Teachers' Awareness and Students' Attitude to Content Area of Traditional Vocations in the Senior Secondary School Yoruba Curriculum

Prof. A. V. Jibowo, Prof. O. Adagbada and Adeosun Adetayo Joseph
Department of Arts and Social Sciences Education, Faculty of Education,
Olabisi Onabanjo University, Ago Iwoye, Ogun State, Nigeria.

Abstracts
The study investigated teachers' awareness and students' attitude to teaching of traditional vocations in Yoruba language curriculum in Ogun state. The study adopted the descriptive survey research design. The sample comprised 620 respondents, made up of teachers and students selected through multistage sampling technique. Three local government areas were randomly selected from Ogun Central Senatorial District, and purposive sampling technique was used to select 31 senior secondary schools. In each of the schools, 20 students were selected randomly, giving a total 620 respondents. Questionnaire on Students' Attitude to Vocational Content of Yorùbá language (QSAVC) (r = 0.88) and Questionnaire on Teachers' Awareness of Vocational Content of Yorùbá language (r = 0.75) were the three instruments used for data collection in the study. The data collected were analysed using percentages, mean, standard deviation and Pearson Product Moment Correlation. Three (3) research questions were answered and two hypotheses tested at 0.05 level of significance. Findings revealed that teachers' level of awareness of the vocational content of the Yoruba language curriculum was very high ($\overline{x}$ =3.68) but students' attitude towards vocational content of the Yorùbá language curriculum was poor ($\overline{x}$ =1.91) at the threshold of 2.50. It was concluded that vocational skills exist in the Yorùbá language curriculum and teachers had high awareness of it, but students attitude to which was poor. The study recommended that government should build Yorùbá vocational skill acquisition centres and laboratories for secondary schools and communities.

Keywords: Teachers' awareness, Learning outcomes, **School leavers**, Vocational Contents.

Introduction

Language has, since its origin, played important roles in the human society (Gomwalk, 2000). Everyone in all walks of life is concerned with language in a practical way because it is used in virtually all activities. Language is the major vehicle of thought and, regardless of their multiplicity, people want to clarify their thoughts. This means man cannot function without language. Bolorunduro (2002) contends that the acquisition and use of language is an indispensable key for unlocking the storehouse of human achievements. The Yorùbá language is one of the Nigerian ethnic languages that is widely spoken among the people of 10 states in country. These are +y-, Òsun, Òg6n, Ond9, $k8t8, Lagos, part of Kwara and parts of Kog7, Edo and Delta states. Speakers of the Yorùbá language can also be found in countries like Benin Republic, Togo, Sierra Leone, Cuba and Brazil (Oyewole, 2000).

As a subject, Yorùbá Language is taught and recognised in Nigerian public schools right from the kindergarten stage to the university level. The Nigerian government considers it to be in the interest of national unity that each child should be encouraged to learn not only his own mother tongue but also another Nigerian language (Abijo, 2009). The National Policy on Education FME (2014) specified the two basic goals of secondary education which include preparation of individuals for useful living within the society and preparation for higher education. This shows that every secondary school graduate ` would be well-prepared for either higher education or vocational skills needed for poverty eradication, job creation, and wealth generation.

Entrepreneurship is one of the compulsory subjects which traditional vocation in the *Yorùbá* language could help achieve. Notably, despite the various vocational constituents of *Yorùbá*, *the* language is grouped under humanity instead of vocational subjects. This shows that the Nigerian government has not recognised the vocational content of *Yorùbá* Language as a subject that can proffer solution to the present challenge of unemployment. Some vocational contents are embedded in the curriculum, though the curriculum does not expressly mandate acquisition of vocational skills as one of the objectives of teaching *Yorùbá* language. Indeed, the implementation of vocational content in *Yorùbá* language in senior secondary school has been poor. Therefore, this study investigated teachers' awareness and students' attitude to content area of traditional vocations in the senior secondary school Yoruba language curriculum.

Kirzner's theory of entrepreneurship

The basic concept in Kirzner's theory of entrepreneurship is alertness. Alertness leads individuals to make discoveries that are valuable in the satisfaction of human wants. The role of entrepreneurs lies in their alertness to hitherto unnoticed opportunities.

