EFFECT OF VERBAL SYMBOLISING TECHNIQUE ON PRIMARY ONE PUPILS' ABILITY TO READ AND WRITE YORÚBÁ

BY

RUTH ÒBÛN ADÉLÔDÚN
B. ED. (IBADÀN) M. ED. (IBADÀN)

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Department of Curriculum and Teaching, Òyô State College of Education, Òyô.

ABSTRACT

The purpose of this investigation was to discover the different advantages of using verbal symbolising technique (V.S.T.) and the traditional phonic syllabication method (P.S.M) for introducing similar groups of primary one pupils to initial literacy in Yoruba language. The influence of other factors such as age, sex and home background on the functioning of V.S.T. and P.S.M. was also considered.

To this effect, a pre-test-post-test experimental design was used in the study. The study sample consisted of 162 primary one pupils from 4 selected schools and 48 primary one teachers from 12 selected schools in Oyo - a typical Yoruba town in Oyo State of Nigeria.

A teacher opinion questionnaire (T.Q), a home background questionnaire (H.B.Q.), and a battery of the Yoruba language achievement tests (APOYTA) were the major instruments used for the study. The T.Q. was administered on the selected primary one teachers
to obtain data in respect of age, sex and qualification. It also sought the teachers' opinion about the existing primary one classroom environments; methods and primers for teaching Yoruba to primary one pupils. The H.B.Q was administered to the selected primary one pupils to obtain data on the age, sex and home environment of the learners. The APOYTA was designed to measure Yoruba language achievement at the primary one level and it consists of five sub-tests.

(i) Recognition and writing of letters of the alphabet;
(ii) Combining letters to form words;
(iii) Recognition and writing of words;
(iv) Reading of words and simple sentences;
(v) Writing of simple words.

Data obtained from the questionnaires and Yoruba language achievement test scores were analysed, using the following methods.
(1) t. test of significance;
(2) Two way analysis of variance;
(3) Pearson Product Moment Correlation;
(4) Descriptive statistics in form of frequencies and percentages.

The results revealed that pupils taught with the V.S.T. seem superior to those taught with the P.S.M. in ability to read and write Yoruba at the end of their first year in school. Age, sex and home background did not disturb the positive performance of pupils who were taught through the V.S.T. Whereas, the home background had significant influence on the performance of pupils who were taught through the P.S.M.

The teachers in both the experimental and control groups had similar characteristics. The environmental conditions of the classrooms were the same for both groups. The use of relevant primer, adequate scheme of work, explicit teachers* guide, sufficient teaching/learning aids and pupils* practice exercises through the workbook in the V.S.T. was the probable cause of
the significant difference in pupils' performance favouring the experimental group. Perhaps this is why the regular teachers of primary one pupils are of the same opinion with the present researcher that a change is necessary in the existing method and primer used to teach initial literacy in Yorùbá to young children.
DEDICATION

Dedicated to my darling husband, Philip Adedjiji Akintayo Akanni Adeludun, a rare gem, whose marital rights and enjoyments were hung on the cross of this project.
I am grateful to God Almighty for the bountiful blessing and mercies which He bestowed on me and for guarding, guiding and protecting me throughout the period of this study. He has been the surest source of courage and pillar of strength at difficult periods. Glory be to him on High!

I wish to express my sincere gratitude to Dr. (Mrs) C.A. Okedara - my supervisor, an untiring worker whose first class patience accepts nothing, but the best from her research students. Every part of this final work bears her finger prints. Her encouragement at every stage of this project will forever be cherished. She was the moving spirit behind the irksome task, a task softened continually with her broad smile and assurances. To have been supervised by such a thorough, competent, motherly and understanding supervisor was a real blessing.

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It is a risk and a very expensive venture to attempt to carry out experimental study as a part-time student without any scholarship; particularly when one has to play the role of a parent in one's extended family. I have become a financial debtor to friends and well wishers to the extent that producing the final draft of this work would have been delayed. The timely assistance rendered by Mrs. Lanre Abimbola—an aunt-in-law, of the Nursing Department, and a cousin, Dr. B.O. Oshobi—of the Mathematics Department, both of the University of Ife, was highly remarkable. The role that has been played by both of them shall for ever be remembered. To them, I am very grateful. I also thank Mr. Adé Adékanmí of Department of African Languages and Literatures, University of Ife who typed the final draft of this project.
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and consistently shared with me the agonies and anxieties that were associated with this research work. She is as relieved as myself at the successful completion of this study.

Before my father took his last breath, he said to my mother:

'Ebùn gbọdọ kàwé, bóọọ kí o
Kó`aṣọ ọ rẹ tা, sụkùn rẹ kọ
gbọdọ důrọ.

This was a charge to my mother, that she should make sure that my education was not halted by his death, even if my mother would have to sell out her clothes. It is thus unfortunate that, for this record, my father Mr. James Adelabu Ayọọla Ĭnǐ, missed it all for he died on the 22nd October, 1957. May his soul continue to rest in perfect peace.
CERTIFICATION

I certify that this work was carried out by Mrs. Ruth Ebun Adeledeun in the Department of Teacher Education, Faculty of Education, University of Ibadan, under my supervision.

[Signature]

Supervisor
Dr. (Mrs) C.A. Okedara
B.Ed. (Alaska); M.A. M.Sc.
Ph.D. (Oregon).
Senior Lecturer in the Department of Teacher Education, University of Ibadan, Ibadan.
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CHAPrER ONE

INTRODUCTION

1.1. The Problem

The general aims of teaching Yoruba in primary schools in Osun State are written in the Yoruba language in Osun State primary school syllabus as below:

(i) A fẹ ki awọn ọmọ ọ mọ Yorùbá ikà, 
Ki won ọ sì mọ 'kọ dẹ ipọ ti won kò 
ifi, ní le gbagbe mọ lae,

(ii) A fẹ ki awọn ọmọ ọ mọ Yorùbá lò 
ni ọna ti ẹ le mú ni l'ara àti l'òkan. 
A fẹ ki won ọ sì le lò ọ fun ìwè 
Kikọ, fun ifikúnmọ, àti fun sìso ohun 
kohun ti ọ bá wà ni ọkan won.¹

The literal translations of the aims are:

1) We want the pupils to be able to read 
and write Yoruba to the extent that they will 
never forget.

1. Primary School Syllabus:-- General Publications 
Section Ministry of 
Education, Ibadan. 
1976, P. 76,
2.

(2) We want the pupils to be able to use Yoruba in an inspiring and impressive manner. We also want them to use Yoruba for book studying, for increasing knowledge and for self expression.

The primary objectives of teaching Yoruba in Oyo State primary schools as can be deduced from the above translations are:

1. The attainment of permanent literacy;
2. Ability to use Yoruba adequately as a tool for self-expression;
3. Ability to use Yoruba for learning.

The problem of concern to the present researcher is that it appears that those objectives have not been adequately realised because many of the primary school products nowadays can neither read nor write Yoruba well.
Yoruba is a mother tongue taught in most primary schools of the Yoruba speaking states of Nigeria. The states are Lagos, Ogun, Ondo, Oyo and to a large extent Kwara and Bendel States. The language is taught and used as a medium of instruction to pupils from primary one to three in these states. This language is one of the indigenous languages introduced into formal education by the early missionaries in Africa. One is thus worried when it is realized that pupils find it difficult to read and write their mother tongue. This problem cannot come over-night. We feel that it is rooted in the way and manner that the formal education was introduced and nursed by the white men in Black Africa. This supposition will lead us to a recapitulation of the historical inclusion of Yoruba in primary education which is contained in the background to follow.
1.2. Background

The Christian missionaries introduced formal system of education into West Africa with the ultimate aim of winning Africa for Christ. They realised that they could not reach the mind of the so-called primitive African, neither could they teach him the way of salvation and faith, unless they had an intimate knowledge of the indigenous language. They decided to reduce the West African Languages to writing so that they could learn and teach the languages. Therefore, the learning, teaching and using of West African mother tongues in formal education began with the Christian missionaries' efforts to propagate their religious faith.

The missionaries made efforts on scholarly study of some West African languages, of which Yoruba was prominent. In 1816, Bickersteth, Assistant Secretary of the Church Missionary Society (C.M.S.) gave specific instructions that attention should be paid to mother tongue education in the mission programme.
In his special Report on the West African Mission, he declared:

The advantage, and indeed the necessity, of teaching the children to read their own language in order to their being useful to their parents and other countrymen, by reading the scriptures and religious Tracts, will be obvious.

It was difficult to carry out the instruction because of immense problems such as:

1. The study of the mother tongue was still in its infancy and many had no written primers.

2. The few missionaries who understood local languages rarely survived long enough to master them to the extent of being competent to teach them effectively.

3. The early African settlers in Freetown, Sierra-Leone who were missionaries' students had a mixed linguistic background. Hence it was difficult to use one mother tongue to teach them.

The West African parents liked their children to be taught English rather than the mother tongue.

Nevertheless, an active approach in the study and usage of Yorùbá began in Sierra Leone. For instance, in 1819, Mrs. Kilham, a C.M.S. Missionary proposed a linguistic institute in English for the purposes of encouraging Africans to study their own languages, reduce them into writing and write religious materials through translations. She published a book on specimens of African Languages. In 1831, she started a school for girls in Charlotte Village in Sierra Leone. In 1833 she succeeded in using Yorùbá as a medium of instruction. She wrote in her diary of 29th August, 1838:

I would not close this day without acknowledging thy Goodness, O My heavenly Father, in permitting me to see the desire of my heart in the instruction of dearly beloved African children through their own languages.

After Mrs. Kilham's achievement, nothing significant in the teaching of Yorùbá was recorded until the Yorùbá Mission of the C.M.S. arrived at Abeokuta in Western Nigeria in 1846. The teaching and learning of Yorùbá began when the C.M.S. built formal schools at Abeokuta. The Wesleyan Methodist Missionary Society (WMMS) had also settled in Badagry since 1842. They were later joined by the Roman Catholic Mission (RCM).

Although the underlying motive of the theory and practice in Christian missionary education was essentially religious, there was little coordination of efforts among the various missions that engaged in formal education in Yorùbáland. There was the religious bias of the different Christian Missions which affected their attitudes towards the Yorùbá Language. For instance, the Roman Catholic Mission (RCM) opened their first school in Lagos in 1863. The Roman Catholic leaders were called 'Fathers'. Lagos was then an English Colony and the natives
spoke Yoruba. Also living in Lagos then were traders whose chief language was a form of Portuguese. The Catholic 'Fathers' who were French speaking thus had to minister to people of diverse languages. Because of the language position in which the R.C.M. found itself, it neglected the Yoruba language in the early part of its missionary activity and later adopted English language. The WMM did not improve upon their study of Yoruba until about 1871 when its first primer was published.

