

**STUDENT-TEACHERS AND IN-SERVICE-TEACHERS USE OF IMPROVISED
INSTRUCTIONAL MATERIALS IN TEACHING SENIOR SCHOOL YORUBÁ LANGUAGE IN
ÒYÓ STATE: A COMPARATIVE ANALYSIS**

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Abstract

Learners have different social and intellectual background, and not all the available materials can meet their needs and interest. The provision of locally produced instructional materials is a logical action for balancing activities among the different categories of learners. This study examines the difference between student-teachers and in-service teachers in the usage of improvised instructional materials in teaching senior school Yoruba language. Questionnaire was employed to elicit data from the respondents. The population involved teachers of Yoruba in senior secondary schools in Òyó State, out of which 110 student-teachers and in-service teachers were sampled. The reliability of the instrument was established through the split-half reliability procedure where a value of 0.69 was obtained. Four research hypotheses were tested using the t-test. The results indicated that there was no significant difference in student-teachers and in-service teachers' perception of improvised instructional materials; there was no significant difference in student-teachers and in-service teachers' awareness of improvised instructional materials ($df (108) t=.115, p > 0.05.$); there was no significant difference in student-teachers and in-service teachers' production of improvised instructional materials; and there was no significant difference in student-teachers and in-service teachers' utilisation of improvised instructional materials in teaching senior school Yoruba in Oyo State. It was therefore recommended that both the student-teachers and in-service teachers of the Yorùbá language should improvise instructional materials to arouse the senior students' interest in learning the subject.

Keywords: Improvisation, Instructional materials, Local language and Student-teachers

Introduction

Language is a channel for transmission of people's culture, norms, ideas and beliefs. The repository of a people's identity and way of life is compressed in their language as well as transferred to other people and newer generations, through the means of language. This, therefore, posits that a lost language is a lost identity as well as a lost race and people. Language lives and dwells with the people, and the perception of the real world is construed by the linguistic habit of the people or group of speakers of the language. Emeka-Nwobia (2015) admitted that what human beings see, hear and perceive are essentially stated through a language because the language habit of one's community predisposes certain choices of interpretations. She (Emeka-Nwobia) submitted that there is a link between language and culture (ethnicity), of which an individual or a group represents the culture via linguistic resources, indicating that language and society are interwoven.

Fáfúnwá (2004) and Lawal (2014) admitted that education becomes more target-full when a child is instructed by and learnt the language in which the society uses to explain itself and its culture. In reality, the education that does not expose learners to the socio-cultural life of the society has failed both learners and the society. Therefore, the language which explains the students' culture should be taught maximally and uses it as means of communication. Similarly, it will equip the learners to understand Yoruba traditional folklores, norms, stories, dressings, hairdos, greetings, respect and deference for elders, marriage, naming ceremonies, works, songs, drum-talking and poetry through the language taught as a subject in the curriculum.

Abídogun (2012) asserted that the Yorùbá language is the embodiment of culture, grammar and African literature, but all these are gradually going into extinction because the Yorùbá are pulling out their tongue to speak with another people's tongue. Teaching of the indigenous language (Yorùbá) will simply preserve our culture and the younger generation from the linguistic servitude. Because language is a vehicle for a people's culture and a means of maintaining and indefinitely preserving that culture. Therefore, if the tribal identity (Yoruba language) together with our rich indigenous culture would not be eventually extinct, the Yorùbá language subject teachers must begin to pay much attention to the teaching of the indigenous language more effectively.

Akinnàsó (2015) affirmed that the policy on language education in Nigeria dates back to the colonial era when the Phelps-Stokes Commission of 1922 emphasised the importance of indigenous languages in the school system. It was then recommended in 1927 that the native language should serve as the medium of instruction in the lower primary education and be taught as a subject at both levels (lower and upper) of primary education. Now, the National Policy on Education (NPE) has stipulated that the medium of instruction at the lower basic school (the first three years) should be the indigenous language of the child or the language of his/her immediate environment while at the middle basic level, English should be the medium of teaching and the major indigenous languages of Hausa, Igbo and Yorùbá should be taught as school subjects from the upper primary to the senior secondary of the humanities students (Adeyemi & Ajibade, 2014).

