

Looking beyond tomorrow to day in language, literature and culture: A reflection

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Abstract: Technology is life, life is technology. Technology is a driver of change in every human society, and it is an incontrovertible fact that the only thing constant in life is change. This change is a function of innovation and dynamism driven by technology in all spheres of human endeavors. The purpose of this study is to draw attention to the impact of technologies in knowledge production and distribution in Africa by reflecting on the thoughts, opinions, and scholarly projections of the place of innovation and dynamism in language, linguistics, literature, and culture from an African perspective in a changing world. The study employed descriptive method which involves a review of experts' opinions in language, literature, linguistics, and culture in conferences, debates, convocation lectures, lecture series, and symposia in Africa and the diaspora. Findings revealed that for the English language teacher, the African language teacher, the broadcaster and the teacher of literature to be relevant, they must be part of the tools of innovation and dynamism driven by technologies in this world of artificial intelligence. The study concludes that African scholars must prioritize technologies in the teaching and learning process especially in tertiary institutions. It is, therefore, suggested that African governments invest more in education particularly in the area of technology. Curriculum developers must also take conscious and proactive measures to decolonize our education and epistemologies as Africans, especially in tertiary institutions and imbibe the idea of blending technology with our knowledge production system as Africans.

Keywords: Culture, Dynamism, Innovation, Language, Technology

Biographical notes: Jegede Francis Olabisi (PhD) is a poet, literary critic with speciality in men studies, gender and cultural studies. He has authored many books and collections of poems. He currently teaches literature in the English Department, College of Languages and Communication Arts Education, Lagos State University of Education, Noforija-Epe, Lagos, Nigeria.

1. Introduction

Just as coal gave way to oil and gasoline, oil drilling will give way to electric power and it will be bye to OPEC! Imagine how text messaging replaced the postmaster and digital camera replaced Kodak/Polaroid film in photography. A reflection on how UBER as a soft ware tool does not own any car but about the world largest taxi company and how legal counsel is a matter of pressing buttons and self-driving cars are taking over the jobs of chauffeurs, suggest a direction that cannot be ignored! In education, the smart board, the 3Ds and the computers have thrown the teacher into a world of many possibilities where the world is at his beck and call. Ideas, they say, rule the world. Welcome to tomorrow today!

The only thing constant in life is change and how well humanity is able to adapt to situations and circumstances in a fast changing world is a function of how much attention is paid to the understanding of emerging trends in different areas of professional callings. As researchers and experts in language, linguistics and literature, it is an undeniable fact that new knowledge and expertise are emerging daily that keep defining how we think, relate and do things especially in the process of advancing the human society. As it is in language and culture so it is in information technology and engineering management (Tornatzky, 1982).

Humanity must pay attention to emerging knowledge about what we knew against what is emerging. This emerging knowledge keeps challenging what is known in different fields within a very short period so much so that one cannot afford to stand aloof or watch the changing dynamics from afar (Corsi, 1998: 18) argues that innovation management in a globalized economy must take cognizance of cultural capacities of constituents and in return dissemination of

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knowledge and meaning across cultural boundaries. This reminds of the Igbo adage that says " if you want to see the face of a dancing masquerade, you can't afford to stay in a place."

That is the way to go if the African scholar is going to remain relevant in a fast-changing world. It is possible as African scholars to have propagated old ideas using obsolete tools in the bid to interpret new realities within the limits of information available to the teachers or researchers, it can still be excused as part of growth process. However, it is incumbent on the researcher to change the narrative by altering the old ways he is used to in knowledge production and generation by realigning his thoughts with the accepted global standard (Falola, 2024). This is the definition of innovation with the capacity to engender change for growth and development in human society. To It involves the generation and combination of ideas via technological feats to create a synergy between what is accomplished now and the experiences of the past for the purpose of proffering solutions to human problems (Baskaran & Mehta, 2016).

