



FUOYE INTERNATIONAL JOURNAL OF EDUCATION [FIJED]

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Website: www.fuoye.edu.ng

A PUBLICATION OF
THE FACULTY OF EDUCATION,
FEDERAL UNIVERSITY OYE-EKITI, NIGERIA

ISSN: 2814-1407

Vol. 5 No 1, December, 2022

FUOYE
INTERNATIONAL JOURNAL OF EDUCATION
(FIJED)

ISSN: 2814-1407

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Website: www.fucye.edu.ng

**A Journal of the Faculty of Education,
Federal University Oye-Ekiti, Nigeria.**

Editor-in-Chief
Associate Professor. O. M. Bankole

Vol. 5, No 1, 2022

EDITORIAL

I am honored to welcome you to the second edition of the new FUOYE International Journal of Education (FIJED). This prestigious publication captures articles in Education and related fields, and serves as a vital medium for the dissemination of the research output of scholars from various educational institutions in Nigeria.

As educators, we understand the importance of keeping up with the latest research and developments in our respective fields. That is why FIJED is a valuable resource for students, educators, and scholars alike. The articles contained within this publication are peer-reviewed to the highest global and international standards, ensuring that only the most rigorous and insightful research is included.

In Volume 5, Numbers 1, January-December 2022 of FIJED, readers will find a wealth of information on a variety of topical issues in Education, such as ICT in Education, Post-Covid-19 online teaching, multimedia data hiding and security, career choice, social media use, library use, radio broadcast and learning, creativity in Education, class size and field trip, Universal Basic Education in Early Childhood, exam behavior, teachers' verbal instruction, food coping strategies, English fiction, and academic performance and achievements. These articles offer invaluable insights and perspectives on some of the most pressing issues facing educators today.

We are immensely grateful to our contributors for their invaluable contributions to this publication, and we invite others to share their research and insights in future editions of FIJED. This publication is presented to all and sundry in academia to enhance and widen your frontiers of knowledge, and we hope that it serves as a source of inspiration and innovation for all who read it.

Dr. (Mrs.) O. M. Bankole
Associate Professor
Editor-in-Chief

HISTORICAL DEVELOPMENT OF YORÙBÁ LANGUAGE AND ITS' IMPLICATION ON THE NIGERIAN EDUCATIONAL SYSTEM

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Abstract

Yorùbá is a prominent language in Nigeria; it is the native tongue of a group of people who live in the southwestern part of the country. This research examined the historical development Yoruba language and its' implication in the Nigerian educational system. Following the abolition of the slave trade in 1842, the first gathering and development of this language to be in the written form was based on the activities of the British missionaries. The missionaries who came to spread the gospel reported that the natives' mother tongue must be mastered and used to teach them the Christian religion and western education. So, Bowdich, a British ambassador, wrote the Yorùbá numerals from one to ten in 1817, and published them in Sierra Leone in 1819, according to history. Kilham also proposed and used the Yorùbá orthographies for writing African language specimens (Yorùbá). Then, in 1827, she published African School Tracts as the first scholar of the Yorùbá language. Besides, Kilham taught in Charlott Village, Sierra Leone, in 1838, using the Yorùbá language. It was revealed that right from 1954, the western region published a curriculum that included the Yorùbá syllabus, and the Yorùbá language was a compulsory subject in the primary school curriculum. Then, there were many committees raised to work on the development of Yoruba orthographies after the independence. Presently, this Yoruba is now been stipulated by the Federal government in the National policy on education as a means of teaching, as well as a subject in primary and secondary schools in Southwestern Nigeria. Also, it is a course of study in a higher institution of learning. According to the literature reviewed the implications of the mother-tongue are indispensable, therefore, the federal government and all the educational stakeholders should embrace the significance of the mother-tongue in education, for education in the mother-tongue eradicates all confusion caused

by the use of an unfamiliar language. Also, the mother tongue helps learners to give free rein to their views and express it in a creative language, thus paving the way for profitable education.

