

**TRADITIONAL LEARNING SCHEME AS A SUBSTRATUM TO THE FORMAL EDUCATIONAL STRUCTURE: FOCUS ON BEROM MUSIC.****Davou, Samuel Yohanna**Department of Music,  
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Plateau State, Nigeria.**E-mail:** [samwatu@hotmail.com](mailto:samwatu@hotmail.com)**Abstract**

This article argues that the bedrock to the modern system of education got its roots from the traditional African educational system because of the idiosyncrasies they shared. The African system of education with focus on the Berom people of Plateau State, has gotten a lot of derogatory names some of which are informal system of education, primitive way of life etc. The said conceptions on the traditional structure of education has planted an inferiority grain in the minds of most Africans believing that the African system of education has little or nothing to offer in the modern day scheme of erudition. In early childhood system of formal education, music serves as the most effective tool in child learning. As the practice was in Africa, societal ills are corrected through music and folktales, norms, and morals are well communicated using music and folktales. The paper further exposed how the formal system adopted the afro-systematic way of learning into the present day form of learning. As such, a side by side comparison of the formal and the traditional system of education with particular reference to the Berom people of Plateau State will be made. The methodology will rely on historical, investigative, works from like minds and the internet. The paper will correct the inferiority mindset that is already engrains in the psyche of some Africans that its traditional values are irrelevant to humans. The research will serve as a catalyst in believing that the African system of education is the best in child development.

**Keywords: Tradition, formal and Informal Education, Berom, Childhood, and Music.****Introduction.**

The foundation of a building determines how strong or weak the structure might be. To have a strong and lasting structure, the foundation must be solid. Knowing fully how important that is to human development, the traditional African system of education adopted music and dance, folklores as its teaching methodology right from childhood to death. Though the drills are referred to as informal practice, it has become a lifetime routing right from the womb, the African mother rubs her stomach and sings for the baby urging him/ her for calmness when the baby kicks or tries to be problematic. The practice is common among the Berom people of Plateau state. One might quickly debunk the claim that justified the use of music by some

African communities as stated above but Teachout (2016) affirms the claims with the statement below that:

The first indications of a response to musical stimuli occur in the last three months of pregnancy. During this period, the auditory cortex and neurons of a fetus have stabilized and functioning researchers have found clear evidence of fetal responses to musical stimuli. Furthermore, it is thought that musical sounds introduced in uterus, after the auditory cortex has developed, can affect subsequent infant behavior...infants responded with differential changes in vital functions including heart rate, blood pressure, and respiration when listening to recordings of contrasting musical styles (p. 3).

Oral transmission and apprenticeship which served as the transmitting agent in African traditional system of education are undoubting the footing to the basic foundation of learning in childhood because of their non-writing, learner involvement, and reputational procedures. The systems are widely accepted to be the most effective patterns of learning in childhood that lead to modern civilization and development. Civilization and development can only be achieved through education. Thus, one will not be off the beam to say that the groundwork to the present day education originated from Africa. In the old Africa, it is the right of every child to be educated thus making education part of life and essential to human existence just like the air we breathe and the water we drink. In the old Africa, right from the womb to birth, children are exposed to lullabies by their biological mothers who serve as the child's first teacher, the nannies and guidance as well. Self-discipline is influenced in folklores by their child's peers, the aged and all adults in the community; as the child grows to maturity, he/she is exposed to domestic works especially to the female folks, while the male children are exposed to agriculture and games. The use of words, gesture, symbols, and motif are used in communication to convey messages, give instruction when necessary (Vanqa, 1995; Emeagwali, 2006). Base on interest, the child chooses a trade or a skill programme where he or she is attached to a specialist to learn under by tutorship and mentorship. At the end, masters are groomed on various field such as, Native doctors/herbalist, master instrumentalist, singers and dancers, great hunters, craftsmen, blacksmiths, textiles and master wavers etc. The students are certified by their masters when they have fully become masters in their fields (an oral interview with Da Bot Dumu, July 7, 2018). The African traditional system of education has been proven to be the most productive educational practice of all times; this is evidently clear in the product that has been produced, for example, the Igbo Traditional system of apprenticeship in terms of human resourcefulness is by far the most effective, productive and societal driven than the western system of education has produced (Olutayo, 1999).