2. Literature review

As researchers and teachers in different fields, there is the need to make knowledge generation unique and generally original and sometimes indigenous to create a home-grown solution to problems peculiar to a particular social milieu. To conjecture change and be innovative in this situation becomes inevitable because it is basically about African unique identity and history. It must be noted that Africans including their scholars and researchers are not totally new to innovation and change in knowledge production and generation. In a convocation lecture, Falola (2024) insists that Africans have an established way of knowledge generation, and they used that to advance themselves before Europeans came to sabotage that procedural development and constructed their identities. African had established their Knowledge systems for centuries. However, because these bodies of knowledge did not match with the foreign accepted codes of science, technologies and developments they are often disregarded while there is proven evidence that there have been technological breakthrough in the continent (Falola, 2024: 3).

Falola further asks a probing question: how do researchers in Africa measure dynamism and innovation in their efforts at knowledge production when the tools for measuring change are actually not at their disposal or not their invention? This is where it behooves on the African scholars the responsibility of adapting the tools of innovation and change to suit their purpose in tackling challenges peculiar to them and their effort at knowledge generation. To be part of the active participants in knowledge generation, according to Falola, the African scholar must strive for excellence, uniqueness and be "epistemologically free to think before heralding innovative ideas that would transform desired development." (Falola, 2024: 2).

The Intersection of Language, Literature and Culture in a Dynamic and Environment: Dynamism is the process of change heralded forcefully or powerfully by new ideas. Dynamism requires some measure of energy and vitality in a venture or an engagement for the purpose of Entrenching change driven by new ideas. Even in language Gibbs and Matlock (2008: 164) suggests that "people can really, and mostly consciously, create simulations of real-world events as they communicate with others, hear stories, solve problems and even perceive motionless displays."

This change is observable over a short period of time as a drift from lethargy to zealotry and determination to make impact. Vocabulary.com Dictionary defines dynamism as "a quality of making great progress or being useful or a positive energetic quality in people." This progress is a function of change made through active injection of ideas and some level of creativity and innovation brought to bear on a people's lifestyle and areas of professionalism. Neil and Kristina (2014) paying particular attention to the period between 2002 and 2013 stress the importance of innovation and creativity to the success of any organization be it commerce, oil and or in the art. There is, therefore, a connection between dynamism and innovation in the process of growth and development in the sense that while dynamism provides the energy and vigor, innovation provides the novel ideas, creativity and vitality that engender progress.

The two elements are not just about the world of marketing, manufacturing, agriculture, engineering, medicine, energy, oil and gas but also in the area of knowledge production and sharing in different fields. It is all about all aspects of human endeavor. Marett (1909) contributes significantly to the understanding of dynamism in religion and religious beliefs by exploring the concept of mana and pre-animistic religion. However, no one can deny the enviable roles technology is playing in the world of innovation. Innovation, change and creativity are some of the lexicons defining the way we think, act and even document history today. It must be stated that in all of these, technology remains the pivot on which they all resolve. That is why we talk about technology- assisted learning in language, linguistic and literature because it is actually the advancement in technology that is driving whatever innovation or invention that is causing the exponential change in our society today.

In many areas of discipline such as marketing, physics, chemistry, economics, science and technology, language, literature and linguistics among others there must be a deliberate effort to innovate and create change for a better society. For the human society to evolve and progress, it becomes inevitable to generate power, force and energy that create new and fascinating ideas. These are the drives, the push that create new things and indeed phenomenal changes. Frickel and Neil (2025) claim that histories of all modern scientific and intellectual fields are marked by dynamism. Motion is about change, transformation and newness. Therefore, as it applies to science, so it does to language, literature, linguistics and culture. Rorty (1998) says in literature, meaning in language evolves through avant-garde innovation.