Attitudes of Stakeholders to Yorùbá as a Subject in Senior Secondary Schools

Kamarise (2014) attested that attitude can be demarcated as the way a person thinks (cognitive component), feels (affective component) and intends to carry out behavioural component towards something. He establishes it that attitudes express passions and hatreds, attractions and repulsions, likes and dislikes. People have attitudes when they love or hate things or people and when they approve or disapprove of them. In other words, an attitude is a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour. Attitude in this context could be measured as stakeholders' (parents, teachers, students, school administrators and policy makers) perceptions towards the teaching and learning of the Yorùbá language in the senior school. It has been noted that unfavourable attitude towards the Yorùbá language or preference in English language over the mother tongue could develop due to ignorance of the implication of one's mother tongue to the pedagogical attainment and cultural preservation. The Africans generally, acquire English as an official language and dislikes their languages because of political bias, social stratification, economic incongruity, and other socio-psychological factors. The teachers and parents' attitudes also contribute to the learners' negative attitudes towards the teaching of the Yorùbá language and positive attitude towards English (Awósiyàn, 2005).

Ayílára (2015) carried out a study on the significance of Yorùbá language in the school curriculum in Òṣun State and affirmed that the negative responses of the educational stakeholders to the learning of the Yorùbá language, and even some government officers detest its teaching. Adéníyì (2000) asserted that the parents, students, teachers and the school administrators in the private and public schools did not identify any positive outcome of teaching the local language, especially on students' educational attainment. The primary responsibility of both Yorùbá student-teachers and in-service teachers is to teach until there is a behavioural change in students. Yorùbá language subject teachers are indebted to students their best efforts in providing meaningful learning through the use of different types of instructional materials. The educational sustainability that gives better understanding of the Yorùbá grammar, culture and literature can be carried out through quality instructional materials (Awósiyàn, 2005). However, unavailability of instructional materials in senior secondary schools in Òyó State is a serious problem despite the rapid change in technology and the new techniques of instruction have made it necessary for Yorùbá language subject teachers to be adequately equipped with different types of materials (Abdullahi, 2010). Teachers'

perception is that the supply of learning materials in support of curriculum depends largely on government or the school authority.

Abdullahi (2010) asserted that the government promises of the availability of the materials are very inadequate. The availability and accessibility to instructional materials in many secondary schools will surely predict the use of materials. The availability of learning material has long been acknowledged as an important factor in students' educational attainment. Therefore, the Yoruba subject language teachers' performance is determined by their knowledge of the subject matter and pedagogical skills, the availability and utilisation of learning materials as well as time spent by pupils in learning. It has been reported that the non-availability of instructional materials in schools serve as barrier to effective language teaching (Adéyemí, 2007). This leads to persistent poor performance and negative attitude of students to Yorùbá language. The complaint on the lack of the instructional materials can be resolved through improvisation of instructional materials.

Concept of Improvisation of Instructional Materials

Eminah (2009) expressed improvised instructional materials as the use of substitute equipment where the real ones (already-made) are not available. This simply means improvisation is the act of using local resources available within the school or home environment by a teacher to produce simple but attractive and effective instructional materials to enhance instruction. Locally produced instructional materials contain ideas and portraits of the materials teachers usually prepare to promote the physical, social, emotional and cognitive growth of students. The materials can be designed by the Yorùbá language teachers to encourage senior secondary school students to be curious, initiative, and to stimulate interest in the Yorùbá language.

Osuagwu (2010) affirmed that improvisation is the provision of materials locally attainable from the local environment and made by teachers, students or an educational agency to represent the original material or equipment. The alternative materials and resources are produced to facilitate instructions whenever there is lack or shortage of some specific first-hand teaching aids. The skill of producing local instructional materials is applicable to different topics in the Yorùbá curriculum. Teaching and learning of the Yorùbá language may not easily be achieved through the mere use of verbal words, therefore, the production of locally made instructional materials becomes very necessary. The focus of teaching is on the natural reciprocating of comprehension and production in communication; on the functional and collaborative practice of language in flexible learning environment; and individual possession of skills. Students find it easy and have joyful learning with instructional materials. As such, improvisation reveals that there are possibilities of alternatives to teaching and learning aids.

Therefore, the teacher education programme must integrate material development whereby teachers learn how to design and construct various materials and equipment which could be used for the teaching-learning process. Improvisations of instructional materials in Yorùbá by teachers that are innovative in concepts encourage students and teachers to be more creative, innovative and original. It also develops skills in the cognitive, affective and psychomotor domains.

