

**TEACHER RESOURCE IMPROVISATION FACTORS AND LEARNING
OUTCOMES IN YORÙBÁ ORATURE CONCEPTS AMONG PUBLIC
SENIOR SECONDARY STUDENTS IN IBADAN, NIGERIA**

BY

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CERTIFICATION

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DEDICATION

To Almighty God, my creator: for His love and mercy, who in His infinite mercy, brought me thus far.

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ABSTRACT

Yorùbá Orature Concepts (YOCs) are taught in secondary schools partly to preserve the Yorùbá cultural heritage. Reports have shown that learning outcomes in YOCs among many public Senior Secondary (SS) students in Ìbàdàn, Nigeria are not encouraging. Previous studies have concentrated more on interventions using instructional strategies to improve learning outcomes in YOCs than on Teacher Resource Improvisation Factors (TRIFs). This study, therefore, was carried out to investigate TRIFs (teachers' attitude to, knowledge, perception, skill and practice of Resource Improvisation (RI) as predictors of learning outcomes (achievement and attitude) in YOCs among public SS students in Ìbàdàn, Nigeria.

The study was underpinned by the Discovery Learning and Creativity theories, while the sequential mixed methods (QUAN+qual) was adopted. The multistage sampling procedure was employed. Five Local Government Areas (LGAs) were randomly selected in Ìbàdàn, Nigeria. The simple random sampling technique was used to select 50 public SS schools (10 from each LGA). One hundred teachers (two from each SS schools) of YOCs were purposively selected. A total of 2,500 SSII students (50 per school) were randomly selected. The instruments used were Students' Achievement in YOCs ($r=0.78$), Teachers' Knowledge of Resource Improvisation ($r=0.75$) tests, Students' Attitude to YOCs ($r=0.88$), Teachers' Attitude to Resource Improvisation ($r=0.86$), Teachers' Perception of Resource Improvisation ($r=0.79$) questionnaires, Teachers' Skills of Resource Improvisation ($r=0.77$), and Teachers' Practice of Resource Improvisation ($r=0.82$) scales. In-depth interviews were conducted with 10 Heads of Yorùbá Language Department. The quantitative data were analysed using descriptive statistics, Pearson product moment correlation and Multiple regression at 0.05 level of significance, while the qualitative data were content-analysed.

The majority (98.0%) of the teachers possessed professional qualifications. Teachers' knowledge of RI (60.0%) was high. Teachers' attitude to RI ($\bar{x}=2.95$) was high, against the threshold of 2.50. Teachers' practice of ($r=0.25$) and attitude to ($r=0.20$) RI had significant relationships with students' achievement in YOCs, while teachers' knowledge ($r=0.23$), perception ($r=0.36$) and practice ($r=0.27$) correlated significantly with attitude to YOCs. The composite contribution of TRIFs to achievement ($F_{(5,95)} = 2.82$; adj. $R^2=0.84$) was significant, accounting for 84.0% of the variance. The composite contribution of TRIFs to attitude ($F_{(5,94)} = 4.79$; adj. $R^2=0.16$) was significant, accounting for 16.0% of the variance. Teachers' knowledge ($\beta=0.08$), perception ($\beta= 0.44$), practice ($\beta = 0.29$), skill ($\beta =0.44$) of and attitude ($\beta = 0.19$) to RI made relative contributions to achievement in YOCs. Teachers' knowledge ($\beta=0.15$), perception ($\beta=0.31$), practice ($\beta = 0.17$), skill ($\beta =0.07$) to and attitude ($\beta = 0.10$) to RI made relative contributions to attitude to YOCs. Egúngún guttural voice, carved woods to represent guns and use of plastic bowls to represent ifá divination trays were some of the improvised resources, which aided understanding and retention of YOCs.

Teachers' practice of resource improvisation influenced students' achievement in Yorùbá Orature Concepts. Also, Teachers' perception of resource improvisation influenced attitude to Yorùbá orature concepts among public senior secondary students in Ìbàdàn, Nigeria. Teachers of Yorùbá orature should focus students on these factors to improve students' learning outcomes.

Keywords: Teacher Resource improvisation, Yorùbá orature concepts, Learning outcomes in Yorùbá

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

One of the three national languages in this country is Yorùbá. The Yorùbá language, apart from being a language of instruction at the pre-primary and lower basic levels of education, is also a curricular subject at lower, middle and upper basic levels of education as well as high schools. It is also offered as a course of study in colleges of education and universities in Nigeria.

The aim of including Yorùbá language in the curriculum is partly to instill the Yorùbá moral and traditional values into the learners who belong to the younger generation. As a school subject at senior secondary schools, Yorùbá is taught and examined at public examinations. The least patronised section of Yorùbá by students is literature. This, according to Abijo (2013), is as a result of lack of interest in reading by students. In the examinations syllabus, Yorùbá Literature section is subdivided into Oral Literature and Written Literature. Instruction in Yorùbá literature is transparently skewed in favour of the written literature. This is perhaps due to the fact that while there are prescribed literary texts for teaching Yorùbá Written Literature, oral literature is largely a verbal art (Abijo, 2013).

Reader (2018) defines orature as artistic use of language in oral form. It is referred to in shortened form as orature. Oral Literature, therefore, relies extensively on verbal portraiture, while using other senses as support devices to amplify its message (Finegann, 2012). Okpewho (1992) defines oral literature as an artistic form rendered in spoken form. These definitions characterize orature as a primordial literary form that involves folktales, work songs, festival performances, tongue twisters, chants and incantations. The foregoing definitions are similar in that they refer to oral literature as literature or text delivered orally. This means that it becomes popular by being communicated.

Yorùbá oral literature exists in the three traditional genres of literature, namely, poetry, prose and drama. As the name implies, this type of literature is purely oral. It is the literature before written literature emerged. It is commonly found in daily lives, activities, festivals, ceremonies etc among the Yorùbá. Olukoju (1978) explains that such literature are often spoken, sung or chanted. It is also very close to music. No wonder then that Okpala (2006) wrote that oral literature is a very old phenomenon which existed in almost every sphere of human society, and it is a mark of cultural identity.

Yorùbá oral literature has its own characteristic features. These differentiate it from the written category. Olatunji (1984) have worked extensively on features of Yorùbá oral poetry generally and specifically on each of the genres. However, Omolasoye (2011) observes that the manner of presentation depends on the nature and context of presentation/performance. He also identifies some of the specific characteristics of poetry as collections of words spoken and (or) sung in an artistic way; The language of poetry is usually richer than standard language; It is usually presented in short sentences full of rhythm.

Oral literature is one of the most vibrant aspects of cultural heritage. It is intricately related to the social environment of the people who create and perform it. As the creative expression of a people's culture, it manipulates language to express their values, beliefs, traditions and entire worldview. Oral literature is a powerful tool for facilitating this cultural dynamism. It is both a reservoir and a creative expression of cultural values; hence, it is the vehicle for propelling the society along its moral path. It is an art based on the cultural aesthetics of a people so that, besides giving a society a sense of direction, it responds to the human need to appreciate beauty, and in this way contributes towards making the world a better place to live in.

Olukoju (1978) identifies three modes of discourse in Yorùbá oral literature. These include (1) The speech (Recitatives) mode, (2) chant mode, (3) song mode. Under the "speech mode" is the drum verse. Recitatives (Àrańgbó), sub-divided into minor and major. Minor: (Proverb-òwe), (Riddles-àlọ-àpamò) and (Genres-Àrò). Major: (Panegyric-oríkì), (Divination chant-Ese-Ifá), (Incantation-Ofò). Under the chants, we have religious chants and ceremonial: Religious chants: (Èsà egúngún, iyèrè-Ifá , òrìsà pípè), Ceremonial chants: It belongs to certain areas; (Oyo - Ìjálá, Rárà, yùngbà, Egba - Ègè, Egbado - Èfè, Ekiti - Alámò, Ijesa - olele, Ondo - àsìkò àti Àdàn, Ife - òsàre, Owo -

Reso,laghalogo / oseghe. In Songs, there are (Ceremonial song-Orin Ayeyẹ) and (Political song - Orin-òṣẹ̀lú), among many others.

Effective teaching and learning of orature requires the deployment of appropriate resources to facilitate the understanding of orature concepts taught. Oral Literature is presented through words, mouth and actions. This is often reinforced by drums and other musical instruments and with the emerging technology, media like radio, video, audiotapes, televisions and films are expected to be used. Where these resources are not available, Yorùbá orature teachers are expected to improvise.

With the important position occupied by orature in the preservation of Yorùbá cultural heritage, it is expected that it will be well taught for students to record high achievement. However, the opposite is the case and this has led to reported cases of poor performances recorded in this aspect by students in Yorùbá Language at public examinations. The spate of poor performance in the aspect of Yorùbá orature at public examinations has been traced to poor attitude of students to Yorùbá orature because many view it as encouraging idol worshipping (Bateye, 2017; Adediran, 2019).

Prominent causes of poor learning outcomes in Yorùbá orature is the problem of non-use appropriate resources in the teaching of Yorùbá orature. Efforts to address the problem of poor achievement and attitude to Yorùbá orature focused extensively on teaching strategies and student factors. Despite the various insights provided by these studies to the teaching and learning of Yorùbá orature, teacher resource improvisation factors have not been sufficiently researched. These include Yorùbá orature teachers attitude to, knowledge, perception, skill and practice of resource improvisation. Thus, teacher resource improvisation factors need be investigated in the quest for improved teaching and learning of Yorùbá orature.

High quality instruction in orature requires deployment of appropriate resources. Although oral literature is presented through words, mouth and actions, this is often reinforced by drums and other musical instruments and with the emerging technology, media like radio, video, audiotapes, televisions and films are expected to be used.

It is the prerogative of the teachers of Yorùbá orature to make use of relevant accompanying resources in orature delivery and instruction (Fajola, 2008). Where these resources are not available. Teachers of Yorùbá orature are expected to improvise. Also, when the instructional materials are not provided or adequate, the ability to improvise in the classroom will substitute for the instructional materials. The teacher may also task the students to look for locally sourced materials for improvisation, such as carved

woods to represent guns and use of plastic bowls to represent Ifá divination trays, gongs, egúngún costumes, orò masks, palm fronds and leaves to make Ògún dress, and cowrie shells, among others.

Also, when the instructional materials are not provided or adequate, the ability to improvise in the classroom will substitute for the instructional materials (Fajola, 2008). The production of the improvised resources is initiated by the teacher and done either by him or the local craftsmen

On knowledge of improvisation, Al-Sibai (2004) said that learners need a guide (teacher) who will impact positively on them in the teaching-learning process of orature. For orature to be effectively taught, there is the need for teachers to have adequate knowledge of resource improvisation.

Apart from knowledge of resource improvisation, teachers' attitude to improvisation is another factor that is being examined in this study. In the views of Sherin (2012), teachers' attitude towards improvisation is a function of their personal interest in it and commitment to it.

Teachers' skills of resource improvisation is also important for effective teaching of Yorùbá Oral Literature. For any teacher to produce effective instructional materials using available local resources, he/she needs to undergo expert training, workshops and seminars to develop relevant skills of resource improvisation. (Olumorin, Yusuf, Ajidagba, and Jekayinfa 2010; Smith, 2014; Bawa Ibrahim, 2014).

Another important factor on resource improvisation is teachers' practice of it. Aiyede (2017) avers that it is not enough for teachers to have the knowledge of resource improvisation, they should practice it. Ekpo (2004) aptly declares that teachers' practice of improvisation is the frequency with which teachers of Yorùbá orature improvise resources to teach different concepts in orature. These include sourcing for local materials to produce such as gongs, egúngún costumes, orò masks, palm fronds and leaves to make Ògún dress, Ifá divination trays and cowrie shells, among others.

Perception of improvisation is another factor. Borko (2004), reasoned that teachers' perception of improvisation may be influenced by their beliefs about it. Teachers' perceptions of improvisation result in how they deal with shortcomings in their teaching situations (Moloi, 2009). Perception plays a very important role in organization because people's actions are based on their perception of what is, not

on the truth itself. In addition, teacher's perception of improvisation result in how they deal with shortcomings in their teaching situations.

1.2. Statement of the Problem

Yorùbá orature, a verbal and performance-based art, is expected to be taught effectively in order to preserve the Yorùbá cultural heritage. With the important position occupied by orature in the preservation of Yorùbá cultural heritage, it is expected that it will be well taught for students to record high achievement. However, the opposite is the case at public senior secondary schools in Ibadan, and this has led to reported cases of poor performances recorded in this aspect by students in Yorùbá Language at public examinations. At the root of poor performance in the aspect of Yorùbá orature is poor attitude of students. One of the prominent causes of poor learning outcomes in Yorùbá orature is the problem of non-use of appropriate resources to improve instructions in YO. Attempts to address the problem of poor achievement and attitude to Yorùbá orature focused extensively on teaching strategies, availability and availability of resources, and student factors. Despite the various insights provided by these studies on Yorùbá orature instruction, teacher resource improvisation factors and their impact on students' learning outcomes in orature have not been sufficiently researched. These include Yorùbá orature teachers' attitude to, knowledge, perception, skill and practice of resource improvisation. The foregoing is a pointer to the fact that the role of teacher resource improvisation factors in Yorùbá orature instruction need be investigated. Hence, the predictive capacity of YO teachers' knowledge of, attitude to, perception, skill and practice of resource improvisation on attainment in orature concepts among public SS students in Ibadan, Nigeria was the focus of this research.

1.3. Objectives of the Study

The objectives are to:

- i. investigate Yorùbá Oral Literature teachers' knowledge of resource improvisation;
- ii. find out their attitude to resource improvisation;
- iii. examine the correlation between teachers' knowledge of improvisation and students' learning outcomes in YOCs;
- iv. investigate the relationship between teachers' skills of resource improvisation and learning outcomes in YOCs;

- v. determine the relationship between teachers' perception of resource improvisation and learning outcomes in YOCs;
- vii. investigate the correlation between teachers' practice of resource improvisation and learning outcomes in YOCs;
- viii. examine teachers' attitude to resource improvisation has any correlation with learning outcomes in YOCs;
- ix. investigate the joint effect of independent variables on learning outcomes in YOCs; and
- x. investigate the individual effect of independent variables on learning outcomes in YOCs.

1.4 Research questions

1. What is Yorùbá Oral Literature teachers'?
 - a. knowledge of resource improvisation?
 - b. attitude to resource improvisation?

1.6 Scope of the study

The YO teachers' knowledge of, attitude to, perception, skill and practice of resource improvisation as predictors of learning outcomes in among public SS students in Ibadan, Nigeria was the focus of this research.. The concepts of oral literature covered were as contained in the scheme of work of SSII.

1.7. Significance of the study

The research had given a firsthand piece of information on the resource improvisation knowledge and attitude of Yorùbá oral literature teachers at senior secondary schools in Ìbàdàn. It was also found that teacher resource improvisation factors predicted students' learning outcomes in Yorùbá Orature. Arising from the lapses and deficiencies detected in the resource improvisation knowledge and attitude of Yorùbá oral literature teachers, the findings had also identified for the stake-holders in teacher education the area to focus when trying to organise workshops and seminars for Yorùbá Language teachers in Ibadan. This research work had added to the studies on the appraisal of pedagogical practices in Yorùbá oral literature with reference to resource improvisation. Also, findings from the study would provide feedbacks to faculties and colleges of education in Nigeria on areas of improvement in Yorùbá language teacher preparation programmes with particular emphasis on resource improvisation in oral literature. It is equally believed that the results of this study would

stimulate further discussions on the issue and also allow for more concerted efforts at tackling problems related to teachers' knowledge of, attitude to, perception, skills and practice of improvisation in Yorùbá orature instruction in secondary schools in Ibadan, Nigeria .

1.8. Definition of Terms

The following terms are operationally defined as used in the study.

Yorùbá Oral Literature: This is the aspect of Yorùbá Literature that is delivered orally.

Resource Improvisation: is sourcing for local objects by the teacher to produce resources for teaching Yorùbá Orature such as gongs, egúngún costumes, orò masks, palm fronds and leaves to make Ògún dress, ifá divination trays and cowrie shells, among others.

Teachers' Knowledge of Resource Improvisation: This is teachers' level of mastery of the various ways sourcing local materials for producing resources for Yorùbá Oral Literature instruction as measured by Teachers' Knowledge of Improvisation Test used in the study.

Teachers' Attitude to Resource Improvisation: This is teachers disposition to sourcing for local materials for the production of resources for Yorùbá Oral Literature instruction. Teachers' Attitude to Improvisation Questionnaire was used to measure it.

Teachers' Skills of Resource Improvisation: This is teachers' specific competences needed for the production of resources for Yorùbá Oral Literature instruction as measured by Teachers' Skills of Improvisation Rating Scale used in the study.

Teachers' Practice of Resource Improvisation: This is teachers' frequency of involvement in improvisation of resources for the teaching of Yorùbá Oral Literature as measured by Teachers' Practice of Improvisation Rating Scale to be used in the study.

Teachers' perception of Resource Improvisation: This is the view of the Yorùbá language teachers on the benefits or otherwise of resource improvisation as measured by Teachers Perception of Resource Improvisation Questionnaire used in the study.

Learning Outcomes: These are performance in and disposition to Yorùbá orature which are the two dependent measures in this study.

Achievement in Yorùbá Orature: This is depicted by students' scores in Yorùbá orature concepts as measured by Achievement Test in Yorùbá Orature Concepts.

Attitude to Yorùbá Orature: This is represented by students' disposition to Yorùbá orature concepts as measured by Attitude to Yorùbá Orature Questionnaire used as the second dependent measure in the study.

CHAPTER TWO

LITERATURE REVIEW

In this section of the thesis, theories that underpin the study are presented, while concepts and studies that are germane to the work were reviewed. They are theories used, meaning and forms of oral literature, resources for teaching Yorùbá oral literature, resource improvisation, challenges of resource improvisation, pre-requisites for resource improvisation (knowledge, skill, attitude, practice and perception), studies on oral literature, studies on resource improvisation, teachers' attitude towards improvisation and learning outcomes in orature, teachers' skills of resource improvisation and learning outcomes in orature, teachers' perception on resource improvisation and learning outcomes in orature, teachers' practice of improvisation and learning outcomes in orature, teachers' knowledge of improvisation and students' Learning Outcomes

2.1. Theories used

2.1.1. Jerome Bruner's Theory of Discovery Learning

The study was underpinned by Bruner's Discovery Learning Theory (1990). Bruner conceptualises learning as an active knowledge-getting process in which learners construct new ideas based upon their current and past knowledge. Bruner suggested three modes of thinking which increasingly overlap each other. These three modes could be facilitated by the use of improvised materials to create pictures in the mind of learners and promote acquisition of new knowledge.

Oral Literature abounds in oral composition, oral performance and oral transmission. The iconic mode of representation is boosted by the use of improvised resources in orature. Through these resources, learners are helped to create mental images of the orature concepts and develop analytic ability. Bruner's symbolic representation is applicable because improvised resources in Oral Literature thrive in use of symbols to explain abstract orature concepts.

The iconic mode was brought into play in orature through the use of pictures, costumes and life performances. Bruner's theory is useful in teaching of Yorùbá orature because it emphasises the practicality of any concept taught. It is relevant in that resource improvisation assisted the teacher to teach abstract orature concepts to students to improve their learning outcomes

2.1.2. Creativity Theory

Creativity theory was propounded in 1930 by Vygotsky, in which he developed his views on the creative consciousness process. Vygotsky establishes that creativity traverses the whole gamut of human endeavours. Vygotsky claimed that all human beings, even children, are creative and that creativity is the foundation for art as well as for science and technology. This creative ability is what Vygotsky (1995) called imagination. Imagination is the basis of every creative action: It manifests itself in all aspects of human cultural life, making artistic, scientific and technical creativity possible” (p. 13). Creative activity is thus what makes man a creature focused on the future, capable of shaping it and changing his current situation. (p. 13). Creativity is essential to the existence of humanity and society, Vygotsky wrote, and it is not only a question of artistic creativity, but also something that is necessary for our process of consciousness.