Keywords: Historical development, Mother-tongue, Language policy

Introduction

Nigeria is a bilingual and multicultural country with distinct northern, western, central, and southern divides long before the arrival of the British. Each division had its traditional educational pattern based on societal norms and customs, but the goals of traditional education were identical. The child's physical development, skill, attribute, mental skills, and sense of belonging to the community, as well as instilling respect for elders, were all addressed through an informal curriculum. Each regional division's youngsters were given proper vocational training and taught to respect the elders, chiefs, obas (Southern part), obis (Eastern part), and emirs (Northern portion) according to their respective regions. Traditional schooling was used to transmit cultural heritage from generation to generation. Communication, ritual, feasts, games, and traditional education were all determined by their native languages, which were not written at the time. There are several indigenous languages in Nigeria, but these three (3) are recognized as important languages: Hausa, Igbo, and Yoruba.

Yorùbá is the point of reference source among the major Nigerian languages proclaimed as a language of education in lower primary and a topic at both levels. s. About fifty (50) million people in Nigeria and neighboring countries such as the Republic of Benin, Togo, and others speak Yorùbá as a mother tongue, with another two (2) million speaking it as a second language. Yorùbá speakers can be found in the south-western Nigerian states of Ekiti, Lagos, Ogun, Ondo, Osun, and Oyo, as well as sections of Kogi and Kwara in the north-central zone (Eberhard, Simons, and Fenniy, 2021). Specifically, the traditional Yorùbá education had been operating for many centuries through mother-tongue before the arrival of the Europeans, and consequently before the formal education school system. Children learned through observation, imitation, and even systematic instructions given in the mother tongue. Stories, songs, myths, legends, and dancing were combined to entertain children, quicken their perception, broaden their outlook, shape their behavior, and guide them. They explored and interpreted things in their natural environment. The philosophy of Yorùbá education is embraced in the concept of 'Omólúàbí' which is aimed at imparting good characters to children. According to Fáfnwá (2004), it instills respect for elders, devotion to one's parents, honesty, dedication to duty, willingness to assist the needy, and being hospitable and valuable to oneself and society as a whole, all of which were achieved previous to the missionaries' journey in Africa.

The missionaries' goals for education were to teach people how to read the bible in English and the local language, how to grow and farm, and how to train local schoolmasters, catechists, and priests. Though the primary goal of Christian missionaries in founding schools was to spread Christianity, their most lasting legacy was their educational work and the development of indigenous languages into writing.

Research Objectives

The following objectives were formulated

- i) This study investigates the historical development of the Yoruba language in South-western Nigeria
- ii) It checks the implications of the Yoruba language in the Nigerian educational system

Theoretical Framework

This study was based on the traditional Chomskyan terms (Chomsky 1980) on the two 'faculties' that human beings acquire a language: knowing a language, that is, being able to communicate in a language, and cognizing, that is, knowing about a language, being aware of its structure, form and social use. All humans know their mother tongue(s), and in bilingual contexts, they may know one or more second languages, that is, they can comprehend and produce oral speech. Most people go to school to learn, read, and write in the language(s) they know. It is also at school that they start cognizing about their language(s). For example, getting the difference between "a" and "e" is a matter of cognition. In Nigeria, the missionaries detected that western education through the introduction of the religion can't be accomplished without using the native language. Therefore the gathering of the letters of some Nigerian indigenous languages (particularly Yoruba) was done by the missionaries to make the language in written form (Fafunwa, 2004).

Therefore, faculty of language refers to the human potential to spontaneously acquire how to use oral languages, learn about the languages they know to master written language, and monitor the form of language in use. Moreso, language in education could be described as follows: language education is the process of helping a person to complete and perfect the use of the language(s) he or she has acquired spontaneously, and to acquire other languages which are not normally used in his or her social context. The process of language education takes place at school and is guided by experts based on an educational plan and through specific language learning activities. Meanwhile, it was even discovered by the missionaries that teaching the mother tongue has a precise function: to systematize and improve the quality of the language which has already been spontaneously acquired in its oral form by the time the speaker starts his or her formal education and to teach other subjects through it to develop the cognitive domain of learners at the early stages of learners. Of course, getting instruction in one's mother tongue is more effective than in a non-native language, as this adds a linguistic task to the main task of understanding explanations and learning contents. So, the Yoruba letters that were developed by the missionaries is very paramount in Nigerian education now. The national policy on education has stipulated the indigenous languages to be the means of teaching in the lower primary schools, and core subjects in the upper primary to junior secondary schools, although it was optional in senior secondary schools a course of study in the higher institution of learning.

