

## **Inclusive Education and the Challenges of Publishing in Indigenous Languages in Nigeria**

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### ***Abstract***

*Inclusive education is a desired approach for strengthening the capacity of education. It addresses the needs of all learners and facilitates access to teaching and learning materials out of which book is principal. Books are basic to schooling which makes publishing vital to education. The National Policy on Education (2004) makes provision for employing indigenous languages for teaching at the primary level of education which is a boost to inclusive education. It is however disheartening that many indigenous languages are endangered. Due to the 'unpopular' nature of the languages and the decreasing number of users by the day, writing and publishing in indigenous languages is faced with stifling challenges. Preliminary investigations show that generally, there is dearth of indigenous languages publishers, and logically, there are fewer for inclusive education. The few who do, grapple with series of challenges. It is this resultant challenges to publishing for inclusive education that this paper discusses. Structured into six parts, the study examines the concepts of inclusive education and indigenous languages, the Nigeria publishing system and the persons with special needs, the Nigerian languages and the challenges of publishing for persons with special needs, technical and production challenges, and remedies for the challenges. It is recommended that a spirited effort on the part of the government will bring in a turn-around and be a boost for inclusive education.*

### **Introduction**

**E**ducation is a *sine qua non* to individual and national development hence it is a very crucial aspect of human lives in this modern dispensation. It is a global recommendation that every child, be it able or physically-challenged, should have a fundamental access to education. This thus establishes the primacy of education to all and sundry. In the recent time, the most advocated form of educational approach is inclusion. It is the primary responsibility of any responsible and responsive government to provide sound

education for her citizenry. In Nigeria, in an attempt to attain this goal, the *National Policy on Education* (2004) stipulates that teaching at the lower level of education should be carried out in the language of the immediate environment which implies the indigenous language of the environment. The twin-essence of this is to ensure sound impartation of knowledge through effective teaching and learning, and also to foster the development of the indigenous languages since languages can only grow through use. As a matter of fact, education and publishing are regarded as Siamese twins who are not readily separable because book, which is an output of publishing, is a principal instrument for teaching and learning; both the learners and teachers depend on it for the actualisation of their respective goals. Books are vital to educational administration, evaluation, and general pedagogy. The school register, notes of lesson, curriculum, syllabus and report card are all products of publishing thus establishing the primacy of publishing to education. Publishing is therefore a vital complement to education. However, publishing suffers a lot of challenges in Nigeria notable among which are paucity of funds and unfriendly government policy which incapacitates it from fulfilling its educational responsibilities (Akangbe, 2007). Generally, educational publishers in Nigeria are groaning under the yoke of duties, tariffs and taxation on imported printing machines, papers and consumables. The high cost of running and staying in business makes it compelling for publishers to emphasise investing in core subjects like English Language, Mathematics and science subjects like Biology, Chemistry, and Physics; to the detriment of the Nigeria indigenous languages notably: Yoruba, Igbo and Hausa. If it is not fashionable for publishers in Nigeria to publish books and learning materials for the use of pupils and students in the mainstream classes, how much more will it be unfavourable to publish materials in indigenous languages for inclusive education? It is this crucial issue of publishing indigenous languages materials for inclusive education that this paper addresses.

### **Inclusive Education**

Inclusive education is an educational approach that advocates that every child should be educated in the regular neighbourhood school environment and be accorded the same right and treated equally without discrimination irrespective of status. Inclusive education aims at promoting equal educational opportunities and attaining social integration among persons with disabilities. Inclusive education has been described in different ways by different writers. Pambot (2006) cited in Abednego (2012) describes inclusive education as

an educational setting where everyone is given a sense of belonging in the form of being accepted and supported by peers and other members of the community in the sense that his educational needs are met.

This implies that all pupils are duly accommodated in the school system regardless of their strength and weaknesses. In other word, the child with special needs is placed to learn with others under the same classroom setting thereby according the two groups equal educational opportunities. In the view of Obani (2006), inclusive education is “the schooling of every child or learner in a neighbourhood regular school, without any distinction as to their physical, sensory or mental differences but making adaptations in school environment where possible.” Obani's view which emphasises equal access, same treatment and uniform handling also agrees with the submission of the Centre for Studies on Inclusive Education

(2002) that:

The ultimate goal of inclusion is that no child should be denied inclusion in the mainstream education provision, and that this provision should offer full range support or specialist services necessary to give all children their full entitlement to a broad and balance education.