A subjectivist theory of knowledge argues that things simply do not exist if a person does not know

about them (Kirzner 1979:137–153). Subjectivists stress not knowledge itself, but rather what people know about knowledge.

This approach focuses on the kind of knowledge about which people know nothing at all. It follows that "things about which men are completely ignorant are things that simply do not exist" (Kirzner 1979). Hence in the subjectivist paradigm, the statement that "an opportunity only exists when you can see it" posts no paradox. This statement does not suggest that an opportunity does not objectively exist if you do not see it. It simply says that it requires the acting agent to identify the opportunity, whether the opportunity objectively exists or not does not really matter. Without entrepreneurial alertness, opportunities remain unnoticed.

Shane (2003) described entrepreneurs as people who sees and acted on previously unnoticed profit opportunities. This concept differs from Schumpeterian entrepreneurs by showing that the entrepreneurs depend less on knowledge creation and more on the existing information processing which presently seems to be the crucial ability for anyone who works in business.

This theory has its relevancy in this research work because it sheds more light on the reason why teachers in secondary schools should be well informed about the content area of traditional vocation in Yoruba language and be able to transfer this knowledge to their students to whom that may be an awareness creation and alertness to develop their entrepreneurial skill in one or two of the Yoruba traditional vocations and this will in turn reduce the rate of unemployment in the country.

Oyenuga (2012) proves that the level of interest, attitude and achievement among students is very low. Vocational ability, attitude and achievement in language study play an important role in this study. Ability relates to an individual's potential or suitability to act or perform a specific task. It is an assumption that students of high vocational ability are more likely fit to benefit from *Yorùbá* language than others who are not so endowed. Psychologists have demonstrated that some people are more intellectually-fit than others and more likely to benefit from looking at the methodology for the teaching of tradition vocations in *Yorùbá* language. The method adopted is a goal-based approach in order to enhance the cultural proficiency of the *Yorùbá* language learners. Most social scientists believe that man stands at the centre of economic activities. They feel that traditional vocation is the key variable which links the socio-cultural milieu with economic development.

The concept of traditional vocation was used once at the beginning of the 18th century to refer to economic activity. Wiklund and Shepherd (2003) explain that a positive correlation exists between education and business creativity. Timmons and Spineli (2002) are of the opinion that traditional vocations can be learnt. Traditional vocation learning is a programme of change and societal hope for the future. Ariyo (2008) notes that, if Nigeria wants to reach its full potential in terms of economic and social developments, it cannot afford to overlook the importance of its indigenous entrepreneurs and the contributions that they make towards the country's economy. In Matanmi and Awodu's (2005) view, if Nigeria desires to end the ravaging level of poverty, adequate attention must be given to the growth of traditional vocations. They conclude that Nigeria is still in the doldrums because of the combination of ignorance, low capacity-building and lack of encouragement through traditional vocations.

The importance of *Yorùbá* language in traditional education is fundamental and, therefore, cannot be overemphasised. The most important was the recognition of the teaching of traditional vocations which must be given a pride of place in the curriculum. Oyenuga (2012) claims that the issue of *Yorùbá* language curriculum and content to be taught, and the methodology to be used poses some problem because of the changes in society.

Research Questions

This study was guided by the following research questions:

1. What is the level of teachers' awareness of the vocational content of the Yoruba Language curriculum?
2. What is the level of students' attitude towards the vocational content of the *Yorùbá* language curriculum?
3. Is there relationship between teachers awareness and students attitude towards vocational content of the Yoruba Language curriculum.

Methodology

This study adopted the survey research of descriptive type. The target population for this study consisted of all teachers and students of *Yorùbá* language in all senior secondary schools in Ogun State, Nigeria. Sample consist thirty one Yoruba language subject teachers and six hundred and twenty students selected through multi stage sampling approach. At stage one, one senatorial district (Ogun Central Senatorial District) was randomly selected from Ogun state. Stage two involved proportionate random selection of 50 per

cent of the local governments in the district. The three selected local government have thirty four schools out of which thirty one schools were randomly selected. Data were collected with Questionnaire on Students' attitude towards Vocational Content of Yoruba Language and Teachers' Awareness of Vocational Content of Yoruba Language (QSAVCYL). The reliability of the students attitude scale was trial-tested on twenty *Yorùbá* language students in a school outside the area of this study. The Cronbach Alpha method was then used to determine its reliability co-efficient which was r=0.88 while teachers awareness scale was trial-tested on trial-tested on 10 *Yorùbá* language teachers in schools outside the area of this study and the Cronbach Alpha method was used to determine its reliability coefficient which was r=0.75