Literature Review

Historical Development of the Yorùbá Language

The development of the Yorùbá language is attributed to the activities of the Christian missionaries, the contributions of the colonial leaders, and eventually, the enormous works of the contemporary policymakers under the military and civilian government in Nigeria

The position of the Yorùbá language in the Mission-based education: Akiñnaşo (2015) asserted that the concerns about indigenous languages started around 1842 with the missionaries' activities of educating Africa in their mother tongue. The motivation for the indigenous language learning at this time was basically to spread Christianity through preaching to the people (who did not understand English) and teaching them to read the Bible and tracts in their mother tongue. Also, the mother tongue was used to produce schoolmasters, catechists, deacons, and priests while school girls were trained to become their workers.

Abóládé (2017) affirmed that missionaries came to Nigeria between 1842 and 1887. On the 24th of September 1842, the Wesleyan Methodist Society arrived in Badagry, followed by the Church Missionary Society (CMS) on 19th December 1843 and the Baptist Mission in August 1850. The Roman Catholic arrived in Nigeria in 1868; the Primitive Methodist Society arrived in 1872 and the Quaker Mission of Northern Ireland in 1887. Akinnaso (2015) asserted that the missionaries that came to spread the gospel realized that the mother tongue must be studied to understand the minds of the Africans and teach them the Christian faith. Then, the mother tongue was seen as a means of propagating the Christian religion, and the school was perceived as its principal agent.

Awóniyi (1978) affirmed the contribution of missionaries to the gathering of the Yorùbá letters and the development of Yorùbá orthography. He (Awoniyi) declared that Bowdich, the British diplomat wrote the Yorùbá numeral from one to ten in 1817 and published it in 1819 in Sierra Leone. Hannah Kilham proposed the Yorùbá orthographies and adopted them in writing the specimens of African languages (Yorùbá). She was the first scholar of the Yorùbá language who published African School Tracts in 1827 for Sierra Leone schools. In 1838, Kilham taught through the Yorùbá language in Charlott Village in Sierra Leone in a Girls' School. There were remarkable contributions of other missionaries such as John Raban who arrived in Freetown in 1825, Norris in 1841, Ajayi Crowther in 1841, and Gollmer on the development of Yorùbá orthography.

Awóniyi (1978) remarked that the study of the Yorùbá language by missionaries in Freetown contributed exceedingly to the development of the (Yorùbá) language. For instance, in 1841, Graf (a German Missionary), Gollmer, Townsend, and Koelle came to Freetown to study the Yorùbá language. They became experts and utilized it for the interpretation of religious extracts. Awoniyi (1978) affirmed that Koelle (1847-1854) devoted himself to linguistic fieldwork on Yorùbá vocabularies and notes; this made him famous in linguistic studies in West Africa. Then, Vidal O. E, who came to Yorùbá land in 1844, had learned Yorùbá in Sierra Leone, and when he came to Yorùbá land, he read Yorùbá Bible intelligibly.

Awóniyi (1978) stressed that the Yorùbá language policy of the Church Missionary Society (CMS) in education was commendable; the medium of education in the mission schools was the mother tongue. Although religion was still the primary objective, the school was seen as its agent, and the indigenous language was the medium for reaching the hearts of the Africans. Then, the CMS started the first mission formal School in Abeokuta. In 1849, Ajayi Crowther testified that he had 36 pupils and used Yorùbá Primer to teach them. The Roman Catholic Church (RCM) opened its first school in Lagos in 1863 and taught English. The Wesleyan Methodist Missionary Society (WMMS) improved on their study of the Yorùbá language, and the first Yorùbá Primer was published in 1871.