Centre for Studies on Inclusive Education's emphasis on equal attention to the needs and treatment of pupils is amplified in the submission of UNESCO (1994) that

... schools must recognize and respond to the diverse needs of their students, accommodating both different styles and ensuring quality education to all through appropriate curricula, organizational arrangements, teaching strategies, resource use and partnership with their communities.

Inclusive education is in contrast to the segregation approach where the child with special needs is not accorded free and full integration in the classroom. Also, the content, the process and the environment are reconstructed to accommodate varying degrees of abilities among children. As opined by Abednego (2012), "inclusive education is therefore an effort to provide unlimited educational opportunity for special needs children".

The whole essence of inclusive education is well captured in paragraph 3 of The Salamanca Statement and Framework for Action on Special Needs Education that:

Schools should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic or other conditions. This should include disabled and gifted children, street and working children, children from remote or nomadic populations, children from linguistic, ethnic or cultural minorities and children from other disadvantaged or marginalized areas or groups.

In other word, inclusive education removes the barriers that prevent pupils from participating fully in education. These barriers may be disability, poverty, gender, ethnicity, or social status. Michigan (1991) in Olukotun (2007) emphasises the disability factor in his view when he sees inclusive education as the provision of educational services for students with disabilities in schools where non-handicapped peers attend, in age-appropriate, general education classes directly supervised by general education teachers, with special education support and assistance as determined appropriate through the Joint Educational Planning Committee. Inclusive education also neutralises the marginalisation of special needs persons. This factor of marginalisation is equally brought to the fore in the definition of Stainback and Stainback (1992) that "inclusive school is a place where everyone belongs, is accepted, supports and is supported by his or her peers and other members of the school community in the course of having his or her educational needs met." In a nutshell, inclusion advocates for absolute respect for the social, civil and educational rights of the persons with special needs; emphasises their full engagement, involvement and participation in classroom activities; and rejects in total the use of special schools or classrooms to separate pupils/students with disabilities from their counterparts without disabilities.

## **Indigenous Languages**

Indigenous languages are the languages spoken by the teeming population of people around the world who were forced by the settlers and colonisers to adapt to their (settlers and colonisers') dominant culture's way of life. According to Akangbe (2008), "an estimated 300 million indigenous people are living throughout the world.... Due to colonialism, unfair government policies, corporate interests (in land and natural resources), and cultural imperialism, indigenous people have been forced to adapt to the dominant culture's way of life."

Practically, indigenous people have had forceful and unwilling contacts with foreign cultures which had proved superior to their own cultures. Such 'superior' cultures had influenced and eroded significantly the traditional ways of life of the indigenous or aboriginal peoples. Prior to the arrival of the colonisers, the indigenous peoples had their unique ways of life. They had peculiar ways of organising and administering their societies. They also had unique and peculiar ways of relating and interacting with one another and their environment. Their language, culture, tradition, education, healthcare, engineering, jurisprudence, arts and crafts, economy, occupations, etc. were all uniquely peculiar. With the fusion of 'home' and 'foreign' however, things virtually fell apart and the centre could no longer hold. Colonialism and imperialism bequeathed the indigenous people loss of land and resources, new religion, diluted culture, and modern education. Today many indigenous peoples in different societies are denied access to basic amenities of life: food, clothing and shelter. Housing is grossly inadequate while health care system is under-funded. Culture is diluted, impure, battered and hampered. The resultant effects of these are poverty, disease, institutional violence, economic strangulation, political theft and governmental imposition. Marginalisation was enthroned. Women suffer physical violation, psychological trauma and spiritual oppression daily. Children are subjected to depravity and lack while the youths battle with challenges such as the cycle of poverty and unemployment, the allure of drugs, alcohol and gangs, and the balance of traditional and urban cultures (Littlebear, 1999).