Justification for Improvisation of Instructional Materials in Teaching Yorùbá Language

Shodeinde (2015) opined that effective learning requires that concepts should be exposed in a variety of contexts. This cannot be possible without suitable and diverse teaching and learning materials utilised by a resourceful teacher. The learners come from different social and intellectual background, and not all the available materials can meet the needs and interest of these learners. Therefore, provision of locally produced instructional materials is the logical action to consider for balancing activities among the different categories of learners. Improvisation of instructional materials is needed for the following reasons:

- a) it contributes to the achievement of our education objectives by providing opportunity to develop practical skills needed to function effectively in the society;
- b) it promotes teachers' creativity and self-reliance. Improvisation undertaken by teachers enable him to rethink and research for cheaper, better and adopt methods of making the teaching or learning process easier for the students;
- c) it fills the vacuum created by lack or shortage of equipment by providing a frame of reference on which students can concentrate to teaching during classroom activities;
- d) improvisation provides a cognitive bridge to lead students from abstraction and mental indigestion to a nodding acquaintance with reality; this delivers them from the abstract theory to possess lasting experience from the familiar materials used by teachers; and
- e) situation where equipment is available but not affordable, or where technical expertise for operating the equipment is lacking, or spare parts are not readily obtainable, then, improvisation of instructional materials is needful.

Categories of Improvised Materials for Yorùbá Language

Yorùbá language can be taught with the aids of the locally produced instructional materials that are available to teachers and students. A Yorùbá language teacher that wants to be of great advantage to students must bear the instructional materials in mind as s/he is planning for the lesson. Each lesson will have appropriate materials to derive the stipulated objectives for each particular topic. The point is that the subject should not be taught abstractly anymore, if the ready-made materials are not available, the improvisation of the instructional materials is necessary to make the subject interesting and retaining. The instructional materials that can be used for the teaching of Yorùbá lessons in grammar, literature, and culture would be suggested. These improvised materials for teaching the Yorùbá language are grouped into the following categories: improvisation by real materials, construction, and modification of materials and by visitation to community resources centre.

- i. **Improvisation by Real Materials for Teaching Culture:** real objects can be used to practice some topics in teaching Yorùbá culture. A resourceful teacher will devote his time to find local materials best suited for learning purposes. Improvisation by real materials is locally available materials that are used just as they were collected without any alteration in shape or size. This aspect would deal with the materials that can be used for teaching Yorùbá culture. The following materials are suggested: **Clay:** it could be used for moulding of pots in teaching traditional occupation or in teaching cooperative system of house construction in Yorùbá land; **Dyes:** this could be used to teach dyeing occupation with other available leaves; **Cash and perishable crops:** this can be used to teach Yorùbá local food; **Farm tools:** the tools like hoes, cutlass, rake, spade, baskets, net, sickle, harvesting leaf, axe, and head pan, all these can be brought into the classroom when necessary to make the students acquitted with the tools for the Yorùbá traditional occupation; **Palm fruits, palm fronds and palm tree stem:** Yorùbá traditional occupation such as palm oil, broom making basket making can be elaborated through this real object; and other materials include ọpọn ayò, ọmọ ayò, etc. (Jekayinfa, 2012).

1. **Improvisation of Instructional Materials by Construction for Teaching Yorùbá Culture:** the improvisation by construction for teaching Yorùbá culture would involve teachers to compile suitable and available materials together to teach Yorùbá culture. The Yorùbá culture can be taught through different materials in our environment. Therefore, the language teachers are expected to be thoughtful and resourceful in selecting the appropriate materials at the accurate lesson period. In order to realise this, the objectives of the lesson will give the clue of the types of the materials suitable. The following materials are suggested:

Recorded cassette and tape, memory card and mobile phone: for traditional poetry (oral poetry) such as nuptial chants, hunter's chants and masquerade chants. A resource person that is knowledgeable of any of this traditional poetry can be invited; and

Drawing on the cardboard: teachers can draw on the cardboard the Yorùbá hair styles, dressings, tribal marks, tools for Yorùbá traditional occupation, traditional games and Yorùbá local foods.