However, the teaching in the Yorùbá language was not smoothly done by all these missionaries; for example, in 1861, Buhler, a reputable Christian educationist, discovered that teaching English in the Yorùbá mission schools retarded the learners' progress considerably. Buhler reported that it took the pupils enormous time, four to six years before they could read their mother tongue fluently. He suggested that English should not be taught until the learners can read their native language. Likewise, Harden, a Baptist Missionary, who stayed in Lagos

between 1856-1864, complained that teaching Yorùbá pupils through the unknown tongue (English) was a grievous task (Awóniyi, 1978).

Despite all the efforts of the missionaries, especially the CMS that had respect mostly for teaching in the mother-tongue, they encountered the following problems:

- i) it was a great challenge to teach the early African settlers in Freetown and Sierra Leone through their mother tongue because they were of mixed linguistic backgrounds
- ii) the schools were meant to aid religious end, so, they were not systematically organized;
- iii) available textbooks were in English and were preferred by the Christian Missionaries; and
- iv) the parents requested their children to be taught in English.

Although the missionaries encountered challenges with the mother tongue in teaching the Yoruba pupils; it can be concluded that this is a period when the Yorùbá language dominated educational policies and activities. The missionaries gathered the Yorùbá orthography; they studied it and taught learners through it. The Yorùbá language was not only the medium of teaching but it was taught as a core subject in the mission-based school curriculum. Specifically, it was the missionaries that first confirmed that the language of learners should be studied and used as a medium of instruction in their formative years.

The position of the Yorùbá language under the colonial government: The mission-government system of education that started around 1882 obstructed the objectives of education. The missionaries educated the natives in their mother tongue to produce catechists and teachers of the gospel, but the government needed civil servants, clerks, and court interpreters. Therefore, English became the language of the colonial administration, a school subject, and the language of education.

Awóniyi (1978) stated that in 1882, the colonial government showed interest in indigenous languages for selfish reasons; it would be a great asset to the colonial officers if they could speak the mother tongue of the natives. In 1895, the British Government announced a law that all colonial officers should have proficiency in at least one indigenous language as a requirement for salary adjustment. Awóniyi (1978) confirmed that the ironic aspect of the issue was demonstrated in the Educational Ordinance of 1882, which made the teaching of English a criterion for the award of grants to schools. Meanwhile, English was the official language of government and schooling, while indigenous languages were only taught in primary schools. As posited by Fáfúnwá (2004), Efik, Igbo, and Yorùbá were taught in elementary schools at the time, and Hausa (which already had an Arabic alphabet through Qur'anic teaching) was added later. This unique treatment of English and the disregard for the Nigerian languages continued to be the basis of the language policy in education in the country.

Akínnaşq (2015) confirmed that in 1919 the Phelps-Stokes Commission suggested the use of indigenous languages at the lower primary school level, while English was retained as the medium of teaching at upper classes and secondary schools. The Phelps-Stokes remarked that the native language of pupils was enormously important to the preservation of customs and culture, and learners have the right to learn their language and learn other things through it. Also, the commission asserted that the disregard for the mother tongue of learners would hinder the acquisition of the European language. He (Akínnaşq) stated that it was around 1947 that a language policy was printed into the nation's constitution.

Awóniyí (1978) remarked that between 1940 and 1950, attention was given to indigenous languages in teaching because the citizens participated in decision-making as legislators. Then, the language in education became an essential point of the nationalist spirit of the time. Thus, some indigenous languages were included among the examination subjects for the Primary School Leaving Certificate and the Cambridge School Examinations. Yorùbá, Igbo, Efik, and Hausa were included as examination subjects in the Western, Eastern, and Northern regions of Nigeria respectively. However, until 1960, English was employed to set final public examinations for these languages. It could be concluded that there was linguistic slavery during this period because the natives faced double tasks: learning their first language L_1 and writing the Yorùbá examination in an unfamiliar language. Testing of a language determines a quantifiable measure of the learners' language competence, therefore, using the English language to test Yorùbá is inappropriate.