The theory of creativity is germane to this study because it attempts to awaken the creative consciousness of teachers of Yorùbá oral literature, by examining their knowledge, skills, attitude, perception and practice of creativity and how they influence learning outcomes in Yorùbá Orature.

2.2. Conceptual Review

2.2.1. Yorùbá Oral Literature

Yorùbá oral literature helps in preserving culture, Yorùbá oral literature can also be used for warning, teaching, preaching, teaching moralising. Just as oral literature can be used in attacking someone,so can it be used to praise someone, just as it can be used to address people, so can it be used to entertain. For example, Yorùbá oral poetry can be used for a variety purposes:

For moral

Tẹ́tí kí o gbọ ọ̀ré mi
 Ìwà rere lẹ̀sọ̀ ènìyàn
 Bí a bí ọ ní ilé ọ́lá
 Bí o sì fa wàrà ọ̀rọ̀ mu dàgbà
 Bí o kó ẹ̀kọ̀ àkọ̀dọ́rí
 Bí o reni bá ọ wá iṣẹ̀ rere
 A gbọ pé ó pé ná, ìwà yíí n kó ?
 Ṣé ìwà rere lẹ̀sọ̀ ènìyàn

Which literally translates to

Listen attentively, my friend,
 Good character is a man's adornment
 If you are born in a family that has prestige

And you drank the milk of riches till you
are an adult,
If you have very sound education,
And you have someone to find you a good job,
Granted that you are all settled, what about
your character?
It is good character that is a man's adornment
Odúnjọ (1961:25)

For warning

È má fiwà òjòwú kókọ sí làásìgbò
Ìyá òjòwú aláyàà kànga
Ó rojọ rojọ ó gbẹ tán wààràwà

Literally translates to

Do not through your jealousy put your
husband in trouble
The jealous woman with a chest deep
like a well
She has talked complained/ quarreled so
incessantly that she is very thin.

Yorùbá used this to caution because when a person talks too much, he/she wouldn't know when he/she will say what is not supposed to say. Also, oral literature can also be used for preaching and moralising, entertainment. The forms of Yorùbá orature include but are not limited to panegyric or oríkì, lyrics in song forms and folktales, incantations and chants, ìjálá and èsà Egúngún, ẹkún ìyàwó, work songs and satirical forms to discourage unacceptable behaviours in the community.

2.2.2. Concept of Resource Improvisation

Improvisation is essential in teaching. Ability to be creative in the classroom as a teacher helps students' attainment because instructional material employment when teaching helps the students to remember the object used in presenting a particular subject and also helps the students to have a clear understanding of what is being taught. Also, when the instructional materials are not provided or adequate, the ability to improvise in the classroom will substitute for the instructional materials.

Different scholars have identified various concept of improvisation which are as follows: Cheta (2002) improvisation is a word of the resourceful teacher who never complains of lack of instructional materials. He asserted that, it connotes the ability to compose and perform an activity or the spur of a given moment which in this case is the non-availability of the desired needed instructional resource materials. Its further defined by NTI, Kaduna (2009) as the making of substitutes from local materials.

Onoife (1999) referred to improvisation as creating resources using locally sourced materials. Omoifi (1999) improvisation connotes two major factors, namely: role substitution - the constructed instructional materials takes on the role or place of the standard or real item, and role item, and role simulation lives the illusion of reality. Similarly, Akunde (1996) sees improvisation as the act of making up for deficiencies in the process of teaching and learning.

The concept improvisation simply refers to making use of locally available materials within an environment to provide object that carry instructional messages. Pencils, markers, cardboard sheets, papers, old cartons, old calendar or clay can be used to improvise instructional resource materials, old rags can be used as duster, old calendars for maps, diagrams and sketches. Improvisation calls for the integration of substitutes to factory made equipment.

To Oblobou (2002: 37) clarified the concept of improvise as follows:

To compose and recite, or perform without preparation; to make or contrive off. To do anything off-hand or in emergency. To improvise is to produce something for use in an emergency responding to the occasion, to an otherwise hopeless situation and solving a problem. There is no school management that can supply all the instructional materials needed by all its teachers in all its classrooms and laboratories all the time. Teachers are, therefore, required to develop minds set for improvisation some of the time. Improvisation is possible using cheap, readily available materials, and with the cooperation of pupils/students. For instance:

- Discarded pieces of paper can be assembled, soaked, mashed and mixed with baked starch to make moulds of various kind.
- A flannel board can be secured from discarded blankets, flat planks and nail.
- From cylindrical pieces of wood, flat pieces of metal and nails the semblance of guns can be produced.
- From discarded flat metals, wires, and short cylindrical objects things like automobiles can also be made.
- Wires, pieces of paper and gum can be used to construct and illustrate various kinds of houses,
- A solid cartons cut open on one side and alongside with strip of whitepaper-roller, carrying pictures fitted within can be prepared and used functionally in many class activities.

In fact, the list of possible improvisation is inexhaustible, and teachers should feel challenged. Improvisation is given expression to the creative ingenuity of teachers and their students/pupils, and translating same in the pedagogical benefits. Teachers should not look up to their school managements for every instructional material needed. They should learn to improvise; they should brace up for improvisation. Improvisation is essential in teaching, ability to be creative in the classroom as a teacher helps to improve the performance of the students in Yorùbá language because the use of instructional material when teaching helps the students to remember the object used in presenting a particular subject and also helps the students to have a clear understanding of what is being taught. Also, when the instructional materials is not provided or adequate, the ability to improvise in the classroom will substitute for the instructional materials.

Achimugu and Onojah, (2017: 42) identify the following as types of improvised materials:

1. Locally produced instructional materials that can be constructed, modified (Adu and Adu, 2014).
2. Improvisation by Modification/Duplicated Materials In the absence of standard materials, available local resources can be modified to serve the same purpose. For instance, empty carton can easily be altered to serve the purpose of first aid box. In the process of adjusting local resources to serve a particular purpose, some alteration will be made against its normal shape and size.
3. Improvisation by Construction/Collected Materials Construction is a process of bringing different components together to form a meaningful whole. As the name implies, a teacher will have to gather different resources, cuts, joins, pastes, and sometime copy to produce an effective improvised instructional material. Example, if a teacher wants to teach students some components of a car, empty carton can be used as body of the car, bottle tops as tares, and so on.

2.2.3. Pre-requisite Competences for Improvisation

Olumorin, Yusuf, Ajidagba, and Jekayinfa, (2010) aver that for any teacher to produce effective instructional materials using available local resources, he/she needs to undergo expert training, workshops and seminars on improvisation. The teacher must also have knowledge of the basic principles and elements of design. Some of the basic

skills include: Pen lettering skill, Modelling technique, Free-hand writing, Calligraphy skill, Use of color in graphics, Weaving and other crafts, Painting, etc.

Pen Lettering Skills

Lettering can be simply defined as the art of drawing letters with an impressive typographical structure. Priority has not been given to learning lettering skills in the modern days. This is for the fact that, most of the typography needed are already there on computers as typefaces. Example, Times New Roman, Comic Sans MS, Algerian, Calibri, and so on. As a teacher, lettering skill is needed, the need may arise when a teacher is teaching.

Modelling Technique

Model is a three-dimensional representation of instructional material or a proposed structure, typically on a smaller scale than the original. On the other hand, modelling can be seen as all the processes involved in producing/creating a model. Though it is a bit complex, constant training and practice will help teacher becomes expert in modelling.

Free-Hand Writing (Quick Sketch)

Free-hand writing is any form of writing done without mechanical aids or devices. Freehand writing skills help teacher manipulate letters during class instruction to achieve desired learning goal. Free-hand writing is any kind of writing characterized by the use of hands and pen or pencil for easy manipulation of letters. Hand-writing skill is required to enable a teacher puts letters in different shapes, this helps effective delivery in the learning process. One major importance of this skill is, quick sketch allows teacher to teach time consciously (Johnson, Do, Gross, & Hong, 2014).

Calligraphy Skills

Calligraphic skills help teacher uses sign to motivate students' learning process especially in nursery and primary schools (Shabiralyani, Hasan, Hamad & Iqbal, 2015).

Use of Colour

Colour is one of the important components of visual instructional materials production, thus, its skill is a complement to visual literacy. Applying colour on object/image/table makes it looks beautiful, meaningful, motivating and real. Colour is being categorized as primary, secondary and tertiary. As the name implies, no colour can be manipulated to form primary/raw color because they are foundation to all other

colours/hues. These colours include yellow, blue and red. Secondary colour is any colour derived from the combination of two primary/raw colours. It could be the combination of yellow + red = orange; yellow + blue = green; red + blue = purple. The combinations can only become meaningful if equal proportions of any of the two primary/raw colours are mixed. Tertiary colour is the combination of three or more colours, this could be combination of primary/raw and secondary colour, or mixing more than two secondary colours. Example, Red-Purple, Yellow-Green, Red-Orange. The use of tertiary colours rest on expertise. To be able to use colour appropriately, one needs to understand the principles and elements of design such as rhythm, harmony, balance, contrast, and so on.

Weaving and other Crafts

Weaving is a technique of textile production in which two different sets of threads/yarns are interlaced/knitted at right angles to form a structure/fabric such as mat, carpet, cloth, and so on. Other crafts include; knitting and decorating(Smith, 2014).

Painting

Painting is a component of creative arts which has to do with the use of brush to apply paints of different tones to create momentous impression on surfaces to represent objects/figure/table. The mastery of the therapy of colour helps the instructional materials producer (teacher) to manipulate brush and paint in a way that gives accurate resemblance of the intended object/figure/table. Painting could be sprayed/rubbed . It is worthy to note that to be able to improvise effectively, Yorùbá oral literature teachers must have adequate knowledge, positive attitude, good perception and desirable skills of resource improvisation.

2.2.4. Attitudes to YO instruction

Different people react in different ways to different things, events, ideas or even situations and language is not an exception. These attitudes or reactions are either positive or negative, A reaction or attitude of any type is said to be dependent on, or informed by number- of factors such as historical, ethnic, political, educational, economic, political and religious factors. At times, an attitude can be a product of phobia for or love for a given phenomenon.

As far as language learning and acquisition is concerned, mostly in the Nigeria context where there are linguistic multiplicity or plurality of languages, people tend to be more

favourably and positively disposed to using (both in speech and writing) a language that has:

1. A considerable national and or international coverage of users
2. A metropolitan or cosmopolitan status
3. A sufficient reliable codified form
4. A considerable numerical strength. and some measure economic and political power (Adeagbo, 1996).

Also, if a language does not have the above instrumental and integrative forces, people's attitudes towards it are bound to be negative.

Babajide (2001) believes that this is why English language still enjoys a prime of place in Nigeria's linguistic repertoire. It is well accepted among Nigerian people and it is widely spoken in metropolitan and cosmopolitan cities in Nigeria than Nigerian indigenous language.

The majority of Nigerians at that time, and even now did not see any advantage inherent in the use of Yorùbá language or any mother-tongue language as an educational language. This is manifested in the criticism against the Ife six years primary project in 1979. Despite its effectiveness for the completion of primary education, the Nigeria public and the officials of the Ministry of education were very loud in their skepticism about the potency of Yorùbá language as a medium of instruction throughout the primary education. This type of sentiment has been fostered as a result of the ascendancy of English language in Nigeria and the belief that no language does anything better than English, Inspired by the positive outcome of this Ife six - year project, it has neither been replicated in other part of the country nor widely used in the homogenous Yorùbá speaking states in the country.

Majority of parents are not favorably disposed towards early education in the mother-tongue (Iruwa-Femi, 1988). A negligible percentage of 6.3 of them support the use of Yoruba. The use of EL is supported by 23.7 percent of the respondent, while 70 percent majority of the respondents overwhelmingly support the use of both mother-tongue and English language simultaneously. A critical analysis reflects that they are mostly titled towards English language because to some, a good ability in the mother-tongue will generate a good ability in English language.

Oyetade (2000) observes that the same attitude has made some parents go to the extent of banning their children from using mother-tongue at home even though both parents speak the same language while in some schools, the mother-tongue languages (Vernacultures) are highly prohibited in preference to English language and any students caught speaking any other language but English is punished.

The amount of time devoted to the study of mother-tongue language and that of English language cannot be equated. This is because there is a great disparity between the time allocated to the teaching of mother-tongue and that of English in Nigerian schools. For instance, in secondary schools in Yorùbá speaking states, three periods are allocated to the teaching of Yorùbá language with 40 minutes per period in each week. This consists of language on the other hand, literature and culture. While English language on the other hand, and its component, literature is giving five periods and three period per week respectively.

This shows that English language is more favoured than Yorùbá language in the curriculum. But it was observed that despite the disparity in the time allocated to these two languages in the curriculum, it has not given rise to a superior performance in English language than Yorùbá language in the school Certificate Examination. More so, science subjects and English language are given priority at the expense of Yorùbá language, Incentives are also given to the teachers of science and English language. These, no doubts, portray the inferior status accorded to mother tongue compared to other subjects in the Nigeria Educational System.

Another manifestation of these attitudes is the inferior status accorded the mother-tongue language on the curriculum which is also extended to their teachers. At the secondary school level, the ministry of Education and the school principals have come to see the importance of English and science teachers as a condition to be met for the benefit of their pupils. Therefore, in recruiting or allocating teachers to schools English language and science teachers to schools English language and science teachers are given the upper hands. Worst still, graduates of such courses like History, Religious, studies, sociology etc., that are native speakers are asked to teach mother-tongue languages in schools to make up their hours. This is because of the enormous belief that anybody who is a native speaker of a language can teach if regardless of specialization in the subject matters.

Also, in term of termination of appointment of teachers in some states in the federation, mother-tongue language teachers are first considered to be laid off at the expense of other subject areas, Akinkuotu (2011) submits that in year 2000, the Osun State Government, for rationalization purposes, laid off a large numbers of Yorùbá language teachers, together with teachers of some humanity subjects. This mindless rationalization shows the attitude of disdain with which mother-tongue languages are regarded by policy makers and government functionaries, who do not accept mother-tongue languages as subjects worthy of any serious attention.

2.2.5. Factors Affecting Orature Instruction

Adesina (1991) states that the success of any curriculum depends on three variables, the learners, the teacher and the socio-cultural environment. National Policy on Education (2004) shows that language is an indispensable tool for national unity as well as for the transmission of cultural values of a particular society (Sodipe, 1998).

The teaching and learning of Yorùbá language as second language emanated from the new education system but some factors still hinder its implementation. Emenajo (1975) advises the federal government agencies who are charged with the responsibility of its implementation to be more serious about the shortage of Yorùbá teachers in schools. He feels that despite the fact that some higher institutions are producing second language teachers, still, many non-specialist teachers of Yorùbá language are employed to teach the language simply because they are native speakers of Yorùbá language. Since they were not brained in the said language, their teaching strategies and methodologies cannot be said to be the best and their outputs will never yield good result to the society.

Sodipe (1998) observes that there are no instructional materials and textbooks for the teaching of Yorùbá language. And where there are, such materials and textbooks are not adequately used by the teachers coupled with these is lack of well-equipped language laboratory with the appropriate audio-visual materials for learning which will boost the audio-visual skills of the learners.

Sodipe (1992:47) highlights some major problems of teaching Yorùbá as second language as:

- Content and organization of the syllabus. Here he submits that a very marginal overlap exists between learner's goal and curricular goals in second language curriculum. While the learners want to learn the second language for specific communicative purpose, the curriculum, apart from stating its own communicative goal in clear terms, places absolute premium on structural competence, which therefore points to lack of effective link between curricular goals and the objectives stated in the syllabus.
- Learners seem not to be interested in the functional use of learners' attitude to the learning of Yorùbá as a second language.
- Shortage of qualified teachers still persists.
- There is still shortage of textbooks to cater for all aspects of the syllabus.
- The style of implementation of the syllabus runs short of the expected goals in the area.

Lastly, the predominantly language programme i.e. teaching of indigenous languages in schools added to the constraints that confront the teaching and learning of Nigeria languages.

Adeniran (1995) believes that the mother-tongue policy objective and implementation programme of leading the nation to the socio-political and technological goals of socio-cultural, advancement but he fears that there is no element of commitment on the part of the government or the authorities to achieve the goals especially at the secondary and tertiary levels.

The only change in the new policy now is that every secondary school student should Certificate Examination but may not have learned any other ones to the degree level which can facilitate effective trans-ethnic communication.

More so, the policy does not state whether a certain level of attainment in the only Nigeria language offered will be a prerequisite for Senior Certificate or for further education. The goals of the programs should be vigorously canvassed among the citizens so they can develop positive response to it and give it all needed support for its success. However, these points highlighted above hinder the successful implementation of mother-tongue Education and even its accomplishment.

Adeodu (1987) observes that the inadequacy of Yorùbá textbooks (mostly at the primary school level) coupled with unfavourable attitude of both the teachers and students to the Yorùbá language constitute a barrier to the implementation of policy on the language. Many students who offered the language at the higher levels (Universities and Colleges) complain that other students especially in the sciences and other such subjects, make fun of them that they have opted for easy course of study.

They are even ashamed to tell people even their parents that they are offering Yorùbá language as their course of study. Another problem facing the language is lack of qualified personnel who will teach the subject at all levels. There is lack of adequate teaching staff, not only well trained in the Yorùbá language, but also professionally capable of teaching the subjects. Consequently, a person who cannot speak a language very well, no matter how professionally qualified cannot teach such language well.

Adeyinka (1978) supports these assertions when he highlights these constraints as hindrances to the Yorùbá teaching and learning in schools.

Trained teachers in virtually all the indigenous languages in Nigeria are inadequate despite high numbers of candidates being offered admission into higher institutions to study the major Nigerian languages either as first or second language (Elugbe, 1997).

There is little or no awareness on the part of the Ministry of Education over who should monitor the implementation of Ministry of Education policy. This is because there is no quality control from the said inspectors who should visit schools to monitor what is going on there.

Another constraint observed is the poor attitude of the society (including the parents, teachers, and even the learners) towards the teaching profession and even the teachers, and the inferiority treatment meted out on the candidates who are trained as Nigerian language teachers compared to courses to like sciences, and English language.

The time allocated to the teaching of the Nigerian language on the school timetable is grossly inadequate for meaningful understanding of the desired knowledge within the time frame that a pupil has to spend in the school. In Yorùbá speaking states, only three periods per week are allocated to the teaching of Yorùbá language on the school timetable whereas English language has more periods.

There is shortage of textbooks or unavailability of relevant texts in the indigenous language and this has showed down in the rate of success of this programme in schools. Materials are also inadequate for teaching in the Nigerian languages

2.2.6. Values of Studying Yorùbá

Indigenous languages were favoured and valued before the arrival of the British colonialists since they were used for communication and promotion of culture. Colonisation, however, depreciated the position and usage of these languages to the advantage of English language which has since been adopted as language of commerce, politics, education, among other functions. Ogunwale (2013) pointed out that none of these languages has been upgraded and adopted as Nigeria's official language. Meanwhile, significant efforts have been made over the years to revive the stance of these languages and to ensure their survival against the dominance of English language.

The depletion of these languages prompted the Policy on Language which is an aspect of *National Policy on Education* (NPE, 2004). This policy is a guideline for the usage of various languages in the country. NPE guidelines on languages exist only in paper as the policy has not been promptly adopted. For instance, the policy stipulated that “the medium of instruction in the primary school shall be the language of the immediate environment for the first three years in monolingual communities and English shall be taught as a subject during this period” (NPE, 2013). However, English language is adopted as language of instruction in both private and government owned schools across all classes with the indigenous languages tagged as “vernacular” and prohibited, then subsequently relegated to a subject. It is pertinent to note that the demeanour of parents to the use of indigenous language has been discouraging. Most parents encourage their wards to speak English language at home and in the school, for this reason English language became their first language at the detriment of their mother tongue. This move cannot be totally chastised since English language is seen as a prerequisite in all sectors in the society. However, the stance of indigenous language cannot be undermined. Various studies conducted by indigenous language researchers lend credence to this view. Fafunwa (1984) Six-Year Primary School Project in Ife indicates the efficiency of indigenous languages/ mother tongue in the educational system.