However, the C.M.S. and the Baptist Mission (BM) were active in their principles of mother tongue teaching and usage. The CMS established an industrial training institution in Abeokuta in 1859 and the subjects taught in the school included:

- Orthography
- Reading in English and Yoruba
- Translation of verses from English into Yoruba and from Yoruba into English.

The mission was concerned with the issue of the medium of instruction in a bilingual situation because they
realised that the pupils did not understand English.

G.F. Buhler, a German Missionary who managed the CMS institution in Abeokuta until 1864 made this remark:

What I consider a great disadvantage in our schools in the Yoruba Mission is too much teaching in the English language which retards the progress considerably; it being for most of the children an unknown tongue.

He reported that it took the pupils between four and six years to read their own mother tongue fluently.

His suggestion to the solution of the language problem was that pupils should be taught to read and write the Yoruba language before they were made to learn English. Buhler thus appeared to be laying down the solid principles of language methodology in a bi-lingual situation. He commended a plan by which a rule was to be laid down that English should not be taught until pupils could read their own language.

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The Baptist Mission also had the same language experience. Joseph M. Harden, a Baptist Missionary, writing to Taylor, the Secretary to the Foreign Mission Board of the Baptist Mission, said:

'I try to teach them better, but mine is as yet an unknown tongue to them, and they cannot understand me nor I them.'

He had the same idea with Buhler that pupils should first be taught to read in the Yoruba language and afterwards in the English language.

The British Colonial government intervened in the education of the people in Nigeria and after some time used and encouraged the teaching of Yoruba language. For instance, the Phelps-Stokes commission to Africa in 1920 and 1921, among other things, recommended that both English and the mother tongue must be given recognition in the education system. The Advisory Committee on Native Education in its memorandum of 1923 recommended that the study of the educational use of vernacular and provision of text

1. Ibid. P. 52.
books in vernacular were of primary importance; and that qualified workers should be set aside for this purpose. It also suggested that the vernacular should be the medium of instruction in the early part of primary school.

Therefore, the period, 1926-1952, witnessed the inclusion of Yoruba teaching in primary schools, but there was no specific syllabus for the subject. There was lack of adequate Yoruba readers or primers. Before 1926, the CMS mission through its bookshops had been largely responsible for the publication of the Yoruba textbooks and primers used in schools. The CMS readers then had joint authors and were religiously biased.

The colonial government faced the problem of how to get efficient authors, preferably natives, and how to get interested publishers. The government set up a text book committee to see to the production of text books. The committee concentrated on production of books based on translation of English texts into Yoruba. G.W. Sadler, a Baptist missionary prepared
a Yoruba Reader and the government committee arranged to publish the Reader.

In order to encourage writing of Yoruba books, the colonial government also set up a Yoruba Literature Committee. A prize of £5 was to be awarded to the best creative work in Yoruba language. The Literature committee also suggested that students, who were taking linguistic courses at the school of Oriental and African Studies, University of London, should attempt to write a Yoruba dictionary. As a result of the committee's efforts, a large number of books were made available for infant and elementary classes. Relevant for our study among the books available are those shown in table I.
Table 1

Yoruba Primers for Infant and Elementary Classes During the Colonial Era.

<table>
<thead>
<tr>
<th>Author</th>
<th>Name of Books</th>
<th>Publishers</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 J.G. Kuyé</td>
<td>A B D Alaworan</td>
<td>C.M.S.</td>
<td>1911</td>
</tr>
<tr>
<td>2 J.G. Kuyé</td>
<td>A B D Alaworan</td>
<td>C.M.S.</td>
<td>1916</td>
</tr>
<tr>
<td>Oyèrindé and Sadler</td>
<td>Alakọbẹrẹ</td>
<td>C.M.S.</td>
<td>1933</td>
</tr>
<tr>
<td>4 J.F. Odúnjọ</td>
<td>Iláláyé</td>
<td>Ifẹolu Press</td>
<td>1943</td>
</tr>
<tr>
<td>E.O. Lafiyan</td>
<td>Komọnwẹ</td>
<td>Oxford University Press</td>
<td>1945</td>
</tr>
<tr>
<td>6 D.O. Fagunwa</td>
<td>Taiwo ati Kehinde Apa Kini</td>
<td>Oxford University Press</td>
<td>1948</td>
</tr>
</tbody>
</table>
We can see from the above table that Fagunwa’s Taiwo ati Kehinde and Odunjo’s Alawiye have been in use since the 1940s. The two primers were in use until 1979 when the Oyo State Ministry of Education gave the directives that Alawiye series only should be used in Oyo State Primary Schools. Our general observation is that in the pre-independence period, learners were highly literate in Yoruba after the primary education. This can be explained by such probable factors as learner's maturity, amount of time spent in learning the language and favourable learning environment. Our post-independence experience has however shown that acquisition of primary education is no longer a guarantee of literacy in Yoruba Language. To find possible reasons for the observed pupils' inability to read and write Yoruba, an examination of the syllabi, primers and methods used in teaching Yoruba as well as the present researcher's proposed method of Yoruba teaching, given the changing environment in our present day society, will now be attempted in the theoretical framework to follow.
As mentioned earlier, the Christian Missionaries who introduced formal education in Nigeria observed that educational progress was slow because children did not understand English. They suggested that children be taught to understand and read their own language first before they were taught English. By implication, ability to read Yorùbá would help children's understanding of English and educational progress would be facilitated. The Colonial government also supported the use and teaching of Yorùbá as depicted in the education code of 1911.

Yorùbá has been a curricular subject since the colonial era, and we still discover that many Yorùbá children could neither read nor write Yorùbá after spending six years in the primary school. This being the case, we need to cast a look at what has been happening in terms of primary school content and
methodology as far as Yoruba is concerned. Specifically, we want to look at the content, primer and methods for teaching initial literacy in Yoruba since the establishment of Yoruba in primary education. Then we want to propose our own method and its corresponding primer for teaching initial literacy in Yoruba.

2.1. The Content and Methods of teaching initial literacy in Yoruba during the pre-independence period.

The Christian mission's early schools were of boarding type and all formal educational activities revolved round the mission houses. Most of the pupils were converts and they lived with the missionaries and formed part of their families. In such a situation, the missionaries would not be able to manage a large number of pupils and the need for specific syllabus and methods of teaching would not arise.
However, Crowther reported in 1849 that he had a school of thirty-six pupils for whose use he had introduced a Yoruba primer. Crowther's Yoruba primer was the first primer in the language. It was published in 1849. Crowther never thought of any Yoruba syllabus. His primer followed a simple alphabetic method.

Later, one convert from Ake, Abeckuta called Dunkuru, adopted a method which was considered by his colleagues as a new mode of teaching letters of the alphabet and words of two letters. His method was a combination of what might be called syllabic/word method. He attached ideas to each word. He impressed the sound of such words in the mind of his scholar by using same word in a short maxim or precept. For instance, in teaching the word wọ (to look or to see) Dunkuru would use the maxim 'Ká wọ ó'(let us observe it). For the word mọ (to know or to understand) he would use 'ká mọ ṣọ̀ rẹ'(Let us understand his (God's) word).

Thus he formed many syllables from letters of the alphabets. Examples of syllables formed from letters of alphabets are:
The Colonial education code which came into operation in 1911 showed an attempt to state what was to be covered at infant levels in reading lessons. The infant pupils were expected to know and recite the "vernacular names"\(^2\) of the letters of the alphabet.

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2. Vernacular is the derogatory term used by missionaries and the Colonial masters to refer to an African native language. The accepted term is 'mother tongue'.

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<table>
<thead>
<tr>
<th>Letter</th>
<th>Vernacular Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>bi be bẹ bo</td>
</tr>
<tr>
<td>gb</td>
<td>gbi gbe gbẹ gbo</td>
</tr>
<tr>
<td>d</td>
<td>du di</td>
</tr>
<tr>
<td>f</td>
<td>fe fe fo fu</td>
</tr>
<tr>
<td>g</td>
<td>go</td>
</tr>
<tr>
<td>j</td>
<td>ji jo</td>
</tr>
<tr>
<td>k</td>
<td>ka ko</td>
</tr>
<tr>
<td>r</td>
<td>re ṛe ra ro ṛu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Letter</th>
<th>Vernacular Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>ki</td>
</tr>
<tr>
<td>s</td>
<td>si se sa so su so</td>
</tr>
<tr>
<td>h</td>
<td>ho he</td>
</tr>
<tr>
<td>m</td>
<td>me mo mo</td>
</tr>
<tr>
<td>p</td>
<td>pi</td>
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<tr>
<td>t</td>
<td>ti</td>
</tr>
<tr>
<td>w</td>
<td>wá</td>
</tr>
<tr>
<td>y</td>
<td>ye l</td>
</tr>
</tbody>
</table>
Infants I and II were expected to be able to combine one vowel and one consonant from a chart. Words and sentences were expected in infant III. Sub-standard I was expected to be able to read from an elementary reading book in vernacular. Sub-standard VI were expected to be able to read from advanced reading book in the vernacular.

The Dunkuru method and the legal status of Yoruba in the 1911 Education code had little effect on the theory and practice of Yoruba teaching in schools. Since the ultimate objective of teaching Yoruba was to use Yoruba as an aid to the teaching of English; the missionaries indulged in translation method. However, another Yoruba convert, Carr pinpointed the dangers inherent in translation methods. Awoniyi, quoting Carr, declared:

Carr then suggested, as a corrective measure, that children should be made to render Yoruba proverbs into English instead of making a word-for-word translation. As time went on, people began to realise the defects in the translation method. For instance, an observer made this comment:

"It is hoped our Managers of schools will speedily reconsider the advisability of enforcing the use of Yoruba readers as of old... because most of our youths cannot write correct Yoruba."

Because of the defects of the translation method, some of the mission and government teachers utilised the primers like those mentioned in table one, page 13 above which were published then. Before independence, the only syllabus that came into being was published by the Western Region Literature Committee, Ministry of Education, Ibadan in 1954.

The Government then in the Western Region of Nigeria set up a committee to work out a new curriculum for primary schools based on a six-year.

course. The Yoruba language section is relevant for us in the 1954 syllabus. In the syllabus, Yoruba has two parts; the first part takes care of the first two years of the proposed six year course of primary education. The second part takes care of the succeeding four years of the course. The aim of the first part is to teach the mechanics of reading and writing skills; while the second part should lead pupils to express themselves fluently, correctly and effectively in their own language. In addition, the second part is to give the children an elementary knowledge of their cultural background.