Mascarenhas and Veer (2014) opine that what is referred to as innovation in literature depends solely on the understanding of what certain psychological traits have upon the production of cultural attitudes especially in innovation dependent economies. It presupposes that anywhere there is human activity and progress innovative ideas are intentionally or otherwise factored in. It must be understood that change is inevitable in all spheres of human endeavors. Teachers and researchers in different fields of study must recognize the fact that the way contents are delivered is

constantly changing which also compels an alignment with the trends in their different fields. Love (2024) while appreciating the level change and transformation corpus linguistics has brought to the analysis and understanding of the complexity of the human language advises researchers to also change with time. As technology has advanced, so too have the methods and tools for compiling and analysing spoken corpora, which capture increasingly diverse contexts, registers, and language varieties. It is my hope that the papers in this issue will provide inspiration for the next generation of innovations in spoken corpus linguistics (Love, 2024: vii).

In teaching and learning, we talk about dynamism and innovation which also involve a shift from teacher-focused approach to learner-focused and technology-assisted teaching and learning in a digital age. Also, in the world of teaching and learning, blended learning approach is becoming inevitable as a paradigm shift from the old rigid teacher-centered approach to a more flexible technology-assisted Synchronous and Asynchronous teaching and learning.

2.1. Innovation as a Strong Factor in Creativity

Innovation is a factor of tools of analysis which give rise to new finding sand new ideas that point to the direction of new ways of thinking and of doing things. For instance, in literature, after many years that Freud (1931) had proposed his psychoanalysis as a tool for seeing beyond the conscious state of the mind, (Dobie, 2009), and Carl Jung has also made input into the theory, Foucault (1990) has deployed the tool to further explain the complexities of sexuality in human relations. This is a progressive change as many scholars have also developed the theory beyond the original challenge it was meant to address. That is dynamism in perspective.

To conceptualize innovation, therefore, is to push the frontiers of the understanding of the operational concept of dynamism. Schumpeter (1982) defines innovation as the economic impact of technological change, as the use of new combinations of existing productive forces to solve the problem of business. It is also a process of the generation of a new idea and how it is implemented into a new product, process or service in a way that leads to growth of national economy (Urabe, 1988). Siauliai (2013) rather than define innovation chooses to categorize it into three, glimpsed from the definitions by Schumpeter (1982) as technological impact, Twiss (1989) as a process that combines science, technology, economics and management to achieve novelty and Afuah (1998) as a new knowledge incorporated in products, processes, and administrative/organizational characteristics.

Baskaran and Mehta (2016) choose to further describe the concept of innovation as being embodied by a model that needs to be understood through unorthodox thought process socially accepted to succeed. Innovation also encompasses new solutions in technology, economics, management and social solution which cannot be marketed with monetary values but can be used (Timur & Antanas, 2017). In all the definitions above, it is clear that central to innovation are the process of generating new ideas and the idea of doing things differently.

As researchers in language change, innovation and creativity in linguistics and literature, the language of expression which is the vehicle of transformation and change must force on us the burden of exploration into how it operates to capture the nuance of growth and progress. Innovation in culture for Africa presupposes that African epistemologies are aligned and incorporated into contemporary researches and ideological realities meant to showcase African ingenuities. These ingenuities are better captured by our higher institutions of learning which serve as the engine rooms that drive innovation, change and creativity in language, linguistics, literature, culture and sciences in Africa. For the purpose of cultural preservation, literary artists, creative writers, cultural enthusiasts and film makers must take advantage of the new trend in cultural innovation to intentionally preserve their culture in their creative outputs. According to Sanjay and Tiwai (2024) literary works by Indian authors such as Arundhati Roy and Salman Rushdie, provide insight into struggle of the Indian communities to maintain their cultural identities thereby preserving their cultural heritage. As scholars, therefore, there must be a paradigm shift from the old way of thinking, interpreting realities and contributing to global growth system hinged on innovation and dynamism in all spheres of human endeavors. To Falola, higher institutions in Africa have not lived up to the responsibility of understanding the dynamics of growth system that drive innovation and creativity. The author says:

One of the ways the higher institutions have lost their grasp of African dynamics is the failure to develop African languages to accommodate novel knowledge and the failure to institutionalize these languages in the teaching and usage of concrete and abstract intellectual endeavors (Falola, 2024). According to Falola (2024), evidence abound to support the fact that a lot of the countries making impressive progress in technological advancement and championing advancement in medical education and inventions, and breaking grounds in many “areas of academic excellence are those who have adapted their educational curriculum to their needs, promote knowledge engagements in such a way that interpret science and concept in ways suited to them” (Falola, 2024).

