



Attitude of Students to the Teaching and Learning of Aspect of Yoruba Oral Literature in Secondary Schools.

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Abstract

This paper examines the attitudes of the students to the teaching of some aspect of oral literature. Oral literature is eminent in the School Curriculum because it is through which the traditions, customs and norms of each society is transmitted from one generation to the other. The oral literature needs to be taught in School to bring learners back to their roots, to remind them of who they are the culture in them and the tradition to which they belong. This oral literature and their content is now becoming less important in the teaching / learning process in the Secondary Schools. This paper is to find the root causes of making it left untaught in the curriculum. The objectives of the study were to: Find out the Students' attitudes to learning of oral literature and the reasons behind these attitudes. The sample consisted of all seven (7) Senior Secondary Schools in Oyo East Local Government, 20 students were selected from each of the 7 School. Data were collected with the use Questionnaire.

Keywords: *attitudes, students, Yoruba, oral literature, Aspect, Secondary Schools.*

Introduction

Oral literature is a broad term which may include ritual texts, curative chants, epic poems, musical genres, folktales, creation tales, songs, myths, spells, legends, proverbs, riddles, tongue-twisters, word games recitations, historical narratives. These oral literatures are aspect of the

School Curriculum in the Secondary Schools. The oral literature to be examined here which is the faith of our forefathers before the arrival of the two foreign religions. Oral literature has become a thing of the past among us in the name of these two western religions.

Oral literature refers to traditional forms such as oral narratives, songs, proverbs, riddles and tongue twisters which may be presented in written form or by word of mouth. Oral literature should be among those to be treated in school because it is where the younger generation will be informed about the past and about the generations before them.

Jegede (2008) opines that oral tradition is an instrument for Cultural and National orientation in this era of globalization in which urbanization as well as technological innovations have contributed to making this art form unpopular to the detriment of the development of Africa as a continent. It is a Cultural and National orientation to the dos and don'ts of the society. The Students will trace the origin of their tribe, generation, etc. through these verbal arts. The taboos of their community have to be learnt. We get a sense of Yoruba history, culture and identity from the folktales and verbal arts.

Olawuwo (2011, 257) observes that the Yoruba teachers should be adequate in discharging their responsibilities: Some of them will leave an aspect of the curriculum under the pretext that they are Christians or Muslims, that the teaching of that topic may pollute or go against their belief.

Okekunle (2011, 408) says the slogan of rebranding Nigeria because of moral decadence in the country can be learned from the folklores, myths, legends, proverbs, songs, drama etc. that is obtainable in our oral literature.

Afujo E.A (2015:281) opines that a language is said to be endangered when it is no longer taught to children of the community or at least to a large number of children.

Kolade (2015) observes that oral tradition stands at the summit of African creative cultural and scholarly decision and realism. He believes that it is the story house of African wisdom and scholarly decision and realism which wisdom students should maintain and use adequately for academic excellence. From the mind of this scholar it is therefore necessary for the Students to learn the oral literature right from the primary education to secondary education which will later serve the Students when they go to higher institution.

Okebukola & Kolade (2017) observe that teaching oral tradition in schools services as a medium of information disseminating so it requires an objective based education system which guarantees the methodology, exploration and implementation of the art in our various communities. The teachers should not do away with oral tradition, the aspect needs to be taught in the curriculum. The knowledge of oral tradition will therefore help curriculum planners to produce sound, informed and enlightened the students to be conscious of societal needs through the knowledge of orature.

The teachers need to be aware that they have responsibility of imparting the knowledge to the students, they should ensure that the students are central to the cultural revival. The young and potential scholars should be made to see their true essence in the oral traditions. To make this end to be fulfilled, it should starts from our Secondary School education. It is with this at the background that this study investigates the problem facing the teaching of oral literature in the Secondary Schools as well as the attitudes of the students to the learning of oral literature in schools.

SCOPE OF THE STUDY

The research work covers only Senior Secondary Schools in Oyo East Local Government Area of Oyo State. The researcher makes use of seven Secondary Schools in the Local Government. 20 Students were selected from each of the schools totally 140 students altogether. The works covers only oral literature that deals with the traditional religion like Ese ifa, Ijala, Iremoje, Esa, Egungun.

RESEARCH QUESTION

- Does religion affect teaching / learning of Yoruba oral literature in Schools?
- Do Students have interest in the learning of Yoruba oral literature?
- Does the environment affect the teaching /learning of Yoruba oral literature?

