

REVIEW ARTICLE**Andragogical Approach for Sustainable Democracy:
A sociolinguistic Review.****Dr. A.A. Olaye ******Abstract***

This is a review paper which tries to apply the art and science of andragogy to classroom learning for adults and non-adults. In this paper, the writer explicates andragogical approach from a sociolinguistic perspective, and relates it to democracy. A bipartite relationship between education and sustainable democracy has been well established in this paper. The author believes that for an authentic education for democracy, the new focus or philosophical orientation should be learner-friendly environment and man-centered altruism. The writer has also established that learners imbibe leadership values through political education, creative thinking and democratic and sociolinguistic principles such as the co-operative-politeness maxim, turn-taking, discursal freedom, freedom of enquiry, condescension in speech act, accommodation in code alternation, or language choice and altruistic language behaviour. The values of co-operation, reciprocal respect, politeness, social camaraderie, justice, and the rule of law are inculcated in the learners. Through this socio-political and sociolinguistic engineering process, the homo-sapiens is changed to homo-politico-culturalis, whose potentiality for devilment is sublimated, thus making him become a man with moral finesse. Teachers therefore need more training in andragogical educational approach.

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INTRODUCTION

There is a bipartite relationship between education and democracy. Since good education is a prerequisite for national development, it is a pre-condition for national rebirth, which, in turn, is a catalyst for sustainable democracy. Education is to liberate man from congenital and environmental ignorance so that man is able to achieve authentic solution to his day-to-day problems and is also able to attain self-actualisation or self-fulfillment in life.

Unfortunately, in Nigeria today, education is being undemocratically defined as the transmission of acquired wisdom or knowledge to the recipients who do not know much or who do not know anything (Anih, 1987). The transmitter of knowledge, called the teacher, invites the recipients to come and drink from the teachers' wisdom in order to know and be wise. This educational process is undemocratic and pedagogically skewed or slanted. Authentic education is however different; it is a self-development process utilizing personal experience, which culminates in self-fulfillment. This latter type of education process is not pedagogical but andragogical. The objective of the paper is to apply andragogical approach to classroom learning, from a sociolinguistic perspective and see how it can promote and sustain democracy.

AUTHENTIC EDUCATION FOR DEMOCRACY

Education for democracy is rooted in the philosophy of andragogy. Andragogy, according to Stan (1997), is a man-centred educational philosophy, which believes that the totality of man, as a composite, should be studied in toto, and that man should be respected fully as "man qua man". Therefore, man, in andragogical education process, is a

living centre, a love of friendship; an embodiment of attention, a compartment of empathy, and one whose liberty should not be compromised, nor his ego deflated. An educative process rooted in andragogy is capable of bringing about national rebirth, as it restores the much spoken-about dignity of man. In this age of enlightenment, Marxist philosophy – pragmatism – has opened people's eyes and has made people to believe that every man is philosophically educable. It is this pragmatism that has revitalized the educative process, and has come up with the learner - - centred approach to teaching (Olaoye, et.al, 2007).

ANDRAGOGICAL TENETS

The changing concept of philosophy, according to Stan (1997), has brought about a much better understanding of children's propensities and capabilities. For instance, children are capable of thinking and taking serious decisions on grave matters concerning their personal lives. They are, according to him, capable of participating in adult thinking and leadership. In Philosophy of Education, it is believed that children are no longer passive recipients of external sensation. The teacher and learners are full partners in the learning process. Simple critical thinking cannot satisfy the inner urge of children, whereas going to the root causes of things could satisfy children's inner philosophical propensities.

Locke (1964) insists that for a national re-birth, andragogically oriented education should do everything to recognize the capacity of children to reason, and that teachers should be hypersensitive to children's interest, and appreciate their questioning pose. Locke (1964) also believes that there are two sources of knowledge – sensation and reflection-which are also expressed in two degrees; intuition and demonstration,

but the latter rests on the former. As educators, what teachers should do is to help children encounter those situations and events which can enrich their experience. Anih (1987) posits that it is very important for teachers to provoke the children to think and develop the habit of thinking, as a self-initiated regular process of reflection. The classroom therefore has to be turned to a community of inquiry if the educational process is to truly evoke the child's own cognitive creativity. The class-room, as a community of inquiry, is capable of bringing about national rebirth and sustainable democracy.

COMMUNITY OF INQUIRY AND SUSTAINABLE DEMOCRACY

For the optimum education of man, the educative being, community of inquiry (communal participation) is imperative. Dialogue in the classroom brings about participatory democracy. As learners continue to dialogue, a great intellectual super-market of valuable ideas is created. Community of inquiry makes educative process an encounter with success, and helps children to develop enthusiasm in life.