Teaching of indigenous languages, however, equip both the teacher and the learner with adequate understanding of the language in question as it is a means of acquiring communicative competence in such language. Government's effort in facilitating the importance of indigenous languages prompted the inclusion of some of these languages as a subject on the school curriculum. Accordingly, some of the universities in the country award degree up to higher level in indigenous languages. Meanwhile, diverse challenges have hindered the implementation and usage of these indigenous languages within the school system. Olagbaju (2014) indicates some of these challenges as multilingual-based.

2.2.7. Language Teaching and Learning: Methods and Approaches

Languages, as pointed out by Ayodele in Oyemike, Linda and Ifeyinwa (2017), can not be separated from the life of its users as virtually all human activities are intertwined with its use. Kolawole's (2019) definition of language is also in relation to the aforementioned. He states that language is indispensable to man because it helps man to give expression to himself and fully explore his environment to his advantage. As a matter of fact, we use language in our day-to-day activities in order to meet countless different needs.

Oyemike et al. (2017) corroborates *eSchoolToday.com*'s claims that language has been indicated as one of the six basic needs (sunlight, water, air, food and water) that all living things, including man have. If education is a viable tool for development in all spheres of life, its conveyance is through language.

Teaching cannot be defined apart from learning. This is because to satisfy the practical demands of education, theories of learning must be stood on their head so as to yield theories of teaching. To Akinsola, Idimu and Adegoke (2017), teaching is an important concept in education, as one cannot say a formal education has taken place without teaching. It is seen as the process of transferring knowledge from an exposed or more knowledgeable person to a less enlightened person.

Talking about language teaching and learning is synonymous to applied linguistics because applied linguistic helps teachers to have mastery of what he does, describes and explains what language is, how it works and promotes its learning based on knowledge of testable, verifiable sound theories. This definition is in line with what Akinsola et al

claim language teaching is. They define it as a process by which a language teacher imparts the knowledge of language skills usually second language. Joel (2017) defines language teaching as the process whereby a teacher of some kind facilitates language practice for the learners. It is the process of teaching people to speak and understand a foreign language.

Different language researchers have listed various kinds of language methods. Akinsola et al (2017) establish that there are several methods of language teaching. They list the methods as the Grammar Translation Method, Direct Method, Audio-Lingual Language Method, Cognitive Code-Learning Method, Eclectic Method, Suggestopedia, Total Physical Response, The silent ways etc

2.2.8. Technology and Orature instruction

According to Hawthorne (2021), technology is the application of science to solve well-defined problems. This implies that technology relates to systemic application of information or knowledge in executing specific task(s). Levin (1996) lends credence to this with a view that technology should be considered as an approach and accordingly the application of scientific principles to solve practical problems. Technology, consequently, pervades the global society hence the difficulty in disregarding it.

The influence of technology permeates all sectors of people's activities, including educational system. Integration of technology and language pave way for documentation and revitalization of languages through the internet, computer, and mobile technologies. Chun, Smith, and Kern (2016) opine that technology creates ways for representation of languages and culture. This view lends credibility to the indispensable role of technology in the teaching and learning of indigenous languages. According to Golonka, Bowles, Frank, and Richardson (2014) technological innovation can enhance learners' motivation, increase access to target language input, provide interaction opportunities and help with appropriate feedback. Technological innovations brought about mobile technologies which has impacted recent pedagogical system.

Makinde, Makinde and Shorunke (2013) observe that it is safe to say that language teachers worldwide have usually been at the forefront of using new technologies in their teaching, e.g. video, television, tape and cassette recorders record players and now computer.

2.2.9. Yorùbá Orature Applications

The Punch reported in 2017 that there are quite a number of applications that software developers have come up with in order to protect Nigerian languages and to support the teaching of indigenous languages. In its reports, many applications were made available on Apple's media software, iTunes, for a free download. It is worthy to note that these set of applications are not purposely established to completely outshine or to outrightly replace the classroom-like teaching and learning of language, rather serve as means to assist independent study. Importantly, they are said to share the same writing system with what had been in existence in schools since independence. There are different indigenous language applications which this paper cannot go into the specifics of each. But for the purpose of this study, the following applications Isabi™Yorùbá, *LearnHausa*, *Igbo 101*, and *Talkasoft Soro* will be considered for a review.

Isabi Yorùbá

This application is available on <http://www.unatezesoft.com/support> for free. It is a free trial software application from the teaching and training tools. It can be installed on Android with file size of 27.26MB. Its features capture all the basic Yorùbá language skills because it gives opportunities to hear exactly how Yorùbá language words are being pronounced by native speakers. It encourages comparison between the learners' pronunciation and the native speakers' pronunciation. It teaches grammar in a structured and fun ways. The application contains more than 700 words/phrases. The content of the app comprises phrases relating to everyday words; introductions; shopping; directions; dining; travelling; alphabet; numbers; dictionary; tone practices; and religion. Learners can record and replay their pronunciation to determine their proficiency. Evaluation is form of game-like quizzes. Learners can learn at a personal and convenient pace. Jovodo.com writes "ISABI™YORÙBÁ helps users to learn how to pronounce words like a native speaker while taking fun quizzes to test their knowledge about what they have learnt so far". Consequently, the application is perfect for both young and old who wish to learn the Yorùbá language.

LearnHausa

The description of the application made available on (m.apkpure.com) claims that LearnHausa is a platform to learn the basic words and sentences of the Hausa language fast. Get sentences and words used in popular scenarios. The application is divided, according to a source, into different categories and one can learn the words that belong to that category. These categories are: animal, body, colour, days, food and greeting.

Igbo 101

Soft112.com states that Igbo101 is an Igbo language learning application for kids and adult beginners of Igbo language and culture. It was last updated in 2018. This application is designed to enhance learners' communicative competence in Igbo language. The app covers alphabets (vowels and consonants); tone marks; numbers from one to sixty; vocabulary relating to household items, body parts, family, greetings, animals, professions, places, colours, food; expression of time; direction; and diverse sentences which are sub-divided into four parts. Learners can self-test after each lesson in form of games. Meanwhile, the app is based on levels which are determined by the progress of the learner. It is pertinent to note that only the first level of this app is free as learners need to pay in order to access subsequent levels. The application tends to captivate learners with its colourful graphic, animations, games which serve as a form of evaluation or ways to monitor learners' progress. It makes the Igbo language (standard Igbo) easy to learn. Learners are exposed to the Igbo culture alongside the language being taught. Kids and adult learners are not going to learn the language skills alone; the application is designed to expose them to the culture of the Igbo people.

Talkasoft Soro

Don (2007) reveals that Talkasoft Soro software was created by a company in Australia. It is a language series that brings a new dimension to digital language translation, lifestyle information library developed to preserve legacy data for the next generation (talkasoft.com). The site further explains that the application is the best in language tutoring and translation software. The concept of SORO as embedded in the title means "speak" in Yorùbá language spoken in Nigeria. According to talkasoft.com, its graphic images are dynamic and aimed to facilitate better illustration with the aid of video and audio tutorials. There is quiz as one of the features of the application which creates fun for every user, especially school children. It is designed to preserve culture and motivate the learning of the Yorùbá language basic skills. This application is available in many

languages which include Yorùbá, Hausa, and Igbo. Yorùbá Talkasoft categories encompass words/phrases relating to accommodation; animals; birds; colour; communication; culture; direction; emergency; family; fashion; and proverbs.

At this juncture, it is expedient to know that all the examined language applications in this study do not only focus on vocabulary development as they also consider proverb, culture, sentence formation, and numbers.

Table 2.1: Analysis of selected language applications

	Isabi™Yorùbá	LearnHausa	Igbo 101	Talkasoft Soro
Sizes	27.26 MB	7.5MB	72.5 MB	44MB
Operating system	Android	Android	Android	N/A
Pricing	Free trial / \$5.99	Free	Free trial/\$2.99	N/A
Total downloads	33	10,000+	54+	500+
Sharing with social platforms like Twitter, Facebook etc.	Yes	Yes	Yes	Yes
Audio	Yes	Yes	Yes	Yes
Game	Yes	Yes	Yes	Yes
Evaluation of users	Yes	Yes	Yes	Yes
Category	Teaching and training tools	Education	Education	Communication
Publisher	Unatezesoft.llcs	Yukonworld	Geniigames	Talkasoft
Users' rating over 5	3+	3+	3+	4+

Relevance of Mobile Application to Teaching and Learning of Orature

It is obvious that for every language programme, approach, method or application designed, the ultimate goal in mind is language teaching and learning. As a matter of fact, the influence of technology and extensive knowledge of it among people has really influenced the advancement, most importantly, in the teaching and learning of languages through the use mobile applications.

The relevance of mobile applications to the teaching and learning of language are:

1. Complementary tool for language teachers: It has been discussed earlier that mobile application is not completely taking the place of language teachers nor does it replace the classroom situation of learning languages rather it is a tool that assists teachers to achieve his/her behavioural outcomes without stress. Students are prohibited to use phones during classes; similarly, some schools ban the use of mobile phones among students within the school premises. However, students can be encouraged to integrate language learning into their daily usage of smart devices.
2. Stimulating learners' attention: The singular act that virtually all the language applications have game and quiz, arouse people's desire for competition and achievement. These applications enrich people's motivation to the optimal level. Through gamification, available in these applications, individual is said to be motivated to have a change in behaviour.
3. Preservation of culture: From the reviews made in this study, it was realised that language applications embrace the transmission and preservation of culture along the teaching and learning of the language. To this end, language applications are doing two this at a time. They teach language and at the same time they familiarise learners to the culture of the language being learnt.
4. Monitoring learners' progress: Learners' language developments are tracked through these applications via the features established in them. Learners can do the follow up of their progress as the day goes by. Independent evaluation is easy because some of these applications allow track records of learners' performance.
5. Employing technological process in teaching of language create opportunity for learner centred atmosphere hence positive attitude to learning.

2.3. Review of previous research

2.3.1. Studies in Oral Literature

Mieder (2005) presents and interprets eighty examples of English proverbs in the mass media, with an emphasis on American proverbs of the 20th century. Mieder declares that the frequent appearance of traditional and new proverbs, both in their standard form as well as in innovative variations, is especially noticeable in the mass media. Magazines and newspapers employ proverbs as headlines of articles or as slogans of advertisements, and they also appear quite often as captions or blurbs of cartoons and comic strips. Since the core of this research is to find out whether new Sesotho proverbs have a role to play in society, Mieder's study is going to be helpful in the development of this research.

Adésójí (2006) analyses Yorùbá proverbs and examines their relevance as a source of or as a tool for the understanding of oral traditions by dwelling on those texts that contain historical information or have historical basis. The intent is also to establish the fact that, beyond the general usage of these proverbs in the modern times, either to warn, correct or commend, some of them came about as a result of certain historical developments, which eventually became reference points. Adesoji detects that in addition to learning some lessons from the usage of those proverbs in modern times, they also serve as reminders of certain developments that happened in the past. He indicates that given that one important lesson of history is to learn from the past with a view to avoiding or overcoming the problems or pitfall of the past in the present, a discussion of historically related proverbs becomes important. He further notices that in addition to the general lessons that could be learnt, would serve to remind and teach of the past, with a view to living better in the present. He further affirms that despite the advance in modernization and the seemingly unending technological breakthroughs, the knowledge of the past is still very relevant. Adesoji analyses traditional proverbs which is not what the present study does, however, his study is going to inform the present research.

Gomez (2007) examines a particular subset of linguistic perspective; this specific work explicitly integrates creative uses of proverb and proverb-like statements in bilingual, Spanish-English conversation. In this essay, Gomez endeavors to merge general proverb scholarship, code-switching and Spanish language proverb research to specifically address the role of proverb use within ever growing, and constantly changing bilingual, Mexican-descent communities in the United States. She argues that for one to say that proverbs function primarily to ornament conversation is an

oversimplification of their poetic function. She emphasizes that this is especially true when proverbs are utilized by bilingual speakers. Gomez further asserts that the most noticeable distinctions surface when speakers interpose proverbs into particular cultural and linguistic contexts and it is at this point that these proverbs potentially serve a unique dualistic purpose. They function as markers of a dialogic negotiation between linguistic and cultural identities. These functions are discerned by examining changes in the textural elements of conversation while paying close attention to the multiple, coexisting levels of micro and macro social settings.

In a study, Lauhakangas (2007) indicates that use of proverb is not neutral phenomenon in social interaction. When a single proverb user is concerned, a need to use a proverb is always a sign of some kind of emotional loading. He avers that using a proverb represents speech of “a third party”. By this kind of indirect speech it is possible to avoid pleading one’s own authority. The two studies confirm that proverbs contribute to societal cohesion; they are therefore going to be useful to the present study.

Orwenjo (2009) discusses how different Kenyan politicians and political parties used proverbs to strengthen and further their respective political positions. Nhlekisana (2010) discusses the use of proverbs in advertising in Botswana. In her paper, she indicates that proverbs serve many social functions and they have always had a role to play in the society. Nhlekisana asserts that “proverbs are an integral part of African society. They can be used to impart advice, comment on human experiences, deliver, inform and advertise new and existing products”. She concludes by indicating that proverbs play an important role in contemporary Botswana. Nhlekisana has looked at the use of proverbs in advertising in Botswana and has not said anything about new ones that are being coined so this makes her study different but insightful to this study.

Orwenjo further professed that many Africans also use orality to facilitate the understanding of environmental education. Lebeloane and Madise discuss the use of some identified proverbs to facilitate the understanding of environmental education in literature.

Quan-Baffour (2011) discusses some selected Akan proverbs and their educational value for today. This paper sets out to demonstrate the importance of proverbs as part of popular culture and means of educating people through wise sayings and metaphors. The paper analyses few important Akan proverbs pointing out their respective educational value for modern people, especially the youth of today. Even though some scholars have claimed that the proverb has lost value in the 21st century,

Quan-Baffour strongly maintains that in Ghana, the proverb as an aspect of folklore has remained an important part of the Akan culture, heritage and identity despite the colonial encroachment or incursion on African culture. He acknowledges that the proverbs and wise sayings portray Akan beliefs and stories about every aspect of life, such as birth, childhood, adulthood, death, the origins of humans, the earth, the universe or *Onyame* (God), the Supreme Being and His relationship with people. Further, he asserts that as indigenous people who are traditionally a non-literate group, the Akan have preserved and transmitted their culture through orality and works of art for centuries. Furthermore, he notes that as Africa renews itself in this [21st] century it is prudent for its peoples to look at their cultural and indigenous practices to enable the continent to develop, protect and project its heritage and identity to the outside world.

Mhlambi (2011) intends demonstrating the deployment of folklore material, proverbs in particular, in commenting on contemporary society by arguing that proverbs' migratory properties - their fluidity and flexibility - allow for the absolute authority embodied in them to shape perceptions on how contemporary challenges, informed by change and modernity, should be comprehended. This is achieved through didactically laced maxims contingent on life experiences. Equally, it will be observed that in instances where the proverbs' authority is short of its universal truth, it is then extended to incorporate the newness and the unpredictability of modern life experiences. A reading of Radebe's *Aphelile Agambaqa* and Buthelezi's *Impi YaboMdabo Isethunjini* is made to demonstrate how proverbs, as performance texts and discursive practices, underpin African value systems.

Mhlambi (2011) maintains that the study of proverbs has led to significant advances in understanding their nature and their function as localised in discourses of orature, literature, and every day speech acts. He claims that not only the thoughts of the society are presented through proverbs but also the philosophical views of the society are reflected and passed down from one generation to the next. He further observes that in some African societies, the uses of proverbs in daily conversations is the most valued verbal experience because their application brings about the ingenuity that could be viewed as the preparatory linguistic field for the performance of lengthy verbal art forms like folk stories or *izibongo* (praises). The fact that Mhlambi shows that proverbs have a place in the modern age, makes his study significant to the present day and study.

Ogaga, Ogori and Egbodo (2016) determined the effects of role play on primary five pupils' learning outcomes in YO in Akinyele Local Government Area, Oyo State.

Gender and home background were used as moderator variables. Findings showed that the experimental groups performed significantly better in attainment in YO than the control group. They, therefore, recommended that primary school teachers should adopt role play to enhance pupils YO attainment.

Kolawole (2016) did an intervention in storytelling on primary five pupils disposition to YO in Ibadan. The design adopted was the intervention mode. Findings revealed that the two strategies improved pupils disposition to reading and recall of text information more than the conventional strategy. The researcher therefore recommended that the two strategies be adopted by teachers to boost recall of text information and disposition to reading.

Jire-Alao (2018) conducted a study on the effects of two variants of phonics instructional strategies on oral recitation of primary four pupils in Ibadan Metropolis, Nigeria. Home cultural environment and gender were used as moderator variables. The results revealed that the two variants of phonics instructional strategies improved pupils' oral recitation more than the conventional strategies. The scholar thus recommended the two strategies should be employed to improve oral recitation of primary school pupils. Many of these previous studies were carried out at secondary school levels also. Those conducted among primary school pupils were interventions to boost learning outcomes in different aspects of YO.

2.3.2. Studies in Improvisation

In the opinion of Momoh (1990), since teachers are critical to the attainment of educational objectives at all levels, it is important that issues relating to their welfare/well-being be given adequate attention. Because teaching is an intellectual enterprise, the teachers need must be adequately addressed if his concentration and devotion are to be secured. The similarity in the improvisation of instructional materials. Despite that the research work contributed to the current study.

Balarabe and Mannir (2003), surveyed the opinions of the respondents on the impact of teachers' improvisation. The study was conducted with three objectives and three research questions. The population comprised of six hundred and twenty (620) secondary school students, sample size was 108 selected randomly, the researcher also used oral interview for some students. They submitted that resource improvisation impacted students' learning. This study and the present one has something in common which is the fact that both studies focused on improvisation of instructional materials.

Despite that the research work contributed to the current research work. The previous research was conducted without the use of hypotheses and was a survey research.

2.3.3. Teachers' Resource Improvisation Factors and learning outcomes in orature

Teachers attitude towards improvisation has not been encouraging and has been explained above the importance of improvisation, improvisation cannot be neglected because of its impact on YO instruction.

Popoola (2009) investigated how often English language teachers improvise in the classroom and its effect on quality of instruction. However, Jékáyinfá (2011) reported that teachers quality and improvised materials resources in History showed superiority in achievements on the History test than schools without adequate teacher quality and material resources.

Also, Umezinwa Rose Nwakaego and Ngozi Obi Martina carried out a research on the English language teachers challenges to improvisation and utilization of improvised teaching materials in Anambra state. The researcher used a structured questionnaire to gather information using 250 English language teachers in Anambra. It was reported that there was no significant differences in challenges to improvisation of teaching materials experienced by male and female English language teachers.

2.4. Appraisal of literature review

Literature has shown oral literature as one of the aspects tested in Yorùbá examinations at both internal and external examinations, have not received much attention in terms of pedagogy and research. Most of the studies reviewed in Nigeria and globally on oral literature have documented resource utilisation in enhancing learning outcomes in oral literature. Many other studies focused on teaching strategies, availability and availability of resources, and student factors influencing the teaching and learning of oral literature, without considering improvisation factors that could predict secondary school students' learning outcomes in Yorùbá orature. Therefore, the present study is an attempt to fill the existing gap in research by investigating the extent to which teachers' knowledge, skills, perception and practice of as well as attitude to resource improvisation will predict learning outcomes in Yorùbá orature.

CHAPTER THREE

METHODOLOGY

The techniques adopted in carrying out this study is treated here. It explains the procedures involved in the collection, organisation and analysis of the selected data. The chapter also provides the background to the theoretical approach used in this study

3.1. Research Design

The mixed methods using the qualitative and quantitative methods was utilised to investigate Yorùbá Language teachers' attitude to, knowledge, perception, skills and practice of resource improvisation in oral literature and their link with attainment in YO. The quantitative aspect involved measuring teachers' knowledge, perception, skills and practice of and attitude to resource improvisation and their influence on students' learning outcomes in oral literature, while problems associated with resource improvisation in oral literature constituted the qualitative.

3.2 Population

Yorùbá Language teachers teaching orature and their SSII students in Ibadan, Nigeria made up the population.