On the whole, indigenous languages are found (to some extent) in the developing and (predominantly) in the underdeveloped nations. These people grapple with economic survival, social violence, political troubles, cultural redefinition, language retention and indeed identity crisis. With the scope of our definition, it is logical to claim that all African languages fall under the spectrum of indigenous languages, and of course, Nigeria, with her over two hundred and fifty languages, also rightfully belongs. Indeed several of the fingered two hundred and fifty languages in Nigeria have died; many are dying while several are endangered. Of the two hundred and fifty languages (dead, dying or endangered), only eight which constitute 3.2 percent are studied in the university (JAMB, 2011). These are Yoruba, Hausa, Igbo, Kanuri, Edo, Efik-Ibibio, Fulfude, and Uhrobo. Of this meagre percentage, only Yoruba, Hausa, and Igbo have profitable publishing value. These three, Yoruba, Hausa, and Igbo, will gain our sole attention in this study.

## **Overview of *The National Policy on Education* and the Nigerian Languages**

Nigeria does not have a clear-cut language policy which would have accorded a pride of place for her indigenous languages; nonetheless, certain epileptic provisions are made in the



*National Policy on Education* (2004). These provisions are epileptic because they are not backed up with implementation. The policy, among others, provides for:

- (i) Mother-Tongue (MT) and/or Language of the immediate community (LIC) as the Language of initial literacy at the pre-primary and junior primary levels, and of adult and non-formal education.
- (ii) The three major (national) languages namely: Hausa, Igbo and Yoruba at L2 as the languages of national culture and integration.
- (iii) Treats Hausa, Igbo and Yoruba as potential national languages which are to be developed and used as LO and L2 all through the formal educational system.
- (iv) All Nigerian languages as meaningful media of instruction in initial literacy, and in life-long and non-formal education.

Despite these provisions, it is rather unfortunate that little or no attention is paid to the implementation by the successive governments. Apart from the non-committal attitude of the governments, the provisions themselves are fraught with inexplicitness and vagueness that underscore seriousness on the part of government. For instance, if government considers the mother tongue (MT) or the language of the immediate community (LIC) so important at the pre-primary level as an integral part of the child's culture and the link between the home and the school, why should it be "principal" rather than being "solely" at this level? Again, if the mother tongue or the language of the immediate community is considered very vital for acquisition of literacy and numeracy, why should the MT or LIC not recommended for use throughout the whole of primary education rather than the lower primary level only?

There is no doubt that educating a child through her/his indigenous language is of immense benefit for sound acquisition of knowledge by the child. As a matter of fact, this has been experimented by Babs Fafunwa in his Six Year Yoruba Primary Project (SYPP) carried out at the University of Ife where the experimental group who had the whole of their primary education in Yoruba language was more brilliant and resourceful than its counterpart who was taught in English language.

The SYPP children have demonstrated greater manipulative ability, manual dexterity and mechanical comprehension. In their relationship to their colleagues the project children have demonstrated a great sense of maturity, tolerance and other affective qualities that make them integrate easily and readily with those they come in contact with" (Fafunwa *et al.*, 1989).

By implication, if the pupils in inclusive education settings access education through their indigenous languages, they are bound to be better-off.

### **The Nigeria publishing system and persons with special needs**

Publishing is a famous media of mass communication which is an index of development of any society. In the world over, millions of copies of thousands of different titles are churned out from the press daily cumulatively. These titles are of diverse subjects and issues with varying audience and readers. Akangbe (2008) posits that "as teeming as these publications are however, they are written predominantly in few notable languages which are English,

French, Spanish, German, Japanese, and Arabic. Indeed less than two percent of the world languages account for more than ninety percent of the world's publications." In other word, the indigenous languages account for a very insignificant percentage of the world's publishing output. The unfortunate situation is so because majority of the languages are moribund and endangered; several of them are unviable as they are spoken by very few speakers; a teeming number has not been reduced to writing and therefore have no orthography and as such not publishable. Akangbe laments that with each passing day, "several Nigerian languages are dying off by the day since their use is confined to the old generation. So as the old men and women pass away one after the other, the life spans of the languages themselves are fizzling out (2008)".