Our specific concern in the syllabus is the content prepared for primary one pupils. The content for primary one is broken into five stages (See appendix G.) Stages one and two are based on enlarging the childrens' experience by means of games and stories. Stage three deals with preparation of children for reading by developing their ability to distinguish shapes. Reading is introduced in stage
four. The syllabus states specifically that sentence method should be used to introduce pupils to reading.

In using sentences method, children learn to recognise a complete sentence at a time, and are then helped to break it down into words, syllables, and letters and to use these individual components to make up new words and sentences. The sentence is written in large letters and presented together with a large picture illustrating it. After a sufficient number of presentations of the sentence with the picture, the children's ability to recognise the sentence unaccompanied with the picture is tested. The children are then helped to recognise each word of the sentence by itself and later each letter of each word. After recognition of the letters so far introduced is ensured, these letters are used to make up new words; first two-letter words, then three-letter words etc. These new words are then combined into simple new sentences and their recognition tested by "read-and-do" cards. The method is continued with suitably devised sentences until all the letters of the alphabet are
learned. The syllabus also suggested the starting of the first simple class reader which is "Taiwo ati Kẹhinde" apa keji in stage five. By implication, Taiwo ati Kẹhinde Apa Kini must have been utilised in stage four.

In the syllabus, writing is expected to begin with suitable pre-writing exercises when stage three is reached. This syllabus was in use in the then Western Region later Western State, and now Ogun, Ondo and Oyo States of Nigeria until the early 1970s.
2.2. The Content and Methodology of Teaching Primary One Pupils to Read and Write Yoruba since the Post-Independence Period.

We gained independence under a civilian government in 1960. We became a Federal Republic in 1963. The first republic collapsed in January 1966 and the Army took over. We experienced the Civil War from 1967 till the early part of 1970. Lives and properties were destroyed during the Civil war. Distrust, fear and lack of confidence were ingrained in the minds of some sections of the country. As the war drew to its happy end, problems of rehabilitation and reconstruction got into focus. The famous slogan then was: 'To keep Nigeria one is a task that must be done'. Education was then realised as an instrument to be used for making the slogan a reality. The nationalist feelings led to the popular curriculum conference which took place in September 1969. The Conference was a forum for discussing a wide
range of issues and problems underlying the determination of an appropriate curriculum for the nation's schools. We could then say that 1960-1970 was a Crisis period in Nigeria. Throughout the Crisis period, the 1954 syllabus and method of teaching Yoruba remained in use in our primary schools.

Efforts at reviewing the 1954 syllabus began in 1971 when in February of that year, state Curriculum Committees were set up to serve as continual functioning agencies of the primary school curriculum development and review in the then Western State. Each committee, broadly representing educators from all levels and Ministry of Education was charged with the drawing up of a meaningful syllabus which would be in tune with modern trends in education. By implication, it was felt that the 1954 syllabus was not quite meaningful, so a review was necessary. The committee completed the draft syllabi of five primary school subjects in 1973. The subjects are English, Elementary Science, Mathematics, Social studies and Yoruba. The new outline syllabuses
were tried out in various schools by the various Divisions of the Ministry of Education, Ibadan; the University of Ife Institute of Education, the Teachers-in-service centre based at the British Council, Ibadan and various interested subject organisations. Modifications were made to the original draft as a result of experts' comments, trials and critic workshops. New syllabuses were produced by specialists on Family Living, Christian Religious studies and Islamic Studies. All were later incorporated into a new Primary school syllabus published in 1976 by the General Publications Section of the Oyo State Ministry of Education, Ibadan.

Relevant for our study in the 1976 syllabus are the sections on reading and writing of Yoruba for primary one as contained in the new syllabus (see appendix H). The section on reading is broken into two parts. The first part deals with training in visual perception and tone discrimination.
The second part deals with reading activities which include:

(a) Reading of simple sentences which are written under corresponding pictures that are boldly drawn.

(b) Reading of simple texts chosen for the pupils.

(c) Reading of texts or dialogue among people.

(d) Reading of Comprehension texts.

The section on writing is also broken into two parts: The first part requires pupils to write letters of the alphabet, meaningful words and sentences. Learners are also required to write names of common objects in the classroom and to copy names from books. The second section deals with writing of essay. Children are expected to write short stories through teacher's direction. Learners are also required to write down simple events which happen to the individual
learners or the class as a whole. They are required to learn letter writing by ordering certain actions from their friends. The letters shall be given to other pupils to read and act. They are also required to mount and label pictures.

The 1976 syllabus does not pinpoint a specific primer like the 1954 syllabus. By implication, however, since the syllabus talks of sentence reading, we assume that Taiwo ati Kehinde would be used as text or reader for primary one. The authors of the syllabus seem to be suggesting ideas of teaching initial literacy in English for teaching initial literacy in Yoruba. What has been put down for pre-writing activities are sufficient for primary one writing activities. Besides, the syllabus seems to be vague. The present writer's opinion is based on the following reasons:

(1) No detailed scheme of work, which could guide the teachers in the preparation of adequate lesson plans was prepared by the teachers who were using the syllabus.
(2) The kind of text books required in the syllabus were not available.

(3) Direction as to the teaching of the mechanics of reading and writing Yoruba is not contained in the syllabus.

However in 1978, the Association of Primary School Headmasters in Osun North East Division of Oyo State published what it called the scheme of work for Primary Schools. The volume includes outline of weekly activities on Mathematics, English, Yoruba, Social and Cultural Relationships, Cultural and Creative Arts and Family Living. We are concerned about the content for Yoruba teaching in primary one as contained in the scheme of work. What the headmasters have done in the volume is to break Alawiye and Taiwo ati Kehinde mentioned earlier into weeks according to chapters (See Appendix I).

In that scheme of work in schools where Alawiye is used as the reader, concrete work begins in the
third week, with learning of vowels. This is followed by learning of Consonants in the fourth and fifth weeks. From week six to the last week, the major activities are reading of sentences as contained in chapter by chapter of Alawiye book one. Riddles and jokes are given chance in the scheme of work. For those who are using Taiwo ati Kehinde, children start reading the sentences as contained in the primer. It is this scheme that many primary school teachers in the area visited had to follow since 1978 till now. Each class teacher copied the section for her class into the class diary and followed it in teaching the pupils.

In 1979, the government of Nigeria was returned to the Civilians. It happened that the Civilian administration of Oyo State seemed to favour the use of Alawiye readers in Oyo State primary schools. Since then, the State Ministry of Education has sanctioned the use of Alawiye readers throughout the six classes of our primary schools. As mentioned earlier, our post-independence experience has been that
many of our children can neither read nor write Yoruba at the end of primary education. From what has been said so far, we discover that two primers have been used to teach Yoruba in primary one. The two primers which are Alawiye based on phonic/syllabication method and Taiwo ati Kehinde based on sentence method were among the primers in use from 1945 till 1976 when a new syllabus was published. The 1976 syllabus intensified the use of only one of the primer which is Taiwo ati Kehinde. In essence, sentence method was used to teach initial literacy in Yoruba from 1976-1979. From 1979 till now, phonic/syllabication approach is used to teach initial literacy in Yoruba as primary schools in Oyo State are pegged to the use of Alawiye readers only.

The questions that have been bothering the present researcher's mind are

What could be responsible for many pupils' inability to read and write Yoruba after spending six years in the primary school?
Could it be that pupils were not taught well from the beginning?

Could the primer and method of teaching initial literacy be part of the problem of pupils inability to read and write?

What is the alternative primer and method which could be used to teach initial literacy in Yoruba?

An attempt to find answers to the above questions has led the researcher to propose her method which she calls Verbal Symbolising Technique (V.S.T). The method is supposed to lead pupils to recognise and represent their spoken words and statements in prints. It helps pupils to recognise the symbols which denote words and statements thought or spoken by them when such words and statements appear in written form. It would also lead pupils to be able to use written symbols to represent words and statements which they have in mind.

V.S.T. is a modified form of the old alphabet method of teaching reading and writing of Yoruba.
The old alphabet method teaches letters of the alphabet with the help of pictures of objects whose names have the letters being taught as the initial letters e.g.

A (the picture of a dog) Aja.
B (the picture of a shoe) Bata.
D (the picture of a sickle) Doje.
E (the picture of a snake) Ejo.

Later pupils are led to read syllables by adding consonants to vowels. They form two letter words, then three letter words, then four letter words etc. Later they are led to read sentences by completing sentence frames like:-

Mo ri (picture of a chair).
Mo ri (picture of a house).

Pupils will supply words in places of the pictures. Thereby they will say 'Mo ri aga' (I see a chair)
"Mo ri ile" (I see a house). Later qualifiers are added e.g.

(1) "Mo ri aja kan" (I see a dog).
(2) Mo ri aga kan (I see a chair).
(3) *Kan ri o ('a' *sees you).

The old alphabet method appears to be deficient. For instance, it helps rote learning by teaching short sentences which have the same stems and qualifiers. The stem is "Mo ri ...." (I see) and the qualifier is 'kan' (a). In the use of the verbal symbolising technique the teacher will teach the names and recognition of the letters of the alphabet to pupils without any picture. The teacher will use sufficient letter cards, letter charts, cut-out letters etc. to lead pupils to recognise the letters pupils would be made to recognise, and say both the small and capital forms of the letters from various sources. Writing of the letters will be taught along with recognition and pronunciation of the letters; they will be led to understand the idea of word formation.
Later they will be taught the idea of sentence formation through correct ordering of words.

Small children are interested in edible and play items. Things like dresses, living things around them, their playmates and relations will also be relevant to small children. Words and sentences to be built up will be related to those things which will arouse pupils interest. To do this, the teacher will want pupils to symbolise in print what they say verbally. They will be asked to mention their best food, the things they eat at home, the things they see or play with etc. As they suggest words, they are led to build the words through combination of letters. Individual letter cards as well as group letter cards will be used there.

When pupils have mastered the formation of various words, they are led to form simple sentences. They are to say the new sentences to be formed. They will be involved in practical activities in V.S.T. till they can read and write simple Yoruba words and sentences. Such activities will not exclude
adequate use of pictures, cards and charts. It is after they are well grounded in word and sentence building that the corresponding primer and work book will be introduced to the pupils. The primer designer intentionally avoids the use of pictures in the primer since pictures tend to encourage rote learning of the printed words. The most important thing about V.S.T. is the maximum use of pupils' experience through plenty of meaningful and interesting activities.