3.3 Sample and Sampling Procedure

There are 11 Local Government Areas in Ibadan, Nigeria. Random sampling was used to select five LGAs. From the Local Government Areas, random sampling was used to select 10 senior secondary schools in each Local Government Area. Two Yorùbá Language teachers were randomly selected from each school making a total of 100 teachers who participated in the study. A total of 2500 SSII students (50 per school) were randomly selected.

3.4 Instruments

Instruments used were:

- Yorùbá Orature Teachers Oral Interview Guide (YLTOIG)
- Yorùbá Language Teachers' Knowledge of Improvisation Test (YLTKIT)
- Yorùbá Language Teachers' Attitude to Improvisation Questionnaire (YLTAIQ)
- Yorùbá Language Teachers' Skills of Improvisation Scale (YLTSIS)
- Yorùbá Language Teachers' Perception of Improvisation Questionnaire (YLTPIQ)
- Yorùbá Language Teachers' Practice of Improvisation Scale (YLTPIIS)
- Yorùbá Orature Concepts Achievement Test(YOCAT)
- Attitude to Yorùbá Oral Literature Questionnaire(AYOLQ)

3.4.1. Yorùbá Language Teachers Oral Interview Guide (YLTOIG)

The YLTOIG was employed to interview Yorùbá Language teachers on the problems encountered on resource improvisation in oral literature as well as practice of improvisation. My language lecturers and supervisor looked at it for face and content validity.

3.4.2. Yorùbá Language Teachers' Knowledge of Improvisation Test (YLTKIT)

Teachers' Knowledge of Resource Improvisation Test focused on teachers' knowledge of resource improvisation in orature. The test covered orature concepts taken from *Ijàpá Tìròkò Oko Yánníbo* by Olágòkè Òjò, *Àwọn Ojú Odù Méréééríndìnlógún* by Wánde Abímboólá and *Eégún Aláré* by Láwuyì Ògúnníran. It was in two parts A and B. The first part consisted of 30 items (10 items from each text). The instrument was content and face validated by lecturers in Yorùbá orature in the researchers' department. It was pilot tested on four teachers 0.78 was obtained.

3.4.3. Yorùbá Language Teachers' Attitude to Improvisation Questionnaire (YLTAIQ)

The instrument measured teachers' disposition to resource improvisation in Yorùbá orature instruction. It contained 25 items structured after Likert scale. The positive responses of the respondents to the items were scored 4,3,2 and 1 while the negative responses of the respondents were scored 1,2,3 and 4 respectively. The instrument was validated by two experts in Psychology and Language Education. It thereafter underwent field testing to determine its reliability. The data generated were

analyzed for reliability using Cronbach Alpha and reliability coefficient of 0.81 was obtained.

3.4.4. Yorùbá Language Teachers' Skills of Improvisation Scale (YLTSIS)

Teachers' Skills of Resource Improvisation Rating Scale was self-designed. The instrument contains items designed to measure teachers' level of competence in lettering skill, modelling technique, free-hand writing, calligraphy skill, use of color in graphics, weaving and other crafts, and painting. Some lecturers in the department examined the YLTSIS for adequacy and suitability. Thereafter, it was test-run on four Yorùbá language teachers from two schools not participating in the main study using two raters. Scott Pie value was 0.77.

3.4.5. Yorùbá Language Teachers' Perception of Improvisation Questionnaire (YLTPIQ)

The YLTPIQ measured teachers' perception of resource improvisation in Yorùbá orature instruction. The first section contained participants' personal information, while Section B focused teachers' disposition to improvisation. It contained 25 items structured after Likert scale. The positive responses of the respondents to the items were scored 4,3,2 and 1 while the negative responses of the respondents were scored 1,2,3 and 4 respectively. The instrument was given to two experts in Psychology and Language Education for its suitability. The instrument was subjected to field testing to for its consistency in measuring the construct. The data generated were analysed for reliability using Cronbach Alpha and reliability with a value of 0.79.

3.4.6. Yorùbá Language Teachers' Practice of Improvisation Scale (YLTPIS)

Teachers' Practice of Resource Improvisation Rating Scale was self-designed. The instrument contains items designed to measure teachers' frequency of practice resource improvisation. It is made of two sections namely; A and B. Section A was concerned with personal information of the participants. Section B contains 10 items, structured along four- point rating scale of 1=Never, 2=Sometimes, 3=Often and 4=Frequently. The instrument was face and content validated by some lecturers in educational technology. Thereafter, it was administered on four Yorùbá language teachers from two schools not participating and 0.82 was obtained.

3.4.7 Yorùbá Orature Concepts Achievement Test (YOCAT)

The Achievement Test in Yorùbá Orature Concepts (YOCAT) was constructed to measure students' performance in orature, based on the orature syllabus. The questions were drawn parallel to the format adopted at WASSCE/NECO/SSCE. The test was based on supply response format. The achievement test was given to the researcher's supervisor to assess its suitability. Their comments and suggestions were taken into consideration before the final draft was made. A sample of 20 SS2 students were involved in trial testing from a separate school using test-retest to determine its reliability and a value of 0.86 was yielded.

3.4.8. Attitude to Yorùbá Oral Literature Questionnaire (AYOLQ)

The researcher prepared the AYOLQ to gather information concerning disposition to Yorùbá orature. The first section contained personal information of the participants, while Section B was concerned with students' disposition to the subject. It contained 20 items structured after Likert scale. The positive responses of the respondents to the items were scored 4,3,2 and 1 while the negative responses of the respondents were scored 1,2,3 and 4 respectively. The instrument was validated by two experts in Psychology and Language Education. The AYOLQ was test-run on 20 students and data generated were analysed for reliability. Reliability index was 0.88.

3.5 Procedure for Data Collection

A letter seeking permission to conduct research was taken to the heads of the sampled schools for their consent to conduct the research. Training session was organised for five research assistants on the purposive selection of schools, test administration and collection of data through questionnaire. The achievement test and attitude to orature questionnaire were administered to students drawn from 50 schools. The students were not aware of the test going on in other schools to guide against halo effect. This was followed by administration of teachers' questionnaires. Ten HoDs were interviewed.

Six weeks was spent on garnering of relevant data.

3.6 Data Analysis.

The researcher employed appropriate analytical techniques. These included the use of PPMC to establish the type of relationship between I.Vs and D.Vs. Further, MRA was deployed to explore the collective and individual impacts of the I.Vs on D.Vs. Various descriptive statistical tools of frequency counts, percentages, mean and standard

deviation were also utilised. The oral interview was content-analysed. The table below amplifies further.

Table 3.1. Tabular Presentation of Methods of Data Analysis

Quantitative Data	Theme	Methods of Analysis
Research Question 1 a and b	Descriptives	Frequency, percentage, mean and standard deviation
Hypothesis one	Relationship	Inferential Statistics: PPMC at $p < 0.05$
Hypothesis two	Relationship	Inferential Statistics: PPMC at $p < 0.05$
Hypothesis three	Relationship	Inferential Statistics: PPMC at $p < 0.05$
Hypothesis four	Relationship	Inferential Statistics: PPMC at $p < 0.05$
Hypothesis five	Relationship	Inferential Statistics: PPMC at $p < 0.05$
Hypothesis six	Composite contribution	Inferential Statistics: Multiple regression at $p < 0.05$
Hypothesis six	Relative contribution	Inferential Statistics: Multiple regression at $p < 0.05$
Qualitative Data		In-depth Interview
Transcribed Interview		Content Analysis

CHAPTER FOUR

RESULTS AND DISCUSSION OF FINDINGS

This chapter focuses on data analysis. The data were analysed based on previously highlighted objectives. Hence, this chapter identifies and explains the relationship of I.Vs with D.Vs as well as the collective and individual impact of the former on the latter. Content analysis was the tool for the interview. The theories discussed in the previous chapter are deployed to discuss the results in line with the stated objectives.

4.1. Demographic data analysis

Table 4.1: Teacher Gender, qualification and teaching experience

S/n	Gender	Frequency (f)	Percent (%)
1	Male	46	46.0
2	Female	54	54.0
	Total	100	100.0
<hr/>			
S/n	Teaching Qualification	Frequency (f)	Percent (%)
1	NCE	2	2.0
3	B.A. Ed./B.Ed	76	76.0
4	.B.A plus PGDE	16	16.0
5	B.A. plus NCE.	4	4.0
6	B. A. only	2	2.0
	Total	100	100.0
<hr/>			
S/n	Teaching Experience	Frequency (f)	Percent (%)
1	0-5years	6	6.0
2	6-10years	13	13.0
3	11-15years	15	15.0
4	16-20years	48	48.0
5	Above 20years	18	18.0
	Total	100	100

Table 4.1 shows the profile of the sampled Yoruba Language teachers in Ibadan based on gender, teaching qualification and teaching experience. According to the table, 46 (46.0%) of the teachers were male, while 54 (54.7%) teachers were female. Also, according to the table, 2 (2.0%) of the sampled teachers had the Nigeria Certificate in Education (NCE) as their teaching qualification; 76 (50%) of them had either of B.A.Ed/B.Ed; 16 (16.0%) had B. A. plus Postgraduate Diploma in Education (PGDE); 4 (4.0%) teachers had B.A.plus NCE, while 2(2.0%) had B. A. only. . None of the sampled English teachers have Ph.D. as a teaching qualification. Furthermore, the table shows the teaching experience of the sampled teachers as follows: 6 teachers representing 6.0% of the sampled respondents had 0-5 years as their teaching experience; 13 (13.0%) teachers had 6-10; 15 (15.0%) teachers had 11-15; 48 (48.0%) teachers had 16-20 years of teaching experiences; and, 18 (18.0%) teachers have teaching experience that is 20 years and above.

Table 4.2: Student gender and age

S/n	Gender	Frequency (f)	Percent (%)
1	Male	1308	52.3
2	Female	1192	47.7
	Total	100	100.0
S/n	Age	Frequency (f)	Percent (%)
1	14- 15years	406	16.2
2	16-20 years	1994	79.8
5	Above 20years	100	4.0
	Total	2500	100.0

Table 4.2 shows the demographic characteristics of the students respondents based on gender and age. According to the table, 1308 (52.3%) of the students were male, while 1192(47.7%) were female. Also, according to the table, 406 of the sampled students were of 14-15 years of age; 1994 (79.8%) were of 16-20 years of age; and 100(4.0%) were 20 years and above.

4.2. Results

4.2.1. Answering the research questions

Research question 1a: What is Yorùbá Oral Literature teachers' knowledge of resource improvisation?

Table 4.3: Yorùbá oral literature teachers' knowledge of resource improvisation

Sn	Statements	True	False	M	Sd	Remarks
1.	Improvisation is one of the teacher pedagogical skills	96 (96.0)	4 (4.0)	1.96	.197	High
2.	Improvised materials are substitutes for real objects	82 (82.0)	18 (18.0)	1.82	.386	High
3.	Innovativeness, resourcefulness and creativity are requirements for improvisation	92 (92.0)	8 (8.0)	1.92	.273	High
4.	Both human and material resources can be improvised	88 (88.0)	12 (12.0)	1.88	.327	High
5.	Improvisation makes learning faster	95 (95.0)	5 (5.0)	1.95	.219	High
6.	Improvisation fosters acquisition of skills	89 (89.0)	11 (11.0)	1.89	.314	High
7.	Improvisation aids discovery learning	94 (94.0)	6 (6.0)	1.94	.239	High
8.	Improvisation provides alternatives to teaching and learning aids	95 (95.0)	5 (5.0)	1.95	.219	High
9.	Improvisation act of designing a replica of standard equipment assigned to play some designated roles	89 (89.0)	11 (11.0)	1.89	.314	High
10.	The materials that could be used to produce improvised instructional materials are difficult to come by	62 (62.0)	38 (38.0)	1.62	.488	High
11.	Improvisation of teaching resources could make learners not to be abreast with the use of modern resources	67 (67.0)	33 (33.0)	1.67	.473	High
12.	The production of improvised materials increases the work load on teachers.	75 (75.0)	25 (25.0)	1.75	.435	High
13.	Pen lettering skill, modeling, free-hand writing are skills of resource improvisation	91 (91.0)	9 (9.0)	1.91	.288	High
14.	Shortage of resources and lack of teachers' experience are challenges of improvisation of resources	73 (73.0)	27 (27.0)	1.73	.446	High
15.	Improvisation of resources could only be done by experienced teachers	61 (61.0)	39 (39.0)	1.61	.490	High
Weighted Mean: 1.83		Threshold: 1.5				

Table 4.3 shows the responses of Yorùbá oral literature teachers' knowledge of resource improvisation. It reveals a weighted average of 1.83 at the threshold = 1.5, indicating that YO teachers' had a high knowledge of resource improvisation.

Research Question 1b: What is Yorùbá Oral Literature teachers' attitude to resource improvisation?

Table 4.4: Yorùbá oral literature teachers' attitude to resource improvisation

Sn	Statements	SA	A	D	SD	M	Sd	Remarks
1.	I dislike resource improvisation	19 (19.0)	5 (5.0)	29 (29.0)	47 (47.0)	1.96	1.136	Disagreed
2.	I like teaching orature with improvised materials	17 (17.0)	54 (54.0)	25 (25.0)	4 (4.0)	2.84	.748	Agreed
3.	I read books on resource improvisation	33 (33.0)	60 (60.0)	6 (6.0)	1 (1.0)	3.25	.609	Agreed
4.	I am not bothered about improvising resources for the teaching of orature	20 (20.0)	43 (43.0)	26 (26.0)	11 (11.0)	2.72	.911	Agreed
5.	I watch video recordings of resourceful teaching	26 (26.0)	62 (62.0)	8 (8.0)	4 (4.0)	3.10	.704	Agreed
6.	I don't care if I teach orature without teaching resources	19 (19.0)	33 (33.0)	33 (33.0)	15 (15.0)	2.56	.967	Agreed
7.	I regularly attend conferences on resource improvisation	25 (25.0)	50 (50.0)	17 (17.0)	8 (8.0)	2.92	.861	Agreed
8.	Teaching Yoruba orature resourcefully is fulfilling	26 (26.0)	59 (59.0)	8 (8.0)	7 (7.0)	3.04	.790	Agreed
9.	I find teaching of orature with improvised materials interesting	39 (39.0)	46 (46.0)	11 (11.0)	4 (4.0)	3.20	.791	Agreed
10.	Creative teaching of orature is difficult to implement without improvised materials	17 (17.0)	51 (51.0)	24 (24.0)	8 (8.0)	2.77	.827	Agreed
11.	I do not see any reason to read about resource improvisation	27 (27.0)	27 (27.0)	35 (35.0)	11 (11.0)	2.70	.990	Agreed
12.	I support creative teaching workshops for teachers of Yorùbá language	42 (42.0)	44 (44.0)	9 (9.0)	5 (5.0)	3.23	.815	Agreed
13.	If possible, improvisation of instructional materials should be made part of the criteria for promotion	34 (34.0)	47 (47.0)	14 (14.0)	5 (5.0)	3.10	.823	Agreed
14.	I contribute to discussions on resource improvisation	34 (34.0)	47 (47.0)	14 (14.0)	5 (5.0)	3.15	.657	Agreed
15.	I attend seminars on resource improvisation	34 (34.0)	51	11	4 (4.0)	3.15	.770	Agreed
16.	Resourceful teaching of Orature is unnecessary	23 (23.0)	33 (33.0)	33 (33.0)	11 (11.0)	2.68	.952	Agreed
17.	Development of improvisation skill should be part of teacher preparation programmes	34 (34.0)	50 (50.0)	13 (13.0)	3 (3.0)	3.15	.757	Agreed
18.	Improvised resources make orature lessons practical	20 (20.0)	70 (70.0)	10 (10.0)	- (0)	3.10	.541	Agreed
19.	I subscribe to journals on resource improvisation	30 (30.0)	51 (51.0)	16 (16.0)	3 (3.0)	3.08	.761	Agreed
20.	I feel excited when I teach orature with improvised materials	30 (30.0)	50 (50.0)	12 (12.0)	3 (3.0)	3.20	.725	Agreed
Weighted Average: 2.95		Threshold: 2.50						

Table 4.4 shows the responses of Yorùbá oral literature on teachers' attitude to resource improvisation. It reveals a weighted average of 2.95 at a threshold of 2.50, indicating that the attitude of YO teachers to improvisation was positive.

4.2.2. Testing the null hypotheses

The following null hypotheses were tested at 0.05 level of significance.

H₀₁ (a): There is no significant relationship between teacher's knowledge of improvisation and students' achievement in Orature

Table 4.5: PPMC of teachers' knowledge of improvisation and students' achievement in orature

Variable	N	Mean	Std Dev.	r	P-value	Remarks
Teacher's Knowledge of Improvisation	100	27.48	2.096	.023	.817	NS
Students' Performance in Orature	100	19.80	4.149			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between teacher knowledge of improvisation and students' achievement in Orature as shown in table 4.5. According to the table, teacher knowledge of improvisation did not correlate with students' achievement in orature [$r=.023$, $n= 100$]. Therefore, the null hypothesis is not rejected.

H₀₁ (b): Teacher's knowledge of improvisation will not correlate significantly with students' attitude to orature.

Table 4.6: Summary of PPMC between Teacher Knowledge of Improvisation and Students' Attitude to Orature

Variable	N	Mean	Std Dev.	r	P-value	Remarks
Teacher's Knowledge of Improvisation	100	27.46	2.096	.227*	.023 (<i>p</i> <0.05)	Significant
Students' Attitude to Orature	100	51.62	5.440			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between teacher's knowledge of improvisation and students' attitude to orature as shown in table 4.6. According to the table, teacher knowledge of improvisation correlated significantly with students' attitude to orature [$r=.227$, $n=100$]. Therefore, the null hypothesis is rejected.

H₀₂ (a): Teachers' skills of resource improvisation will not correlate significantly with students' performance in Orature.

Table 4.7: PPMC of teacher's skills of resource improvisation and students' achievement in Orature

Variable	N	Mean	Std Dev.	r	P-value	Remarks
Teacher's Skills of Resource Improvisation	100	35.30	3.815	.128	.204	NS
Students' Performance in Orature	100	19.80	4.149			

*Denotes significant at $P < 0.05$

Pearson product moment correlation was conducted to explore the relationship between Teacher Skills of resource Improvisation and Students' Achievement in Orature as shown in table 4.7. According to the table, attainment of students in orature never correlated with teacher skills of resource improvisation [$r=.128$, $n=100$]. Therefore, the null hypothesis is not rejected.

H₀2 (b): Teachers' skills of resource improvisation will not correlate significantly with students' attitude to Orature.

Table 4.8: Summary of PPMC between Teacher’s Skill of improvisation and Students’ Attitude to Orature

Variable	N	Mean	Std Dev.	R	P-value	Remarks
Teacher’s Skills of Resource Improvisation	100	35.30	3.815	.089	.381 (<i>p</i> >0.05)	Not Significant
Students’ Attitude to Orature	100	21.62	5.440			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between Teacher's Skill of improvisation and Students' Attitude to Orature as shown in table 4.8. According to the table, there was no significant relationship between Teacher's skill of improvisation and students' Attitude to Yorùbá orature [$r=.12$].

H₀₃ (a): Teachers' perception of resource improvisation has no significant relationship with students' Achievement to Orature.

Table 4.9: Summary of PPMC between Teacher Perception of Resources Improvisation and Students' Achievement in Orature

Variable	N	Mean	Std Dev.	R	P-value	Remarks
Teachers' Perception of Resource Improvisation	100	28.63	11.636	-.066	.515 ($p > 0.05$)	Not Significant
Students' Achievement to Orature	100	19.80	4.149			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between Teacher Perception of Resources Improvisation and Students' Achievement to Orature as shown in table 4.9. According to the table, there was no significant relationship between teacher Perception of Resources Improvisation and Students' Achievement to orature [$r = -.066$, $n=100$]. Therefore, the null hypothesis is not rejected.