This instrument was self-constructed by the researcher to assess the level of students' achievement of the vocational content of *Yorùbá* language. The test was divided into two sections. Section A comprised items eliciting demographic information from the students while Section B contained forty (40) objective items and was scored and used by researcher. The instrument was presented to experts of *Yorùbá* and language education for face and content validity. Their suggestions and corrections were used to structure the final instruments while reliability of Students' Achievement Test in *Yorùbá* language (SATYL) was equally test among students outside the area set for the main study. Split-half was used to determine its reliability and was found to be reliable with co-efficient r = 0.80. The data collected was analysed using the descriptive statistics and inferential statistics of Pearson Product Moment Correlation (PPMC) at .05 level of significance.

Results

Research question 1: What is the level of teachers' awareness of the vocational content of the Yoruba Language curriculum?

Table 1: Level of teachers' awareness of the vocational content of the *Yorùbá* language curriculum

No	**Items**	**FMG**	**FM**	**NFM**	**NFMR**	**Mean**	**SD**
1	M7m= n7pa zw[n k9k9 =r= t9 n77 xe p2l5 ix1 [w- n7n5 2k- 4d4 *Yor6bq*.	24	7	0	0	3.77	.425
2	M7m= p3 ix1 zgb2 wz n7n5 2k- 4d4 *Yor6bq*.	25	4	2	0	3.74	.575
3	Ix1 zgb2dc j1 0kan pztzk8 lqraz w [n ix1 ab7nib7 t7 9 wz n7n5 2k- 4d4 *Yor6bq*.	25	6	0	0	3.81	.402
4	M7m= p3 ix1 8l2k2 s7ns7n wz lqra zw[n ix1 ab7nib7 n7n5 2k- 4d4 *Yor6bq*.	20	6	3	2	3.42	.923
5	Ix1 8l6 l7l6 wz n7n5 2k- 4d4 *Yor6bq*.	25	6	0	0	3.81	.402
6	K7k- n7pa ix1 cn7 h7hun wz n7n5 2k- 4d4 *Yor6bq*.	25	6	0	0	3.81	.402
7	K7k- n7pa ix1 ar9 d7dq tzb7 zd8rc n7n5 2k- 4d4 *Yor6bq*.	25	5	1	0	3.77	.497
	Ix1 irun d7d8 zti epo f7f= j1 ix1 t7 9 jc m- ix1 ob8nrin n7n5 zw[n ix1 ab7nib7 2k- 4d4 *Yor6bq*.	22	6	1	2	3.55	.850
9	K7k- n7pa ix1 ax[h7hun wz n7n5 2k- 4d4 *Yor6bq*	25	3	1	2	3.65	.839
10	Ix1 8w0szn 8b7l2 wz n7n5 2k - 4d4 *Yor6bq*.	23	7	1	0	3.71	.529
11	M7m= p3 ix1 gb1nzgb1nz wz n7n5 ix1 t7 9 jcy[n7n5 ix1 ab7nib7 2k- 4d4 *Yor6bq*.	23	6	2	0	3.68	.599
12	B7bq ix1 8k0k0 m7m[pzd3 n7n5 2k- ix1 ab7nib7.	22	6	3	0	3.61	.667
13	K7k- n7pa ix1 [xc d5d5 wz n7n5 2k- 4d4 *Yor6bq*.	22	6	2	1	3.58	.765