3. Improvisation by Modification/Duplicated Materials for Teaching Language Grammar: Yoruba grammar can be taught with the aid of improvised equipment that can be produced within a limited time from cheap materials that serve as desirable supplement to textual materials. These materials include:

Drawing: drawing can be done on the cardboard to make the teaching of Yorùbá grammar a reality;

Charts: vowel and consonant charts, speech organ chart, pictures and magazine can be locally modified, and placed in the students' classroom for retention of memory (Anigbogu 2012).

4. Improvisation by Visitation to Community Resource Centre for Teaching Yorùbá Culture: Arrangement can be made by teachers to visit these centres for teaching and learning activities, such centres are: farms, palm oil production centre, the dyeing centres, the black soap centre, locally made basket and broom centre, locally weaving centre, museums, zoological gardens, evening market centre, and a king's palace.

5. Improvisation by Substitutionary for Teaching Yorùbá Literature: examples in this category include: role-play method can be used for teaching Yoruba drama, and recitation of the traditional poetry can be displayed by students (Anigbogu 2012).

Research Hypotheses

The following research hypotheses were formulated and tested in this study.

H0₁: There is no significant difference in student-teachers and in-service teachers' perception of improvised instructional materials in teaching senior school Yorùbá.

H0₂: There is no significant difference in student-teachers and in-service teachers' awareness of improvised instructional materials in teaching senior school Yorùbá.

H0₃: There is no significant difference in student-teachers and in-service teachers' production of improvised instructional materials in teaching senior school Yorùbá.

H0₄: There is no significant difference in student-teachers and in-service teachers' usage of improvised instructional materials in teaching senior school Yorùbá.

Methodology

The quantitative questionnaire was employed to elicit data from the respondents. The total population for this study involved the Yorùbá language subject teachers in senior secondary schools in Oyo State, Nigeria. The sample was 110 student-teachers and in-service teachers, and the respondents were randomly sampled from the population. The respondents were sampled based on school type and teachers' type (student-teachers and in-service-teachers). The questionnaire was based on the student-teachers and in-service teachers' perception, awareness, production and usage of improvised instructional materials in teaching senior school Yorùbá. The reliability of the instrument was established by 0.69 at 0.05 level of significance. The demographic data of the respondents were described using the percentage. Four research hypotheses were formulated and tested using the t-test. Data were obtained from 110 student-teachers and in-service teachers in Yorùbá language. The descriptive statistics of the respondents was based on teachers' type.

Results

Table 1: Demographic Data of the Participants

Teachers' Type	Frequency	Percentage
Student-Teachers	55	50.0
In-Service-Teachers	55	50.0
Total	110	100.0

Table 1 showed the demographic data of the respondents on the basis of student-teachers and in-service-teachers. Out of 110 (100.0%) teachers sampled for this study, 55 (50.0%) of them were student-teachers, while 55 (50.0%) were in-service-teachers. This implies that both the student-teachers and in-service-teachers have equal chance of representation.

Hypotheses Testing

Four research hypotheses were formulated for this study and they were all tested using the independent t-test statistical tool in identifying the significant differences.

Hypothesis One: *There is no significant difference in student-teachers and in-service teachers' perception of improvised instructional materials in teaching senior school Yorùbá.*

Table 2: *T-test Statistics Showing Difference in Student-teachers and In-service-teachers' Perception of Improvised Instructional Materials in Teaching Yorùbá*

Perception	N	Mean	Std. D	Df	t. value	Sig.	Decision
Student-teachers	55	14.49	1.88	108	.554	.801	NS
In-service-teachers	55	14.29	1.90				

*Significance@0.05

From Table 2, it can be deduced that there is no significant difference in student-teachers and in-service teachers' perception of improvised instructional materials in teaching senior school Yoruba. This is reflected in the result: $df(108) t=.554, p > 0.05$. Since the calculated Sig. (.801) is greater than 0.05, the hypothesis is retained. This implies that there is no significant difference in student-teachers and in-service teachers' perception of improvised instructional materials in teaching senior school Yorùbá.