H₀₃ (b): Teachers' perception of resource improvisation has no significant relationship with students' Attitude to Orature

Table 4.10: Summary of PPMC between Teacher Perception of Improvisation and Students' Attitude to Orature

Variable	N	Mean	Std Dev.	r	P-value	Remarks
Teachers' Perception of Resource Improvisation	100	28.63	11.636	-	.000 ($p < 0.05$)	Significant
Students' Attitude to Orature	100	21.62	5.440			

*Denotes significant at $P < 0.05$

Pearson product moment correlation was conducted to explore the relationship between teacher perception of improvisation and students' attitude to orature as shown in table 4.10. According to the table, teacher perception of improvisation correlated significantly with students' attitude to Orature [$r = -.356$]. Therefore, the null hypothesis that there is no significant relationship teacher perception of improvisation and students' attitude to orature is rejected.

H₀₄ (a): Teachers' practice of resource improvisation has no significant relationship with students'

Table 4.11 Summary of PPMC of teacher practice of improvisation and students' attitude to orature

Variable	N	Mean	Std Dev.	R	P-value	Remarks
Teachers' Practice of Resource Improvisation	100	40.83	11.65	.251*	.012 (<i>p</i> <0.05)	Significant
Students' Achievement in Orature	100	19.80	4.149			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between teacher practice of improvisation and students' attitude to orature as shown in table 4.11. According to the table, teacher practice of improvisation correlated significantly with students' attitude to Orature [$r=.251$, $n= 100$]. Therefore, the null hypothesis is rejected.

H₀4 (b): Teachers' practice of resource improvisation has no significant relationship with students' attitude to orature

Table 4.12 Summary of PPMC between Teacher Practice of Improvisation and Students' Attitude to Orature

Variable	N	Mean	Std Dev.	R	P-value	Remarks
Teachers' Practice of Resource Improvisation	100	40.83	11.652	-.274	.006 (<i>p</i> <0.05)	Significant
Students' Attitude to Orature	100	21.62	5.440			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between Teacher Practice of Improvisation and Students' Attitude to Orature as shown in table 4.12. According to the table, teacher practice of improvisation correlated significantly with attitude of students to Orature [$r=.274$, $n= 100$]. Therefore, the null hypothesis is rejected.

H₀₅ (a): Teachers' attitude to resource improvisation has no significant relationship with students' performance in Orature.

Table 4.13. PPMC of teacher attitude to resource improvisation and students' achievement in orature

Variable	N	Mean	Std Dev.	R	P-value	Remarks
Teachers' Attitude to Resource Improvisation	100	58.90	8.572	.199	.047 (<i>p</i> <0.05)	Significant
Students' Achievement in Orature	100	19.80	4.149			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between teacher attitude to resource improvisation and students' attitude to orature as shown in table 4.13. According to the table, there was a significant relationship between teacher attitude to resource improvisation and students' attitude to orature [$r=.199$]. Therefore, the null hypothesis is rejected.

H₀₅ (b): Teachers' attitude to resource improvisation has no significant relationship with students' Attitude to Orature

Table 4.14 Summary of PPMC between Teacher Attitude to Resources Improvisation and Students' Attitude to Orature

Variable	N	Mean	Std Dev.	R	P-value	Remarks
Teachers' Attitude to Resource Improvisation	100	58.90	8.572	.032	.755 ($p > 0.05$)	Not Significant
Students' Attitude to Orature	100	21.62	5.440			

*Denotes significant at $P < 0.05$

Pearson Product moment correlation was conducted to explore the relationship between Teacher Attitude to Resources Improvisation and Students' Attitude to Orature as shown in table 4.14. According to the table, there was a significant relationship between Teacher Attitude to Resources Improvisation and Students' Attitude to Orature [$r=.032$, $n= 100$, $p<0.05$]. Therefore, the null hypothesis that there is no significant relationship between Teacher Attitude to Resources Improvisation and Students' Attitude to Orature is not rejected.

H₀₆ (a): Collective impact of knowledge of, attitude to, perception, skill and practice of resource improvisation to achievement in Yorùbá Orature will not be significant.

Table 4.15: Regression of independent variables (knowledge of, attitude to, perception, skill and practice of resource improvisation) and students' achievement in Yorùbá orature

R	R²			Adjusted R²	Std. Error	
.361 ^a	.130			.084	3.970	
A N O V A						
Model	SS	df	MS	F	Sig.	Remark
Regression	222.151	5	44.430	2.819	.020 ^b	Sig.
Residual	1481.790	94	15.764			
Total	1703.941	99				

- a. Dependent Variable: Students' Achievement in Orature
b. Predictors: (Constant), Teachers' knowledge of, attitude to, perception, skill and practice of resource improvisation

Table 4.15 shows that the composite contribution of independent variables (teachers' knowledge of, attitude to, perception, skill and practice of resource improvisation) to students' achievement in orature was significant. The F- ratio of the result ($F_{(5,95)} = 2.819$) shows that the independent variables made significant composite contribution to students' achievement in orature. Table 4.15 further revealed a multiple regression adjusted R^2 of 0.84. This implies that 84.% of the total variance in students' achievement in orature is attributable to the composite contributions of independent variables of teachers' knowledge of, attitude to, perception, skill and practice of resource improvisation.

H₀₆ (b): Collective impact of the independent variables (knowledge of, attitude to, perception, skill and practice of resource improvisation) on attitude to Orature

Table 4.16 Regression of knowledge of, attitude to, perception, skill and practice of resource improvisation, and students' attitude to orature

R	R²		Adj.R²		Std. Error	
.450 ^a	.203		.161		4.984	
A N O V A						
Model	SS	df	MS	F	Sig.	Remark
Regression	594.479	5	118.896	4.786	.001 ^b	Sig.
Residual	2335.327	94	24.844			
Total	2929.806	99				

Table 4.16 shows that the collective effect of knowledge of, attitude to, perception, skill and practice of resource improvisation to students' attitude to orature was significant. With anova value ($F_{(5;94)} = 4.786$), it indicates that the I.Vs made appreciable impact on student attitude to orature. Table 4.14 further revealed a multiple regression adjusted R2 of .161. This implies that 16.1% of the total variance in students' attitude to orature is could be traced to knowledge, attitude to, perception, skill and practice of resource improvisation.

H₀₇ (a): Individual impact of knowledge of, attitude to, perception, skill and practice of resource improvisation on students' achievement in orature will not be appreciable.

Table 4.17: Relative contributions of the independent variables to students' achievement in orature

Variables	Unstandardized Coefficients		Standardized Coefficients	Ranking	t	Sig.
	B	Std. Error	beta			
(constant)	5.810	7.168			.810	.420
Teachers' Perception of	-.062	.036	-.174	5 th	-	.092
Teachers' Attitude to	.092	.052	.191	2 nd	1.703	.078
Teachers' Practice of	.104	.036	.291	1 st	1.785	.005
Teachers' Skill of	.052	.113	.048	4 th	2.854	.647
Teachers' Knowledge of	.155	.196	.078	3 rd	.460	.431
					.791	

Dependent Variable: Students' Achievement in Orature

Table 4.17 reveals the individual effect of knowledge of, attitude to, perception, skill and practice of resource improvisation) to students' achievement in orature, expressed as beta weights in order of magnitude, viz-a-viz: practice of resource improvisation ($\beta = .291$), attitude to ($\beta = .191$), knowledge of ($\beta = .078$), skill of ($\beta = .442$) and perception of ($\beta = .442$) to Students' Achievement in Orature.

H₀₇ (b): Individual impact of knowledge of, attitude to, perception, skill and practice of resource improvisation on students' attitude to orature is not appreciable.

Table 4.18: Individual Contributions of teacher improvisation factors to students' attitude to orature

Variables	Unstandardized Coefficients		Standardized Coefficients	Ranking	t	Sig.
	B	Std. Error	beta			
(constant)	10.938	8.999			1.215	.227
Teachers' Perception of	-.147	.049	-.314	5 th	-	.002
Teachers' Attitude to	.063	.065	.099	3 rd	3.211	.335
Teachers' Practice of	-.080	.046	-.171	4 th	.970	.083
Teachers' Skill of	.103	.142	.072	2 nd	-	.471
Teachers' Knowledge	.394	.247	.152	1 st	1.755	.114
					.723	
					1.598	

Dependent Variable: Students' Attitude to Orature

Table 4.18 reveals the individual effect of knowledge of, attitude to, perception, skill and practice of resource improvisation) to students' achievement in orature, expressed as beta weights in order of magnitude, viz-a-viz: knowledge of ($\beta = .152$), skill of ($\beta = .072$), attitude to ($\beta = .099$), practice ($\beta = -.171$) and perception of ($\beta = -.314$) to students' achievement in orature.

4.2.3. Themes from qualitative data

To complement the quantitative data collected, selected teachers of Yorùbá orature were interviewed under the following themes:

Teachers views on the benefits of improvisation: Teachers were interviewed on what they perceive as the benefits of resource improvisation. Most respondents viewed improvisation as good because when resources are improvised to teach orature, students gain comprehensive understanding of what is taught. There were some of the teachers who said that though it is good to improvise resources for teaching orature, it is better to source for the real material to make for originality.

The teachers further pointed out, in their responses, the benefits of resource improvisation thus:

Improvisation is very good because teaching with improvised materials aids retention of the topic. However, when the materials are not seen, comprehension becomes difficult. (**Teacher A, female, Ona Ara LGA 6/9/2021**)

Another teacher avers:

Despite the current civilization and advent of social media, there is still the need to teach oral literature using improvised material, especially in the absence of real material. One still needs to improvise in the absence of these real materials because it enriches class activities and students' level of involvement in lessons (**Teacher B, female, Ibadan South-East LGA; 11/9/2021**)

The advantages of improvised materials are numerous: it gives the students understanding of what oral literature does. It helps the students to differentiate between written and oral literature.): It is very good because it is one of the important part of Yorùbá culture. It honorably to make use of these materials to teach oral literature. (**Teacher K, male, Ibadan North LGA; 14/9/2021**)

Improvisation in oral literature is good to teach students. Students understand better what is seen than what is imagined. Improvisation in oral literature is good to teach students. Students understand better what is seen than what is imagined. (**Teacher D, female, Ibadan North-East; 20/9/2021**)

On ways of improvisation, the interviewed teachers said:

My perception is that it is good to make use of these improvised materials because it is a method of making the students to have the comprehensive understanding of the topic being taught because seeing aids retention. (**Teacher S, female, Ibadan Northwest; 30/9/2021**)

I make use of improvisation in different ways, firstly, by going to the classrooms with these improvised materials, it makes it possible for the students to see them, we may also take the students out to showcase out these improvised materials and so on. (**Teacher B, female, Ibadan SouthEast, 30/9/2021**)

It could be deduced from the responses of teachers that resource improvisation has the benefits of enriching classroom activities, making lesson real and permanent, aids easy retention and recall of information, improves comprehension of the concepts taught, and making lesson practical. It also provides hands-on activities to both teachers and students in the course of the lesson.

On teachers' practice of resource improvisation, the researcher asked the teachers how they improvised resources for the teaching of orature. Many of them responded that they improvised materials like cow horn, cowries, snail shell to teach the students, for example, they use cow horn to chant in order to make it sonorous. They also made use of cow horn, snail shell, cowries.

Sometimes, materials are available for use. We come with dane gun when we teach them about drum beating and Ògún pípè (god of iron). We can purchase cowries from the market, horn from the abattoir sometimes we may also use improvised materials if the real materials are not accessible. (**Teacher G, female, Ona Ara LGA; 16/10/2021**)

Some of the teachers further explained that students are asked to bring some of these materials from home.

For instance, if we want to teach about masquerade, we may ask the students to bring masquerade garment like materials not used by tailor, we may also ask the students to come with socks in order to look like "tonbolo masquerade". The students are instructed to bring it themselves so that they will not forget quickly even in the absence of teachers. **(Teacher H, male, Ibadan North, 13/10/2021)**

The response of other teachers also supported these revelation:

Through the students or we approach the tailor for unused materials, we ask the students to tack the materials. There are also some students who are members of these kinds of family for example if they come from a masquerade family, we may beg them to bring spare materials. **(Teacher Y, male, Ibadan North-East, 13/10/2021)**

I have once used a divination board that I made by myself. I made this using a bucket filled with sand and water. I often use the students too because some of them are knowledgeable in oral literature. **(Teacher C, Female, Ibadan Northwest. 12/10/2021)**

Another way that teachers adopted in practicing resource improvisation is by inviting resource persons. For example, teachers said that *I have once brought in an orator/chanters to the class to recite nuptial chant (Ekún Iyawo) for the students* **(Teacher J, male, Egbeda LGA, 2/10/2021)**

I have once brought " Bàtá drummers" into the class to drum for the students, I have had to navigate the internet to check the eulogy of different towns and I played it to the hearing of the students in the class for deeper understanding of the topic **(Teacher K, male, Ibadan SouthEast LGA, 13/10/2021)**

I used to invite good resource persons to teach the intended topic for example, on traditional marriage, I once invited an elderly person from Ibadan here to recite "Ekún Ìyàwó " (nuptial chant) for the students in their classroom **(Teacher A, female, Ibadan North; 13/10/2021)**

It can be deduced from the responses of the selected teachers that improvised materials used in the teaching and learning of orature are Bâtá drum, gong, bull horn, cowries,

snail shells, traditional attires. water, sand, horn, dane gun. Cowries, traditional attires, chanters/resource person.

Participants were favourably disposed to improvisation of resources for teaching orature. They canvassed exposure to regular workshops on resource improvisation to equip them with adequate knowledge and skill of resource improvisation. They wanted the Nigerian Union of Teachers, Union of Secondary School Teachers and Egbe Akomolede Yorùbá to help them in these regards. Thus civilization, globalization and religious affiliation and beliefs are factors which prevented teachers from improvising resources for effective teaching and learning of orature.

Summarily, respondents' knowledge of improvisation could not be translated to practice in view of absence of raw materials hence, they could not access them in YO instruction..

4.3. Discussion of Findings

4.3.1. Profiles of teachers of Yorùbá orature

Finding revealed that the profile of teachers of Yorùbá orature across the schools sampled was very high in terms of teaching qualification and teaching experience. This might not be far-fetched as many of the teachers had adequate academic and professional training for teaching Yorùbá orature in particular and Yorùbá language in general. With regards to teaching experience, over 66.0% of the teachers possessed teaching experience ranging from 16 -20 years. This finding is in tandem with the submission of Arohunmolase (2006). It also fulfils the objective of teacher education as entrenched in the NPE (2013) that teachers who teach in Nigerian classrooms must have adequate academic and professional background for effective discharge of their duties.

4.3.2. Yorùbá language teachers' knowledge of improvisation

Findings further revealed that the sampled Yorùbá language teachers at senior secondary schools in Ibadan have a high knowledge of resource improvisation. This perhaps is traceable to the fact that they were adequately exposed to improvisation in their educational technology courses during their training as teachers in their various universities. Another explanation for this finding is frequent participation in professional development activities such as capacity building and MDG training workshops in which they were exposed to knowledge of improvisation of materials for effective teaching and learning.

This revelation confirms that YO teachers are knowledgeable about how to improvise teaching resources, but some limiting factors made incapacitated them. For example one teacher said that: *‘here we don't have language improvised resources , all we rely on is our experience as teachers. Not even cardboard is available to improvise. Another teacher reported: ‘I have not been using tape/video recorder, may I say we don't have access to them. We don't have them in school.’ However, those we improvise are fairly adequate. These include cowrie shells, snail shell, dane gun, costumes etc. . I extract those things from them and I use cardboard to write some of the things out. I project it in the class for them. Tape recorder is not encouraged because of their population. Using tape recorder is not applicable in most public schools due to their population and lack of electricity.’* On adequacy of improvised materials, another teacher said: *‘The materials could not be improvised because the improvisation materials were not available, but we just use them so that the children will get familiar with some of the basic things that they need to learn.’* Another teacher complains: *‘children are not exposed to anything that deals with improvisation of materials, where all these, where they can see some materials that are basically meant for speech production, so all these in schools, they are not provided and it's a big challenge.’* There was also the challenge of inadequate time allotted to the teaching of orature. According to a teacher , *‘The major challenge is that the time allotted to the teaching of orature is grossly inadequate’ The aspect is now taught once in a while . One teacher reported her frustration in teaching Yoruba orature as follows:‘ social media and civilization. So ‘lack of improvised materials is the main contributor to poor understanding and classroom participation by pupils in orature.*

In conclusion, the quality of instruction in Yoruba orature was low owing to lack of improvised materials for teaching which accounts for poor understanding and classroom participation by pupils in orature lessons. .

This finding upholds that of Edun (2020) who found that Social Studies teachers exhibited a high knowledge of improvisation. The finding is however, at variance with Mausethagen (2015) who reported that teachers of orature lack adequate knowledge of resource improvisation The contradictions in the finding of this study and that of Mausethagen (2015) reported above might be owing to differences in the participants and location of the earlier studies. Knowledge is dynamic and it grows daily. Avenues for improving knowledge of improvisation are increasing daily with emerging technologies.

4.3.3. Yorùbá language teachers' attitude to improvisation

The result indicated that Yorùbá language teachers at senior secondary schools in Ibadan have a positive attitude to resource improvisation. A probable explanation for this finding is the high knowledge possessed by the teachers of the Yorùbá orature. It is logical that a high knowledge of the resource improvisation will engender positive attitudes towards it. The finding is at variance with that of Aina (2013) who found that the attitude of preservice teachers to resource improvisation for teaching English suprasegmental features was poor as a result of which they could not serve as models to their students. The difference in the finding of this study and that of Aina (2013) is in the participants and location of the studies. While this study took place among teachers of Yorùbá orature at senior secondary schools in Ibadan, that of Aina was conducted in Ogun State among the preservice English language teachers in colleges of education.

4.3.4. Relationship between Yorùbá language teachers' knowledge of improvisation and students' achievement in orature

The results showed teacher knowledge of improvisation did not correlate with attainment of students in Yorùbá orature. This means that knowledge of resource improvisation is not a strong determinant of students' achievement in Yorùbá orature. A possible explanation for this finding is that knowledge of resource improvisation may be inconsequential to effective teaching and learning except when such acquired knowledge is put into actual practice of resource improvisation, and this might account for the result obtained on knowledge of resource improvisation and students' achievement in orature. Increase in knowledge, will rub off positively on students' achievement.

This finding correlates perfectly with that of Effiong and Igiri (2015) found that improvisation did not significantly influence attitude to Biology. In a similar study, Onasanya and Omosewu (2011) examined the availability of instructional materials and revealed that resources for implementing the new Biology curriculum were obsolete, which accounts for poor teaching of Biology. The finding also affirms that of Okpalaoka (2009) who investigated the management of instructional materials for effective implementation of Universal Basic Education Programme in Enugu Metropolis. About 546 Primary school teachers in Enugu-East, Enugu-North and Enugu-South participated in the study. The findings revealed that teachers' improvisation of instructional materials did not bring about improved learning

4.3.5. Relationship between Yorùbá language teachers' knowledge of improvisation and students' attitude to orature

The results found a significant relationship between Yorùbá teachers' knowledge of resource improvisation and students' attitude to Yorùbá orature. This is because attitude is a strong mental disposition to an event or object. When teachers have strong penchant for resource improvisation, they go to any length to attend workshop that could influence their students' attitude to what they teach. As gleaned from the qualitative data, the high knowledge of teachers on resource improvisation could make teachers go extra mile to source for materials that could help in effective teaching of Yorùbá orature to improve students' learning. The TDL school of thought proposed that the deployment of improvised resources in the teaching of Yorùbá orature would go a long way to influence the disposition of students to the learning tasks. The result tallies with the findings of Ball, Lubienski, and Mewborn (2001), who reported that knowledge of improvisation of resources did not improve learners' attitude to learning. It also affirms the findings of Ogbonnaya (2007), who reported that teachers' knowledge of improvisation did not contribute to students' achievement in Mathematics.