There has been a strong argument on whether or not should the African traditional system of education should be term formal or non-formal system of education but Mosweunyane (2013) give a reason why it should be referred to as the non-formal system of education as thus:

It is important to mention that the learning did not follow any comprehensive and formal curricula, which in most cases resulted in important knowledge and skills getting lost when the custodians of such knowledge and skills died or lost their cognitive abilities, such as going insane (p. 50).

To fully understand how the traditional African system of education which is widely regarded as non-formal system of education but has greatly influenced the modern day system of education, referred to as the formal system of education, a clear definition of the term, non-formal and formal systems of education. It needs to be explained and the words of Dibs (1988:300-301) explains the terms to mean formal education as a systematic educational system, organized and structured, model and administered in accordance with lay down rules and norms with a clear objective and a curriculum with contents and methodology. The system is connecting the educational process that involves the teacher, a classroom for students as well as an institution with certificates issue at the end of the study.

Non-formal: it is simply the system of education that lack a well define set of features, such as an adopted strategy, student attendance, decreasing in contacts between teacher and student and sometimes activities take place outside the establishment some of which could be, home reading and paperwork, apprenticeship, educative processes, the curriculum is flexible with no fix duration or time lapse of study until the student is certified by his master or the student fills he is done with the programme.

With focus on the Berom traditional system of education, the system has its mode of education and skills orally transmitted from one generation to another. The paper will highlight some similarities in curricular activities between the African traditional curricular and the western curriculum with focus on the musical activities. The paper will demonstrate how the African traditional system of education is more effective than the Eurocentric system of educational practice in Nigeria. The Eurocentric approach which is sentimental and bias in nature provides education to the privileged ones with the sole aim of generating revenue to its proprietors. The modern system of education deprives the less privilege in the society access to formal education with activities such as class lectures and teleconferencing unlike the education for all system that was a practice in old Africa. Boateng (1985) noted some retrogressive elements introduced into Africa by the Eurocentric and Americentric systems of education that are obstacles in the process

of cultural spread and communication bond between the old and the young in a symbiotic union. The oral educational system is literally links that encompasses music, fables, folklore, proverbs, etc. regarded as the educational footing of the traditional African educational system are fast going into extinction.

To retain some reminisce of African beauty through documentation and discussion. An attempt will be made in highlighting some aspects of African traditional music education that has been totally absorbed into the modern day education especially education in childhood.

### **The Berom Traditional Educational System and its Curriculum**

According to archeological findings through the use of thermos-luminescence testing as well as a radio dating process, the Berom People of Plateau State Nigeria are part of the Nok family of central Nigeria. Before the advent of colonialism into Jos the settlement area of the Berom people, they are known for their skills in craft, hunting, farming, military tactics, etc. The opening of the Berom land to mining in the 19th century further exposes the Berom people to the British colonist form of civilization. During the mining expedition in Jos by the colonist, a lot of archeological evidences put the Berom people as the first most civilize African and were unveiled during the exploration of Jos where some artifacts of human heads between 500 BC and 200 BC were uncovered in 1928 by Lt. Colonel J. Dent-Young. Also, Mr. Stobart made the following observations on the inhabitation of Jos as far back as 1914 thus: ‘...the men are remarkably good iron workers and smelters and good agriculturists’ (Azgaku & Osuala, 2015. Davou, 2018).

The Berom are among those prominent communities that existed at the sites where the pottery of the Nok Terracotta was found. Even though they were predominantly farmers and hunters they also had the skills of manufacturing goods. Among which are clay pots, spire, and arrows for war and hunting, crafts, herbs specialist. Their technological and artistic mavens, their education evolution especially the Nok Culture is believed to have existed right from the end of the Stone Age to the beginning of the Iron Age in the region. To achieve such creative artistic Terracotta head, farming implements, weapons and utensils, brewing of beer, the extraction of oil from certain plants and yams formed as part of their diet, construction of bans for grains storage, needs great exceptional skills and lay down processes that needed to be taught by a specialist. Whereas the community lacks a specialist in that area of need, an apprentice is sent to a nearby community sometimes a distance community to learn from that community such practice is evident among the Bantu people who the Berom people fall under. The richness of iron especially tin, ironstones and columbine found in Berom settlements further left canvassers on

the odds that the Berom culture feasibly had as the world's earliest iron melting industry (Rupp, Bruenig & Amaje, 2008).