PROBLEMS OF THE STUDY

Most of the oral genres are being overlooked in the curriculum of the School System. This attitude might be due to some reasons like religion, modernization and education. The genres are being included in the curriculum because of the

importance of the aspect. It is through its study that the students will be exposed to the belief of the Yorubas and the cultures of the Yoruba. Also to understand what each of the genres entails. With the lukewarm attitude of the teachers, the genres is gradually going into extinction. Nobody is at home to teach the students because most of the parents do not know it talkless of teaching of teaching their wards.

The problems highlighted here concerns the researcher and prompt her to embark on this work. She delves into the causes and effects of the reasons behind the attitude of the students to the teaching / learning of the genres. The solutions will be proffered to the identified problems.

SIGNIFICANCE OF THE STUDY

This finding would be of great advantages to present generation and incoming future generations. If the genres are being transmitted through teaching/learning process the modern way of storage will be in use to store it or document it for the use of future generations and even the government.

Learning Yoruba oral literature would help the students themselves, acquire that knowledge could be a source of employment after leaving school system. The knowledge acquired can make them to become oral artist, literary artist, chanters, drummers, advertisers, dancers etc. Acquiring knowledge of these orature at tender age will be useful to the students and promote preservation of oral tradition in the society. The government that include it in the curriculum understand its importance and plight. It also expose the students to appreciate the ancients values, compares it with the present and prepare that of the future from it. Inclusions of it in teaching /learning process allow the exposure and promotion of Yoruba oral literature to the Yoruba in diaspora.

METHODOLOGY

The methodology employ for the research work is questionnaire for students: The questionnaire is to elicit information from the students to use as a data to process on the topic. Simple percentage and count are used to analyze the data. 20 Students were randomly selected from each school and they were given questionnaire through which the mind of each students will be made known.

VALIDITY AND REHABILITEES OF THE INSTRUMENT

The research question formulated was given to the experts for proper cross-checking and for necessary correction before taken to each school for administration.

DATA ANALYSIS

Data analysis deals with the responses of the respondents’.

Table 1

Does religion affects learning of Yoruba literature.

<i>Name of school</i>	<i>Items</i>		<i>Yes</i>	
	<i>No</i>			
<i>Anglican/Methodist Secondary School, Ajagba, Oyo.</i>	38	36.2	67	63.8
<i>Alagba Community High School, Oyo.</i>	59	56.2	46	43.8
<i>Durbar Community Grammar School, Oyo.</i>	44	41.9	61	58.1
<i>Oba Adeyemi High School, Oyo.</i>	51	48.6	54	51.4
<i>Abiodun Atiba Memorial Grammar School, Oyo.</i>	56	53.3	49	46.7
<i>St Berdnardines Girls Grammar School, Oyo.</i>	61	58.1	44	41.9
<i>Olivet Baptist High School, Oyo.</i>	49	46.7	56	53.3

As reflected in the table about Anglican Methodist secondary School 67 which represents 63.8% out of 105 responded that religion does not affect learning of Yoruba oral literature while 38 of 36.2% of the respondents says that religion affect them in learning of Yoruba oral literature.

In Ajagba Community High School forty-six (46) respondents which makes 43.8% were of the opinion that religion does not affect the learning of Yoruba oral literature while fifty-nine (59) which is 56.2% were objected to it, by saying that religion affects the learning of Yoruba oral literature.

The sixty-one (61) students which is 58.1% of Durbar Community Grammar School believed that religion affects the learning of Yoruba oral literature while forty-four (44) which is 41.9% says that religion does not affects the learning

of Yoruba oral literature. From Oba Adeyemi High School fifty-four (54) of 51.4% responded positively to learning of Yoruba oral literature while fifty-one (51) which is 48.6% have negative opinion to it that the learning of Yoruba oral literature is affected by their religion.

In Abiodun Atiba Memorial Grammar School forty-nine (49) which is 46.7% were of the opinion that religion affects the learning of Yoruba oral literature while fifty six (56) of 53.3% says that religion does not affect the learning of Yoruba oral literature.

In Saint Bernadines Girls Grammar School forty-four (44) which is 41.9% were of the opinion that religion does not affect the learning of Yoruba oral literature while sixty-one (61) which is 58% have negative impression about the learning of Yoruba oral literature. Olivet Baptist High School does not left out, about fifty-six (56) which is 53.3% responded that religion affects the learning of Yoruba oral literature while forty-nine (49) which represents 46.7% responded negatively to it that religion affects the learning of Yoruba literature.