4.3.6 Relationship between teachers' skill of improvisation and learning outcomes in orature

The results found no correlation of teacher skill of improvisation and attainment of students in and attitude to Yorùbá orature. The probable reason is that possession of improvisation skill did not translate to effective utilization of such improvised materials to enrich the learning process of Yorùbá orature. When teachers have skill of resource improvisation, they go to any length to craft variety of resources for teaching and learning, but if such materials are not effectively used to support effective teaching and learning of Yorùbá orature, such skills of improvisation comes to nought. As gleaned from the qualitative data, the skill of teachers in resource improvisation could make them extra mile to source for materials that could help in effective teaching of Yorùbá orature, but if not properly deployed, it might fail to improve students' learning and engender positive attitude to the learning of the concepts taught. The findings debunk the propositions of TDL, which proposed that the creation of improvised resources in the teaching of Yorùbá orature would influence comprehension of learning tasks. This was also affirmed by the teachers that *the advantages of improvised materials are numerous: it gives the students the students understanding of what oral literature does.*

It helps the students to differentiate between written and oral literature. It is very good because it is one of the important part of Yorùbá culture. It is honourable to make use of these materials to teach oral literature. Improvisation in oral literature is good to teach students. Students understand better what is seen than what is imagined. Improvisation in oral literature is good to teach students. Students understand better what is seen than what is imagined. The result is in tandem with the findings of Yusuf, Maina and Dare (2013), who reported that skill of improvisation of resources did not improve learners' achievement in and attitude to learning. It also affirms the findings of Adeyanju (2005), who reported that teachers' skill of improvisation did not improve learning of Business Studies. Similarly, the result obtained corroborates Jekayinfa (2011)'s finding that History teachers' skill resource improvisation did not influence students' learning outcomes in History.

4.3.7 Relationship between teachers' perception of resource improvisation and learning outcomes in orature

Appreciable connection has been established between teacher perception of improvisation and attainment in YO. Perception of resource improvisation had nothing to do with actual use of the resources in the teaching-learning process of Yorùbá orature. Teachers of Yorùbá orature also corroborated this that *it is good to make use of these improvised materials because it is a method of making the students to have the comprehensive understanding of the topic being taught because seeing aids retention.* They also opined that *improvisation is good because when resources are improvised to teach orature, students gain comprehensive understanding of what is taught.* There were some of the teachers who said *that though it is good to improvise resources for teaching orature, it is better to source for the real material to make for originality.*

The result is in tandem with that of Jekayinfa (2005), who reported that teacher perception of improvisation of resources did not improve performance of students in History in seven states of Nigeria. It also affirms the findings of Adediran (2019), who reported that teachers' perception of material resources could not improve attainment in English. Conversely, it was found that a significant relationship existed between teacher perception of resource improvisation and students' attitude to Yorùbá orature. This means that positive or negative perception of teachers about improvisation of resources for teaching of orature influenced students' attitude to Yoruba orature. This

result supports that of Ogunjimi (2021) who reported that teacher perception of interaction-discussion strategy did not influence students' disposition to social studies.

4.3.8. Relationship between teachers' practice of improvisation and learning outcomes in orature

Teachers' practice of resource improvisation related appreciably with students' attainment in YO. This means that practice of resource improvisation is a strong determinant of students' achievement in Yorùbá orature. A possible explanation for this finding is that practice of resource improvisation may be influential to effective teaching and learning which consequently influences students' achievement in orature. This simply denotes that when the teachers' regularly practice resource improvisation. As a matter of fact, many of the respondents were longing to be up-to-date with resource improvisation remained the catalyst for their practice of it. This was revealed in teachers' responses that they *make use of improvisation in different ways, firstly, by going to the classrooms with these improvised materials, it makes it possible for the students to see them, we may also take the students out to showcase out these improvised materials and so on*

This finding contradicts that of Lobman (2011) who investigated the influence of the practice of instructional materials improvisation on attitude to science in Malaysia and did not significantly influence attitude to the subject. It, however, affirms the report of Mausethagen (2015) who examined the influence of practice of instructional material improvisation on students; achievement in Economics.

Also, it was discovered that teachers' practice of resource improvisation had a significant relationship with students' attitude to Yoruba orature. All these go a long way in determining students' success. Teachers could help students to develop positive attitudes about classroom tasks by helping students perceive classroom tasks as valuable; by helping students believe they can perform classroom tasks and help students understand and be clear about classroom tasks. The practice of instructional material improvisation improves the quality of orature instruction. Teachers themselves confirmed this that they *improvised materials like cow horn, cowries, snail shell to teach the students, for example, they use cow horn to chant in order to make it sonorous. They also made use of cow horn, snail shell, cowries. Sometimes, materials are available for use. We come with dane gun when we teach them about drum beating and Ògún pípè (god of iron). We can purchase cowries from the market, horn from the*

abattoir sometimes we may also use improvised materials if the real materials are not accessible.

The finding contradicts that of Aiyede (2017) who found no correlation between teachers' use of resources and learners' attitude to literature. The contradiction could be due to differences in classroom conditions. While Aiyede (2017)'s study was conducted in Literature-in-English., this study was carried out in Yorùbá orature. However, the result agrees with that of Isola (2010) who reported that practice of resource improvisation correlated positively with students' attitude to Geography in Kwara State.

4.3.9. Relationship between teachers' attitude to improvisation and learning outcomes in orature

The results showed that a significant relationship between teachers' attitude to resource improvisation and students' achievement in Yorùbá orature. But the relationship between teachers' attitude to resource improvisation and students' attitude to Yorùbá orature was not significant. This might not be unconnected with the fact that improvised material are always effectively deployed to create positive interaction with students so that students' achievement in Yorùbá orature will improve. Effective as well as appropriate use of improvised resources could go a long way to change students achievement from low to high Also, when teachers demonstrate learning concepts in the classroom through improvised instructional materials students' achievement will improve.

On the other hand, teachers' attitude to improvisation did not correlate significantly with students' attitude to orature. Teachers could foster positive attitudes and perceptions about the learning climate in such a way that learners feel accepted in the classroom and this can be done by making use of improvised materials to make teaching and learning activities practical. Teachers also influence students' sense of acceptance by the manner in which they deploy improvised resources. Teachers could help students to develop positive attitudes about classroom tasks by helping students perceive classroom tasks as valuable; by helping students believe they can perform classroom tasks and help students understand and be clear about classroom tasks.

4.3.10. Collective impact of IVs to students' attainment in YO

The five I.Vs (teachers' knowledge, attitude, perception, skill and practice of resource improvisation) had a significant composite contribution to students' learning outcomes in Yorùbá orature, implying that all the variables combined predicted achievement. Certain variance in achievement was due to the I.Vs. This is due to the potentials that are inherent in resource improvisation factors examined such that when a tutor demonstrates a good knowledge, attitude, perception, skill and practice of resource improvisation, learning of Yorùbá orature is facilitated and achievement is improved. It, therefore, stands to reason that the level of expertise exhibited by the teacher in these variables would influence learning among the students. Again, when the teacher gets involved in improvisation of various resources such as sand, horn, cow horn, cowries, snail shell and dane gun, the teaching and learning process of Yorùbá orature is enriched thereby leading to improved performance among students.

The composite contribution was significant on attitude. This implies that the teacher competence variables examined in this study, when taken together, influenced students' attitude to Yorùbá orature. It also means that these teacher competence indices had the tendencies to affect Yorùbá orature learning outcomes of students. This implied that children's attraction to improvised resources propel better disposition to orature. More so, an attitude that involves one possessing a positive character towards practices in the society could also help the child in the development of self-discipline and respect. Similarly, these variables could engender children attitude. This implies that poor attitude among students can be abated by employing teachers who are competent to improvise resources. It can be deduced that the independent variables aided the students to make informed decisions that led to development of positive attitude to Yorùbá orature.. This study better corroborates the assertion that young people enjoy and participate actively in when improvised pictures and images that are simply inviting, compelling, and stimulating to children's are deployed. Also, improvised pictorial illustration in this study further explained to the children some the opportunity to see what they would not ordinarily be able to see or know when lessons are taught in abstract. Furthermore, findings from this study validate the claims that improvised materials hold a prominent place in attracting children to the learning task. There is the need to convince policy-makers, educators, parents, and other stakeholders on the value of using improvised materials which are likely to contribute to children's enjoyment in Yorùbá orature classroom. This study further agrees with the popular opinion that connecting improvised resources with things that children have prior experiences or

interests about could make them discuss meaningfully in class which can get them thinking about the ideas discussed.

Also improvised resources have the capability of firing children's imaginations and transforming their attitudes towards orature. Hence resources improvisation, essentially in this study, enabled children to make connections and understand the content of lessons and messages they conveyed. These connections help to engender positive attitudes towards learning. Also, findings from this study reflect the position that there is clear and abundant evidence that certain teaching resources support young children's judgement and subsequent attitude towards learning achievement. This finding agrees with Adediran (2019) and Popoola (2021) who reported in separate studies that independent variables jointly influenced learning outcomes of students.

4.3.11. Individual impacts of I.Vs to students' attainment in and attitude to YO

This study found that the I.Vs appreciably impacted students' attainment and attitude to Yorùbá. This may be due to the nature of students' attitude which is not always stable and may not be accurately observed and measured at once. In other words, the resource improvisation factors in this study could be constant factors that affect attitudinal expressions towards Yorùbá orature and other educational activities among children. The probable explanation for this is that they combined to promote teacher resource improvisation that could bring about improvement in learning of Yorùbá orature. Another cause of the individual contributions of the factors to attitude is that the independent variables had positive relationships with students' attitude to Yorùbá orature. The result implies that all the five predictor variables when improved upon, could bring about improvement in pre-students' attitude to orature such that an improvement in one leads to increase in the other. When the teacher gets involved in improvisation of various resources, students' learning outcomes will be improved. The activities also help teachers to maintain competence and relevance of the teacher in today's economic, technological, political and social environments in the country and keep teachers abreast with the latest innovation in the teaching of Yorùbá orature. Consequently, the quality of instruction will improve and learning outcomes will also improve. It is also logical that when teachers deploy appropriate improvised instructional materials and use them quality instruction in Yorùbá orature, the quality of lesson delivery will be high. These findings agree with Adeyanju (2005) and

Jekayinfa (2011) who found in different studies that improvisation of resources variables influenced students; learning outcomes in Business Education and History, respectively.

4.3.12. Predictors of students' achievement and attitude to Yorùbá orature

The study found that all the five independent variables predicted students' achievement in Yorùbá orature, while only teachers' knowledge, practice and attitude to resource improvisation predicted attitude to orature. This means that for achievement to improve, teacher resource improvisation factors need to be considered. This is not unconnected with the roles played by improvisation of instructional materials in proper lesson delivery and organization, such that students are able to learn by seeing, touching, hearing and other possible means. These results affirm the findings of Aiyede (2017), Adediran (2019) and Oduwole (2021) who reported that independent variables had different predictive capacities attainment in English reading comprehension and research utilisation, respectively.

4.3.13. Findings in relation to the theoretical framework

The findings of this study have corroborated the assumptions of theories of discovery learning and creativity by Vygotsky. The practical learning experiences provided by teachers' practice of resource improvisation and the creativity exhibited by the teachers in their skill of resource improvisation accounted for improved achievement in and attitude to Yorùbá orature concepts. All these are in tandem with the assumptions of the two theories.

4.4 Summary of Findings

1. Teachers' knowledge of resource improvisation did not relate appreciably with attainment in Yorùbá orature, while teachers' knowledge of resource improvisation had positive significant relationship with students' attitude to Yorùbá orature.
2. Teachers' skill of resource improvisation did not correlate significantly with students' learning outcomes in Yorùbá orature.
3. Teachers' perception of resource improvisation had significant relationship with students' attitude to Yorùbá orature, but not with achievement.

4. Teachers' practice of resource improvisation had significant relationships with students' learning outcomes Yorùbá orature.
5. Teachers' attitude to resource improvisation correlated significantly with students' performance in Yorùbá orature , but it did not with attitude.
6. The collective impact of knowledge, disposition, perception, skill and practice of resource improvisation to attainment in and attitude to Yorùbá orature was significant..
7. There were significant relative contributions of teacher resource improvisation factors to learning outcomes in orature.
8. All the independent variables could predict students' achievement in Yorùbá orature, while only teachers' knowledge of, attitude to and practice of resource improvisation could predict students' attitude to Yorùbá orature.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This research examined the extent to which teacher resource improvisation factors (teachers' knowledge, attitude, perception, skill and practice of resource improvisation) predicted attainment in YO. The background discusses the general introduction, the variables and the rationale for the study. The second chapter presented Bruner's Discovery Learning and Vygotsky's Creativity theories on which the study was premised and the concepts of orature, meaning and forms of oral literature, resources for teaching Yorùbá oral literature, resource improvisation, challenges of resource improvisation, pre-requisites for resource improvisation. Chapter three presented the methods used to do the research and methods of data analysis. Chapter four presented the data analysis and summary of the results. The last chapter presented the summary, conclusion and recommendations. The mixed methods was employed and 2500 students and 100 teachers of Yorùbá orature participated. Data were analysed using quantitative and qualitative analysis. Quantitative and qualitative analyses were carried out on the data. Quantitative aspect involved the descriptive statistics, PPMC, and multiple regression. The qualitative aspect involved content analysis of the interview conducted. Findings were presented and discussed in chapter four.

5.2 Conclusion

The study investigated the predictive capacity of teacher resource improvisation factors (teachers' knowledge, attitude, perception, skill and practice of resource improvisation) on attainment in YO in schools in Ibadan. Findings revealed that: teachers' knowledge of resource improvisation did not relate noticeably with students' attainment in Yorùbá orature, while teachers' knowledge of resource improvisation had positive significant relationship with students' attitude to Yorùbá orature. Teachers' skill of resource improvisation had no significant relationships with students' learning outcomes in orature. Teachers' perception of resource improvisation had significant relationship with disposition to YO, but not with achievement.

Teachers' practice of resource improvisation had significant relationships with students' attainment and disposition to YO. Teachers' attitude to resource improvisation correlated significantly with students' performance in Yorùbá orature, but it did not with attitude. The collective impact of I.Vs (knowledge, attitude, perception, skill and practice of resource improvisation) to the achievement in Yorùbá orature was significant. Also, collective impact of I.Vs (knowledge, attitude, perception, skill and practice of resource improvisation) to attitude of students in YO remarkable. All the teacher resource improvisation factors made appreciable individual impact on attainment and attitude to YO. All the teacher resource improvisation factors could predict students' achievement in Yorùbá orature, while only teachers' knowledge of, attitude to and practice of resource improvisation could predict students' attitude to Yorùbá orature. The conclusion that is drawn is that teachers' knowledge, attitude, perception, skill and practice of resource improvisation are the key factors that could predispose teachers to improvise resources in Yorùbá orature. It affirms common maxim that it is ultimately impossible for teachers to give what they do not have

5.3 Implications

The implication for Yorùbá orature instruction include:

1. Teachers who have a high knowledge of resource improvisation are more intrinsically motivated to use improvised material resources to enrich the teaching-learning process of Yorùbá orature.
2. Good disposition to resource improvisation would motivate teachers to improvise and use the improvised materials to improve students' learning outcomes in Yorùbá orature.
3. When teachers engage in regular practice of improvisation, they are likely to develop ability to see use the materials to improve the learning outcomes of students in orature.
4. Possession of a high degree of improvisation skills is very beneficial to effective learning outcomes in in Yorùbá orature..

5.4. Limitations to the study

Due to the nature of the survey design adopted, the study was limited to only 50 senior secondary schools in Ibadan, which made it impossible to venture into determining through interventions variables that could enhance learning outcomes in Yoruba orature. Some teachers insisted on taking incentives before they agreed to

participate in the study. There is also methodological limitations. This study made use of the mixed methods research design. Despite these, the research made landmark contributions in the bid to improve teaching and learning of Yorùbá orature at secondary schools.

5.5. Recommendations

1. Teachers of Yorùbá orature should deploy improvised materials to enrich classroom activities.
2. Regular capacity building programmes should be held for teachers of Yorùbá orature to increase their knowledge, skill and practice of resource improvisation
3. Yorùbá instruction orature should be made more practical with the use of improvised resources.
4. Resource persons should be occasionally invited to handle some aspects of Yorùbá orature in order to make the learning activities original.

5.6 Contributions to knowledge

1. It was revealed that resource improvisation factors predicted students' attainment in and disposition to Yorùbá orature.
2. The study affirmed the need to give teachers' resource improvisation factors such as teachers' knowledge, attitude, perception, skill and practice of resource improvisation enough attention in the classroom irrespective of the teaching strategy adopted by teachers.
3. The study has underscored the need to expose Yorùbá teachers to capacity building programmes so as to sharpen their improvisation skill that could improve students' learning outcomes in Yorùbá orature..

5.7 Suggestions for Further Studies

Further research could focus on the interactive teaching strategies to improve learning outcomes Yorùbá orature. Also, the moderating effect of these independent variables could be determined when interventions are carried out to improve the dependent variables. In addition, variables like knowledge, attitude and practice of resource improvisation could also be used as dependent variables in future survey and intervention studies. Further research could be conducted in other areas of Yorùbá studies such as grammar, orthography, customs and tradition. .

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APPENDIX 1

YORÙBÁ LANGUAGE TEACHERS' KNOWLEDGE OF IMPROVISATION TEST

Time: 30 minutes

INSTRUCTION: Answer all the questions.

Item 1-25 make statements on resource improvisation. Fill in the blank spaces after each item TRUE or FALSE

1. Improvisation is one of the teacher pedagogical skills -----
2. Improvised materials are substitutes for real objects.-----
3. Innovativeness, resourcefulness and creativity are requirements for improvisation-----
4. Both human and material resources can be improvised.-----
5. Improvisation makes learning faster-----
6. Improvisation fosters acquisition of skills.-----

7. Improvisation aids discovery learning ..-----
8. Improvisation provides alternatives to teaching and learning aids.-----
9. Improvisation act of designing a replica of standard equipment assigned to play some designated roles.-----
10. The materials that could be used to produce improvised instructional materials are difficult to come by.-----
11. Improvisation of teaching resources could make learners not to be abreast with the use of modern resources..-----
12. The production of improvised materials increases the work load on teachers.---

13. Pen lettering skill, modelling, free-hand writing are skills of resource improvisation .-----
14. Shortage of resources and lack of teachers' experience are challenges of improvisation of resources.-----
15. Improvisation of resources could only be done by experienced teachers -----

APPENDIX II

YORUBÁ LANGUAGE TEACHERS' PERCEPTION OF IMPROVISATION QUESTIONNAIRE

This questionnaire is designed to investigate teachers' perception of professional development. You are therefore implored to give your responses as accurate and sincere as possible as the information gathered will be used for research purpose only. All responses and information given shall be treated with utmost confidence.

SECTION A: Personal Information

Please, kindly supply the required information in the spaces provided by filling the blank space or ticking the appropriate option where alternatives are given.

1. School:
.....
2. Class taught:
3. Sex: (a) male [] (b) female []
4. Present academic qualification: : (a) M.A. / M.Ed [] (b) M.Phil []
(c) P.hD []
5. Teaching experience: (a) 1-5 yrs [] (b) 6-10 yrs [] (c) 11-15 yrs []
(d) 16-20yrs [] (d) 21-25yrs [] (e) 26 years and above [].

SECTION B: Teachers' Perception of professional development activities

Use the keys below to indicate your view on the following statements about professional development

Keys: SA= strongly agree; A= agree; D= disagree; and SD= strongly disagree.

S/N	ITEMS	SA	A	D	SD
1	Resource improvisation is time-wasting				
2	I do not need improvisation to teach well				
3	Improvisation does not improve teachers lesson delivery				
4	The seminars organised for teachers to develop resource improvisation skill prevented me from enjoying my leisure time				
5	Improvisation does not improve my teaching skills				
6	Resource improvisation is not necessary in teaching orature				
7	Teachers who improvise resources teach better				
8	There is nothing new in teaching that demands resource improvisation				
9	Resource improvisation is adding to my workload				
10	Resource improvisation does not contribute to my lesson preparation				
11	I do not need resource improvisation to teach orature well				
12	Resource improvisation is not for experienced and trained Yoruba language teachers				
13	Effective teaching of orature is impossible without resource improvisation				
14	Resource improvisation improves my teaching skills				
15	When teachers teach with improvised materials, students' learning outcomes could be enhanced				
16	Resource improvisation does not make me an effective teacher				
17	Teachers' condition of service does not enhance resource improvisation				
18	Improvising teaching resources promotes teachers' positive image by the students.				
19	Students gain a lot from teachers' incorporate learning resources to teaching				
20	Being a certified teacher is more important than being a resourceful teacher				

APPENDIX III

YORÙBÁ LANGUAGE TEACHERS' ATTITUDE TO RESOURCE IMPROVISATION QUESTIONNAIRE

Section A: Personal Data

Age : Below 14yrs (), 14-17 (), 18+ ()

Gender: Male () Female ()

Section B : Disposition to Resource Improvisation

Instruction: Kindly tick () one of the options provided.