The proposed method and primer should be tested or tried to be able to determine its workability and viability. An attempt at trying the proposed method has led the present researcher to the focus of the study.
2.3. Focus of the Present Study

The present research focuses attention on the teaching and learning of Yoruba - the first language of the majority of the pupils of Oyo State of Nigeria. The research attempts to study the problems of initial literacy in Yoruba. The researcher is worried that the comments of some educators of the Colonial era are still true about Nigerian Education after about twenty-four years of political independence.

In spite of the progress made in those schools, the teaching of Yoruba remains in an unsatisfactory condition.\(^1\)

It is not surprising that the pupils cannot write well on any common object in Yoruba; at present, it is not easy to find a pupil who will write a decent article in Yoruba.\(^2\)

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2. Ibid.
The post-independence comment about Yoruba situation is also discouraging. For instance, Shaplin and Shaplin in reviewing the language situation in the Western State of Nigeria in 1969 commented:

Nigerian children typically complete their elementary schooling without having attained a functional command of any language.

By implication, our children do not attain a functional command of Yoruba language, their mother tongue, after completing primary education.

The researcher observes that from 1978, the Federal Ministry of Education, Lagos, has been publishing what it calls Primary Education Curriculum. This has been done for English, Mathematics and Science. Nothing has been done for Yoruba.

One is then moved by the fact that for about four

decades now, our syllabus for Yoruba and our Yoruba teaching modes have remained undeveloped. Nobody seems to have thought of Curriculum innovation or development as far as Yoruba at the Primary School level is concerned.

The present study therefore is designed to execute a programme of experimental investigation for the purpose of finding out what happens when verbal symbolising technique (V.S.T.) is used to lead primary one pupils to be able to read and write simple Yoruba. Such an investigation will aim at discovering the different advantages of using verbal symbolising technique and phonic syllabication approach for teaching similar groups of pupils.

It was a carefully controlled experiment in which all other factors were held as constant as possible so that the differences obtained might be attributed with some measure of accuracy, to the differences between the syllabication and V.S.T. approaches. The influence of other factors such as sex, age and home
background on the functioning of V.S.T. and P.S.M. also investigated.

2.4. HYPOTHESES FOR THE STUDY

The following hypotheses were formulated for the study:

$H_{01}$ There will be no significant difference in the mean scores on achievement tests in Yoruba among pupils in the control group and those in the experimental group.

$H_{02}$ There will be no significant difference in the mean scores on achievement tests among pupils in the experimental and control groups whose ages are 5, 6 and 7.

$H_{03}$ There will be no significant difference in the mean scores on achievement tests among male and female pupils in the experimental and control groups.
HO_4 There will be no significant difference in the mean scores on achievement tests among experimental and control pupils from illiterate and literate homes.

HO_5 There will be no correlation among the sub-tests of the achievement tests as would be shown in the performance of the experimental and control pupils.

2.5. Operational Definition

Verbal Symbolising is hereby defined as representing spoken words and statements by written symbols.

Technique refers to the strategy or method that is used to teach initial reading and writing of Yorùbá.
CHAPTER THREE

REVIEW OF RELEVANT LITERATURE

The related literature in the area of concern to this study falls into the following Categories:

(a) The role and status of the Yoruba language in primary education.
(b) The use of Yoruba as medium of instruction for primary education.
(c) The effect of using Yoruba for instruction on selected processes, and outcomes.
(d) The impact of reading skills in the mother tongue on reading in a second language (English), and
(e) Problems and methods of teaching initial reading in Nigerian Languages.
3.1. The Role and Status of the Yorùbá Language in Primary Education.

Awoniyi traced the history of the development and use of Yorùbá language in Education. Yorùbá, like other mother tongues in West Africa, was used for both religious and educational purposes by the Christian Missionaries who brought formal education to Nigeria. The missionaries made efforts on the teaching of Yorùbá so that the indigenes could read the Bible and other religious tracts. The Colonial government also encouraged the teaching and learning of Yorùbá because they believed that the disregard of the native language is a hindrance to the acquisition of the European language. Due to the narrow objective of including Yorùbá in Primary education, the status of Yorùbá was not high in the curriculum of primary schools. For instance, the 1926 ordinance sanctioned the use of vernacular along with English but made no

provision for the training of teachers of Yoruba language. Also, Yoruba was not among the subjects to be examined for the award of first school-leaving Certificate. The teaching subjects which were considered for the government's grants-in-aid excluded the Yoruba language. Up till the end of 1925, there was no colonial policy on the role of Yoruba; it was the local interest and practical realities that kept up interests in teaching and learning of Yoruba.

The period between 1882 and 1925 marked an era of controversy and lukewarmness concerning what should be the role of Yoruba language in the formal school system. The period 1926-1952 marked an era of innovation and encouragement for the role and status of the Yoruba language. For instance, the 1926 education code emphasised bilingual teaching. Yoruba was then used as medium of instruction in the early years of primary education. It was also studied as a curricular subject. A kind of standardisation of Yoruba orthography took place.
A Yoruba literature committee was formed to see to the production of Yoruba books. Local authors emerged notably, J.F. Odunjo and D.O. Fagunwa. The period since 1952 has been a period of a lull in the development of Yoruba at Primary School level. The primers used to teach Yoruba in our primary schools are Odunjo's and Fagunwa's primers written before 1952. As far as Yoruba is concerned, the then government failed to implement all positive recommendations made by various commissions. As a result, Yoruba could not perform its dual functions well and its status has remained very low in our primary education level.

Awoniyi's study is a descriptive survey of the chronological development of the role and status of the Yoruba language in primary education. He opens our eyes and minds to the overall intention of the Christian missionaries and colonial masters in making use of Yoruba in their education system which they introduced to us. From his writing, we learn about the evolution of Yoruba literature. Relevant to our
present study is the historical appearance of Yoruba primers and their corresponding methods which we discussed in chapter two. We also discover from the study that the cold attitude of government to the learning and use of Yoruba in primary education was inherited from colonial masters.

3.2. The Use of Yoruba as Medium of Instruction in Primary Education

In 3.1 above, we discussed the historical survey of Yoruba language being used for two purposes. The purpose of being used to teach all subjects for the first two or three years of primary education and the purpose of being a subject on the school curriculum. From the study, we found out that these two roles were to be performed haphazardly in the school system.

Following this historical survey was an empirical study on the use of Yoruba as medium of instruction for
primary education: The most ambitious indigenous language curriculum research and development project has been the Ife six year primary project. In the spirit of the universally accepted truism that a child will learn better, more readily and more effectively in his mother tongue, the Institute of Education, Ife University, started off the research in January, 1970.

The six-year primary project is a longitudinal study on the use of Yoruba as medium of instruction for the entire duration of primary education, while English is taught more systematically as a subject for the entire six years. Experimental and control groups were assigned for the study. The experimental group used Yoruba as medium of instruction for six years while the control group used Yoruba for the

first three years according to state policy. Both groups learnt English for the entire six years. They both used the same instructional materials except the English materials for the experimental group which were specially designed to meet the requirements of mother tongue medium.

The experiment hypothesised that:

(1) The children in the experimental classes would be no worse in academic achievement than those in the control group.

(2) Knowledge and performance in English language of the experimental group would be no worse than those of the control group.

(3) Children in the experimental group would be better adjusted, more relaxed, more
enterprising and more resourceful than children in the control group.

Yoloye compared the cognitive achievement of the experimental and control groups in class promotion examination by using specially constructed tests of achievements; Primary School Leaving Certificate examination and common entrance examinations into secondary schools. Hypotheses 1 and 2 tested showed that the experimental classes


were significantly better than the control classes in English, because they scored higher than the pupils in the control groups.

Cziko and Ojerinde\(^1\) confirmed Yoloye's findings concerning the pupils in the experimental group, but made other observation that factors, other than school setting and treatment condition could affect achievement of pupils. In addition, teachers and other variables could also be responsible for some of the test differences between different classes. Osaféhíntí\(^2\) also conducted a follow-up evaluation of project pupils who were in the secondary schools and he concluded positively about the attainment of the project objectives.

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The empirical study of the use of Yorùbá as medium of instruction highlights the potentiality of Yorùbá language in achieving educational objectives. The study though concentrated on the use of Yorùbá as medium, did not exclude the teaching of Yorùbá. To teach initial reading in Yorùbá, the project executors designed a primer titled Mo ọn.

This is very relevant to the present study, because:

(1) The experimenters, like the present writer, felt a need for a new primer in teaching primary one pupils to read Yorùbá, and so they designed one.

(2) The experimenters felt a need for a change in the Odunjo's phonic/syllabication and Fagunwa's sentence methods of teaching initial literacy in Yorùbá, so, their primer follows what could be called look and say or word method.

However, the primer designed for the present study follows a method of teaching different from the six-year primary project primer. In their own
primer, pictures are drawn and the corresponding words are written underneath and by the side of the pictures. Towards the end of the book, a single sentence pattern is used to match different words that have been taught before. The single sentence pattern used to match the different words that have been taught is Mo ri -(I see-). Throughout the book, we have sentences like:-

Mo ri  aga  (I see a chair)
Mo ri  ile   (I see a house)
Mo ri  iwe   (I see a book).

To the present writers' mind, the whole-word approach as well as the single sentence pattern could encourage rote learning rather than actual recognition of words which were intended. Again, it might be difficult for the pupils to recognise words outside the primer, not to talk of pupils' ability to write words or sentences which they have in mind.
3.3. The Effect of Using Yoruba For Instruction On Selected Processes and Outcomes

Two of the objectives of primary Education as stated in section three of Nigeria’s National Policy on Education are:-

(1) Citizenship education as a basis for effective participation in and contribution to the life of the society.

(2) Character and moral training and the development of sound attitudes.

The policy further states that Government prescribes for the schools, in addition to other curricular areas, the study of norms and values of the local community and of the country as a whole through civics and social studies. The language policy of the state is to use Yoruba as a medium of

instruction in the first three years of primary education and change to English as a medium of instruction in the last three years of primary education.

Macauley has examined the extent to which the language policy of the state achieved the educational objectives stated above in respect of Social Studies at the upper primary level. She felt that pupils would be hampered in their process of learning some concepts, particularly within the units which are culture-specific by virtue of their containing traditional concepts which are totally untranslatable from a Yoruba linguistic concept to an English linguistic concepts and vice-versa. She also sensed the possibility of language inhibition in classroom verbal interactions which could constitute barriers to effective learning.