Learners have the opportunity to share their joy, sorrow, failure, success, and their genuine accomplishment with their colleagues. Learners create within themselves meaningful personal desires for better and richer life. During their active participation in the creative and critical dialogue, they develop self-reliance and a habit of creative thinking.

When our students are exposed to the community of inquiry method of solving their day-to-day problems, they will be able to develop self-propelled, autodynamic, critical and creative spirit. Some teachers do not recognize the fact that students are equally human beings who, under a free atmosphere, can participate in the on-going academic and administrative life of the school. Teachers must admit that students, like

the adults do have perplexities. It is unfortunate that in some culture and society children are kept at the background as though they were infra-human beings. Adulthood is equated with intellectual maturity while childhood is equated with insufficiency, poverty of ideas and intellectual immaturity. Any methodology based on this belief is termed "the pedagogy of the oppressed" (Friere, 1970). It is believed that, in the andragogical slant of educative process, if children are exposed to classroom community of inquiry on a regular basis from infancy, a lot would be achieved in the bid to overcome selfishness, clannish thuggery, armed robbery, arson, looting and other anti-social behaviours in the school and in the society. Andragogy as the science of teaching adults should also be tried as a strategy for teaching non-adults.

Andragogical approach encourages the spirit of co-operation and team work, as students interact with people of diverse ethno-linguistic, inter-racial, social and religious backgrounds. There is reciprocal respect, and students learn to be patient, tolerant and helpful, and to trust each other as inquirers in a world of unity in diversity. Classroom community of inquiry prevents the teachers from looking foolish. A foolish teacher is one who speaks more authoritatively and dogmatically with a tone of expertise in a domain where he is actually ignorant. In a healthy community of inquiry, participants or inter-locutors learn to take turns and to correct each other constructively. Students are involved in the search for values and truth. In order to create a meaningful dialogue, the participants should embrace the spirit of give and take. They must be prepared to question themselves and recognize their own weaknesses. Members of the group of inquiry should be intellectually modest, honest and humble. Teachers should be modest and their opinions should not be imposed on the students.

Fallibilistic flexibility is a virtue, which should be cultivated by educators. Educators who are regarded as benevolent despots often kill democratic values in the classroom. They are demagogic in their methodology. They create hallucination, self-deceit, hypnotism and hysteria in the gullible students. They are authoritarian rather than communitarian. In our society today where thousands of people are afflicted by penury and want in the presence of plenty, where the oppressors collaborate in dehumanizing the down-trodden, where bribery and corruption are regarded as praise-worthy virtues, authentic democracy is constrained. It is only the andragogical educational approach that can bring about the much desired national rebirth. The spirit of sharing guarantees the spirit of receiving. In Nigeria, our bastardized economy is not caused by a depression in the quantum of innumerable human and material resources of the country, but caused by the self-inflicted poverty imposed by our narrow-mindedness, selfishness, avarices, corruption and the anti-ecumenical or anti-universal economic theories of our past rulers who pervert justice. We need detribalized citizens who will not only participate in the reshaping of a better world but who will share in the enjoyment of concelebrated maximum economic boom. Authentic democratic education is therefore the answer.

THE OLD VERSUS THE NEW

Pedagogues are educators who believe that the teacher is the alpha and omega in the teaching-learning process. They dominate the classroom scenario. They are regarded as repository of knowledge. They are engaged in moulding intellectual value into simple child-like forms for immediate consumption and digestion by children. This pedagogical slant tends to be paedomorphic. Education based on this oligarchic value

makes children very miserable. It is egocentric, selfish and contra-altruistic. It is impossible for students who went through this process to be active participants in a trusting and sustaining friendship. It is undemocratic. Pedagogical educational process encourages failure in a competitive atmosphere. The teacher plays authoritative role as he is seen as an intellectual think-tank from whose fountain of wisdom and knowledge the children come to draw or fetch.

In the envisioned new educational philosophy of andragogy, education is seen as the out-come of learners' participation in teacher-guided community of inquiry. The teacher's opinion, ideas and stance are fallible rather than authoritative. He is also in search of new insight and knowledge from the learners. Students are expected to be thoughtful and reflective. The reason d'être of andragogical educational approach is not just the acquisition of information but rather the development of a critical and creative spirit eventuating in higher order thinking (Stan, 1989).

Information and Communication Technology occasioned by globalization according to Lawal (2006) has brought a new orientation and strategy in the education process. There lies the hope for a new dawn and national rebirth. Most of the developed nations have started to enjoy the intimacy of global neighbourhood, arising from the dogged pursuit of change from agrarian economy to industrial revolution, from engines to jet age, and from pedagogy of the oppressed (Friere, 1970), to andragogy. How then do we achieve this authenticity in our education? The answer lies in good classroom leadership promoted by andragogy.

