the political, economic and social advantage of formal education (Whiteman's education) the Igbo nation began not only to receive it but go for it by themselves. It became a competition among the village, families, towns and communities in Igboland as they began to establish schools in every community and towns, and proudly say "anyi enwego bekee nke anyi", (we have our own Whiteman), (Nwala, 1985:244).

2. EMPIRICAL STUDIES

Several authors have written on the topic of our study and it will be necessary at this junction to review some of their work. Ifenkwe (2013) studied the educational development in Nigeria, challenges and prospects in the 21st century. In his work, he lauded the role and activities of the early missionaries in introducing education in Nigeria.

Diara and Nche (2013) made a study on European and American Christian Nations and Nigeria's National Development (1840-1960). Their work was aimed at objectively evaluating the general impacts of the establishment of Christian missions in Nigeria, her people and nationhood, which aimed at challenging the Christian leaders of today to re-appraise their commitment to the social aspect of the Church's call. Using an analytical and descriptive historical approach to the study of the activities of the Christian missions in Nigeria between the 19th and the 20th centuries, they discovered that the contributions of the European and American missionaries who undertook pioneer missionary work in the country have been underestimated in earlier historical methods. The missionaries actually contributed immensely to the development of Nigerians individually and corporately in many areas including Education, Medicare, Agriculture and Commerce.

Adiele (1996:140) made a study on the Anglican Church and educational development in Nigeria and concluded that the Anglican Church has provided not only the setting for national growth but also

ideas for other society. This was achieved through the educational system by which it produced skilled work force in human capital.

However, Amandikwa (2013) was of the view that western education gradually altered the contest of Igbo traditional education and called for a new 10 approach to education in the contemporary Igbo society.

3. CONTRIBUTIONS OF THE WESTERN MISSIONS ON EDUCATION

Summarily, the western missions contributed in the following ways

- **Development of Igbo Languages:**

The western missionaries were the first people to write the Igbo vowels which made it possible for Igbo language to be written down and studied by people Nwankiti, (1996:13).

- **Emancipation of Women**

Women were allowed to go to school. The western missionaries established Teachers' Training Colleges, Nursing Schools and Secondary Schools, which turned out teachers, nurses and clerks respectively among Nigerian natives.

- **Establishment of Legitimate Trade and Agriculture**

The missionaries introduced the teaching of mechanized agriculture or farming in schools which led to the production of foods in commercial quantity, instead of subsistence farming. New crops were introduced into the farming system of the people such as cassava, plantain etc (Agha, 1997). The farm provided food for the missionaries and their workers, sanatorium for the sick and sanctuary for the oppressed (Ajayi, 1969).

- **Medical Services and Institutions**

Missionaries established hospitals and medical institutions where people were trained as health attendants, midwives etc. and people received treatment of their ailments (Diara & Nche, 2013:92).

- **Eradication of Obnoxious Cultural Practices**

Through education, people were enlightened on the need to stop the killing of twins and other obnoxious cultural practices (Agha, 1997) and (Diara & Nche, 2013). Iyenu Hospital, Ogidi was particularly known as a place where twin babies were taken for protection through government assistance (Onyeidu, 2001).

3.1 Impacts of the Western Education on the People of Central Igboland

The Christian mission opened up new frontiers of life for the people of Igboland, this was manifested in dress, fashion, music, habit, manner and language of the people. They Igbos like other tribes in Nigeria have adopted new ways of marriage, eating, drinking, greeting, responding to people, performing tasks and ceremonies. The western civilization as it was preached by the missionaries therefore affected the total life of our people according to Amandikwa (2013:168) in positive and adverse ways'.

The Igbos now see their traditional society as a new perspective. It does not have the same meaning it had before. A brief survey of the effects that Igboland encounter with western education and culture had -on Igbo traditional education will offer some insight into some of the complexities confronting education in Igboland today.