In the traditional system of education, though there were no certificates issued after graduation as the practice in Eurocentric system of education, there were recommendations from their masters that ascertain the certification of their students. One could wish to question if such a practice could be term as education? Njoki, Kinyua, and Muli, (2015) stated that:

However, western educational models and interests have devalued indigenous cultures and education, projecting them as anti-progressive. Meanwhile, Eurocentric views argue that there are just two educational systems i.e. Western education and Islamic education. They observe that since education necessarily involved writing, and African education was not written before the invasion of the continent by Arabic-Islamic and European educational systems, it means that there was no education. This view was not strange especially at a time when Eurocentric scholars like A.P. Newton, Professor of Imperial History at the University of London, stated that "History only begins when men take to writing". Yet a close study of the indigenous African education system shows that the universal objectives of education were targeted and remain inherent in African childrearing cultures. However, the predominance of the Western education model is unquestionable because of the ideological and technological influence on the world at large. Nevertheless, it is important to note that effective curricula reforms aimed at rendering education relevant to the advancement of any African nation. This can only succeed when the triple heritages are consulted. This has not been the case in most African countries and that is why reforms have tended to fail to render education relevant to African perceptions and development needs. (p. 144)

Some scholars gave their blunt view of education as thus:

Dewey in 1916 notes that education is not training for life, rather it is the living. He further explains that education is the progression of existing through a nonstop refurbishment of proficiencies with the sole purpose of taken control of the environment. Adeyinka (2002) viewed education as the act of transmitting the culture of a society from one generation to the other, the route by which the adult fellows in the society grooms' younger ones. Going by the above views on the concept of the education one will

be convinced that the ancient Africans were right on track as their system of education gave the parents total control over their broods, navigating them to societal dominance (Njoki, Kinyua, and Muli, 2015).

The traditional system of education among the Berom people throw its weights on the family, community, erudite elders, connoisseurs, and the astute men folk and women folk regardless of age. Clans have their lay down rules, taboos, history, and norms that must be passed orally from one generation to another. The education is strictly guided with discipline right from the womb till death. The Reverend Yohanna Davou of RCC Turu in Jos-South of Plateau State in one of his sermon (n. d) on the Topic 'Bearing good fruit' gave an illustration on how his grandfather threaten to cut down an Olive tree that refused to bear fruits for many years, his grandfather took an ax went to the tree and spoke threat to the tree, when the grandfather promised to cut down the tree the following year if it refused to bear fruit, coming year, the olive tree bears the sweetest fruit in large quantity. In an oral interview with Mrs Linda Kiritmwa Yaro on April 24, 2019 in Federal College of Education Pankshin Plateau State on the Topic 'discipline in African traditional educational culture', she stated that; Educating the African child starts right from the womb, parents communicate to their children through talking or tapping and the child quickly adhere to instruction. Especially unborn children who give their mothers difficulties during conception and the newly born who give their parents sleepless nights, the parents use verbal communication and gestures sometimes a pat on the baby's back or hips does a lot in educating the child on the need to be calm. Sometimes, during teething she said, children become restless and tend to bite their mother's nipples while breastfeeding them, the mother through expressions and gesture makes the child understands the implication of his or her act, when that expression and gesture repeatedly done to the child, the child understand the implication of his/her act and adjust immediately.

In the Berom traditional system of education, education is unselective as the natives believed then, that raising children is a collective responsibility of the entire community, not an individual business as the case it is now.

Just like the practice might be in other African community the traditional system of education the Berom people rely on these educational aims as its pillars.

1. Preparedness: Equipping the children for distinctive roles in society.
2. Functionalism: Societal responsibilities were thought to the children to become valuable to their families, clans, society, as well as need-based.

3. Perennialism: Learning through total observation, questioning was totally discouraging and seen as an act of disobedient in some occasion.
4. Holisticism: Process where the learner is expected to learn everything within a disposal with no area of specialization as it is done in the Eurocentric system of education.
5. Communalism: This system was aimed at bringing up children within the philosophy of that community by the whole members of the community. As they believe that the upbringing of a child is a communal responsibility, not an individual responsibility (Sifuna, and. Otiende, 2006).

To crown it all, the African viewpoint of traditional education was moderately logical and aimed at providing a pattern to the life of the community. The aim is productive and functional in nature with the sole aim of inculcating a sense of societal, communal and family responsibility where all must contribute in one way or the other in the development of his or her society. Values, history, and literature are preserved through, music, folklore, proverbs, etc. that are symbolically and orally transmitted from generation to generation.