Table 2: Do students have interest in learning Yoruba oral literature?

<i>S/N</i>	<i>Name of School</i>	<i>No</i>	<i>%</i>	<i>Yes</i>	<i>%</i>
1.	Anglican/Methodist Secondary School, Oyo.	15	14.3	90	85.7
2.	Ajagba Community High School, Oyo.	18	17.1	87	82.9
3.	Durbar Community Grammar School, Oyo.	39	37.1	66	62.9
4.	Oba Adeyemi High School, Oyo.	19	18.1	86	81.9
5.	Abiodun Atiba Memorial Grammar School Oyo.	39	37.1	66	62.9
6.	St Bernadines Girls Grammar School, Oyo.	43	40.1	62	59
7.	Olivet Baptist High School, Oyo.	41	39	64	60.1

As reflected in Table 2, on the research question, the seven schools have the following responses as it is applicable to them.

In Anglican / Methodist Secondary Schools, ninety (90) of the respondents of eighty five percent (85%) were of the opinion that they have keen interest in the learning of Yoruba oral literature while fifteen (15) of the respondents which is 43.3% hate learning of Yoruba oral literature.

In Ajagba Community High School, about eighty-seven (87) of the respondents which is 82.9% says that they have interest in the learning of Yoruba oral literature, while in Oba Adeyemi High School, eighty six (86) of the respondents have interest in the learning of Yoruba literature. and only 19 respondents which is 18.1% rejected the learning of oral literature.

In Abiodun Atiba Memorial Grammar School, sixty-six (66) of the respondents which is 62.9% likes learning of Yoruba literature while thirty-nine (39) dislikes the learning of oral literature.

At Saint Bernadines Girls Grammar School, sixty-two (62) respondents which is 59% have interest in the learning of Yoruba oral literature while forty-three (43) which is 40.1% have no interest in the learning of Yoruba oral literature.

Olivet Baptist High School is not left out, sixty-four (64) respondents which is 60.1% like learning of Yoruba oral literature forty-one (41) which amounts to 39% dislike. the learning of Yoruba oral literature.

Table 3

Does the environment affect the learning of Yoruba Oral literature?

<i>S/N</i>	<i>Name of School</i>	<i>No</i>		<i>Yes</i>	
1.	Anglican/Methodist Secondary School, Oyo.	34	32.4	71	67.6
2.	Ajagba Community Grammar School, Oyo.	50	47.6	55	52.4
3.	Durbar Community Grammar. School, Oyo.	44	41.9	61	58.1
4.	Oba Adeyemi High School, Oyo	52	49.5	53	50.5
5.	Abiodun Atiba Memorial Grammar School Oyo	23	21.9	82	78.1
6.	St Bernadines Girls Grammar School, Oyo.	46	43.8	59	56.2
7.	Olivet Baptist High School, Oyo	50	47.6	55	52.4

As being observed in the table 3 above, these are the responses of the respondents in each school about whether the environment of the Students affect the learning of Yoruba oral literature in their various Schools. In Anglican/Methodist Secondary School, only thirty-four (34) respondents which is 32.4% were of the opinion that environment does not affect the learning of Yoruba oral literature while seventy-one which is 67.6% says that environments affect the learning of Yoruba language.

In Ajagba Community High School, Oyo fifty (50) which is 47.6% respondents were of the opinion that environment affects the learning of Yoruba oral literature while fifty-five (55) respondents, which is 52.4% believes that environment have no adverse effect on the learning of Yoruba oral literature.

In Durbar Community Grammar School, forty-four (44) respondents which is 41.9% were of the opinion that environment affect the learning of Yoruba oral literature while sixty-one (61) respondents which is 58.1% says that environment does not affect its learning. In Oba Adeyemi High School, fifty-two (52) respondents which is 49.5% were of the opinion that environment has negative effect on the learning of Yoruba oral literature while fifty-three(53) which is 50.5% believes that environment have no negative effect on the teaching of Yoruba oral literature while the larger respondents of eight-two (82) of 78.1% have strong belief that environment affects the learning of Yoruba oral literature .

In Saint Bernadines Girls Grammar School, forty-six (46) respondents of 43.8% opines that environment affects the learning of Yoruba oral literature while fifty-nine (59) which is 56.2% respondents object to it that environment does not affects the learning of Yoruba oral literature.