1. Macauley, J. I. The Effect of Language of Instruction On Selected Instructional Processes and Outcomes.
She carried out an experiment to find out the extent to which the use of mother tongue (Yoruba) promotes learning as measured by the wealth of classroom interaction, preference for the subject taught, and achievement score gains in a unit of Social Studies at the primary five level. The study is also concerned with the type of gains identified in the outcomes in respect of recall and reasoning.

She found out from her investigation:-

(i) That the Yoruba medium seems superior to the English medium not only in the acquisition but also for the expression of knowledge, understanding and thinking in the learning of culture specific topics of social studies in primary five in a school sited in a Yoruba-speaking community.

(ii) That for both teachers and pupils whose mother tongue is Yoruba, the Yoruba medium social studies lessons were conducted in an atmosphere of gainful
interaction and lack of language inhibition; since results show that both teachers and pupils made culture-rich and expansive verbal contributions to the Yoruba medium lessons.

(iii) That language medium could in some ways contribute to pupils' preference for specific school subjects.

Macauley's study further strengthens our view that pupils would learn better when they are taught in the language they understand. Macauley used a pre-test and post-test experimental design and had two groups with one designated as experimental and the other as a control. She used the t-test of data analysis. Macauley's study reveals that Yoruba is a viable medium of instructing primary school children. This being the case, pupils must be able to read and write Yoruba well and pupils ability
to read and write Yoruba is the concern of the present researcher. The methodology of Macauley's study is also relevant to the present study.

However, the study focused on the use of Yoruba for instruction in teaching Social Studies to primary five pupils. By implication, the study assumed that pupils have been taught and have learnt how to read and write Yoruba. Thus Macauley did not have to think about the methodology of teaching initial literacy in Yoruba and teaching initial literacy in Yoruba is the concern of the present researcher. The positive conclusions from the study strengthen the present researcher's conviction that pupils must be well taught their mother tongue from the initial class. This will enable them to benefit adequately from Yoruba medium instruction at the upper primary school level.
The Impact of Literacy Skills in the Mother Tongue on Literacy Skills In a Second Language, English.

In his inaugural lecture, "The Role of Language in Education", delivered at the University of Ibadan on Wednesday, 9th May, 1973, Professor S.H.O. Tomori concluded that the acquisition of Mother tongue aids in the learning of any European language after he had reviewed the literature in the field. Tomori's conclusion was reinforced by Awoniyi when he points out that for effective English Language teaching in Nigeria, the knowledge of mother tongue rather than hinders the children's mastery of the second language aids in its learning. In a research carried out by Awoniyi, he found that the knowledge of mother tongue is both essential and advantageous for effective learning of the non-mother tongue such as English.

1. Tomori, S.H.O. The Role of Language in Education An Inaugral lecture delivered at the University of Ibadan, May 9th, 1973.

Okedara studied the correlation between pupils' performance in English and Yoruba in the Oyo State Primary Schools Leaving Certificate Examination for the period 1972-1979. She discovered that the rank of passes in Yoruba language significantly correlated with those in English language at .05 level of confidence for the period studied. The results imply that candidates who perform well in Yoruba are likely to perform equally well in English. In another study, Okedara demonstrated that test scores in English correlated with test scores in other subjects.

The implication is that the knowledge of English helps in learning of other subjects in the school curriculum. She feels that to promote the learning of all subjects in the primary schools, the pupils need to be well taught in their mother tongue.

Tomori, Awoniyi and Okedara had their studies before 1980. Our observation is that performance in Yoruba, in terms of reading and writing ability of primary school leavers have been very poor in recent times. The conclusions of the three scholars imply that poor performance in Yoruba could contribute to an overall poor performance of primary school pupils in other curricular subjects. This is a problem to which the present study addresses itself through pedagogical experimentation. It is the feeling of the present researcher that development of literacy skills in Yoruba should be adequately handled from primary one stage of pupils education. If the Foundation has been well laid in primary one, the problem in building the subsequent layers is half solved.

In a paper, Osisanya writes on:

(i) The purpose and needs of reading-ability acquisition in a mother tongue.

(ii) The basic skills of reading from childhood to adult life.

(iii) The high-surrender-value of reading ability in a mother-tongue to reading-ability in a second language; (English).

She highlights the need for reading-ability in the mother-tongue as follows:

(a) To be able to read and understand symbols, graphics, pictorials etc.

(b) To be able to identify letter-symbols, gain perception and word recognition in order to decode single-word instructions, warning etc.

(3) To be able to recognise word and sentence meaning in the written passage in the mother-tongue, as in the headlines in newspapers written in a Nigerian language. The
ability to read newspapers in a Nigerian language enriches the life of the average Nigerian who can listen to news on the mass-media in his mother-tongue, as well as read for gist in newspapers written in his mother tongue.

(4) To be able to acquire basic cognitive reading skills during formal education. Reading skills thus acquired in schools at every level include:

(a) Word-recognition skills.
(b) Word-meaning skills.
(c) Comprehension skills.
(d) Study skills.
(e) Appreciation skills.

(5) To be able to read extensively for pleasure and leisure, acquire positive attitudes to reading for pleasure for enriching the repertoire of experiences in one's mother-tongue.
Osisanya's paper is relevant to our study because it touches upon the issue of reading ability in pupils' mother tongue. Like the present study, the paper is concerned with pupils' ability to read by actual recognition of symbols, words and sentences. However, the discussion on the mechanics of reading is not backed up with experimental investigation.

3.3. Problems and Methods of Teaching

Initial Reading in the Nigerian Languages

The experiments on initial teaching alphabet (I.T.A.) and world initial teaching alphabet (W.I.T.A.) are indirectly relevant to the present study in that the experimenters attempted to find solution to the problem of initial literacy in English. The present study is an attempt to find solution to the problem of initial literacy in Yoruba.
As found out from Abiri, the initial teaching alphabet (I.T.A*) experiment is an investigation on the discovery of the relationship between spelling irregularity and reading difficulty. To this end, Sir James Pitman perfected a new alphabet known as the Augmented Roman (A.Ro) alphabet. Pitman suggested that the alphabet should be tried experimentally in British Schools. He strongly believed that traditional English Orthography was responsible for the high incidence of reading failure and that the use of regularised orthography would solve the problem.

The University of London Institute of Education with the National Foundation for Education Research in England and Wales set up a committee to investigate into the use of a special writing system assumed to be easy to learn and leading easily to a full reading

skill. The committee under the management of the Reading Research Unit attached to the Department of Educational Psychology of the said Institute of Education used Pitman's augmented Roman (A.R.) alphabet for the experiment. The Augmented Roman alphabet was later known as I.T.A.

From the various reports, the following results are worthy of mentioning:

(1) The I.T.A. group performed better in a test of reading printed in I.T.A. than the Traditional Orthography (T.O) group reading in T.O.

(2) The I.T.A. group wrote better compositions judged in respect of length and vocabulary than the T.O. group.

(3) "...the traditional orthography of English is a very important cause of difficulty in teaching and learning, reading and writing in English speaking countries."
(4) The I.T.A. group performed better in a spelling test in T.O. than the T.O. group.

The head teachers of about thirty infant and junior schools in Britain concluded that I.T.A. had great values for the teaching of literacy and was an important tool for the achievement of valuable educational purposes. The I.T.A. has also been used in the United States of America where it is referred to as the i/t/a. Mazurkiewicz of Lehigh University carried out an experiment in which the Early to Read-I/T/A Program was used at Bethlehem, Pennsylvania. In this programme, the early teaching of phonics is encouraged, unlike the British experiment in which the teachers were advised to stick to their own preferred methods of teaching reading. It has also been confirmed here that the I.T.A. is an invaluable aid in the early stages of teaching reading. In Australia

and other places, the I.T.A. has been used in teaching reading as well.

The values of the I.T.A. relative to those of T.O. as a medium for introducing reading to native speakers of the English language have thus been demonstrated. The present research learned from the study of I.T.A., that:

(1) Reading problem or problem of initial literacy is not peculiar to Nigeria alone.

(2) There should be revolutionary break-through in psychological thinking, on the concept of reading.

(3) The alphabet of a language could be utilised as the initial unit of instruction to teach reading and other language skills to native speakers of that language.
(4) Regularity of the orthography of a language is an asset to effective initiation of literacy in that language.

Therefore, the researcher is more convinced that the present programme which revolves around the utilisation of Yoruba alphabet in teaching of reading and writing of Yoruba to primary one pupils, who are beginning literacy education is a worthwhile activity.

World Initial Teaching Alphabet which is known as I.T.A. for speech is a special form of the I.T.A. It has the same I.T.A. symbols and the spelling system is also the same. The difference is only in the incorporation into W.I.T.A. of a system for indicating stressed and unstressed syllables in words as they are used in speech. Thus speech rhythm is indicated in W.I.T.A. Sir James Pitman is also the designer of W.I.T.A. He made minor alterations in the I.T.A. which better suits it to teaching English speech to learners who are not native speakers of English.

In order to measure the values and limitations of the W.I.T.A. as an initial teaching medium,
Abiri carried out an investigation on the use of W.I.T.A. in Nigerian situation where English is used as a second language. The experimenter introduced W.I.T.A. in 1966 for teaching young children to read English in some schools in Ibadan and Lagos areas of the then Western and Lagos States of Nigeria. The experiment was designed to discover the effects of using World initial teaching alphabet (W.I.T.A) as compared with traditional orthography (T.O.) as an initial teaching medium. The experimental group learnt to read through W.I.T.A. and then changed to T.O. while control groups learnt to read through T.O. all the time. Tests, observations, and analysis of teachers' report were used to compare the progress and attitudes of experimental and control groups as well as the influence of sex on the pupils' intellectual progress.

The results of the project showed that teachers are favourably inclined towards the use of W.I.T.A where pupils started learning to read through W.I.T.A. before they had considerable contact with

T.O. The performance of the experimental relative to those of the control groups did not differ markedly after they had transferred to T.O. from their performances before the transition. The differences between the performances of pupils taught with W.I.T.A and T.O. appeared to be greater in the rural than in the urban areas. It appears that W.I.T.A. had salutary effects on English reading skills of the teachers themselves. It is argued that the relative consistency of the symbol-sound relationships in W.I.T.A. helped the children in the experimental group to perform better than the children in the T.O. group.

It is also of interest to note that performance in Arithmetic and Yoruba reading appears not to be directly related to the coding system used in learning to read English because experimental and control groups tend not to differ significantly in this respect. The inference from this is that learning a second language does not hinder good performance in the first language.
Experimenters on I.T.A. and W.I.T.A. were not particular about the methods of teaching, reading and writing. They were pre-occupied with the use of the regularised alphabet as compared with the traditional orthography which is inconsistent.