### **The Berom Traditional Curriculum Vs Eurocentric Curriculum**

The Berom curriculum just as it is in other African communities could be broadly classified into two dimensions, which are the physical and ethical. Nevertheless, both realms of education are inseparably intertwined. The traditional Berom curriculum though not documented as the western curriculum but, already established in stages as the child grows, the child is introduced into the new stage of curricular activities as he/she progresses in life. Some of the content in the traditional Berom curriculum as suggested by Okoro (2010:144) include:

...mental broadening, physical fitness, moral uprightness, religious deference, good social adjustment, and interaction...both children and adolescents took part in such activities as wrestling, dancing, drumming and acrobatic display... In traditional African societies, the main emphasis of education was on 'mastery-learning... In this direction, individual training incorporated of various social values like honesty, respect for other people's property and right and the dignity of labour. Hard work and productivity, self-reliance and collective orientation towards the maintenance of social values and social order, were however at the epicenter of African traditional education (pp. 144-145).

In respect to vocation and apprenticeship which serve as the backbone to the African learning system, children were taught in agriculture and husbandry that include farming, fishing, animal rearing with birds inclusive. The second is crafts textile that include, weaving, knitting, mat making and forging of local farm implements, etc. the third is Building and construction and the programmes are, the building of houses, rhombus, etc. that include roofing and fencing of apartments with cactus or hard grasses. Other courses inclusive in the traditional Berom education curriculum are Home management that involves cooking of different dishes, games which includes hunting, wrestling, seek and hide and also music and dance. Lectures in traditional Berom educational education takes place both at home and in the bushes or mountains. For the female folks, their lectures are domesticated, their mothers and the elderly women in the community serve as their primary instructors, and sometimes they go outside their comfort zones to gather firewood, to the stream in search of water or clay to make pots and grass for baskets. For the male counterpart is more tedious as most of their educational institutions are in the bush the reason is they are guided on family upkeep, defense and welfare which they are initiated into adult life, most African communities take the tenderfoots outside their community of social comfort to isolation, often in the bush, mountains and caves areas of the community.

The Eurocentric curriculum is consciously designed to meet up the need of the society, unlike the African traditional curriculum that is not designed or documented.

### **Role of Music in the Berom Traditional Curriculum**

According to Rodney (1972), Indigenous African education is outstanding: it has a close links with social life, both in material and spiritual nous; its collective nature; its multi-crosswiseness; and its liberal improvement in orthodoxy with the continuous stages of somatic, passionate and psychological development of the child. For emphatic reasons, the basic aims in African traditional educational system are futuristic and youth-driven thus, the training given to the youths is in defense of their territory. The training is military in nature and gearing towards family progress, agricultural and cultural growth. The training is as well gender driven, the female training is domesticized and the male own is focused toward general leadership, war, games, and agriculture (Block, 1973). Above all, the entire process of the training into productive humanity among the Berom people is musically catalyst. While the baby is still in the womb, through tapping of the belly to calm the kicking baby, mothers introduce rhythms to the unborn child while she is doing her domestic duties. When an African woman is pregnant, the child reacts to the mothers' action and emotions. It is highly a taboo among the Berom people for pregnant women to be given an unhealthy treatment, for it is believed that the emotion of the woman has effects on the unborn baby as such; pregnant woman is treated with high love and affection. Women who got pregnant out of wedlock are forced into matrimony with their spouses

even when they unprepared for marriage. For the sake of the unborn child, they are forced to stay together but can be separated when the child is given birth to and is done with breastfeeding. The baby and the mother remain with the supposed father of the child. It is believed that at that period, the love shared among the parents have a great effect on the psychological growth of the baby (interview granted to Da Dalyop Zongo of Nyango Gyel on April 27, 2019).

Music especially the type that involves vocals among the Berom people is not in any way for entertainment, it's strictly educational, motivational, aesthetic/bolstering and for worship purpose. Only dance is used for entertainment. Below are some varieties of music and their roles:

- a. Lullaby: Bolstering purposes
- b. Work songs: Motivational, Bolstering purposes
- c. War/hunting songs: Motivational and educational
- e. Initiation/circumcision songs: Aesthetical, Motivational, Educational, and Bolstering.
- f. Dirge: Educational, Motivational and Bolstering purposes
- g. Folklores: Educational, Motivational and Bolstering purposes
- h. Ceremonies/moonlight dance: Educational, Motivational and Bolstering purposes.