Publishing is a famous and thriving business in Nigeria since its inception in 1948 through the Oxford University Press (OUP). Lane (1970) in Okwilagwe (2001) identified five broad categories of books which are: General, Fiction, Literature and Belles Letters, Education and Technical, and Academic; Mann (1970) in his sociological model for book classification (cited also in Okwilagwe (2001)) identified three sub-divisions namely work or utilitarian books, social reading/self-improvement books, and personal reading books; while Akangbe (2014) identified five broad categories of books. In Nigeria however, the trend of book publishing does not indicate any definite specialization. What is however common is educational publishing where publishers embark on book production for various levels of education ranging from pre-primary level to primary, secondary, and tertiary. The highest level of concentration is in the lower rungs of the education ladder (primary and secondary) as the presence of publishers in tertiary books in Nigeria is minimal and in the periphery. Okwilagwe (2001) corroborates that "primary and secondary schools are the main areas of interest to a majority of Nigerian publishers. They are 'bread and butter' to Nigerian publishers." The major consideration for publishing is the size of the audience who constitute the potential buyers. Therefore the larger the potential buyers the more the viability of the publishing projects. Even at the primary and secondary levels which are the favourites of publishers, the fame of each subject is also of crucial consideration as the core and compulsory subjects particularly English and Mathematics are emphasised above all other subjects. It is this numerical factor that places indigenous languages in a wrong stead and makes it fall out of favour of publishers. This is because as a result of the multiplicity of these languages, the potential users and buyers are quite negligible. This is the clear picture of publishing for the mainstream classes.

Publishing for persons with special needs is quite unpopular in Nigeria where publishing profession is approached purely from the business perspective with basic emphasis on the number of potential users. The number of schools for special needs persons is few and the population of pupils in the special schools is modest. This is generally considered unviable and therefore unprofitable irrespective of the subject in question. In other word, on a general note, publishers do not fancy publishing for the physically-challenged or get attracted by investment in that sector of education. The case with publishing indigenous languages for persons with special needs is even more hopeless. Its hopelessness does not only emanate from the negligible number of the target users, but also from a number of other associated factors that are discussed below. It is remarkable to submit that the publishing companies in

Nigeria solely engage in book production for the children without special needs as none particularly take cognizance of the persons with special needs.

### **The challenges of publishing for persons with special needs**

There are lots of challenges militating against publishing indigenous languages for persons with special needs. These are discussed below.

**Professional challenges:** An editor must be competent in arts of editing irrespective of her/his field of specialisation. Therefore, the indigenous language editor, like every book editor, must be literally sound and technically competent in the art and science of editing. As a professional editor therefore, her/his primary challenge has to do with the mastery of the demand of the job and executing the project at hand effectively and procedurally. Having sourced for the manuscript (whether commissioned or uncommissioned), Yorubá/Igbo/Hausa editor instantly embarks on origination and design. Origination entails all the activities that are put together and are geared towards evolving a character and identity for a publication. These include laying a production foundation for the title through cast-off, an exercise that aids costing and estimation; content editing; and evaluation of the manuscript to determine its production prospect whether it is going to be an asset or a liability; giving the manuscript out to external assessors for further evaluation (if need be); marking up the manuscript for the compositor/typesetter; typography; layout; formatting and typesetting processes by the compositor/typesetter; and briefing the designer on the properties and peculiarities of the book. Here, challenge of typeface, type size, the heading, and sub-headings, use of bold types, italics, underline, capitalization and phonetics is tackled. Presently Yorubá/Igbo/Hausa languages are computer-compliant but with limited typefaces to choose from. For instance, the use of tone marks in Yorubá limits the typefaces available and hinders the designer's adventures and dexterity yet the best must be obtained within the limited opportunities. Attaining this depends largely on the initiatives of the editor, her/his collaboration and cooperation with the publishing professionals and of course, his experience coupled with efficient coordinating abilities and effective managerial skills.

As a matter of fact, the copy editor does all to purify the text and bring it to perfection through the application of diacritics, rightful placement of folio, running heads, illustrations, illustration captions, headings, sub-headings, footnotes, endnotes, bibliography, tables, charts and figures.

**Linguistic competence and performance:** A Yorubá/Igbo/Hausa editor must be sound in the language. She/he must be a competent speaker and effective user. Indices of her/his competence include flawless use of the language, effective reading and writing skills, literary competence, in-depth knowledge of culture, custom and tradition; sound knowledge of history, institutions, beliefs, occupations, economy, politics, arts, literature, and mores of the race. She/he must be alive and alert to the sensibilities, sentiments, idiosyncrasies, and aspirations of the people. It is regrettable and lamentable however that with the passing of age, we inherit on a daily basis Yorubá/Igbo/Hausa people who are 'foreigners' on their own lands, and 'strangers' to their own mother-tongue. Many could not speak the language, and of course, so many consider it as a sign of backwardness to learn and speak the language. Modernisation is fastly alienating indigenous people from their roots.