Post-independence period and the position of the Yorùbá language policy: This aspect would be based on the status of Yorùbá in the western region under the first republic, the military, and civilian government. Awóniyí (1978) affirmed that in 1952 three regions- Western, Northern, and Eastern were created in Nigeria. In 1954, the western region published a curriculum that included the Yorùbá syllabus, and the Yorùbá language was a compulsory subject in the primary school curriculum. However, it was optional for the award of the primary school leaving certificate, and English was emphasized as a compulsory subject for the award of the primary school leaving certificate.

Nowamagbe (2002) affirmed that the mid-western (Bendel State) region was separated from the western region in 1963, and the former western region was virtually left with Yorùbá -speaking people. Then, the government of the western region embarked on the Yorùbá language policy in education. Then, the Yorùbá language was mandatory to be the medium of teaching in the lower class of primary schools. There were lots of activities in the then western region on the publication of Yorùbá textbooks, the improvement in the teaching methods, and the renovation of Yorùbá orthography to influence the status of the Yorùbá language.

The Federal government began to take an official interest in indigenous languages, So, the status of the indigenous language was stated (as a medium of instruction and as a subject) in the first National Policy on Education in 1977, under the Obasanjo military regime. Therefore, the National Constitution (the Federal Republic of Nigeria, 1999) and the National Policy on Education (FRN, 2013) are the two documents that captured language policy stipulations. However, the subsequent editions of 1981, 1998, 2004, 2007, and 2013 also established the significance of the native language in Nigerian education.

Ndukwue (2015) observed that the Federal government esteemed the significance of language as a means of promoting social interaction and national cohesion, and preserving cultures, and therefore made these pronouncements concerning the status of national languages as follows:

- i). The mother tongue or language of the immediate community should be the medium of teaching in pre-primary (age 3-5).
- ii). At the primary school level, teaching should initially be in the mother-tongue or language of the immediate community (lower primary 1-3), and later (upper primary 4-6) in English. That is, to explain other subjects in the school curriculum, such as Mathematics.

CRS, and Health Education, among others. The teacher will have to use Hausa as a medium of instruction in the Northern part of the country. Yorùbá in the Southwestern part of the country and Igbo in the Eastern part of the country. From primary 4, the English language shall be used as a medium of education. Then, the mother tongue would become a subject in the upper primary and junior secondary school curriculum.

- iii). However, at the senior secondary school level, the national languages are not compulsory for the science and commercial students but the art students; it means those languages are no longer regarded as core subjects (FRN, 2013).
- iv). For tertiary education, indigenous languages are studied in the Departments of African Languages of Nigerian Universities and Colleges of Education. Thus, bilingual education is practiced in Nigerian primary schools because the subjects in the curriculum are presented to learners in two languages as media of instruction within the program.

Githinji (2014) identified these models of bilingualism: additive bilingualism, subtractive bilingualism, transitional bilingualism, and immersion bilingualism. The Nigerian language policy is based on transitional bilingualism. This model provides an opportunity for children to learn subject contents in their mother tongue, and English is taught as a subject. It serves as a bridge for children to move from their mother tongue to a second language at the upper primary. This process also prepares learners for immersion into the second language. Early-exit and late-exit models are the two types of transitional bilingual models.

Nigeria's language policy is operating an early-exit program. After three years in the Yorùbá instructional program, the lower primary pupils are expected to have acquired enough knowledge in their language, and the second language is used as a medium of education. Then, the Yorùbá language would become a subject at the upper primary school level. It means that as primary school learners improve in the second language, it becomes more and more integrated into the curriculum, eventually replacing the indigenous language as the language of instruction. Anyway, it was discovered that the pupils' home language was not used as it was stated in the National Policy on Education.