14	Ix1 alqpatz j1 4y7 t7 a ti gb- t7 a s8 ti k- n7n5 2k- 4d4 *Yor6bq*.	21	1	4	5	3.23	1.203
15	K7k- n7pa ix1 apcja n7n5 2k - 4d4 *Yor6bq*.	25	2	2	2	3.61	.882
16	K7k- n7pa ix1 apoh6n b7i 8jqlq s7sun, ck5n 8yzw9,8r4m=j3 zti zw[n m87rzn t7 9 jcy[n7n5 zxzyzn L7t7r3x= zpil2k[ew8 zti er3 on7xe.	25	3	2	1	3.68	.748
17	Ix1 on7x[nz wz n7n5 2k- 4d4 *Yor6bq*.	25	3	2	1	3.68	.748
18	M7m= p3 ix1 [dc j1 ix1 ab7nib8 n7n5 2k- 4d4 *Yor6bq*.	28	1	2	0	3.84	.523

Table.1 reveals that when FMG and FM are combined, they have higher percentages for all the items. These range between 70.9% and 100.0%. The mean aggregate 3.68, which is greater than the mean bench mark of 2.5, indicates that the level of teachers' awareness of the vocational content of the *Yor6bq* language curriculum is very high.

The study found that the level of teachers' awareness of the vocational content of the Yorùbá language curriculum was very high. This implies that teachers were greatly aware of the various concepts that are skill-based and vocation-based in the current secondary school Yorùbá language curriculum. This is understandable as they are qualified and experienced teachers. They must have possessed, and been interacting with the Yorùbá language curriculum for years during their course of teaching the Yorùbá language, culture and literature to students. For instance, many of the selected teachers reported that they had above five years of experience in the teaching of Yorùbá language, culture and literature, while many of them also had at least a Bachelor of Arts in Education Degree in Yorùbá. Therefore, their experience coupled with qualification must have played a significant role in their high level of awareness of the vocational content of the Yorùbá language curriculum.

Based on the items used in eliciting responses from the selected teachers, the teachers showed that they were aware of the existence of the various Yoruba vocational skills in the Yoruba language curriculum. Such of those vocational skills as represented through the 20 items used in the questionnaire include farming, drumming, blacksmithing, bead making, mat weaving, dying, hairdressing, palm-oil making, clothe making, traditional medicine, sculptor, pottery, soap making, butcher, fishing, chanting, hunting, and so on. A preliminary content analysis of the current Yorùbá language curriculum conducted by the researcher truly revealed the existence of such skills in the curriculum, hence, the teachers' high awareness of the same.

Research question 2: What is the level of students' attitude towards the vocational content of the Yorùbá language curriculum?

Table 2: Level of students' attitude towards the vocational content of the *Yorùbá* language curriculum

SN	Items	FMG	FM	NFM	NFMR	Mean	SD
1	Mo f1 m= n7pa ix1 ab7nib7 n7n5 4d4 *Yor6bq*.	37	33	466	84	2.04	.653
2	Mo f1rzn lqti mqa wz n7 yzrq 8k1k0 - ix1 8x2nbqy3.	25	51	447	97	2.01	.633
3	Mo f1rzn ol6k- t9 n k- wa n7 4d4 *Yor6bq*.	23	39	405	153	1.89	.668
4	Mo mqa n k- ix1 [w- n7 k7lqzsi k7 n le 4 r7 ix1 xe l1y8n t7 mo bq par7 il3 2k-.	25	36	431	128	1.93	.650
5	Mo mqa n xe zw[n ix1 zm5rel3 mi n7 k7qk7q.	25	54	337	204	1.84	.743
6	Mo f1rzn lqti k- ix1 [w- k7 n le 4 n7 zl3k5n 8m=.	14	48	375	183	1.83	.659
7	Emi zti zw[n clcgb1 mi mq n xzxzr0 l9r7 2k n7pa ix1 ab7nib7 t- ti k- wa.	29	51	294	246	1.78	.786
8	Mo mqa n k[zk[s7l2 n7 k7lqzs8 lqk09k0 t7 a bq n k- ix1 ab7nib7.	52	57	400	111	2.08	.775
9	Mo mqa n dqs7 8j7r0r0 l9r7 zw[n ix1 ab7nib7 n7n5 k7lqzs8.	46	85	395	94	2.13	.754