The present study on the other hand is particular about the methods and technique of teaching; reading and writing of Yoruba. There is the advantage of consistency of Yoruba orthography. The present researcher thus feels that if there is no irregularity in the alphabet of the Yoruba language, reading and writing difficulty must be attributed to some other factors. She, therefore, wanted to find out whether or not the syllabication method and the primer being used to introduce pupils to reading and writing in Yoruba, are among the factors which contribute to pupils inability to read/write Yoruba.

Terry recognises the fact that the teacher of young Nigerian children chooses between whole-word

and phonic approaches for the teaching of reading. The whole-word approach involves teaching children the names of common objects without analysing the phoneme and grapheme relationship within these words. The phonic method involves the teaching of the relationship between letters and speech sounds.

Olajubu, making a case for phonic approach, reviewed the primers which had been used to introduce pupils to literacy in Yoruba. Such primers include Ajayi Crowther's primer published in 1849, Iwé Kiká Li Èdè Yorùbá published by the C.M.S. in 1909, Iwe Kini Alawive by Odunjo published in 1943 and Taiwo àti Kehinde, by Fagunwa in 1945.

Iwé Kiká Li Èdè Yorùbá uses alphabet method leading to phonic method. The method disregards meaning in its attempt to concentrate on teaching the sound and letter correspondence. This is one of the great weaknesses of the phonic method which make

methodologists have reservation about its use. According to Olajubu, Alawiye combines the features of prereader with those of a first reader. It also combines the phonic with the whole-word method. All these show notable development over the previous primers. "Taiwo ati Kehinde" uses sentence method which is a direct transfer of the practice recommended for the teaching of initial reading in English as second language in Nigeria. In the sentence method approach, the child learns to recognise and read complete statements before he learns to recognise the components of the sentences. According to Olajubu, unless sentence method is used with rudiments of phonics as in Odunjo, unnecessary complexities, undue wastage of energy and resources of the teacher and frustration of both the teacher and pupil will set in.

Abiri also groups the different approaches into two main categories, namely synthetic and analytic.

approaches. Synthetic approach is characterised by starting with the small units of writing such as letters and gradually building them into large units, while the analytic approach is characterised by starting with relatively large units, such as words, phrases or sentences which are later broken or analysed into smaller units. The alphabetic method and the phonic method belong to the synthetic group, while sentence methods belong to the analytic group.

Abiri further explains each of the methods. The alphabetic method, which is now out of favour in our schools is about the oldest method of teaching reading. The learner starts by learning to recite serially and recognise all the letters of the alphabet, both capitals and small letters. These are later combined into syllables and then words before sentences are introduced. To Abiri, alphabetic method is laborious and requires a lot of effort and repetitions by both the teachers and the pupils. He also feels that the method has little motivational appeal since letters
are meaningless and therefore uninteresting to the learner. Even when the letters are combined to form words and sentences, the letter had little or no meaning to the child since the emphasis is on the letters combined rather than their interest value to the learner.

The phonic method concentrates on the sounds or phonemes of the language and how they are represented in print. The emphasis is on the sounds rather than letters and the choice of sounds to be taught is determined more by the simple words to be taught than the order of appearance of the corresponding letters in the alphabet. While the names of the letters are taught in the alphabetic method, it is the sounds and their simple representations in writing by the letters that are emphasised in the phonic method. In teaching of reading in Yoruba, Alawiyeye which is the course book based on the phonic method is widely used. The regularity of sound symbol correspondence in
Yoruba seems to favour the emphasis on phonics.

Abiri however remarks that no method has been found to be better than all other methods in every aspect of reading. An eclectic approach to the teaching of reading is therefore essential. A combination of methods that will encourage reading for meaning, promote interest, develop word-recognition skills and help accurate phonic analysis so that correct spelling and tackling of new words may be facilitated, is better than any single method. Abiri recommends an intrinsic phonic method. He states that the problem of teaching initial reading in Nigeria does not arise from the non-availability of suitable course books. Rather it revolves around:

(1) poorly trained teachers;
(2) confusion about methods;
(3) the complexity of the language situation;
(4) poor motivation on the part of the pupils and
unmanageable number of pupils in the face of acute shortage of suitable teachers and classroom space.

Bolونnduro on the other hand has advocated the use of alphabetic method. He endorses this method as is used in Iwe Kika Ekinin Li Ede Yoruba that was mentioned earlier. In that book, all the Yoruba letters were taught to pupils with the help of pictures of objects whose names have the letters being taught as the initial letters. Later, pupils are led to read syllables and from syllables to words. He says that pictures could later be withdrawn for real recognition of letters. Pupils are then led to read words and sentences.

All the literature on the existing methods of teaching initial reading are relevant to the present study. All the writers talk about the four basic approaches i.e. the alphabetic, the phonic, the whole-word and the sentence methods. All of them except one discourage the use of the alphabetic approach on the ground that they feel that the method has little motivational appeal since letters, according to them, are meaningless.

Besides, they also feel that alphabetic method is a laborious task. None of the existing literature seems to favour the sentence method because it also encourages rote memorization. The learner may fail to recognise the words when they stand alone or are embedded in new sentences. They also argue that the whole-word method which excludes the analysis of phoneme and grapheme relationship within the words tends to employ repetition techniques. This in effect will lead to rote learning.

All of them except one, seem to bless the phonic/syllabication approach which, in fact, is the method used in teaching primary one pupils in Oyo.
State Schools at present. The corresponding primer—Alawiye has been recommended and is being used in Oyo State Primary Schools currently.

It is interesting to note that some of these writers are aware of certain weaknesses in phonic approach. For instance, Olajubu expresses the fact that the method disregards meaning in its attempt to concentrate on teaching the sound letter correspondence. He regards this as one of the great weaknesses of the phonic method. Olajubu also notes that methodologists have reservation about its use.

Abiri also states that in the phonic method, the teacher's concentration is on the teaching of sounds or phonemes of the language and how they are represented in writing. He explains further that the emphasis is on the sounds rather than the letters and that the choice of sounds to be taught is determined more by the simple words to be taught than the order of appearance of the corresponding letters in the alphabet.

He also says that names of letters are taught in the alphabetic method whereas sounds and symbols represented in writing by letters are emphasised in the phonic method.

When one remembers that young children whose mother tongue is Yoruba are to be initiated to literacy in Yoruba, one has some reservations about the assertions in Abiri and Olajubu's works because,

(1) These young children are not strangers to how most Yoruba words are pronounced.

(2) The children have been hearing the words spoken at home and have also been speaking the words from home; therefore there is no need to start emphasising the sounds or phonemes of the language again.

(3) The method might disregard meaning which is vital to reading or writing skills. One still wonders if it will not be necessary to review the method.
If sounds are to be, of necessity, represented simply in writing letters, we do not need to run away from direct teaching of the names and recognition of the letters only to fall back to their teaching indirectly.

Abiri notes rightly that various primers are available in Yoruba and are designed to suit the phonetic alphabet, whole-word and sentence methods. He also notes, perhaps with satisfaction, that the course book based on the phonic method is the most widely used. Perhaps this is why he asserts that the problems of teaching reading in Nigeria do not arise from the non-availability of suitable course book.

We hesitate to agree with Abiri that, Alawiye, which is the course book which employs phonic method, is a suitable course book to initiate young learners to initial literacy in the Yoruba language. The
book begins by the teaching of vowels through picture reading. (Lesson 1-3). Syllables are added to the vowels to become whole-words e.g.

O-ba
O b a
Oba - (King)
O b e
O b e
Obè - (Knife)
O-bò
O b o
Obò - (Monkey) (Lesson 5)

Lesson 6 teaches only 2 phrases:

Obò Obà (King's monkey)
Obè baba (Father's knife)

From lesson 7 to the end of the book, sentences are introduced gradually. From one sentence to many sentences. Example of the sentences include:
A ba baba
A ba a
Baba ba Oba
O ba a
Baba nbe Oba
A o ba a nge
Oba nbe Oba
O ba Oba Oba
A o ba baba nbe Oba

- (We meet father)
- (We meet him)
- (Father meets King)
- (He meets him)
- (Father is begging the King)
(We shall help him to beg him)
(The father's knife drops)
(It hits the king's monkey.)
(We shall beg the king because of father.)

Lesson 7-9.

The present writer feels that the primer is not as suitable for initiating young learners to literacy in Yoruba language as Olaaju and Abiri and others might have felt. The primer tends to encourage rote learning. From practical experience, learners have
always turned reading to chorusing or actual singing. On the other hand, the words and sentences are not all relevant to day-to-day activities of the young children. What concerns a child of five or six years about a king; a monkey; a crown and the act of begging a king? If at all the primer (Alawiye Part I) contains things that could appeal to children's interest, they are not significant enough. If they are significant, they are not found in the early chapters of the primer to arouse and maintain pupils' interest in wanting to be literate in the Yoruba language. Besides the use of a particular method for over four decades (1943-1984) does not indicate any curriculum innovation or development.

Realising all the above short comings, the present writer intends to employ a kind of eclectic approach to the teaching of initial literacy in Yoruba. We assume that V.S.T. designed for use in the present study would promote interest; encourage reading for meaning; develop word-recognition
skills and help accurate phonic analysis so that correct spelling and tackling of new words may be facilitated. Our assumption is based on the following reasons:

V.S.T. encourages the direct teaching of the letters of the alphabet.

Many teachers who were expected to use syllabication approach to teach Yorùbá in primary one did confess that they resorted to the teaching of letters before pupils were able to read, few Yorùbá words.

Abiri also noted in the paper mentioned earlier that many literate parents resorted to teaching their children the letters of the alphabet before they could actually read, even though such parents and teachers might not be able to provide enough materials or aids to make the learning interesting and meaningful to pupils.
In using our proposed methods i.e. V.S.T. discussed in the preceding chapter, it is after the pupils are well grounded in word and sentence building that the corresponding primer will be introduced to them. Pupils will read from the primer and do written exercises in the primer's work book. The primer designer intentionally avoids the use of picture in the primer for the following reasons:

(1) Maximum use of pictures through the use of picture cards, picture chart, pictorials (picture books) would have taken place during the building process. For example, in the present experiment, the first six weeks of the programme was spent in having children actively engaged in letter recognition, word and sentence formation where the use of pictures came up.