Festivals are no longer held and the few that exist have become strangled by civilisation and as such are highly polluted and unreal. In fact the custodians have become mentally pauperised due to limited knowledge and inexperience. Pollution, dilution, and impotence have become the hallmarks of indigenous traditions. As Littlebear (1999) puts it,

*Right now we have children who are mute in our languages, who are migrants to our languages, who are like extra-terrestrials to our cultures. We have youths who are aliens to us because they do not have the vital linguistic link that identifies them as Cheyenne or whatever tribal group they belong to.*

As a rider to this scenario,

- (i) Yorùbá/Igbo/Hausa editors are speedily becoming illiterates in the arts of the language.
- (ii) Their linguistic competence and performance is doubtful.
- (iii) Typesetters of Yorùbá/Igbo/Hausa language books are few and many are quite incompetent and damaging. This is because majority merely assumes competence because Yorùbá/Igbo/Hausa is their mother-tongue but in terms of schooling and training they are laymen.

**Technical challenges:** Editing a book calls for a lot of technical challenges. Basically book production processes can be broadly categorised into four – editorial, design, production, and sales/marketing. Editor is involved in all these, though in varying degrees. The same is applicable to Yorùbá/Igbo/Hausa editor. At the editorial, it is her/his responsibility to initiate and generate ideas for new projects and respond to the unsolicited manuscripts submitted for publishing consideration by the authors. The indigenous language editor organises writing workshop for commissioned titles with the approval of the management, and subjects uncommissioned manuscripts submitted by willing authors to editorial assessment. The editor embarks on and supervises cast-off to determine the size and page extent of a manuscript. He also generates a synopsis of the proposed book. This synopsis becomes a testament of information for all the departments during the early stages. The designer scans it to formulate a design approach; the production manager considers it in the light of the processing and printing requirements while the sales and marketing people discuss the sales potential of it with their sales representatives. Advance information is also obtained from the synopsis for promotional purposes.

Typography, layout, and formatting are carried out by the typesetter/compositor with the approval of the editor to give a beautifying outlook and identity to the text. The design grid is effectively maintained to ensure its rigidity from page to page. The generation of illustration and photographs are equally embarked on here. Depending on the title in question, there may be the need to embark on picture research. A comprehensive title on Yorùbá/Igbo/Hausa culture or its aspects like religion, occupations/professions and festivals will require extensive picture research. The editor will have to migrate from shrine to groves, and workshops to different towns and communities to source for pictures to illustrate the book. This exercise, it must be noted, gulps time and money.



Another area of serious involvement of the Yorùbá/Igbo/Hausa editor is in cover design. The cover of a book projects the title and it is the first point of contact of the customers/readers with the book. The editor generates a cover concept which he discusses with the author. And if the author has a cover concept proposal, the duo jointly discusses and agrees on it. By and large, the entirety of origination and design unit must be carried along in cover design for optimum result. As a matter of fact, it is beneficial to bring in the lithographer or printer to pass comments on the colour combination so as to have a beautiful output eventually. This is because their comments on colour combination, the resolution and density of colours on computer may be rewarding and enhancing for good result. Again, an indigenous language editor must know that cover is a promotional material and as such must be designed carefully and with dexterity. The blurb cannot be written carelessly because it summarily promotes the book to the buyers or does otherwise. So the editor has it at the back of her/his mind that the cover is a promotional material and he must so guide the designer.

**Proofreaders' marks:** The proofreader's marks are usually the approved symbols for editing. According to Akangbe (2008) the proofreaders' marks "are universal symbols for book editing. The symbols are so many that it is hard to make use of all of them in one single operation". Therefore the mastery of the proofreaders' marks is gradual and through constant practice over time. Their use calls for fidelity of understanding between the editor and the typesetter/compositor.

The practice in the publishing industry in Nigeria shows that with the incursion of many quacks into the profession, the use of proofreaders' marks is steadily on decrease and becoming unpopular. This is because many of the young editors do not receive training on it; many of the typesetters are not literate in book design and also, many publishers outsource typesetting and design. If there is a visible decline in the application of proofreaders' marks on a general note, then its use by Yorùbá/Igbo/Hausa editors is virtually out of vogue. This is because the number of Yorùbá/Igbo/Hausa editors is very low. Only a few of the few Yorùbá/Igbo/Hausa editors in existence are schooled in the use of proofreaders' marks. And in the same vein, the Yorùbá/Igbo/Hausa typesetters are few while only a few of the few Yorùbá/Igbo/Hausa typesetters can competently apply the marks. This is one area of serious editorial challenge in indigenous language publishing.