Fáfúnwá's (1970 -1978) Six-Year Ifè Programme operated late exit for the experimental class. He provided experts to teach the subjects in the curriculum through the Yorùbá language, and the qualified teachers taught the English language. The result of the research revealed that the experimental group that was taught through their mother tongue for six years performed better than their counterparts that were taught through Yorùbá for just three years. The late-exit program usually lasts five to seven years, which is a significant difference between it and the early exit. In contrast, pupils may be free from the early-exit program after three years. Anyway, it was discovered that prolonged instruction in one's indigenous language affords learners with a greater understanding of its structure, which through contrastive analysis can be used to perform well in the second language (Githinji, 2014).

The Significance of Yorùbá Language in Nigeria Educational System

Language is a channel for the spread of people's culture, norms, ideas, and beliefs. The repository of a people's identity and way of life is captured in their language and transferred to other generations through it. As a result, a lost language implies a lost identity, as well as a lost

race and people. It is a crucial factor that is capable of bringing about the development of people (Emeka-Nwobia, 2015).

Yorùbá is a tonal language used as a first language by almost 42 million people in Nigeria and the neighboring nations like the Republic of Benin and Togo. Yorùbá speakers occupy the South-western States of Nigeria (Blench, 2019). Liberman and Awóyalé (2005) noted that Yorùbá is not only one of the most widely spoken languages in Nigeria but also has reached a continental level and diaspora in its form. They asserted that the continental Yorùbá language remains the vibrant mother-tongue of several million in West Africa and diaspora. Yorùbá has become a language of liturgy and songs. A cursory look at the total number of Yorùbá speakers gives the breakdown as follows:

1. Nigeria	50 million
2. Benin	1.2 million
3. Ghana	0.4 million
4. Togo	0.1 million
5. Ivory Coast	0.1 million
6. Europe	0.2 million
7. North America	0.2 million (Eberhard et al., 2021).

The figures given above testify to the fact that Yorùbá has gone beyond being a national and continental language. Still, it is an international language based on the number of its speakers worldwide and its position academically in foreign institutions (Àlàó, 2006). Also, it was confirmed that the Yorùbá language is an international language embraced by several African countries and has a strong influence in America. Yorùbá literature is being studied in West Africa as well as in the diaspora. The international nature of the Yorùbá language and its literature is responsible for the linguistic medium for its study (Ayilára, 2015). The significance of the Yorùbá language in formal education cannot be over-emphasized. Language plays two different roles in education; as the other components of any formal educational program; it is a subject, and also the medium of education.

Ayilára (2015) evaluated the significance of the Yorùbá language in the school curriculum in Osun State; he asserted that the desire of the government to integrate school children into the large community precipitated the inclusion of three major Nigerian languages (Hausa, Igbo, and Yorùbá) in the school curriculum. The three languages are expected to be employed as means of instruction from pre-primary to three years of primary education in this regard. Therefore, each of the three major Nigerian languages is considered a compulsory subject (L₁) in primary 4-6 and the junior secondary schools. Still, they are not compulsory in the senior secondary curriculum except for the Arts students. Also, these three major Nigerian languages are courses of study at the tertiary educational level (FRN, 2013).

Furthermore, Adéníyí (2005) affirmed that Yorùbá is a subject of examination by various examination bodies both within and outside the country. Students have been writing it at the Cambridge School Certificate Examinations and the London University's General Certificate of Education Examination. Candidates have also been writing it in examinations such as the Senior Secondary School Certificate Examination conducted by the West African Examinations Council (WAEC) and the National Examinations Council (NECO). Besides, Yorùbá was an

examination subject in the former Polytechnics (Ibàdàn) and Colleges of Education Matriculation Examination (PCE). It remains an examination subject in the University Matriculation Examination (UME) organized by the Joint Admissions and Matriculation Board (JAMB) now renamed as Unified Tertiary Matriculation Examination (UTME).