CLASSROOM LEADERSHIP PRINCIPLES

There are certain fundamental leadership principles which can foster classroom efficiency, encourage communitarian living, activate the dialectics of justice and peace, and bring about sustainable democracy. They are as follows:

- Learners should be acquainted with the set objectives. Learners should know what goal they are striving to achieve.
- Stereotyping should be avoided, and things should be done in an orderly manner.
- Group harmony should be encouraged.
- The democratic values of liberty, autonomy, equality and fraternity should be the guiding principles.
- The individuality should be encouraged and not allowed to be clamped down by collectivism. Individuals should be allowed to make their contributions. Decisions should be arrived at democratically.
- Fallibilistic flexibility is desired. All participants should be amenable to correction as everyone is prone to making mistake. Nobody is perfect.
- Participants in the community of inquiry should always make open statements that could invite other constructive questions.
- The teachers should be open-minded and receptive of new ideas and innovation, and constantly encouraging students to express their feelings, doubts, and concerns without any inhibitions.
- Teachers should be uncompromising in praising good efforts made by any student.
- The teacher who is regarded as the andragogist must be self-effacing and constantly incarnating into students while the students also incarnate into the teacher.

RELEVANCE OF SOCIOLINGUISTIC PRINCIPLES

Our education problem in Nigeria is the problem of schooling with thinking. According to Olaoye (2001), "whatever you want to reap from the society, should be planted in the school". For a real national rebirth for sustainable democracy, education which encourages critical thinking and creativity is imperative. Democracy in the classroom means freedom of speech, freedom to ask questions without inhibitions, and opportunities to think rationally and participate freely in the classroom community of inquiry. These will help the students in their intellectual growth. They should therefore be taught certain thinking strategies which can make them develop their latent potentials to the fullest. In order to reap democratic values, teachers must sow in the school an andragogical system of education which promotes creative thinking. Apropos of this, the following thinking strategies should be taught in the school (Olaoye, 2006).

- Distinguishing good reasons from bad ones.
- Questioning for fact-finding purposes.
- Listening carefully during conversations.
- Understanding relationship e.g. whole part; means/ends; cause/effect., etc.
- Distinguishing possibilities from probabilities.
- Making inferences
- Using analogies
- Correcting one's own thinking
- Displaying sensitivity to other's view points.
- Arguing from premises to conclusion.
- Recognizing or identifying contradictions.
- Detecting ambiguities and ambivalence

- Detecting fallacies in argument.
- Developing favourable disposition to intellectual sincerity, humility, courage, integrity and fairplay.

These strategies, if well taught in schools, are capable of preparing students for a national rebirth and democratic practices.

There are certain sociolinguistic principles which educational institutions must follow in order for a nation to achieve sustainable democracy. These principles relate to communication or what is called Speech Act in Sociolinguistics (Hudson, 1980). In discourse, there are three actors: the speaker, the listener and the audience. But only two people are very essential in any speech event. For effective conversation, the actors must observe what Olaoye (1991) calls the co-operative-politeness principles; they must be guided also by the principle of turn-taking. The co-operative-politeness theory is both anthropological and "ethnographic" in approach (Hymes, 1962). The study of people's language behaviour has revealed that no individual is free to behave as he feels like; speaking is rule-governed (Adeyanju, 1986). Discourse thus depends on conventions which are unconsciously agreed upon by all the parties involved in the conversation or communication. The interlocutors are to co-operate with each other if law, order and peaceful co-existence in the society are to be maintained. Communication is a co-operative venture, which also entails politeness or reciprocal respect (Olaoye, 2002, 2007).

The co-operative principles has four maxims according to Coulthard (1970):

(a) Maxim of Quantity:

In any discussion, the speakers must always give the right amount of information, i.e. The required background knowledge must be provided so that one's contribution is properly

understood. Speaker must make their inputs as informative as possible. Information that is not necessary should not be given.

(b) Maxim of Quality:

Discourse is expected to be qualitative. Interlocutors should be reasonable in their discussions, very sincere, truthful and intellectually sound for the purpose of credibility.

(c) Maxim of Manner:

Speakers are expected to be perspicuous; that is a speaker should avoid obscurity of expression or ambiguity. Vagueness of thought and ideas brings about confusion and misunderstanding.

(d) Maxim of Relation:

Speakers must avoid indirection and be relevant in their utterances. Speech must be relevant to the social context.