**House style:** Every house has its own style. The style of a house manifests itself in page layout, use of capital letters and small letters, the appearance and sequence of information arranged on the copyright page, characteristics of the chapter opening pages, the running heads, folio placement, etc. With the preponderance of outsourcing of editorial functions in the publishing sector in Nigeria today, it is discovered that the styles of the houses are not only being eroded but in many instances are bastardised. As a matter of fact, we now have many styleless houses. Again, with Yorùbá/Igbo/Hausa publications, there is a higher disregard for this norm. When all origination and design professionals are outsourced: editor, typesetter, illustrator and graphic artist, there cannot be any appreciable harmony, a factor which is central to styling. Again, the frequency of change of hands also nullifies consistency which is another feature of styling. The case is worse when one considers the fact that the houses do not even maintain regular freelancers. Mr. X handles the editing of this title; Mr. Y. handles the next while Mr. Z. handles the very next. Such publishing houses change their

freelance professionals as frequently as a woman re-ties her wrapper. Without mincing words, this is another area of great challenge in indigenous publishing.

### **Recommendations**

In view of the challenges already highlighted, the following measures are suggested to remedy the situation.

1. ***Renewed campaign on the study of indigenous languages:*** Despite the fact that the use of indigenous languages as medium of instruction is emphasised in the *National Policy on Education*, there has been no significant effort at implementing this provision. A spirited effort on the part of the government will bring in a turn-around. The government must emphasise the implementation of the provision of the *National Policy on Education* by ensuring that:
  - a. Mother-Tongue (MT) and /or Language of the immediate community (LIC) becomes language of initial literacy at the pre-primary and lower basic levels, and of adult and non-formal education;
  - b. Hausa, Igbo and Yoruba which are the three major (national) languages function effectively at L2 as the languages of national culture and integration while they are also treated as potential national languages; and
  - c. A pass at the credit level in one Nigerian language must be compelled as a requirement for candidates seeking admission into any tertiary institution in the country. This will improve students' attitude and boost the fortune of the indigenous languages in Nigeria.
2. ***Rejuvenated interest by the citizenry:*** The entire citizens of the nation should have rejuvenated interest in the use of indigenous languages. The Nigerian society must encourage the youth and children to speak their languages. A number of the Yoruba/Igbo/Hausa people particularly the youths and elites consider the languages as primitive and as such find it unfashionable in communication. In most homes, particularly of the educated, more than 80% speak English language. How then can the language be impacted into the upcoming generation? There must be a change of attitude to the use of indigenous languages in informal settings.
3. ***Editorial training for indigenous languages editors:*** Training and retraining is essential for growth and competence in performance. The publishing houses should emphasise the training of their indigenous languages editors. Also, vacant positions should be filled as there are many scholars of Yoruba/Igbo/Hausa studies out there seeking for jobs. Acquiring Yoruba/Igbo/Hausa editors and giving them adequate training on the job will lead to improved quality of their publications.
4. ***Creative writings:*** Creative writing competitions should be encouraged by the government, publishers and professional bodies like Egbé Onímọ̀-èdè Yorùbá (The Yoruba Studies Association of Nigeria), Egbé Akòmọ̀ledè àti Àṣà Yorùbá, Nàìjíríà, (Association of the Teachers of Yoruba Language and Culture of Nigeria), Association

of Yoruba Language Lecturers in Colleges of Education in Nigeria, Association of Nigerian Languages Teachers (ANLAT), Association of Nigerian Authors (ANA), and Linguistic Association of Nigeria, (LAN). Such competitions will give birth to discovery of budding authors who will produce new writings. This will raise new authors, provide more business opportunities for publishers, and improve the study of Yoruba studies.

## Conclusion

In conclusion, it has been discussed that publishing in indigenous languages is crucial to effective teaching and learning and the overall success of inclusive education. The paper has examined the concepts of inclusive education and indigenous languages. It also discussed the overview of *the National Policy on Education* and the Nigerian Languages, the Nigeria publishing system and the physically-challenged, the challenges of publishing for the physically-challenged, and finally, it made some recommendations to remedy the situation.

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