(2) The researcher wants to avoid using pictures since pictures tend to encourage rote learning.
In the latter part of the programme, pupils are expected to have mastered the art of recognition and reading of simple words. They should be ready to read through the positive guidance of the teacher. The teacher is expected to use the primer for teaching of reading lessons;

Absence of pictures in the primer reduces the cost since she has to provide copies for the 82 subjects in the experimental group. She also gave copies to the class teachers and headmasters of the experimental schools.

The designed pupils' work book has pictures. Pupils are to write correct words or sentences which correspond to the pictures. Copies of the work book were also provided for the experimental subjects by the researcher.
From the related literature discussed in the present chapter, the following keypoints have been highlighted.

(1) Development of Yoruba primers and methods of teaching initial literacy in Yoruba took place between 1911 and 1948.

(2) Yoruba has been found to be useful in educational activities.

(3) Spelling irregularity in English language causes reading difficulty for learners of English language. Efforts are thus made to regularise the English spelling. The efforts made are inconsistent since the regularized spelling is used for initial literacy alone. Yoruba orthography on the other hand is an asset to the teaching of initial literacy in Yoruba. Its regular spelling could be effectively used to teach initial literacy through letter combination.
(4) Scholars have expressed supporting views for the use of the current phonic/syllabication method for teaching initial literacy in Yoruba.

(5) There are some major differences between the present researcher's proposed V.S.T. and the phonic/syllabication method in initiating pupils to literacy in Yoruba language.

As a student in the field of curriculum studies, the present researcher frowns at the situation whereby the primer which has been developed between 1911 and 1948 still remains the only text book used to teach initial literacy in Yoruba language in Osun State primary schools. The researcher's intention is to introduce an innovation which will help the situation.

However, she is encouraged to read about scholars' findings that Yoruba is useful not only as a curricular subject but also as a viable medium of
instruction at the upper primary school level. Hence her decision to work on the foundation stage of the language in educational programme is considered worthwhile. She sets out to utilise the regular nature of Yoruba orthography to teach easy reading in Yoruba. How she carried out her proposal is stated in the methodology chapter that follows.
4.1. Sample

162 primary one pupils whose ages range from 5 to 7 years were involved in the project. The pupils were chosen from 4 primary schools in Oyo town. Their parents included farmers, petty traders, business men and women, police and army officers, clergy men, craftsmen, teachers and medical workers. The pupils were in two groups with 82 subjects for the experimental group and 80 subjects for the control group. The male subjects in the experimental group were 45 while the female subjects were 37. The male subjects in the control group were 37 while the female subjects were 43. Subjects also included 48 primary one teachers (2 male and 46 female) from 12 selected primary schools in Oyo town. All the teacher involved in the study possess the grade II teachers certificate and their teaching experience ranges from two to fourteen years.
4.2. Research Instruments

Two types of questionnaires were used in this study. The home background questionnaire (HBQ) and the teacher questionnaire (TQ). The study also involved the use of designed scheme of work, texts and Yoruba Language achievement test.

4.2.1. The Teacher Questionnaire (TQ)

The TQ seeks answers to the questions on:

(a) The characteristics of the regular teachers of primary one pupils in terms of sex, qualification, age and teaching experience.

(b) The availability of adequate classroom and furniture.

(c) The availability of teaching/learning aids in their infant classes.

(d) The regular teachers' opinion about the current method and primer being used for teaching initial literacy in the Yoruba language. See appendix A1.
4.2.2. **Home Background Questionnaire (HBQ)**

The HBQ seeks answers to questions on:

(a) Characteristics of pupils in terms of sex and age,
(b) Parents' educational attainment,
(c) Parents' professions,
(d) Availability of educational materials at home,
(e) Opportunity for home lessons,
(f) Opportunity for pre-primary education.

See appendix A2.

4.2.3. **The Scheme of Work**

The scheme of work was designed to cover a twelve-week programme. It shows the weekly activities and the day-by-day activities for the teachers and the pupils. In the first seven weeks of the programme, pupils were engaged in pre-reading activities in form of letter recognition and pronunciation, word
recognition and Pronunciation. Other activities include building of words from letters and sentences from words. The last five weeks contain reading and writing exercises as contained in pupils' texts. See appendix J.

4.2.4. The Texts

The independent variable in the study is the method with its corresponding primer. Since the investigator intended to use an alternative method as the treatment for the experimental group of subjects, she prepared her own personally designed primer which she titled Yorùbá Kíkà Fún Álákòqòbèrè (Y.K.A.). She also designed pupils' workbook and teacher's guide to be used along with the primer. The pupils' workbook, is titled "Iṣẹ̀-Sise Fún Álákòqòbèrè (I.S.A) The teacher's guide is titled: "Atonà Olùkò fún Álákòqòbèrè (A.O.A.)

Y.K.A. is a fifteen chapter primer. It begins with the reading of letters, followed by words and
sentences. The words and sentences are derived from food items, body parts, dressing materials, common items found at home and in school and places of worship. Other things are family relations, common animals and birds and pupils' daily activities. Three short poems and two comprehension passages are also included in the primer. See appendix C. I.S.A. contains the exercises that pupils will be doing according to the lessons in the Y.K.A. See appendix D. A.O.A. explains how the teacher should go about the use of the scheme of work and the texts in the teaching/learning process. See appendix E.

4.2.5. Yoruba Language Achievement Test

The achievement test designed by the investigator is titled "Adelodun Primary One Yoruba Test of Achievement". The test from now on is referred to as APOYTA. It seeks to measure the dependent variables in the achievement of reading and writing Yoruba in terms of:-
(a) achievement in recognition of the letters of the alphabets;
(b) achievement in recognition of words;
(c) achievement in formation of words and sentences;
(d) achievement in reading of words and sentences;
(e) achievement in writing of simple words.

See appendix B.

4.3. Validation of Instruments

To ensure the reliability and validity of the instruments, copies of the syllabus and scheme of work together with the tests, were given to ten experienced primary school headmasters including two local Inspectors of Education of Oyo Local Schools Board. The suggestions and recommendations of the ten people were taken into consideration in producing the final drafts of the materials. The constructive criticism of a committee of experts\(^1\) was also sought by giving them copies of the syllabus and the scheme of work, the texts, the T.Q.; the

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1. See appendix F.
HBQ, and the APOYTA. Their suggestions and recommendations were also considered in making necessary corrections and modifications in all the instruments. Such corrections and modifications were necessary to ensure the reliability and the face and content validity of the instruments.

4.4. Research Procedure:

4.4.1. Sampling Procedures

The tables below show the number and sex of samples as well as the percentage of the entire population of subjects, generalised by the sample.

1. Population here refers to the number of all the primary one pupils as well as the number of all primary one teachers in Oyo town at the time of this work. The writer got the number in the enrolment sheet collected from Oyo Local Schools Board.
Table 2.

Number and Sex of Pupils

<table>
<thead>
<tr>
<th>GROUP</th>
<th>SEX</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Experimental</td>
<td>45</td>
<td>37</td>
</tr>
<tr>
<td>Control</td>
<td>37</td>
<td>43</td>
</tr>
</tbody>
</table>

Table 3

Population and Percentage of Sample

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
<th>Sample</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
<td>Control</td>
<td>Total</td>
</tr>
<tr>
<td>Male</td>
<td>N</td>
<td>%</td>
<td>N</td>
</tr>
<tr>
<td>Male Pupils</td>
<td>6189</td>
<td>0.73</td>
<td>37</td>
</tr>
<tr>
<td>Primary one</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>teachers</td>
<td>148</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table iii above shows that only 2.61% of the total population of primary one pupils was selected for the study. Again, only 1.32% of the total population was selected for the experimental group of the project. The investigator had to use these small percentages because the entire size of the population is large, and the time available for the project is limited. Again, the human and material resources available for the project would be inadequate, if larger percentages were to be used for the present study. One would have wished to use larger sample but as pointed out by Nwana:

The most prominent limitation is the fact that students never seem to have adequate resources to carry out the project the way they like it and to the extent they would have hoped to do. They usually do not have enough money to pay for long field trips, buy materials, hire
helping hands and to tip or pay respondents.

The present researcher is not an exception. Her hands have been made tight by such limiting factors as contained in Nwana's statement. If what Nwana says is very true of the present study, how did the researcher choose her small sample? To derive the primary one pupils through which the five hypotheses were either rejected or accepted, the researcher involved an intact arm of primary one pupils in 4 selected schools. The intact-group design was chosen because the researcher met with the difficulty of unwillingness to break up classes. She felt not unduly disturbed about this difficulty since she had already been informed that:

---

There is no theoretical reason why randomization cannot be used in field experiments. Nevertheless, difficulties are frequently met. Unwillingness to break up class groups or to allow children to be assigned to experimental groups at random are examples.

However, the researcher was informed by class teachers that pupils were distributed into their different classes through a kind of random sampling method. What they did was to line up all the pupils according to their heights and sexes. They then picked the first three and asked the first pupil to enter the first class, the second to enter the second class and the third to enter the third class. The next three pupils were distributed in a reverse order. This method was employed until all the pupils were evenly distributed.

The total number of primary schools having primary one classes in Òyò town at the time of this project was 48. To choose the four schools used for the project, the researcher considered the following:

(1) Availability of desks and benches for pupils where not more than three pupils shared a desk;

(2) Population of primary one pupils to ensure sufficient number in each intact group. Primary one enrolment considered to be adequate was 150 per school;

(3) Location of the schools to ensure transport accessibility. The four schools that satisfied the three conditions above were:

(1) Ààtan Baptist School I, Òyò.
(2) Ògbóyè Baptist School II, Òyò.

1. A minimum of 150 pupils per school was considered suitable so that each intact class would have between 35 and 40 pupils i.e. the pupils would neither be too many nor too few to be used for the experiment.
The table below shows the characteristics of the 4 project schools.