Positive Effects:

- i.) **Abolition of Inhuman Practices**

It is a generally accepted stance among scholars that, the encounter with the Christian religion in any part of Nigeria more especially

Igboland, firstly helped to abolish some of the inhuman practices that were part of Igbo religion and cultural practices. Igbos before the coming of the Christian missionaries were deeply in the practice of human sacrifice, killing of twins, slavery, racism or caste system etc. These ritual practices inspite of inhumane nature had deep religious undertones and were performed with the good intention of preserving life of both the individuals and of the community at large. The missionaries came, condemned and fought against these practices. Through their efforts such violent practices done in the name of the gods were stopped (Amandikwa 2013:168). The only problem was the approach that the missionaries adopted in fighting these practices. Onwubiko (1991:125) lamenting on the approach adopted in fighting this practice, pointed out that "the missionaries were quite unaware of the religious and cultural motivations behind these rituals and were in a haste to stop them without searching for a more appropriate way of addressing those motivations and concerns". That notwithstanding, religion as cultural institution, a means and instrument for the satisfaction of human needs Otite (2006:95), substituted the need for sacrifice with Jesus Christ. Christianity has to a great extent been positively applied to enhance commercial integration and development which has been achieved by the preaching of peace, tolerance, forgiveness, open heartedness, spirit of accommodating, love, morality and culture relativism which those sacrifices tend to proffer in the typical Igbo belief. Isiechei, described the coming of the whiteman's rule and religion as a liberation to the whole classes of unfortunates who had long lived in the shadow of death- old women accused of witchcraft, or slaves waiting for the day they would be sacrificed (1976:159). In a broader African context, Masuku (2023:1) reaffirms that in their process of good intentions, Western missionaries also committed serious cultural and institutional mistakes, often dismissing African religious and social structures without adequately understanding their deeper significance.

- ii.) **Suppression of Conflicts and Disputes Among the Communities**

It helped to suppress conflict and disputes among the communities in Igboland. The 13 bloody inter-village or community wars which beclouded the history of the precolonial or pre-Christian era during which according to date Isiechie (1976), the bigger and stronger local communities antagonized and dominated the smaller and weaker enemy communities are no longer rampant.

- iii.) **Transformation of the Total Psychology of the Igboman**

According to Okoro (2012), "religion as a vital instrument for global peace, moulds and controls man's life more than any other institution in human's history". The Christian religion has affected and molded the Igboman's knowledge, morals, belief, art, customs, technology etc in a way that those things which are regarded as trapping from unconverted background are discard with impunity while the once which preaches and promotes peace are shared and transmitted from generation to generation. People now travel from one part of their country, community or town to the other, without endangering their lives or losing their wares.

- iv.) **Appreciation of Literacy and its Power of Transformation**

Education greatly boasted Igboman appreciation of literacy and its power of transformation not only on the individual but also the society at large. Commenting on the impact of western education on the Igbo citizenry, Amandikwa observed that "through western education the majority of Igbo sons and daughters have learned how to read and write, a potential that has both opened the door for western civilization and facilitated the interaction with the outside world (2013:171).

v.) Effect of Western Education on Culture

Religion and Culture according to Iwe (2003) are twins, essential, inseparable and inter-dependent aspects of human life. They are intimately related and connected 14 that in reality it is impossible for a society to have a culture without a religion or a religion without a culture. He further said that as religion illuminates' culture, culture gives flesh and substance to religion; as culture incarnates or revives religion, religion redeems and saves culture... Traditional religion of religion always incorporates cultures for their propagators, converts and adherent.

Based on the above assertion western Christian mission spread to Igboland along with western culture which includes behaviour, belief, dressing, food, language among others. The religious education greatly influenced the people through the missionary schools so much so that it reduced the influence of the cults and other aspects of their culture on them. This according to Asuquo (2011:79) implies that Christianity has used western education to make the Africans in general and particularly the Igbos to adapt to western culture, traditions and ways of life. These influences are seen in dressing, language, food, wedding ceremonies, music and names, among others. Okoro (2012) lamenting on the influence of religion on man asserts that

"It is agreeable that, several African cultures were exhibitions of uncivilization, but religion being both knowing and civilizing in its effect upon mankind has displaced such barbarian cultures of nudity, female circumcision, tribal marks with a civilized culture of corporate dressing, abolition of female circumcision or mutilation of female genital organs and inflicting injuries in the name of tribal marks.