S/N	Statements	SA	A	D	SD
1.	I dislike resource improvisation				
2.	I like teaching orature with improvised materials				
3.	I read books on resource improvisation				
4.	I am not bothered about improvising resources for the teaching of orature				

5.	I watch video recordings of resourceful teaching				
6.	I don't care if I teach orature without teaching resources				
7.	I regularly attend conferences on resource improvisation				
8.	Teaching Yoruba orature resourcefully is fulfilling				
9.	I find teaching of orature with improvised materials interesting				
10.	Creative teaching of orature is difficult to implement without improvised materials				
11.	I do not see any reason to read about resource improvisation				
12.	I support creative teaching workshops for teachers of Yorùbá language				
13.	If possible, improvisation of instructional materials should be made part of the criteria for promotion				
14.	I contribute to discussions on resource improvisation				
15.	I attend seminars on resource improvisation				
16.	Resourceful teaching of Orature is unnecessary				
17.	Development of improvisation skill should be part of teacher preparation programmes				
18.	Improvised resources make orature lessons practical				
19.	I subscribe to journals on resource improvisation				
20	I feel excited when I teach orature with improvised materials				

APPENDIX IV

**YORÙBÁ LANGUAGE TEACHERS' PRACTICE OF RESOURCE
IMPROVISATION SCALE**

S/N	Items	Frequently	Often	Seldom	Never
1	I use clay to model resources				
2	I use charts and pictures in place of real objects				
3	I use cardboard drawings in teaching orature.				
4	I use resource persons to handle some aspects of orature				
5	I use dresses and costumes to improvise in orature				
6	I use woods and raffia palms to improvise guns in orature				
7	I use CD recording to represent natural sounds of animals in orature				
8	I encourage my students to construct teaching learning resources from local materials around them				
9	I use captions on charts and drawings are written in bright colours				

10	I engage my students in weaving of baskets and clothes needed in orature lessons				
11	I source resource materials from local materials				
12	I use papier marsh to mould objects				
13	I use cut-out pictures in orature lesson				
14	I buy ready made materials for teaching concepts in oral literature				
15	Sculptural materials are bought to teach oral literature				

APPENDIX V

YORÙBÁ LANGUAGE TEACHERS' SKILLS OF RESOURCE IMPROVISATION SCALE

S/N	To what extent do you possess	To a very great extent	To a great extent	To an extent	To no extent
1	Pen Lettering skill				
2	Use of Colour				
3	Painting				
4	Drawing				
5	Calligraphy skill				
6	Modelling				
7	Free Handwriting				
8	Labelling				
9	Construction				

10	Weaving and other crafts				
11	Costumes				
12	Human Voice improvisation				
13	Natural sound improvisation				
14	Dane guns				
15	Metal gong				

APPENDIX VI

STUDENTS' ATTITUDE TO YORÙBÁ ORATURE QUESTIONNAIRE (SAERCQ)

Instruction: Kindly tick () one of the options provided.

KEY: Strongly Agree (SA); Agree (A); Disagree (D) and Strongly Disagree (SD).

Section A: Personal Data

Name of School:.....

Class: -----

Age : Below 14yrs (), 14-17 (), 18+ ()

Sex: Male () Female ()

Section B : Attitude to Yorùbá Orature

S/N	Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	I dislike Yorùbá Orature				
2.	Yorùbá Orature is my favourite aspect of Yorùbá Language				

3.	I want more lesson periods for Yorùbá Orature				
4.	I am not bothered if my scores are poor in Yorùbá Orature				
5.	Yorùbá Orature class is always lively.				
6.	I do not care if I perform poorly Yorùbá Orature				
7.	I regularly do my Yorùbá Orature assignments				
S/N	Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
8.	Yorùbá Orature lessons are boring				
9.	I find Yorùbá Orature interesting				
10.	I find Yorùbá Orature uneasy to pass				
11.	I do not see any reason to study Yorùbá Orature				
12.	I keep away from Yorùbá Orature lessons				
13.	If possible, I want reading Yorùbá Orature removed from Yorùbá Language				
14.	I contribute to discussions Yorùbá Orature Lessons				
15.	I enjoy Yorùbá Orature lesson				
16.	I do not have any Yorùbá Orature textbook				
17.	Yorùbá Orature is a difficult aspect of Yorùbá to pass				
18.	I read other Yorùbá Orature texts in addition to the ones recommended				

19.	I offer Yorùbá Orature because it is compulsory in WASSCE/NECO				
-----	--	--	--	--	--

APPENDIX VII

Oral Interview Guides for Teachers on Improvisation in Oral Literature

1. What in your views are the benefits of improvisation in Oral Literature?
2. In the last five years, how have you used improvisation to inform your classroom practice in oral literature?
3. What are the improvised materials that you have used within the last five years to teach orature
4. How do you source for materials for improvisation in oral literature?
5. How often do you use improvisation in oral literature?
6. What are your perceptions on improvisation in teaching orature
7. What are the difficulties associated with resource improvisation in orature?

ÀSOMÓ 1
UNIVERSITY OF IBADAN
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
ÌDÁNWÒ FÚN ÀWỌN OLÙKÓ ÈDÈ YORÙBÁ LÓRÍ SÍȘÈDÁ OHUN-ÈLÒ
ÀGBÉLÉRO

Àsìkò: Ogbòn

Ìșéjú

ÀKÍYÈSÍ: Dáhùn gbogbo ìbéèrè.

Ìbéèrè 1-25 dá lórí gbólóhùn nípa síšèdá ohun-èlò àgbéléro. Dì àwọn àláfó tí ó wà lẹyìn ìbéèrè kòòkan.

Bẹẹ ni tàbí Bẹẹ kó

1. Síšèdá Ohun-Èlò Àgbéléro jé òkan lára ìmó-ón-șe ìkóni olùkó-----

2. Àwọn Ohun-èlò àgbéléro jé pàsípààrò fún ohun-èlò gidi-----

3. Ogbòn àtinudá șe pàtàkì nínú síšèdá ohun-èlò Àgbéléro -----

4. A lè șe àgbéléro fún ohun-èlò ènìyànni àti ohun-èlò -----
5. Síšèdá ohun-èlò Àgbéléro máa n jé kí èkó rorùn kí ó sì yá fún àwọn akékòò àti olùkó-----

6. Síšèdá ohun-èlò Àgbéléro máa n fa níní ìmó-ón-șe -----
7. Síšèdá Ohun-èlò Àgbéléro máa n jé kí akékòò fi ìmó-ón-șe wọn sí ìșe, kí wọn sì șawárí ohun titun-----

8. Síšèdá Ohun-èlò Àgbéléro máa n pèsè àbá-kejì fún àwọn ohun-èlò ìkóni -----

9. Síšèdá Ohun-èlò Àgbéléro gégé bíi ohun-èlò gidi máa n kó àwọn ipa kan tí a yàn fun

10. Àwọn èròjà tí a lè ló láti şèdá ohun-èlò ìkóni alágbèélèrò máa n le láti rí -----

11. Şíşèdá ohun-èlò ìkóni alágbèélèrò lè máà jé kí akékòò mò nípa àwọn ohun-èlò ìgbàlódé-----
12. Şíşèdá ohun-èlò ìkóni alágbèélèrò máa n jé kí işé olùkó pò si -----

13. Ìmó-ón-şe nínú ilò gègè, işehanni, işowókòwé jé ìmó-ón-şe nínú Şíşèdá Ohun-Èlò Àgbélèrò -----
14. Ọwọn ohun-èlò àti àìní ìrírí jé ipènijà fún Şíşèdá Ohun-èlò Àgbélèrò -----

15. Olùkó tí ó ní ìrírí nìkan ló lè şèdá ohun-èlò ìkóni alágbèélèrò -----

ÀSOMÓ II

UNIVERSITY OF IBADAN

DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

ÀTÒJỌ ÌBÉÈRÈ ÌWÁDÌÌ LÓRÌ ÌWÒYE ÀWỌN OLÙKÓ LÓRÌ ŞÍŞÈDÁ OHUN-ÈLÒ ÌKÓNI ALÁGBÈÉLÈRỌ

Àtòjọ ìbèèrè yí wà fún şíşe ìwádìí ìwòye àwọn olùkó nípa şíşèdá ohun-èlò ìkóni alágbèélèrò. A rò ó láti pèsè ìdáhùn tí ó tọ jùlọ, nítorí àwọn ìwádìí lásán ni a ó fi àwọn èsì tí a bá rí gbà şe. Gbogbo ìdáhùn àti èsì ni a ó şe ní bònkélé bí ó şe tọ àti bó şe yẹ.

ABALA A: Nípa Ara-Èni

Jòwọ pèsè ìdáhùn tí ó tọ sí àwọn ààyè tí a pèsè sílẹ̀ tàbí nípasẹ̀ şíşe àmì sí ìdáhùn tí ó tònà.

Orúkọ

Ilé-ẹ̀kọ́:

.....

Kíláásì:

Èyà: (a) Akọ [] (b) Abo []

Ìwé-ẹ̀rì lásìkò ìwọşé: (a) Grade II [] (b) N.C.E [] (c) B. Ed/B.A Ed [] (d) M. Ed []

Ìwé Nísìn-ínyí: (a) M.A. / M.Ed [] (b) M.Phil [] (c) P.hD []

Ìrírí Lẹ̀nu Ìkóni: (a) 1-5 yrs [] (b) 6-10 yrs [] (c) 11-15 yrs [] (d) 16-20yrs [] (e) 21-25yrs [] (e) 26 years and above [].

ABALA B: Ìwòye àwọn olùkọ nípa sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ

Şe àmúlò àwọn àròkò isàlẹ̀ wọ̀nyí láti tọ̀ka sí èrò rẹ̀ nípa àwọn gbólóhùn tí a gbé kalẹ̀ lórí ìwòye nípa ìdàgbàsókè isẹ̀

Àròkò: MFMG= Mo Faramọ̀ Gan-an; MFM= Mo Faramọ̀; NKF= N Kò Faramọ̀; àti NKFR= N Kò Faramọ̀ Rára.

S/N	ÀWỌN GBÓLÓHÙN	MFMG	MFM	NKF	NKFR
1	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ maá n fí àsìkò şòfò				
2	N kò nílò Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ láti kọ̀ni dáadáa				
3	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ kì í mú kí ìkọ̀ni olùkọ̀ gbèrú sí				
4	Àwọn idánilẹ̀kọ̀ọ́ tí wọ̀n pèsè fún àwọn olùka láti mú ìmọ̀şẹ̀ wọ̀n dàgbà nínú Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ dí mi lówọ̀ láti je igbádùn isinmi mi.				
5	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ kì í mú ìmọ̀şẹ̀ mi nínú ìkọ̀ni gbèrú sí				
6	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ kò nílò fún kíkọ̀ lítírẹ̀şọ̀ alohùn				
7	Àwọn olùkọ̀ tí wọ̀n maá n şẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ maá n kọ̀ èkọ̀ dáadáa				
8	Kò sí ohun tí ó titun nínú ìkọ̀ni tí ó fí nílò Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ				
9	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ n dí kún erù isẹ̀ mi				
10	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ kì í dákún ìmúrasílẹ̀ mi				
11	N kò nílò Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ láti kọ̀ lítírẹ̀şọ̀ alohùn dáadáa				
12	Sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ kò sí fún àwọn akọşémọşẹ̀ olùkọ̀ àti olùkọ̀ Yorùbá tí ó ní ìrírí				
13	Ìkọ̀ni ní lítírẹ̀şọ̀ alohùn kò lè múnádóko láisí sísẹ̀dá ohun-èlò ìkọ̀ni alágbèélẹ̀rọ				
14	Sísẹ̀dá ohun-èlò alágbèélẹ̀rọ maá n dákún ìmọ̀şẹ̀ ìkọ̀ni mi				
15	Nígbà tí àwọn olùkọ̀ bá kọ̀ èkọ̀ pẹ̀lú àwọn ohun-èlò ìkọ̀ni alágbèélẹ̀rọ, àwọn akẹ̀kọ̀ọ́ lè şe dáadáa sí i.				
16	Sísẹ̀dá ohun-èlò alágbèélẹ̀rọ kò sọ̀ mi dí olùkọ̀ tó dán gájíá				

17	Ètò àti ilànà isẹ olùkó kì í dá kún Sísẹdà ohun-èlò ìkòni alágbèélẹ̀rọ̀ rẹ̀.				
18	Sísẹdà ohun-èlò ìkòni alágbèélẹ̀rọ̀ máa n jẹ kí akẹ̀kọ̀ọ̀ fi ojú ire wo olùkó.				
19	Àwọn akẹ̀kọ̀ọ̀ máa n kọ̀ èkọ̀ púpọ̀ lára olùkó tó n lo ohun-èlò				
20	Jíjẹ olùkó oníwèé-èrì dára ju jíjẹ olùkó alátinúdà lọ				

ÀSOMÓ III

UNIVERSITY OF IBADAN

DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

LANGUAGE UNIT

ÀTÒJỌ ÌBÈÈRÈ ÌWÁDÌÍ LÓRÍ ÌHÀ TÍ ÀWỌN OLÙKÓ KỌ SÍ SÍSÈDÁ OHUN-ÈLÒ ÌKÒNI ALÁGBÈÉLÈRỌ̀

Àtòjọ ibèèrè yí wà fún sísẹ iwádíí ìhà tí àwọn olùkó kọ sí sísẹdà ohun-èlò ìkòni alágbèélẹ̀rọ̀. Ìwádíí lásán ni a ó fi àwọn èsì tí a bá rí gbà ẹ, a ó sì ẹ wọn ní bònkẹlẹ̀. Jòwọ̀ dáhùn àwọn ibèèrè nàà pẹ̀lu òótọ̀.

ABALA A: Nípa Ara-Èni

Orúkọ Ilé-ẹ̀kọ̀:.....

Kíláàsì: -----

Èyà: Akọ () Abọ ()

Abala B : Ìkọ̀hàsí Sísẹdà Ohun-èlò Ìkòni Alágbèélẹ̀rọ̀

Àkíyèsì: Jòwọ̀ sàmì (√) sí ìdáhùn tí a pèsè sílẹ̀.

Àròkò: MFMG= Mo Faramó Gan-an; MFM= Mo Faramó; NKF= N Kò Faramó; àti NKFR= N Kò Faramó Rára.

S/N	Gbólóhùn iwádíí	MFMG	MFM	NKF	NKFR
1.	Mo kórirá Sísẹdà ohun-èlò ìkòni Alágbèélẹ̀rọ̀				
2.	Mo fẹ̀ràn láti máa kọ̀ lítírẹ̀sọ̀ alohùn pẹ̀lú Ohun-èlò ìkòni Alágbèélẹ̀rọ̀				

3.	Mo máa n kàwé lóri Sísèdá ohun-èlò Ìkóni Alágbèélèrọ				
4.	N kò kọbíara sí Sísèdá ohun-èlò Ìkóni Alágbèélèrọ fún ìkóni ní lítírésọ alohùn				
5.	Mo máa n wo fidíò lóri ikóni eléròjà ohun-èlò ìkóni				
6.	N kì i bíkítà bí mo bá kọ lítírésọ alohùn láìsí àwọn ohun-èlò ìkani níbè				
7.	Mo máa n lọ sí ipàgọ adálórí Sísèdá ohun-èlò Ìkóni Alágbèélèrọ				
8.	Kíkọ lítírésọ alohùn Yorùbá pẹlú ohun-èlò Alágbèélèrọ n tẹni lorùn				
9.	Mo rí kíkọ lítírésọ alohùn Yorùbá pẹlú Sísèdá ohun-èlò Ìkóni Alágbèélèrọ gégé ohun tó lárinrin.				
10.	Kíkọ lítírésọ alohùn Yorùbá lónà-àtinúdá sòro láìsí Ohun-èlò Ìkóni Alágbèélèrọ				
11.	N kò rí ìdí kankan tí mo fi gbódò kà nípa Sísèdá Ohun-èlò Ìkóni Alágbèélèrọ				
12.	Mo máa n fowó sí àwọn ètò ìkóni fún àwọn olùkọ èdè Yorùbá				
13.	Bí ó bá se é se, Sísèdá ohun-èlò Ìkóni Alágbèélèrọ yẹ kí ó jé ara òtẹ́ fún ìgbéga lẹnu isẹ.				
14.	Mo máa n kópa nínú ijíròrò lóri Sísèdá Ohun-èlò Ìkóni Alágbèélèrọ				
15.	Mo máa n lọ sí idánilékọọ nípa Sísèdá Ohun-èlò Ìkóni Alágbèélèrọ				
16.	Kíkọ lítírésọ alohùn Yorùbá lónà-àtinúdá ohun-èlò kò nílò				
17.	Níní imọ-ọn-se nínú Sísèdá ohun-èlò Ìkóni Alágbèélèrọ gbódò wà lára àwọn ètò èkósẹ olùkóni				

18.	Àwọn Ohun-èlò Ìkóni Alágbèélẹ̀rọ máa n jẹ kí èkọ lítírẹ̀sọ alohùn ní ìṣehanni				
19.	Mo jẹ oníbààrà sí àwọn jónà Sísẹ̀dá ohun-èlò Ìkóni Alágbèélẹ̀rọ				
20	Inú mi máa n dùn nígbà tí mo bá kọ lítírẹ̀sọ alohùn pẹ̀lú àwọn ohun-èlò Ìkóni Alágbèélẹ̀rọ				

S/ N	Àwọn Gbólóhun	Ní gbogbo ìgbà	Láwọn ìgbà kan	Léékòòkan	Rára
	Mo máa n lo amò láti sẹ̀dá ohun-èlò				
	Mo máa n lo àtẹ àti àwòrán dípò àwọn ohun-èlò gidi.				
	Mo máa n lo àwòrán nínú kádíbòòdù láti kọ lítírẹ̀sọ alohùn.				
	Mo máa n lo àwọn abénà-ìmò láti kọ àwọn èka lítírẹ̀sọ alohùn				
	Mo máa n lo aṣọ lóríṣíríṣi láti sẹ̀dá ohun-èlò nínú lítírẹ̀sọ alohùn				
	Mo máa n lo igi àti imò ọpẹ láti sẹ̀dá ìbọn nínú lítírẹ̀sọ alohùn				
	Mo máa n lo fónrán CD láti sín ẹranko jẹ nínú lítírẹ̀sọ alohùn				
	Mo máa n gba àwọn akékòọ mi níyànjú láti sẹ̀dá ohun-èlò ìkóni láti ara àwọn èròjà ìbílẹ̀ tí ó wà láyííká wọn.				
	Mo máa n lo ọrò-àrokò lórí àtẹ àti àwòrán tí a fi àwò tó hàn kedere kọ.				
	Mo máa n kọ àwọn akékòọ mi ní bí a ṣe n hun apèrẹ̀ àti aṣọ tí a nílò nínú àwọn idánilékòọ lítírẹ̀sọ alohùn				
	Mo máa n wá ohun-èlò láti ara èròjà ìbílẹ̀/alábéle				
	Mo máa n lo bébà láti sẹ̀dá àwọn nṁkan				

Mo máa n lo àwọn fótò alágèékúró nínú ìdánílẹ̀kọ́ lítírésọ̀ alohùn				
Mo máa n ra àwọn èròjà tí a ti pèsè sílẹ̀ fún lílírésọ̀ alohùn.				
À máa n ẹ̀ àmúlò àwọn èròjà amò fún ìkòni ní lítírésọ̀ alohùn				

ÀSOMÓ IV

UNIVERSITY OF IBADAN

DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

ÒTÉ-ÌGBÉLÉWỌN ÌŞE ÀWỌN OLÙKÓ ÈDÈ YORÙBÁ NÍNÚ ŞÍŞÈDÁ

OHUN-ÈLÒ ÌKÒNI ALÁGBÈÈLÈRỌ

ABALA A: Nípa Ara Ẹni

Orúkọ

Ilé-Ẹkọ:

Kíláàsì: _____

Kókó Işé: _____

Àsìkò Işé: _____

ABALA B: Jòwọ̀ fèsè sí àwọn gbólohùn wọnyí nípa şíşe àmì sí kólóònù tí ó yẹ.