The Berom people also use music for record purpose, their histories, proverbs are preserved using music. Music is used to validate the myths of its heroes, victories/loss of wars, records of plaques and natural catastrophes, etc. in childhood. Children are exposed to varieties of songs related to those areas to prepare them for the task ahead. Children are exposed to almost all kinds of songs even when they have not come of age to participate in the events or rituals. In the early years of childhood, the biological mother or adopted parents in the case where the biological mother is death, the child's guidance or foster parents become the first teacher responsible for the child's education and the community assumes the greater role in the education of the child and training, is gender base. Thus, language training is primarily received from child's mother, extended family, and the community. The child's peer group becomes weighty as the youth approaches the stage of circumcision or initiation as the case might be for male children. At this stage, folklores comprising of myths, legends, folksongs and folktales, proverbs, music, and dances, and so on are all geared toward preparing the youth for adulthood (Smith, 1940). For easy retention and memorization of the ethical rules practice, various songs are sung, to keep track. No song of the Berom people is a taboo as such, participation is unrestricted except for the

purpose it did not meant for. At night during folklore on the myths of heroes, the orator sings the war songs as he or she narrates the story, the songs are sung in a very low tone in order not to arouse tension in the community. The instruments that accompany the songs such as the one-tone antelope tusk blown are described by the orator; processes involve manipulation of the instrument are demonstrated to the students.

In the Berom traditional educational system, there is a classroom which is the aged or orator's apartment, when the moon is bright, the instruction can take place outside the compound. At night before bed-time, children in every household converge in the room where they listen to folklores from the orator. In situation, were that household do not have an orator, the children go to the nearby house in the community to learn folklore. The children were given time to ask questions where they needed clarification, they get evaluated by the orator after the lesson period. When the moon is bright, children are left to demonstrate all they have learned at the moonlight dance arena with strict supervision of the elderly one(s) in society. At day time, children who have come of age are exposed to various domestic, vocational, farming and hunting activities all under the strict supervision of elder (s) and all the above-mentioned activities are guided by music.

### **The Influence of the Traditional Curriculum on the Modern Curriculum.**

The African traditional system of education un-arguably forms the basis of the modern system of education because of its self-reliance. The traditional system of knowledge has immensely contributed to global knowledge for instance, in medicine, the intimate understanding of the environment has given room to a lot of discoveries of some new drugs. With the aim of survival in indigenous knowledge when married to the modern educational system, the knowledge acquired will metamorphose into a strong force of reckoning. Education for self-reliance as projected in the African traditional educational system encourages learning by participation and prepares the learners for life duties in their society (Hamilton-Ekeke and Dorgu, 2015). In the traditional system of education, learning skill, social and cultural values, and norms are projected. Training of progenies starts right at birth and continued to adulthood (Murray 1967:14). Neglecting the traditional system of education can only project a self-centered community where war thrives, therefore, the natural state of man does not make war with all people or go contrary to each person but rather a municipal culture made orderly by the presence of a host of ethical rules. In childhood, the teacher presents to the children a paradise world which already has its roots in the traditional form of education. In childhood which serves as the foundation to educations, parents involvement in the education of their wards is highly encouraged. Home works are given to children to be aided by their guidance as to the tradition it is in African traditional educational system. Music and play are a gateway to learning in all

fields. For example, in most Nigerian primary schools, the states of the nation, alphabets, and numbers are easily memories using music. That concept of memorization is purely traditional just as it was a practice in educational tradition by the African traditional society as it was of prime importance; children's education took place within the family through various 'schools' and by means of stories and proverbs as occasion offered itself (Okoro,2010).

The traditional system of education in Africa involves all people with none left behind irrespective of status in the community. Because of the hypnotic role played by the colonist however the afro-educational system was seen inadequate to contribute to the present world demand and the need for more diversified skills, the afro-educational system was swallowed by modernism yet its effects are glaring in the modern educational system especially early childhood and also in vocational studies. The traditional system of education deals with practical such becomes so relevant to the community life especially learning by doing. Though both the traditional and the modern educational systems are geared toward preparing inheritors on life challenges as they encourage learning by participation they both prepare learners to work for the progress of their societies.