Ayilára (2015) attested that students have been combining Yorùbá studies with other courses such as History, Geography, Social-Studies, Christian Studies, Islamic Studies, Primary Education Studies, French and English language at the Colleges of Education. Also, many universities such as the University of Ibadan, Ibadan; the University of Lagos, Lagos; Obafemi Awolówò University, Ilé-Ife; Lagos State University, Òjò, Lagos; Adékúnlé Ajásin University, Àkùngbà-Àkókó; Olábisi Ònàbánjò University, Àgò-Ìwóyè Ògùn State; University of Ilorin, Ilorin; Ekiti State University, Èkìtì; Taye' Solarin University of Education and the Kwara State University, Kwara run undergraduate and postgraduate degree programs in Yorùbá Arts and Mother-tongue Education.

Abídogun (2012) remarked that the Yorùbá language is the embodiment of cultural heritage and Yorùbá cultural heritage contains societal norms, ethics, experiences, philosophy, and traditional technological know-how, and the MT, is the channel of expression of any given society, is at once its mirror. In other words, language and culture are closely interrelated, and a people's language is a repository of their cultural values. If the Yorùbá language is not taught, students will not admire the glory of iwà ọmọlúàbí (good character), ibọwọ fún àgbà (respect for elders), orúkọ Yorùbá (Yorùbá names), ọúnjẹ Yorùbá (Yorùbá traditional food). Also, Ìmúra ilẹ Yorùbá' (Yorùbá traditional dressing), Iṣẹ abíníbí Yorùbá (Yorùbá traditional occupation), the idiomatic expressions in Yorùbá language and Yorùbá proverbs would have become stories.

Awóreni (2012) observed that the Yorùbá language is a course of study outside Nigeria, some Universities in UK and USA study Yoruba, and their students often visit Nigeria on study exchanges. Interestingly, the same Yorùbá that is prohibited in some Nigerian schools is taught as a subject in not less than forty-seven universities across the USA. It does not end in teaching it alone, in ensuring mass learning of the language, the United States government makes its learning free and gives out bursary to students to augment their learning (Adéníyí, 2005). Apart from this, the government sends selected interested students to Nigerian Universities for an immersion program. This indicates that the Yorùbá language is a language to reckon with for its relevance in the educational sector. Besides, Yorùbá is one of the African languages being studied at the University of London, School of Oriental and African Studies (SOAS), London, UK, in the department of languages and cultures of Africa, where degree courses are available for students.

Ayilára (2015) noted that the Yorùbá language is one of the African languages that have secured prominent positions at the Institute National des Langue' et Civilization Oriental (INALCO), Paris (France). The language was studied continuously for 20 years ago, INALCO's Yorùbá program is offered in the Institution's African Languages Department with other African languages. Surprisingly, a French man, Nicolas Aubry, obtains his Ph.D. Degree in the Yorùbá language outside the native speaker's soil. His Ph.D. the thesis was titled "Bí Èdè Yorùbá ṣe Yípadà Láraàrin Ìgbà tí kò sí Àkọsílẹ̀ àti Ìgbà tí Èdè di Kíkọ̀ Sílẹ̀ (1930 - 2009)" meaning "How Language Changed from the Time there was no Written Version to the time it became Written".

He had joined the Institute National des Langues et Civilization Orientals (INALCO), to teach the Yorùbá language. Àlàó (2006) submitted that in 2002, Yorùbá language teaching was introduced at the College of Liberal Arts, the University of Texas at Austin. Currently, the University offers Yorùbá as a course at the undergraduate level.

Daby (2015) affirmed that Yorùbá in teaching is a child-centered approach. This model of education permits learners to learn with active participation, and interaction as learning through cooperation and open-ended instruction. She (Daby) asserted that Yorùbá is considered a useful tool for teaching and learning mathematics, basic sciences, social studies, civic education, and physical and health education, and later the second language can be employed. Therefore, she concluded that mother-tongue education is a learner-oriented model, where students have access to new knowledge. Thus, their reasoning, understanding, analyzing, and evaluating skills are strengthened instead of adopting traditional classroom techniques such as rote learning, memorization, and repetition.