ÀSOMÓ V
UNIVERSITY OF IBADAN
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

ÒTÉ ÌGBÉLÉWỌN ÌMỌỌŞE OLÙKỌ YORÙBÁ NÍNÚ ŞÍŞÈDÁ OHUN-ÈLÒ
ÌKỌNI ALÁGBÈÉLÈRỌ

Abala A: Nípa Ara Ẹni

Ilé-ẹkọ: _____

Kílààsì: _____

Kókó Işẹ: _____

Àsìkò Işẹ: _____

Abala B: Jọwọ fẹsì sí àwọn gbólohùn wọnyí nípa şíşe àmì sí kólọ̀nù tí ó yẹ..

S/N		Şíşe é díẹ	Şíşe é	Àişe é
1	Ìmọọşe Ìfigègé kọ létà			
2	Ìlò Àwọ			
3	Ìpaláró			
4	Ìyàwòrán			
5	Ọnà ikòwé			
6	Àwòşe			
7	Ìkòwé ológeere			
8	Ìsọlórúkọ			
9	Kíkọ			
10	Dídì àti işẹ ọwọ míràn			

11	Àwọn aṣo			
12	Ìsínjẹ ohùn èniyàn			
13	Şíşẹdá ìró			
14	Òpá ìbọn			
15	Agogo			

ÀSOMÓ VI

UNIVERSITY OF IBADAN

DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION

ÀTÒJÓ ÌBÉÈRÈ ÌWÁDÌÌ LÓRÍ ÌHÀ TÍ ÀWỌN AKÈKỌỌ KỌ SÍ LÍTÍRÉŞỌ ALOHÙN YORÙBÁ

Àtòjọ ìbèèrè yí wà fún şíşe ìwádìí ìhà tí àwọn olùkọ kọ sí şíşẹdá ohun-èlò ìkóni alágbèélèrọ. Ìwádìí lásán ni a ó fi àwọn èsì tí a bá rí gbà şe, a ó sì şe wọn ní bònkélẹ. Jòwọ dáhùn àwọn ìbèèrè nàà pèlu òtótó.

Àkíyèsí: Jòwọ şàmì () sí ìdáhùn tí a pèsè sílẹ.

Àròkò: MFMG= Mo Faramó Gan-an; MFM= Mo Faramó; NKF= N Kò Faramó;
àti NKFR= N Kò Faramó Rará.

ABALA A: Nípa Ara-Èni

Orúko Ilé-ẹkọ:.....

Kíláásì: -----

Ojọ-orí: Kò tó 14yrs (), 14-17 (), 18+ ()

Èyà: Akọ () Abọ ()

Abala B : Ìkòhàsí Lítíréşọ alohùn Yorùbá

S/N	Gbólóhùn ìwádìí	MFMG	MFM	NKF	NKF
1.	Mo kórirá lítíréşọ alohùn Yorùbá				
2.	lítíréşọ alohùn Yorùbá jẹ ẹka èdè Yorùbá tí mo fẹràn jù				
3.	Mo fẹ àsikò ìdánílẹkọọ sí i lóri lítíréşọ alohùn Yorùbá				
4.	Kì í ká mi lára bí máàkì mi bá kéré nínú lítíréşọ alohùn Yorùbá				
5.	Mo kórirá jíjíròrò ohun tí mo ka nínú lítíréşọ alohùn Yorùbá pèlú àwọn ọré mi				

6.	N kò bíkìtá bí n kò bá ẹ̀ dáadáa nínú lítírẹ̀şò alohùn Yorùbá				
7.	Mo máa n ẹ̀ ẹ̀ àmúrelé mi déédéé lórí lítírẹ̀şò alohùn Yorùbá				
8.	Àwọn idánilẹ̀kọ̀ lítírẹ̀şò alohùn Yorùbá kì í dùn				
9.	Mo rí idánilẹ̀kọ̀ lítírẹ̀şò alohùn Yorùbá gégé ohun alárinrin				
10.	Mo rí lítírẹ̀şò alohùn Yorùbá gégé bí ohun tó nira láti yege nínú rẹ̀				
11.	N kò rí idí kankan láti kọ nípa lítírẹ̀şò alohùn Yorùbá				
12.	Mo máa n sá fún lítírẹ̀şò alohùn Yorùbá				
13.	Bí ó bá ẹ̀ é ẹ̀, mo fẹ́ kí wọn yọ lítírẹ̀şò alohùn Yorùbá kúrò nínú ẹ̀kọ̀ èdè Yorùbá.				
14.	Mo máa n dá sí ijíròrò nínú idánilẹ̀kọ̀ lítírẹ̀şò alohùn Yorùbá				
15.	Mo máa n gbádùn idánilẹ̀kọ̀ lítírẹ̀şò alohùn Yorùbá				
16.	N kò ní iwé kankan lórí lítírẹ̀şò alohùn Yorùbá				
17.	lítírẹ̀şò alohùn Yorùbá jẹ ẹ̀ka Yorùbá tí ó nira láti yege				
18.	Mo máa n ka àwọn iwé lítírẹ̀şò alohùn Yorùbá m̀íràn ní àfikún sí èyí tí wọn yàn fún wa				
19.	Mo n ẹ̀ lítírẹ̀şò alohùn Yorùbá nítorí pé ó pọ̀ dandan nínú idánwò WASSCE/NECO				
20.	Inú mi máa n dùn nígbà tí mo bá gba máàkì púpọ̀ nínú lítírẹ̀şò alohùn Yorùbá				

ÀSOMỌ VIII

ÌLÀNÀ FÚN ŞÍŞÈ ÌFÒRÒWÁNÍLÉNUWÒ FÚN ÀWỌN OLÙKỌ LÓRÍ ŞÍŞÈDÁ OHUN-ÈLÒ ÌKỌNI ALÁGBÈÉLÈRỌ

- Nínú èrò yín, kí ni àwọn ànfàní şíşèdá ohun-èlò alágbèélèrọ nínú lítírèşò alohùn?
- Ní ọdún márùn-ún sáyìn, báwo lo şe şe àmúlò şíşèdá ohun-èlò alágbèélèrọ nínú kíláási lítírèşò alohùn?
- Àwọn èròjà şíşèdá ohun-èlò alágbèélèrọ wo lo ti lò láti kọ lítírèşò alohùn ní ọdún márùn-ún sáyìn?
- Kín ni àwọn orísun şíşèdá ohun-èlò alágbèélèrọ tí à n lò fún lítírèşò alohùn?
- Báwo ni ó şe n şe déédéé sí nínú ilò ohun-èlò alágbèélèrọ nínú lítírèşò alohùn?
- Kín ni àwọn èrò rẹ nípa ilò ohun-èlò alágbèélèrọ fún ìkọni ní lítírèşò alohùn?
- Kín ni àwọn ìşòro tí ó rọ mọ şíşèdá ohun-èlò alágbèélèrọ fún lítírèşò alohùn?

APPENDIX VIII
Excerpts from the interview

I am Mrs Taiwo: (A)

Question(1): What in your views are the benefits of improvisation in Oral literature?

It is good because when students have access to improvisation, it gives them comprehensive understanding of what is being taught

Question(2): In the last five years, how have you used improvisation to inform your classroom practice in oral literature?

I was about to improvise the available materials like cow horn, cowries ,snail shell to teach them, for example, in some situations, I use cow horn to chant to make sonorous.

Question(3): What are the improvised materials that your have used within the last five years to teach oral literature?

I made use of cow horn, snail shell, cowries.

Question(4): what are the sources of improvisation used in oral literature?

They are gotten from abattoir,bush and so.on.

Question(5): How often do you use improvisation in oral literature?

I use it always in as much as there is a need to teach oral literature

Question(6): What are your perceptions on improvisation in teaching oral literature?

Despite the current civilisation,there is still a need to teach oral literature using improvisation in the absence of real material. Though, civilisation has made teaching easy as such materials are available. However, once still needs to improvise in the absence of these real materials.

Question(7): What are the difficulties associated with resource improvisation in orature?

There are many difficulties I am faced with sometimes I need to plead seriously with the butchers. I also experience scarcity of snail shells in the bush.

I am Mrs Olagbade (B)

(1):

(2): I use them in different ways, sometimes I take them to the classroom to explain them to the students.

(3): I have used beating drum, metal gong, traditional attires.

(4): I can take the students to the market, palace or bring the resource person to the classroom. I can also take the students to the elders to see the materials if the opportunity presents itself.

(5): As much as we love our students to see different improvised materials, we are trying our best, of a truth, civilisation is taking these materials gradually but we still see some of these things that we kept can still be brought out to show these students and also to teach them.

(6): We must not allow these materials to go into extinction. We must look for them to teach the students all the time and also to keep for the coming generation.

(7): This civilisation is the first issue that is problematic for us but if the government or people can strive to make Yorùbá Language important in our schools to prevent our culture from going into extinction.

I am Mrs Daramola (C)

(1): The benefits are numerous if we have access to the materials. The students will understand the topic being taught very well.

(2): Sometimes, materials are available for use. We come with dane gun when we teach them about drum beating and Ogun pipe (god of iron).

(3): In the bush, traditional doctors and elders.

(4): It is not always. We make use of what we are able to get and the ones we could not get, we do verbal explanation.

(5): My perception is that, it is good to make use of these materials. But if we are able to get materials, they frighten the students. For example, when we were teaching the students about "Ogun" (god of iron) we brought in dane gun. The students ran away likewise "egungun" (masquerade) we brought the masquerade garment, the students were very scared, they also scared of horn.

(6): The problem is that sometimes, we don't get these materials for use. When we were teaching about beating drum, we may not have cash/money to buy drum, sometimes I ask the students to carve drum for me.

I am Mrs Owolabi (D)

(1): The benefits are numerous, it makes teaching real, it makes teaching fast, the students get comprehensive understanding.

(2): In some occasion, we use the students as improvised materials, it aids retention.

(3): For instance, if we want to teach about masquerade, we may ask the students to bring masquerade garment like materials not used by tailor, we may also ask the students to come with socks in order to look like "tonbolo masquerade". The students are instructed to bring it themselves so that they will not forget quickly even in the absence of teachers.

(4): Through the students or we approach the tailor for unused materials, we ask the students to tack the materials. There are also some students who are members of these kinds of family for example if they come from a masquerade family, we may beg them to bring spare materials.

(5): I use it regularly because in as much as I want them to understand the topic very well.

(6): My perception is that we should always make use of it, because in the present days, very few students are witnessed masquerade festival but if we want to showcase these things in their classroom, they will understand very well.

(7): The only challenge we might encounter is the availability of these materials, it is always a problem because some students may not be able to bring them to school, his/her parents may not give her the opportunity to bring them to school, especially the elite students. Sometimes the Muslims or Christians may think they are performing ritual or worshipping idols, it may seen as taboo or something forbidden and this should not be so.

I am Mrs Alade (E)

(1): It has advantages because it aids students understanding of the topic

(2): I use improvisation of teaching materials in the class each time I have any topic on oral literature.

(3): For example, I have once brought in an orator/chanters to the class to recite nuptial chant (Ekún Iyawo) for the students.

(4): When we do not have real materials, we do improvise to teach. At other time, we make these materials ourselves, when we do not have enough money to buy the real object

(5): We make use of improvisation each time we have oral literature

(6): It is good to use real instructional materials but when we don't have them readily accessible, we make use of improvisation so that our students will have good understanding of the topic.

(7): The difficulties attached to making improvised materials for teaching oral literature is that its periods on the timetable is short,oral literature is time consuming.

I am Mrs Asiru (F)

(1): Its advantages are numerous, in that it aids students thorough understanding

(2): I have once used a divination board that I made by myself. I made this using a bucket filled with sand and water. I often use the students too because some of them are knowledged in oral literature.

(3): Water, sand, horn,dane gun.

(4): There is water supplies in the school, we can get horn from the butchers and so.on.

(5): I am always delighted to make improvised materials each time I have oral literature when I can not access the real materials.

(6): Like I said earlier,it is a very useful for thing to improvise, when there is no real materials close to us because it makes the topic real to the students.

(7): I sometimes have financial challenge when I feel like promoting some topic on oral literature.

I am Mrs Onaolapo (G)

(1): The advantages of improvised materials are numerous,it gives the students the students understanding of what oral literature does. It helps the students to differentiate between written and oral literature.

(2): I have once brought " Bata drummers" into the class to drum for the students, I have had to navigate the internet to check the eulogy of different towns and I played it to the hearing of the students in the class for deeper understanding of the topic.

(3): Bata drum, gong, bull horn, cowries, snail shells, traditional attires.

(4): We make sure we find them. Sometimes, we saddled the students with the responsibility of bringing it

(5): I make use of it when I have to teach oral literature. I do not like to teach oral literature in abstract without accompanying I with improvised materials.

(6): It is good to improvise teaching materials when we can not access the real teaching materials.

(7): It consumes time in some occasions.

Mr Omoniyi. (H)

(1): It makes the kind of oral literature they are being taught easily understood without mixing words.

**APPENDIX IX
PHOTOGRAPHS FROM FIELD WORK**



**Data Collection at Ibadan Chris Apostolic Grammar School, Oniyere,
Ibadan. 21/09/2021**



**Data Collection at Ibadan Chris Apostolic Grammar School, Oniyere, Ibadan.
21/09/2021**



Data Collection at Ibadan City Academy, Eleta, Ibadan. 20/09/2021



**Data Collection at Oke Ogbere Community Grammar School, Jegede, Ibadan.
21/09/2021**



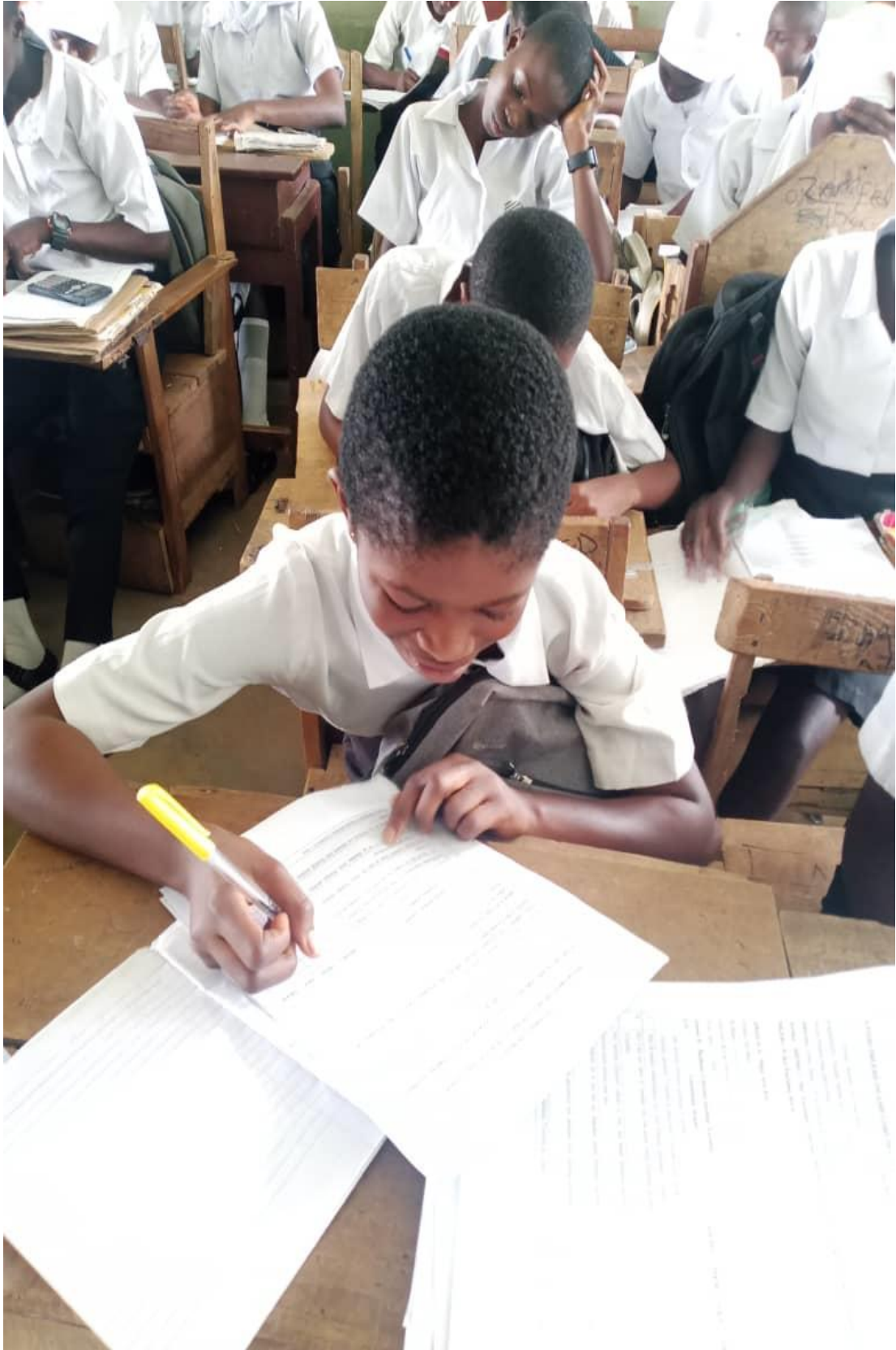
Data Collection at G. S. S. , Orita Aperin, Ibadan. 20/09/2021



**Data Collection at Aperin Oniyere Commercial Grammar School, Ibadan.
.20/09/2021**



Data Collection at Ibadan City Academy, Ibadan. 20/09/2021



Data Collection at Abadina College,U.I. Ibadan. 17/09/2021



Data Collection at Abadina Grammar School, U.I. Ibadan. 17/09/2021



Data Collection at Ansar-U-Deen High School, Liberty Road, Ibadan.
29/09/2021



Data Collection at Oke Ado High School, Joyce B Road, Ibadan.23/09/2021



Data Collection at Celestial Church High School, Joyce B Road, Ibadan.
.22/09/2021



Data Collection at St. Louis Grammar School, Mokola, Ibadan.
30/09/2021



Data Collection at C. A. C Grammar School II, Aperin Oniyere, Ibadan.
24/09/2021



**Data Collection at Olubadan High School II, Aperin Oniyere, Ibadan.
06/09/2021.**



Data Collection at Oluyole Estate Grammar School, Oluyole Estate, Ibadan.16/09/2021



Data Collection at Oke 'Badan High School, Ibadan.

.11/09/2021



Data Collection at Community High School, Abonde , Ibadan. 02/09/2021



Data Collection at Renascent High School, Aremo, Ibadan. 14/09/2021



Data Collection at Oluyole Extension High School, Oluyole Estate, Ibadan

Data Collection at Humani Alaga High School, Sango, Ibadan. 14/09/2021



**Data Collection at Oluyole Extension High School, Oluyole Estate, Ibadan.
02/10/2021**



Data Collection at Methodist Grammar School, Elekuro, Ibadan. 13/10/2021



Data Collection at Ansar-U-Deen High School, Oke Ado, Ibadan. 12/10/2021



Briefing of Research Assistants. 03/09/2021



Data Collection at United High School, Agugu, Ibadan. .16/10/2021



**Data Collection at St Michael Grammar School, Owode-Apata, Ibadan.
20/09/2021**



Teachers of YO in Briefing Session. 30/09/2021



Data Collection at Oke 'Badan High School, Ibadan. 11/9/2021