Hypothesis Two: *There is no significant difference in student-teachers and in-service teachers' awareness of improvised instructional materials in teaching senior school Yorùbá.*

Table 3: *T-test Statistics Showing Difference in Student-teachers and In-service-teachers' Awareness of Improvised Instructional Materials in Teaching Yorùbá*

Awareness	N	Mean	Std. D	Df	t. value	Sig.	Decision
Student-teachers	55	15.31	2.46	108	.115	.833	NS
In-service-teachers	55	15.26	2.50				

*Significance@0.05

Table 3 shows that there is no significant difference in student-teachers and in-service teachers' awareness of improvised instructional materials in teaching senior school Yorùbá. This is reflected in the result: $df(108) t=.115, p > 0.05$. Since the calculated Sig. (.833) is greater than 0.05, the hypothesis is retained. This implies that there is no significant difference in student-teachers and in-service teachers' awareness of improvised instructional materials in teaching senior school Yorùbá.

Hypothesis Three: *There is no significant difference in student-teachers and in-service teachers' production of improvised instructional materials in teaching senior school Yorùbá.*

Table 4: *T-test Statistics Showing Difference in Student-teachers and In-service-teachers' Production of Improvised Instructional Materials in Teaching Yorùbá*

Production	N	Mean	Std. D	df	t. value	Sig.	Decision
Student-teachers	55	13.20	21.88	108	.048	.383	NS
In-service-teachers	55	13.22	2.14				

*Significance@0.05

From Table 4, it is revealed that there is no significant difference in student-teachers and in-service teachers' production of improvised instructional materials in teaching senior school Yoruba. This is reflected in the result: $df(108) t=.048, p > 0.05$. Since the calculated Sig. (.383) is greater than 0.05, the hypothesis is retained. This implies that there is no significant difference in student-teachers and in-service teachers' production of improvised instructional materials in teaching senior school Yorùbá.

Hypothesis Four: *There is no significant difference in student-teachers and in-service teachers' utilisation of improvised instructional materials in teaching senior school Yorùbá.*

Table 5: T-test Statistics Showing Difference in Student-teachers and In-service-teachers' Utilisation of Improvised Instructional Materials in Teaching Yorùbá

Utilisation	N	Mean	Std. D	df	t. value	Sig.	Decision
Student-teachers	55	14.67	2.57	108	.242	.240	NS
In-service-teachers	55	14.80	2.93				

*Significance@0.05

Table 5 reveals that there is no significant difference in student-teachers and in-service teachers' utilisation of improvised instructional materials in teaching senior school Yoruba. This is reflected in the result: $df (108) t=.242, p > 0.05$. Since the calculated Sig. (.240) is greater than 0.05, the hypothesis is retained. This implies that there is no significant difference in student-teachers and in-service teachers' utilisation of improvised instructional materials in teaching senior school Yorùbá.

Discussion of Findings

The first finding of this study revealed that there was no significant difference in student-teachers and in-service-teachers' perception of improvised instructional materials in teaching senior school Yorùbá, implying that the two groups of respondents could not discern the significance of the improvised materials in teaching (Anigbogu, 2012).

Another finding showed that there was no significant difference in student-teachers and in-service-teachers' awareness of improvised instructional materials in teaching senior school Yorùbá, indicating that the two groups of respondents seemed not to aware of the improvised instructional materials. This is in line with the finding of Odu (2013) who affirmed that the level of the teachers' awareness on improvised instructional materials was low.

The third finding from the study indicated that there was no significant difference in student-teachers and in-service teachers' production of improvised instructional materials in teaching senior school Yorùbá, implying that the two groups of teachers were not serious on the production of the improvised instructional materials (Anigbogu, 2012).

The last finding from this study also revealed that there was no significant difference in student-teachers and in-service teachers' utilisation of improvised instructional materials in teaching senior school Yorùbá, indicating that the two groups of respondents were not utilising the improvised materials in teaching senior school Yoruba. This finding is in coincide with Odu's (2013) study that 66.8% teachers responded that they were not utilising the improvised instructional materials.

Conclusions

Based on the findings of this study, it was concluded that both the in-service teachers and student-teachers had the same perception about improvised instructional materials in teaching senior school Yoruba. The two groups of respondents also had the same awareness towards production and utilisation of instructional materials for Yoruba teaching at the senior secondary school level.

Recommendations

The study thus recommended that:

1. The in-service teachers as well as teachers in training should be aware of the significance of the instructional materials in teaching activities.
2. Teachers should always improvise (through production) locally made instructional materials whenever the original (ready-made) are not available.
3. Similarly, the produced materials should be maximally utilised during the teaching.

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