10	Mo mqa n dqh6n 8b34r4 ol6k - l9r7 ix1 ab7nib7 n7n5 k7lqzs8.	16	43	367	194	1.81	.670
11	Mo f1rzn ix1 ab7nib7 n7n5 4d4*Yor6bq* n7tor7 p3 9 dqra,9 s8 le 4 t5n ay3 mi xe.	4	29	356	231	1.69	.590
12	@k- 4d4 *Yor6bq* j1 2k- t7 mo le 4 fi yangzn n7bi gbogbo.	18	87	426	89	2.05	.631
13	Mo mqa n ra zw[n zxzyzn 8w3 t9 dql3 ix1 ab7nib7.	30	25	383	182	1.84	.710
14	Mo f1rzn lqtimqa gb3 zk[s7l2 8w3 mi t9 dql3 ix1 ab7nib7 y2w0 l1y8n t7 a bq ti k- [tqn k7 mqba z gbzgb3 ohun t7 mo ti k-.	22	47	388	163	1.88	.684
15	Mo mqa n yege n7n5 2k- 4d4 *Yor6bq* n7tor7 8m= t7 mo ti n7 n7n5 2k- ix1 ab7nib7	17	50	425	128	1.93	.626
16	Mo m= p3 ix1 ab7nib7 le 4 xe irznw-n fqn [r= aj3 mi l-j- iwqj5.	25	61	336	198	1.86	.748
17	Mo mqa n ba zw[n ix1 ab7nib7 pzd3 n7n5 zxzyzn L7t7r3x= zpil2k[er3 on7tzn.	35	36	227	322	1.65	.826
18	Mo mqa n ba zw[n ix1 2k -x1 [w - pzd3 n7n5 zxzyzn L7t7r3x= zpil2k[ew8.	37	33	466	84	2.04	.653
19	@k- mqa n y3 mi b7 ol6k- mi bq lo zw[n ohun 4lo 8k1k=- n7 zk9k0 t7 a bq k1k=- ix1 ab7nib7 n7 k7lqzs8.	25	51	438	106	1.99	.644
20	*f1 mi s7 k7k- ix1 ab7nib7 n7n5 2k- 4d4 *Yor6bq* p= gan]an ni.	23	39	414	144	1.90	.660
	Aggregate mean =1.19 SD=0.13	528	955	7776	3141		

Table 2 shows that FMG and FM have lower percentages for all the items ranging between 5.1% and 21.1%. The mean aggregate 1.91, which is lower than the mean bench mark (2.5), indicates that there is low level of students' attitude toward vocational content of the Yorùbá language curriculum. The result of the study indicates that students had a low level of attitude towards the vocational content of the *Yoruba* Language curriculum. This implies that the majority of the students may be lacking in the knowledge of the *Yoruba* vocations and may not be seeing its functionalities. This has made them develop a negative attitude towards those vocations because it is what is known that is felt positively.

This finding corroborates the findings of the study conducted by Oyenuga (2012), Salmanul Farisi (2014) and Ipate and Parvu (2014) who all also reported a high level of curriculum content awareness among respondents in their various studies. For instance, in the study conducted by Oyenuga (2012), it was found that practical work helps in developing student skills, conceptual understanding, cognitive abilities, creative thinking attitudes and performance in learners. The understanding of the potentialities of such practical works to students' life after school will make the Yorùbá teachers to always want to search for vocational skills in the Yorùbá language curriculum. This, in turn, stands a chance of increasing their awareness of the vocational content of the Yorùbá language curriculum. This is why Oyenuga's (2012) findings have a great link with the findings of this present study.

Conclusion

Based on the findings from the foregoing, it could be concluded that vocational skills exist in the Yoruba language curriculum for senior secondary school. This is an indication that government and curriculum planners took cognizance of the importance of vocational skills in reducing unemployment in the today's world when they were preparing the Yoruba language curriculum. The 21st century world requires that graduates acquire skills that will enable them create jobs and not turn out to be job seekers. The Yoruba language curriculum for the senior secondary school in Nigeria recognises this and incorporates the traditional Yoruba vocational skills in students' activities.

Recommendations

It is recommended that Yoruba Language teachers should always be factored into the process of planning, designing and innovating the Yoruba Language curriculum because they are its sole implementers. Also, Governments and school authorities should encourage teachers to attend conferences, workshops and in-service training on curriculum implementation.

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