Polygamy, which according to Nwazonobi (2013:118) is not a decadent or incident relationship but valid part of the marriage system of the people of Central Igboland even to the present day, and masquerades which parades the streets and squares on the festive days in Igboland in the past has been replaced with monogamy, carols and crusades.

This benefit is however, not particular to only Igbo people but is enjoyed by other tribes and culture in Africa at large who responded positively and actively to western education. Uzuoku (1996:5) agreed to this when he said that Africans are in no way regretting the benefits that have resulted from the encounter with modernity... Top of the list of such benefits are reading and writing, which carry the seeds of cultural continuity, development and revolution.

3.2 The Adverse Effects of Western Education on the Igboland.

In spite of the good effects of the Western Education on the People of Igboland in particular and the Africans at large, it has some disastrous effect on the people. Lamenting on the adverse effect Achebe (1958) quoting W.B. Yeats "The Second Coming" stated, "Turning and turning in the widening gyre, The Falcon cannot hear the Falconer; Things fall apart, the centre cannot hold, mere anarchy is loosed upon the world".

The Western Christian Education altered the Igbo traditional education in such a way that its general sense and traditional understanding of education has lost its central focus on:

- Character Formation

According to Amandikwa, the analysis of the concept of "Ozuzu" (Igbo word for education) was focused on the overall formation of the human person. Its primary goal was to enable the individual become Onye azuru-azu (a well-formed person), ezigbo madu (good

person) simply put, the goal of traditional education was to train the individual to become truly a "person" (madu or mma-ndu- The beauty of Creation) (2013:172).

From the above, good character, for the traditional Igbo is an indispensable characteristic of personhood, character formation becomes the purpose of 16 education. Traditional education was therefore, not primarily materialistic in nature, rather it emphasized moral goodness and responsibility. It was not just for the good of the individual but also for the common good of all, it prepared the individual in a way that he/she actively and meaningfully took part in the daily life of his society.

The introduction of Western Education dramatically shifted the primary goal of education as Igbos knew it. Emphasis, shifted from that of providing the individual with a well-rounded education that would enable him become "ezigbo madu" (good person) to that of providing him skills he needed to get a good job and become wealthy. Education is mainly perceived presently in the global world as a meal ticket, students in schools today choose their major courses and areas of specialization based on marketable fields of study. Areas of the study which seem not to have much pay are not getting patronization from our students. Nwala (1985) asserts thus "knowledge for its own sake as an educational motivation is yet to become an acceptable attitude" simply because one cannot embark on such ventures with an empty stomach. Utilitarian and materialistic attraction has grown beyond the pursuit of school education and has permeated every other aspect of life. Decrying the situation, Ekwuru (1999:73) stated, "Today people are ready to sacrifice anything for the sake of money. Dishonest and immoral means are used to satisfy the insatiable drive for material acquisition. This has given to a new aristocratic nobility with libertine morality". For the present-day Igbo, what gives meaning to worth of any human person is not, what he is by virtue of his education, but "what he possesses".

The most demoralizing aspect of it is that it is completely antithetical to the worldview of traditional Igbo society as was presented earlier in this work. Agwa 17 oma (good character), which used to be most valued and essential characteristics that defined a person, does not seem to count much again as people now respect and admire those who have material wealth more than those who hold to the maintenance of good character and responsible attitudes.

- On the Curriculum and Teaching Materials for Traditional Education.