By extension, therefore, innovation and dynamism are yard sticks to measure advancement and creativity in linguistics, literature, language and culture. Those changes are the hallmarks of progress made over time. For instance, language change is a product of progress made as monitored by researchers in conferences and publications across the globe. Language change is a process that takes place at individual level in which some patterns in spoken form find expression in writing intentionally or unconsciously in the language of the community over a period of time (Marzi, 2016). This is at the root of language change and it further emphasizes the symbiotic relationship between language and innovation. Language has a significant role to play in the discourse of innovation literally, linguistically and culturally because among other things, it determines to a large extent point of discourse, otherwise called themes in literature, what can be achieved and the linguistic cum theoretical tools to be deployed for such engagement. Marzi (2016) says language and innovation are like sesame twin in terms of the interplay of ideas and how they connect language users in the construction of form and meaning. It stands to reason therefore that when information is well understood, it gives room for new ideas to thrive and be harnessed. Marzi (2016: 3) says: Language change is a fundamental evolutionary phenomenon due to many

natural, cultural and historical factors...Through language, cultural novelty can be transmitted vertically (from parents to children), horizontally (from peer to peer) as well as across generational gaps.

It must be noted that creativity does not happen in isolation. From existing idea, a new one can sprout that will capture the new reality. For instance, in the 80s, the image of migration out of the country used to be represented in Andrew and his bag but today, the same idea is captured in a completely new lexicon called Japa. For any form of innovation to be visible, the language that communicates the idea cannot be ignored. That is why it is often said that the best way to colonize a people is to first colonize their language because it is the heartbeat or life wire of their collective survival. So language is at the centre of change and innovation for its ability to provide the lexicons of creativity, change and innovation. It, therefore, places on the researcher the burden of discovering through in-depth investigation, how other aspects of the language intricately blend to convey new ideas and communicative skills to capture our lived experiences. Of course, it will draw us to the area of language ambiguity, collocation, semantic preference, word formation, idioms, neologism (wordsmith Some of us still remember Niyi Osundare and his popular excecuthieves) and many more. For instance, Japa seems to capture the essence of migration more from the escapist point of view in the search for greener pastures. As a matter of fact, Japa is currently being used as a regular verb with past, past participle and in continuous tense (for example, Japa/japaed/japaing). Japa in Nigerian parlance means to escape to a foreign land with the hope of not coming back. So 'one may want to japa' or 'has japaed' or 'is japaing.' This is in tandem with Marzi's (2016: 3) contention that the meaning of a word can change over time or entirely new ones emerging if there is the need for the word to define a new or emerging realities; "meaning of words can change over time and discourse and in particular, words can take on new senses when used in novel contexts. Words with emergent novel senses often reflect an extension of use from one domain to another."

In English Language, innovation can take place at any level of the grammatical rank scale; morpheme, word, phrase, clause and sentence. Arndt-Lappe et al. (2018) opine that creative changes are constantly emerging at word level where new lexical units and patterns are created for specific purposes in the process of language change. Current research in language change is marked by a renewed interest in the lexicon, as documented by recent conferences and publications on structural, typological and cognitive approaches to the lexicons and on the regularities of lexical change in the larger context of language change (Arndt-Lappe et al., 2018: 2).

Within theoretical linguistics, it is also believed that there are more volumes and considerable amount of recent psycholinguistically-focused work on "morphological complexity and productivity which explicitly relates issues of productivity and modularity to what we know about lexical processing (Arndt-Lappe et al., 2018:1). Our creative impulse can also compel us as researchers on indigenous languages to research into some of these patterns both at lexical and morphological levels. Until recently, it would have been unbelievable to say that the English Language also borrowed some words from Yoruba Language. Lexical items such as Agbada, Gari, Iroko, Tokunbo and a host of others are documented in Oxford English Dictionary: Definitive Record of The English Language (OED, 2020), Oxford Advanced Learner's Dictionary (OALD, 2020) and Daniel Jones English Pronouncing Dictionary (EPD, 2004) (Bolaji et al., 2018).