Adénegàn and Adénegàn (2015) examined the use of Yorùbá (indigenous language) in the teaching and learning of mathematics in primary schools. He asserted that the Yorùbá language is a viable means to teach mathematics contents and concepts at primary schools to enhance better performance on the part of the students and productive teaching activities on the part of the teachers. He elucidated that ethnomathematics is the process of presenting mathematical concepts related to the students' cultural and daily experiences with their relevance to the Yorùbá language. He discovered that the Yorùbá contextual teaching approach to geometry and basic arithmetic, and the Yorùbá counting system mixed with other universally structured language counting systems would produce an excellent performance in mathematics. He recommended that curriculum planners should incorporate indigenous languages into the mathematics curriculum.

Finally, there is empirical research on the effectiveness of Yorùbá in schooling; it is the Fáfúnwá's (1970-1978) Ifẹ Six-Year Primary Project (SYPP). The research work was embarked upon to encourage the pupils to use their mother tongue to obtain maximal self-reliance, growth, and development as individuals. At the same time, they could achieve communicative competence in English, which would enable them to interact with children of other Nigerian ethnic groups and to function as citizens of the same multi-lingual community.

Fáfúnwá's project rejected the assumption that all primary school teachers could teach through the Yorùbá language, and instead, he engaged qualified Yorùbá teachers and some classroom teachers that were trained. They planned and strategized the objectives that teaching should be done through the mother-tongue (Yorùbá), and English would be taught by qualified English language subject teachers to improve the communicative proficiency of learners. The following subjects were considered: Social and cultural studies (music, art, folklore, literature, civics, geography, and history), Science, Mathematics, English language, and Yorùbá language arts (Fáfúnwá, 1989).

The following quality personnel: teachers, course designers, textbook writers, inspectors of education, and teacher trainers were trained for successful wide-scale adoption of a Yorùbá as the medium of instruction. Parents were involved; they contributed visual aids from traditional objects: utensils, drums, and musical instruments, among others, for the teaching of social

studies, cultural studies, and science. Parents also reviewed folklore stories, songs, proverbs, festivals, and cultural ceremonies at home. Resource persons were involved from the communities, and Yorùbá language materials for teachers' and pupils' guides were provided for all subjects from primary 1 to 6 (Fáfúnwá, 1989).

Nonetheless, it was observed that both parents and teachers understand the benefits of MT in education, and it was taught as a subject, therefore Yoruba is a fundamental subject in the South-western Nigerian primary school and junior high school. It is also offered by humanities students in senior secondary schools. The English language, on the other hand, was used as a medium of instruction from kindergarten through higher education. This preference may be related to educational stakeholders' belief that Nigeria's indigenous languages are not yet completely matured enough to be employed as a way of teaching contemporary education. As a result, parents and teachers have doubts about the efficacy of indigenous languages in modern education. Furthermore, politicians and the government lack the political will to make the MT mandatory in education or persuade people of its benefits. The fact that English is widely used in essential areas of society such as politics, the courts, and higher education exacerbates the problem. The government's determination to grow and the belief that English is the language of modernization could be one of the causes of over-reliance on English (Ezeokoli & Ugwu, 2019). As a result, despite missionaries' efforts to collect and improve the Yoruba language, as well as the efforts of Yoruba supporters, the majority of Nigerians chose English as a medium of instruction. The mother-tongue policy would be a phantom until the Nigerian government takes language policy seriously and enforces it in schools.

If a nation intends to participate in the modern world for economic advancement and achieve technical and technological development, the use of the MT in education is one of the imperative factors that give a lasting understanding of the concept of science courses.

Conclusions and Recommendations

This historical study on the development of the Yoruba language revealed that the initial gathering of the Yoruba letter was done by the missionaries but after the independence, there was a series of committees formulated to rework the Yoruba orthographies in the then Western Region. Then, the federal government having cognisant of the significance of the MT in education a sure way of transmitting and preserving the people's cultural heritage. In addition, it was mandated to be used as a medium of instruction and a subject to be taught in schools because teaching in the mother tongue eliminates any linguistic ambiguity. Therefore, it is recommended that Governments at all levels should endeavor to invest in the development of the orthographies of the Nigerian languages (Yoruba) to make them more functional in education.

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