Igbo traditional education was holistic and aimed at the overall development and formation of the human person. Due to its holistic nature, its curriculum was all-embracing and covered every aspect of human existence. It is a fact that Igbo traditional education did not strictly emphasize at turning individuals into specialists in any particular fields, but it gave them opportunity to be jack of all trade (have a little idea of almost every) provided they contributed towards the preservation and sustenance of life. It was non-formal in its system and availed it of all the cultural tool to education such as proverbs, riddles, storytelling, rituals practices, festivals, music, arts etc (Amandikwa 2013:119-135). Although these educational tools were not documented, they were familiar to the people and their everyday living condition, and were pragmatic tools that helped to provide for their urgent material and spiritual needs. Thus, most scholars opine that Igbo traditional education was functionalistic in nature and often geared towards practical results.

However, the western education turned the affairs of the tide and literary learning became the central focus of western education in other to turnout, interpreters, clerks, teachers, messengers etc needed

by the European colonial administrators, traders, industrialist etc. Uba (1960) affirmed to this when he wrote that "school children and their parents favored a curriculum with a strong literacy non-manual emphasis" which coincided not only with the tradition in which the 18 European ruler they sought to were brought up, but also with the bias of the labour market since education was valued as a means towards salaried employment. Amandikwa maintained that the emphasis of literacy changed not only the nature of education but also the materials and tools used for education from what the Igbo people knew it to be as "Igbo culture, tradition, values, beliefs and practices as reflected in their rituals, proverbs, riddles, songs, jokes, celebration etc, which served as the major tools for traditional education were abandoned.

- Language

Western Education made English language become the means of learning and communication and a sign of erudition, knowledge and wisdom. It overthrew Igbo language and overshadowed the cultural tools the Igbos used for teaching and transmission of knowledge. In a contemporary Igbo class, students are taught in English. Most Igbo homes use English as their means of communication. An average Igboman cannot today speak Igboland language fluently, frequently and accurately without adding English to it. Nwala noted that in pursuance of British educational policy the nature of education offered not only to the Igbos but to the rest of the colonies in West Africa was mainly reading, writing, arithmetic and religion. The medium of instruction was English, the vehicle of European culture and values. Materials read were those relating to European history, environment and culture.

Concurring with Nwala, Ekwuru (1999:53) and Amandikwa (2013:178) maintained that with the use of English as the sole medium of education and conceptualization, Britain was able to propagate western lifestyle in Igboland but they only affected the paradigm shift in the mental perception and conceptualization of the Igbo culture reality. This linguistic and cultural displacement continues to have lasting consequences. Sibani and Nyama (2024:25) affirm that Christianity, being 19 colonial in character, has continued to overshadow African traditional beliefs and practices, reinforcing the dominance of Western cultural forms over indigenous ones. The broader implications of this for knowledge production and identity are similarly noted by Ndlovu-Gatsheni (2022:3), who argues that colonial and missionary interventions have produced deep epistemic damage in Africa, necessitating a deliberate turn towards decolonization of both knowledge and educational systems.

CONCLUSION

The impacts of the western mission on the Central Igboland cannot be overemphasized. Its numerous positive impacts notwithstanding, its adverse effects are so glaring on the philosophical, social, religious and cultural life of the people that if nothing serious is done to check it; the national or natural identity of the Igboman will be phased out of the planet. What, if at all, will remain is their physical visibility. This will be so, as what most contemporary Igbos are "Blackman with Whiteman mentality". They speak the Whiteman's language, wears the Whiteman's dress/clothes in the Whiteman's fashion, eats the Whiteman's food, some even go to the extent of changing the complexion of their skins to the Whiteman's complexion. This condition of cultural erosion is particularly acute with respect to the Igbo language. Nzeaka and Ehondor (2021) have documented that urbanization and the enduring legacy of Western education have placed the Igbo language under severe threat of

disuse, with many younger Igbo speakers in urban environments failing to acquire or transmit their mother tongue across generations.

Based on this finding, the paper recommends that the traditional pattern of education be reactivated or rekindled in our communities, families and homes. Parents should find time to be with their children and tell folk stories and tales, use 20 proverbs and communicate effectively with their children in vernacular. Also, those our cultural heritages which promotes peace, love, unity, sanity and sanctity should be encouraged to survive at all levels of our human existence.

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