Corpus linguistics is another direction language experts and researchers are seriously looking at in the gathering and analysis of large text samples. Sinclair (1999) says a corpus is a collection of naturally occurring language text, chosen to characterize a state of variety of a language. In modern computational linguistics, Sinclair insists that a corpus "typically contains many millions of words: this is because it is recognized that the creativity of natural language leads to such immense variety of expression that it is difficult to isolate the recurrent patterns that are clues to the lexical structure of the language" (Sinclair, 1999: 17).

In the same vein, emerging studies in men studies and masculinities are compelling researchers to beam their searchlights on construction of masculinities beyond patriarchy, Black male and racism in what Dubois (1994) tagged double yoke, masculinity hierarchies of Hegemonic, Normative, Subordinated, Complicit, Hyper/hypo and Toxic masculinities and their relevance in African socio-cultural setting. These are new research grounds researchers need to pay more attention to in our cultural environment. Gay and Lesbianism, for instance, still suffer identity crisis in Africa. Their perception as sissies and rejection in the whole gamut of research especially in gender and cultural studies demand for innovative approach to make them part of research database. In some African climes that are largely heterosexual, no gay or lesbian will be bold enough to come to the open to proclaim their identity, they will be stoned. In the same vein, men's study is gradually gaining momentum as men are beginning to change the narrative. Men are, no doubt, coming out to narrate their ordeals in the hands of women at home and in the work place. Creative writers are more than ever before foregrounding men's emasculation in a world supposedly said to belong to men. Things are changing, knowledge is emerging and innovation and creativity are redefining old experiences in new ways in a creative way that brings realities close to mankind. Antonio Gramsci's hegemony was meant to make a sociological contribution to the perception of political, economic or military predominance or control of one state over others, but it is now being creatively used as tool to identify the highest form of masculinity hierarchy in men's study (Kimmel & Messner, 1995).

As knowledge is expanding and experiences are emerging so are researchers expected to be creative and innovative in the deployment of these critical tools. Marxism, Formalism, Reader Response, Deconstruction, Cultural Studies (New Historicism), Post Colonialism and Multiculturalism are to be viewed with new lens and deployed creatively in a way that positions the researcher in a better pedestal to understand and categorize new experiences in knowledge production.

2.2. What Should Engage the Critical Minds?

The Igbo adage that says, "if you want to see the face of a dancing masquerade, you cannot stay in one place" readily comes to mind. As the world is changing, so are elements that drive this change constantly being innovative. Of course, it used to be information super high way recently, but currently it is artificial intelligence that is now deployed to

challenge or even replace humans in all fields. The critical question is what future awaits the African scholar in the world of artificial intelligence? How do we align our researches to the finesse of this new technology in the areas of our professional calling? For instance, when will home-grown AI-based Chatbots in Igbo, Yoruba and Hausa hit the intellectual market? Yoruba call it *iwiregbe onise alailoruko* and that is all that is there to know. How can we take full advantage and harness the full benefits of AI-based Chatbots as researchers in African languages?

Here is where our creative ingenuity comes to play. Innovation and creativity will define the way we use language, the way we communicate and ultimately affect intelligibility. For us to still be part of the discussion on language, linguistics evolution, cultural and literary evolution in the world of artificial intelligence, we have to also be part of the strong voices and change agents in the intellectual industry. As Africans, as Yoruba, Igbo, Hausa, Ibibio, Okun, Epira, Fulani, Kanuri etc users of language, we cannot afford to stay at the periphery as artificial intelligence takes over the whole communications space. The symbiotic relationship between language and culture on the one hand, and language and its interference with other languages on the other, has particularly compelled this necessity for the benefit of mutual intelligibility, exchange of ideas and making meanings out of realities.