### **Functional Role of Music in the Mental Development of Human Iq**

There has been a thoughtful debate on whether or not music helps in mental development. However, it has been established, through diverse use of music to ascertain it can improve human IQ? The result is that humans can benefit from music's impact on both hemispheres of the brain, which make learning easier. A simple demonstration carried out by Strickland (2001/2002) that how many times does a catchy song that keeps ringing in one's head no matter how you tried to forget it, it keeps reoccurring again and again? Again, after reading a story in a book and repeat a paragraph word for word over and over? This evidence silence the thought that music has no effect on human IQ. The result clearly shows that music possesses the ability to position and to reposition the brain, especially in early childhood. A research carried out by Frances and Gordon Shaw and colleagues using Mozart's sonata for two pianos in D major and the final result collected shows that there was a significant shot-time spatial reasoning (Caulfield, 1999). Using music in learning can be classified under optical learning and according to Davies (2000) explained:

Optimal learning occurs when the two hemispheres of the brain work together. Any leaching strategy, such as music, that integrates the functions of both hemispheres uses the natural

faster, and more fun (p. 148).

Music and play help to develop their retentive skills. Using songs as part of children daily routine helps children reminisce their schedule and to alteration tackles from one activity to another. At the early stage of children's education, their nerves are not developed to retain information as the adults do for that they learn by imitation, observation, and demonstration as done in the traditional African educational system. Music can also be vital for students with learning impairments as proven by McIntire (2007) explains, "Tommy has trouble memorizing spelling rules, but after his music teacher sets the rules to a catchy tune, he remembers them, and his spelling performance greatly improves" (pg. 44). Music help in developing the social, emotional, and cognitive skills; children participate in the music helps them to express themselves tangibly, represent feelings, and acquire ultimate ideas and skills. Music and play in childhood work for hand in hand and they both indispensable mechanisms to a child's mental development, but this is not always understood. There are many areas in early childhood where music is inseparable such as in cognitive development: Songs can be used to teach new concepts and to introduce new ideologies and vocabularies. With a good sense of the music, children get the opportunity to explore adult roles without fear of intimidation, in a nutshell, music gives children confidence in all their dealing. As they sing lullabies to their babe dolls, the children emulate parental role that keeps them in touch with the traditional system and the society at large. Music exposes children to their environment as they sing songs that are related to their environment. In music, the children's awareness of their body and fine motor skills (Bredkamp & Copple, 1995). The beauty of teaching music to children in early childhood just as it's done in the traditional system of education, music at that level is educational, as it relates to other areas of the curriculum being it arithmetic, sciences, religion, language, drawing, social leaving etc. As children make contact, musical participation helps in the development of their cognitive, social-emotional, physical and therapeutic as well as foster the emotional development of theM (Dodge and Colker, 1992. Eliason and Jenkins, 2003).

### **Conclusion and Recommendation**

The African traditional system of learning has clearly given us the true meaning for education putting the society in front of human development, value for good morals as its watchword. Learning must be individualist as done in the traditional system for that projects individual potentiality rather than generalizing the learning system that will end up making some people a liability to societal development. Learning must be viewed beyond classroom and certificate even though many developed countries judge credibility beyond certificate. They look at productivity and what one can offer; this shows that the modern world is reversing to the African system of education. The technological inventions witness globally is reversing the world to the traditional system of oral learning, the electronic machine with information stored in them are being developed to aid in the reading information to human orally as it was done in Africa.

This serves as a clarion call for Africa on the need to gather the reminiscence of their cultural practice as it will become a hot cake in the future. There is a wide gap and a vacuum in learning as practiced today. The parents' children relationship is dying away, children are given to nannies or are sent to daycare on the supervision of strangers who care less on the children; probably because of the high number of students enrolled in the school and lack of sufficient workforce. On a visit to one of the best primary and secondary schools in Jos Emmaus International on why they don't consider setting up a boarding school? Their reason was that parenting plays a vital role in education as such they suggest for children to be with their parents until their secondary school, that will reduce peer impact on the children and that will also aid in monitoring the child educationally and collectively (interview granted to Mr. Philip Thomas on February 23, 2019).

As the practice was in the olden African society, music should be encouraged in all facet of learning that will bring out the humans in student and that will improve the learning ability of students also. The benefits of learning music in schools are so sufficient yet the workforce is too low, making many students not to benefit from the music practice, music with attention disorder should be restricted to avoid interference and concentration of the student. Music must be given to the students' base individual needs.

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