The co-operative principle is complemented by the politeness maxims of tact, generosity, approbation and modesty. In conversation or in whatever type of speech act, whether lecture, sermon, debate, political campaign, etc. the participants are required to be tactful rather than offensive; generous rather than dismissive or insensitive. They are also required to be aware of socially approved behaviour and sanctions in discourse, and be modest, rather than boastful or vainglorious. Education which is anchored on these sociolinguistic principles and values is bound to eventuate in the re-orientation of the youth: students, teachers, legislators, workers, politicians, etc. thus paving way for a national rebirth for sustainable democracy.

LANGUAGE CHOICE

Language, according to Napoli (1996) weaves together the fabric of our society. The use, misuse, and abuse of language affect our daily interactions with people. Some of the most caustic racial, ethnic,

religious, socioeconomic and political prejudices are caused by our linguistic ignorance or incompetence. According to Hymes (1962), in a speech community, speakers' language or code choice matters a lot. Some people choose one or more of these lects: idiolect, acrolect, mesolect, basilect, sociolect, dialect, (Fasold, 1984) while some speakers code-switch, code mix, or interlad within the same domain or in different domains (Olaoye, 2007). In code-switching and mixing, whether situational or metaphorical, the social motivation is purely altruistic or andragogical i.e. man-centred consideration. The following altruistic motivation for code-switching and code-mixing have been identified (Olaoye, 2002, 2007):

- To accommodate a third party
- For social cosmopolitaness.
- To assure social security.
- To make request.
- To appeal to ethnic sentiments.
- To eliminate ambiguity i.e. for clarity.
- To show we-feeling or group or ethnic solidarity.
- To show reciprocal respect and condescension.
- To show endearment, etc.

Speakers with these language facilities may also decide to abuse code-switching and code-mixing, and this abuse may lead to misunderstanding. This, in turn, leads to the use of invectives, vitriolics and tirade all of which are self-centred and undemocratic language use. These are anti-social, anti-democratic and anti-nation building. Abuse of language leads to violence and destruction. Andragogical approach, especially on language education, empowers the youth with the right virtues, values, and attitude, which can prepare them as leaders of tomorrow. Speech is rule-governed, hence there is turn-taking in most speech communities of the world. Sociolinguistic etiquette is imperative for social justice, respect for each other's

language, orderliness, equity and fairplay. This is ecumenical andragogy.

Social Justice and the Rule of Law

Education for democracy is the type of education which teaches the values and principles of social justice, equity and fairplay. A nation that provides equal opportunities for all and equal access to the gateway to prosperity for all citizens is a nation that is poised to promoting equalitarianism. Social justice and the rule of law provide a level play ground for all, citizens in terms of freedom of people's fundamental human rights, and gender sensitivity. Citizens are expected to live under the protection of absolute justice; because the shield of any nation is justice. It is believed that a just man never perishes and that one who is just has all the attributes of goodness. One who is just is also in harmony with all created forces. No evil can befall a just man. It is also believed that justice leads one across all dangers and obstacles to liberty and enfranchisement.

In order to inculcate these philosophical principles or values in our students and the youths in general, there is a dire need for schools, at whatever level, to provide political education in the school's curriculum. Such curriculum should place emphasis on elements of Nigerian constitution, the role of language in the society, moral values, social norms, social etiquette, health education, women empowerment, the evil of bribery and corruption, the advantage in democracy and the role of peace in the economic prosperity of a nation. It must however be remembered that teachers are the ontological nexus between yesterday and tomorrow. If this maxim is true, then teachers should be given the pride of place in the scheme of things. To this end, the advocacy for the immediate professionalisation of teaching can no longer be seen as what Adeniran (1990) calls "a compulsive desideratum". It is rather a moral imperative.

RECOMMENDATIONS AND CONCLUSION

In this paper, a bipartite relationship between education and sustainable democracy has been well established. For an authentic education for democracy, the new focus or philosophical orientation is learner-friendly environment and man-centred altruism. This is an approach, which turns the classroom into a communitarian micro-society where learners in a community of inquiry carry out learning research individually and collectively. It has also been established that learners imbibe leadership values through political education, creative thinking and democratic principles. The value of co-operation, reciprocal respect, politeness, social camaraderie, justice and the rule of law is inculcated in the learners. Teachers therefore need more training in andragogical approach. Whatever a nation wants to reap should be sowed in the school classroom.

Education policy makers in Africa should introduce "Democracy" as a course in the higher institution, using resources and ideas generated from NEPAD, African Union and other African Bilateral and Multilateral Bodies. Emphasis should be on the scientific inquiry approach, where the learners work together, and through a collaborative synergy can gather research data, brainstorm on them and analyze them for practical application. Educators just provide the enabling environment and guide learning. Andragogy makes appeal for an inter-ethnic, inter-racial and a multilingual classroom-a friendly and free communitarian ambience. Andragogical approach is therefore worth experimenting for non-adults too.

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