For some researchers who do their teaching and researches in foreign languages, (for example, French, Arabic and German) we must quickly realize our limitations and challenges if our creative ingenuities must blossom. There must be a deliberate effort at decolonizing our language of instruction as scholars in foreign language departments. This is language adaptation by colonization. The French, English or Arabic Language is used with the intention of subordinating it to our culture. The question, however, is how do we decolonize knowledge in an environment where knowledge production and distribution tools are not invented by us, as Africans?

A typical example is digitalization in language, linguistics and literature where corpus analysis holds way. What is the fate of the African scholar in the world of the new media, where he has limited access to the technologies that drive innovation in his area of specialism? No doubt, the new media is one of the veritable tools that drive innovation in language, linguistic and literature in this age. Our contributions in this area especially the use of the new media, (instagram, Youtube, Twitter, now X and others) is suspect because of the constraints of resources and technological limitations. The new media is a term aptly used to describe any kind of interaction between technology, images and sound interfacing through a digital device on the internet. It refers to any form of electronic communication created, transported and consumed using technology.

As one of the change agents, it must be stated too that the new media has its own demerits or negative impacts on African indigenous culture and languages in Nigeria which may cause the language to atrophy if intentional efforts are not made for its preservation. However, some of the contents of these new media form the integral parts of the sources of data for the researches in language, linguistics and literature. It should be noted that they have become platforms where our culture interfaces with our use of the English language, linguistic identities and literature. For instance, Al-Kandri et al. (2016) says Instagram is becoming more popular and preferred as a social medium with over 200 million and accounting for 13% of social media users, ranking it fourth after Facebook, Twitter and Pinterests.

3. Research methodology

The study employed descriptive method which involves a review of experts' opinions in language, literature, linguistics, and culture in conferences, debates, convocation lectures, lecture series, and symposia in Africa and the diaspora. The issue of innovation, for instance, was the focus of critical discourse in many universities in Nigeria and this is an attempt to position the higher institution in Nigeria and indeed, Africa for global competitiveness. So, the study centred its attention on position of erudite scholars, especially Toyin Falola, on the fate of the African researcher in the face of emerging technology which he is not part of.

4. Findings and discussions

Findings revealed that for the English language teacher, the African language teacher, the broadcaster and the teacher of literature to be relevant, they must be part of the tools of innovation and dynamism driven by technologies in this world of artificial intelligence.

For researchers to remain relevant and not left behind as scholars in Africa, their presence must be felt on these platforms, they must maintain their visibility as Nigerian scholars on technologically-driven media where research findings can be shared. This is critical because research has confirmed that "Nigeria is the most mobilized country in the world with most of the internet traffic coming from mobile devices (Terragon Group 2018). The new media is also a tool for monitoring cultural innovation, creativity, and to measure the impacts of these technologies on African culture and identities. Oluwayomi Rosemary. Oand Ayobami, Adetoro (2022: 226) insist that Nigerians remain proudly Nigerians when it comes to cultural identities on the internet and reject "cultures and practices that are neither officially nor culturally practiced in their country; by so doing, they directly create and display their own identity on social media platforms".

Having a full understanding of the innovative tools and dynamic ideas that define the desired change and progress as educators and researchers is germane to the objectives of making a difference in language, linguistics, literature and culture in different institutions in Africa. It should be emphasized that dynamism and innovation do not presuppose domination but a process of creating dominant trends upon which change will be predicated. This is for those who are scared of change and those who will not dare to do things differently. We can still preserve our core values in our different callings while through cross fertilization of ideas create then necessary change that will advance the course of humanity.

This is what is referred to as Dynamic Equilibrium in chemistry. This is when an object moves at a constant speed, and all the forces on the object are balanced. A group of researchers in Physics department in Lagos State University of Education won a grant under Lagos State Innovation program and are currently working on Noise Pollution in Selected secondary schools in Ikorodu. The research compelled collaboration with Yoruba language experts, Medical Doctors, Engineers in other institutions and experts in other fields to create noise pollution measuring device that can be placed in public schools to monitor the level noise in schools.