In Olivet Baptist High School, fifty(50) respondents which is 47.6% says environment does not affect the learning of Yoruba oral literature; while fifty-five (55) which is 52.4 respondents says that environment affects the learning of Yoruba oral literature.

DISCUSSION OF FINDINGS

This reflects the discussion on the findings from each school through the responses of those who responded to the questions in the questionnaire.

Table 1: That deals with whether religion of the Students affects the learning of Yoruba oral literature goes in parri passu with each other i.e 'No' and 'Yes' responses because of little margin that is in between the result . The belief is that the three religions are prominent in our society, that is, Islam, Christianity and Traditional religion The students belong to each of these three religion but for the traditionalist, orature is in their own faith i.e it is part and parcel of them. But on the other hand the believer of other two foreign religion also holds to orature with the notion of that religion is different from culture. Be it Muslim or Christians they were of the opinion that rendering Yoruba orature does not affect their religion. Three Schools out of the seven schools are Christian oriented schools as the names of the school reflected. But as the Schools are owned by the government, all the students from the homes of the three faith will be in that school. And the Schools that don't bear the Christian names also have Christians, Muslims and traditionalist as a student. With this orature is academics and not a religious rendition.

These orature has become an occupation and source of income to some people in the society. They were of the opinion that being a Muslims or Christians does not affect the learning of Yoruba oral literature.

Tables 2 : Showcase the interest of the Students on the learning of oral literature. Many of the Students do not have interest in the learning of oral literature.

This hatred for oral literature might be due to the religion, mode of chanting and differences in the chanting of the orature. These orature are many and that they belong to different dialects of Yoruba. For example Iyere ifa is general to Ifa worship found in Yoruba land. But there are some that are peculiar to a dialectal area, Examples of these are Alamo that belongs to Ekiti, Arungbe that belongs to Egba, Obitun that are chanted among the Ondos. Ege belong to Egba. For all these orature, it will be good to be rendered in the dialect of these people.

If one of these oral literatures is in the curriculum, the teacher who is to teach the chants may not know how to chant it talkless of teaching the students the orature. The attitudes of the teacher may even kill the interest of the students in the learning of the orature. From the result above larger percentage of the Students goes for 'Yes' which means that they don't have interest in the learning of oral literature. Interest is the first which other things will build upon. The teacher may kill the interest in the students by saying that it goes against their beliefs of the two foreign religions.

Table 3: Explains the influence of environment on the attitudes of Students to learning of Yoruba oral literature. Majority of the students objected that environment does not affect the learning of oral literature. The environment permits the learning because they are in Yoruba land, the area that their dialect is nearer to standard Yoruba. What might be the hindrance to the learning of Yoruba oral literature? The environment is permissive to the extent that those that are specialize in it may be invited to the School to train the students.

On the other hand, the environment may not be conducive if the managers of the school do not give room for such. If the managers are so versed in the tenets of the two foreign religions forgetting that the two religions are the culture of the bearers. Few students says that the environment does not permit the learning of the Yoruba culture.

Conclusively, the response of 'Yes' is a little bit more than 'No'. Invariably, the students were of the opinion that religion, interest and environment affect the learning of Yoruba oral literature through the means we have discussed.

RECOMMENDATIONS

From the above findings and discussions, the following recommendations were given.

That the Government should make it compulsory that the students should understand one Yoruba oral literature from their environment because orature is a source of history. The teachers should be encouraged to teach oral literatures that are in the curriculum. They should not delist it.

That the students should be given the opportunity to develop their innate tendencies because some of these students are from such home that these orature are in their lineage.

That the teachers should understand that religion is different from culture. That the teachers suppose not to discourage the students from learning oral literature.

That the managers of the schools ie the principal and the vice principals should not portray their belief to antagonize what the students suppose to know. That the chanting of orature doesn't make one to be fetish.

CONCLUSION

This study examined the attitudes of students to the learning of oral literature in Secondary Schools in Oyo East Local Government Area of Oyo State. The study revealed that most of the Students have no interest in the learning of oral literature because of the influence of foreign religion, westernized life and modernity. The Students needs to realize that religion is different from culture. On the other hand, the study revealed that the orature is good as it is a source of history and it is through which the generations will be informed about their lineage. There are different hindrances to the learning of this orature in schools, all these are highlighted in this research work. There were recommendations given in order to improve the teaching of the oral literature in the schools.

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