Here is, therefore, a clarion call for African scholars to deploy their innovative tools and fresh ideas in the direction of language and climate change, corpus linguistics, language and digital environment, language shift, language borrowing, language integration and acculturation, language decolonization and acculturation, culture in language and language in culture, artificial intelligence in language, linguistics and literature, feminism and indigenous theories, masculinities and men's study, culture and toxic masculinities, patriarchal privileges and emasculation, queer, LGBTQ, LGBTQ2+ community, LGBTQIA+, masculinity and terrorism, climate change and literature, crisis and war literature, protest literature, among others. All these areas demand a lens that can see beyond tomorrow because the future is approaching faster than we can handle.

5. Conclusion

African scholars must be conscious of the indisputable fact that the world is constantly on the move and change is being redefined by the intersection of ideas in a world already taken over by artificial intelligence. African scholars cannot afford to be on lookers. No one can continue to do the same thing the same way and expect a different result. The warning signals are there for all to see that things are pretty changing and African scholars cannot afford to swim against the tide. Although, it is a common joke that the only warning African stake seriously is a low battery, they owe it to posterity to change the narrative because tomorrow belongs to those restless, dynamic, innovative and creative minds who see tomorrow today. African researchers must put on their thinking caps and creatively envision a prosperous future with the instrumentality of a new discourse in language, literature and culture, so that their so norous voices will not be drowned by the cacophony of those bent on distorting African collective history.

Therefore, for African scholars to be counted among players in knowledge production in the 21st century, it behooves on them to break barriers, raise standard and push frontiers of knowledge in language, linguistics, literature and culture. Again, as researchers, their interests should go beyond findings that sit on the shelves gathering dust meant to be discarded. Rather, researches should interrogate the challenges bedeviling the continent with a bid to solving them. As African institutions of learning align their researches with emerging knowledge in different fields of study, there must be a conscious effort to be relevant to the immediate society as change agents. For instance, how much of researchers have been done to interface between the Town and the Gown to make research findings relevant to African immediate environment? Achebe's popular quotation in *Morning Yet on Creation Day* says any artist who does not concern himself with his immediate environment is not better than a man whose house is on fire but busy pursuing a fleeing rat, such artist is irrelevant. Ngugi Wa Thiong'O says such artist is irresponsible. African scholars must begin to spotlight efforts at foregrounding these realities, and this can only happen if the debate is not only local but 'glocal.'

For instance, the lexi cons of the artisans who attend to their electronic devices, the plumber who repairs their toilets and the mechanic who fixes their cars must form part of the large data base for their research. In an on going research by this author, the convenient way car mechanics name motor parts using male and female genitals from feminine and masculine point of view form a data base in gender studies. One is the wife, the other the husband and they see their connection from the perspective of sexual relations. This is a challenge to feminist scholars, gender study experts and linguists to beam their search lights on these linguistic elements. There exists a data with the bus conductor and his highly innovative use of language in coining names for the Nigerian currency. He calls ten naira denomination shandy, twenty naira green, and fifty naira white? What are corpus linguists, stylistic experts and sociolinguists doing with this naming system which is an acceptable daily language among them? Now that the colors of the different denominations have changed, under the former CBN Governor Emeziele, has any researcher gone after them to unveil this dynamic linguistic ingenuity? These are some of the challenges thrown at us by the compelling need to do things differently by thinking outside the box. No doubt, creativity, ingenuity, and innovation are the ingredients of development in today's world.

African scholars and researchers must not wait for change to take place. If they do, it may be the hurricane that will sweep everyone off the ground. Rather, they must keep creating change in all areas of their callings; language, linguistics, literature and culture with the understanding that the only thing constant in life is change and that it is the pivot on which growth and development revolve. Notwithstanding the plethora of challenges ranging from lack of funds for research, infrastructural deficiency, poor remuneration deviating the African scholars, they must be courageous enough to shake the table, bold enough to challenge negative narratives, patriotic enough to decolonize thought process where necessary, and be ready to position Africa for relevance in a fast-changing world.

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