**Table 4**

The Four Primary Schools Selected For the Study

<table>
<thead>
<tr>
<th>SCHOOLS</th>
<th>Experimental</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Experimental</td>
<td>Control</td>
</tr>
<tr>
<td></td>
<td>Akeetan</td>
<td>Akeetan</td>
</tr>
<tr>
<td></td>
<td>Baptist</td>
<td>Baptist</td>
</tr>
<tr>
<td></td>
<td>School I</td>
<td>School I</td>
</tr>
<tr>
<td></td>
<td>Apaara</td>
<td>Apaara</td>
</tr>
<tr>
<td></td>
<td>Methodist</td>
<td>Methodist</td>
</tr>
<tr>
<td></td>
<td>School II</td>
<td>School II</td>
</tr>
<tr>
<td>Total Enrolment</td>
<td>855</td>
<td>737</td>
</tr>
<tr>
<td>Primary one Enrolment</td>
<td>200</td>
<td>195</td>
</tr>
<tr>
<td>Qualification of teachers</td>
<td>Teachers' Grade II</td>
<td>Teachers' Grade II</td>
</tr>
<tr>
<td>Sex of teachers</td>
<td>Female</td>
<td>Female</td>
</tr>
</tbody>
</table>
The location of schools was again considered before the researcher paired the four schools into experimental and control groups. Agboyé Baptist School II and Apaara Methodist School II were selected for the experiment because the two schools are along the same route. There is a constant flow of transport on this route because it is a major road. This makes it possible for the researcher to get transport to the two schools for adequate supervision of the experiment. Àtàn Baptist School II and Akeètan Methodist School I were used as control schools. The two schools are on separate routes and are relatively far from the experimental Schools. The researcher thus avoided contact among the experimental and control school subjects. See appendix "L" for the location of project schools in Ìyàtò town.

To pick one arm of primary one to be used as control or experimental, the researcher used ballot method. Class teachers were asked to pick ballot papers, and the teacher who picked 'use' had her class chosen for the project.
To derive the second group of subjects; i.e. the regular teachers, the researcher involved all primary one teachers in 12 selected primary schools in Ìyé town. Enrolment of primary one was taken into consideration in selecting the 12 schools. Schools with a minimum enrolment of 120 pupils in primary one were chosen. This was done to ensure a reasonable number of subjects. Each of such schools was expected to have at least 3 primary one class teachers. To select the 12 schools the researcher took this procedure.

Out of 48 primary schools which had primary one classes, she excluded the four schools already selected for the project. This was done to avoid treatment bias. Only 22 out of the remaining 44 schools had the minimum enrolment of 120 in primary one. She then decided to take 50% of 22 schools which is 11. She preferred an even number here, so she added 1 to 11 to get 12. To pick 12 out of 22 schools she used ballot method. The 12 schools that were picked from the bag of ballot papers are:
The table below shows the number of regular teachers of primary I in the 12 selected schools.
Table 5

Number of Regular Teachers of Primary I In 12 Selected Schools.

<table>
<thead>
<tr>
<th>School</th>
<th>Sex</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>11</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>46</td>
</tr>
</tbody>
</table>
Data Collection

The investigator took the following steps to collect data:

(1) She obtained clearance and permission from the Local Schools Board in Ibadan for the undertaking of the experiment in the primary schools selected in Ibadan town.

(2) She arranged and conducted an induction course for three days for the head teachers and the class teachers who were involved in the experiment. She introduced the teachers to the syllabus and scheme of work, the tests and the teaching/learning aids designed by the researcher.

(3) The investigator personally administered the pre-test to the subjects in both the experimental and control groups. This was

1. See appendix. k.
necessary to ensure similar characteristics in the performance of the subjects in the experimental and the subjects in the control group before treatment was given to the experimental group of subjects. She also administered the HBQ to all the subjects.

Table 6 shows the performance of all the subjects on the pre-test before the treatment was given to the experimental group.

Table 6

Yoruba Language Achievement Scores On Pre-test

<table>
<thead>
<tr>
<th>GROUP</th>
<th>No.</th>
<th>( \bar{x} )</th>
<th>SD</th>
<th>t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experimental</td>
<td>82</td>
<td>3.28</td>
<td>7.04</td>
<td>0.10</td>
<td>160</td>
</tr>
<tr>
<td>Control</td>
<td>80</td>
<td>3.40</td>
<td>7.71</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*P > 0.05
While the experiment was in progress, she personally administered the TQ to the primary one teachers in the selected schools. She did this by first giving the TQ to the teachers concerned. After a week, she went back to collect the questionnaires from them. She went round frequently to supervise and give necessary assistance to pupils and teachers in the experimental classes. She also went round frequently to see the progress of work in the control schools.

Finally, she administered the APOYTA as the post-test to all the subjects in both groups. To administer the APOYTA, the researcher sought the assistance of her sister-in-law who had graduated from Osun State College of Education, Ile-Ife and her son who had graduated from Ayę High School. The researcher gave them a one-day induction course on the project and explained how they should administer the APOYTA. Both of them were free
during that time and they served as research assistants in administering the post-tests to the subjects. It was necessary to use helping hands at this period because of the end-of-year activities which were going on in the four schools concerned with the project. The time available for the researcher to administer the post-test would not be enough if she had to do everything by herself.

The table below shows the general format of the research design.
### Table 7
General Format of Research Design

<table>
<thead>
<tr>
<th></th>
<th>Experimental Group</th>
<th>Control Group</th>
</tr>
</thead>
</table>
| Pre-test and background data | 1. Parents' educational attainment.  
2. Parents' profession  
3. Availability of educational materials at home.  
4. Opportunities for home lessons  
5. Opportunity for pre-primary education.  
6. Adelodgeun Primary one Yoruba Test of Achievement (APOYT\(\alpha\)) | 1. Parents' educational attainment.  
2. Parents' profession  
3. Availability of educational materials at home.  
4. Opportunities for home lessons  
5. Opportunity for pre-primary education.  
6. Adelodgeun Primary one Yoruba Test of Achievement (APOYT\(\alpha\)) |
<p>| Treatment      | Verbal symbolising technique (V.S.T.)                   | Phonic/Syllabication method (P.S.M)                |</p>
<table>
<thead>
<tr>
<th>Treatment</th>
<th>Experimental Group</th>
<th>Control Group</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a. Recognition, pronunciation and writing of the letters of the alphabets.</td>
<td>a. Introduction of vowels along with words containing such vowels as in Alawiye apa kinni.</td>
</tr>
<tr>
<td></td>
<td>b. Combining letters of the alphabet to form words suggested by pupils on common food and play items.</td>
<td>b. Adding consonants to vowels to form syllables and words as in Alawiye apa kinni.</td>
</tr>
<tr>
<td></td>
<td>c. Word recognition and reading.</td>
<td>c. Reading of words and sentences from Alawiye apa kinni.</td>
</tr>
<tr>
<td></td>
<td>d. Formation and reading of simple sentences.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Experimental</strong></td>
<td><strong>Control</strong></td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------------------------------------------</td>
<td>-------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Post-test</strong></td>
<td>Adelodun Primary One Yoruba Test of Achievement</td>
<td>Adelodun Primary one Yoruba Test of Achievement</td>
</tr>
<tr>
<td>1. Recognition and</td>
<td>Recognition and writing of the letters of the</td>
<td>1. Recognition and writing of the letters of the</td>
</tr>
<tr>
<td>writing of the</td>
<td>alphabet</td>
<td>alphabet</td>
</tr>
<tr>
<td>2. Combining letters</td>
<td>2. Combining letters to form words.</td>
<td>2. Combining letters to form words.</td>
</tr>
<tr>
<td>3. Recognition and</td>
<td>Recognition and writing of words that match</td>
<td>3. Recognition and writing of words that match</td>
</tr>
<tr>
<td>writing of words</td>
<td>appropriate pictures.</td>
<td>appropriate pictures.</td>
</tr>
<tr>
<td>4. Reading of words</td>
<td>4. Reading of words and simple sentences</td>
<td>4. Reading of words and simple sentences</td>
</tr>
<tr>
<td>and simple sentences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Writing of</td>
<td>5. Writing of appropriate words to complete simple</td>
<td></td>
</tr>
<tr>
<td>appropriate words to</td>
<td>simple sentences.</td>
<td></td>
</tr>
<tr>
<td>complete simple</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.4.3. Data Analysis

The five hypotheses involved in the study and the statistical techniques used to test each of them are stated below.

**H0₁**: There will be no significant difference in the mean scores of achievement tests in Yoruba among pupils in the control group and those in the experimental group. Here, the researcher is interested in discovering and evaluating the difference between the effects of two teaching techniques by comparing the sample means of two groups of which one has been exposed to treatment and the other not exposed to treatment. The test statistics that is used is the t-test of significance.

**H0₂**: There will be no significant difference in the mean scores of achievement tests among pupils with ages 5, 6 and 7 in the experimental and control groups. The
researcher is interested in finding out whether or not the age of pupils will affect performance in the Yoruba post-test of achievement among the pupils who were exposed to V.S.T. treatment and the pupils who were exposed to P.S.M. treatment. The two-way analysis of variance is used to analyse this.

There will be no significant difference in the mean scores of achievement tests among male and female pupils in the experimental and control groups. Here, the researcher is interested in finding out whether or not the sex of pupils will affect performance in the Yoruba post-test of achievement by comparing the sample means of boys and girls. The t test of significance is used to compare the two means for each group.
There will be no significant difference in the mean scores of achievement tests among experimental and control pupils from illiterate and literate homes. The researcher wants to find out whether or not pupils' home background will affect pupils' performance in Yoruba post-test of achievement. The t-test of significance is used to analyse this.

There will be no correlation in the sub-tests of the achievement tests among the experimental and control groups. Here, the researcher wants to find out whether or not pupils' performance in sub-test I will be related to performance in sub-tests II-V and whether performance in each of the other sub-tests will be related to performance in other sub-tests of the APOTFA. The test statistics that is used is Pearson Product Moment Correlation.
The researcher had the opportunity of undertaking lecture courses in statistical methods and research design in Education, therefore she was able to analyse the data manually with the aid of hand computer (calculator).
5.0. Summary of Findings

The study set out to discover,

(i) the relative overall improvement in achievement test scores on reading and writing Yoruba of two groups of subjects taught through two different methods—P.S.M. and V.S.T.

(ii) the relative influence of age on pupils' performance when they are introduced to reading and writing of Yoruba through P.S.M. and V.S.T.

(iii) the influence of sex on pupils' performance when they are taught initial literacy in Yoruba through P.S.M. and V.S.T.

(iv) the influence of home background on pupils' performance when they learn to read and write Yoruba through P.S.M. and V.S.T.
the relationship among the sub-tests as might be indicated by pupils performance in the different sub-tests.

5.1. Yoruba Language Achievement Score Gains

There is no significant difference in the mean scores of achievement tests in Yoruba among pupils in the control group and those in the experimental group. Tables 8 and 9 contain answers to the stated hypothesis.

<table>
<thead>
<tr>
<th>Group</th>
<th>No of Pupils</th>
<th>Pre-test</th>
<th>Post-test</th>
<th>Mean Gain</th>
<th>t</th>
<th>df</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>$\bar{x}_2$</td>
<td>$\bar{x}_1$</td>
<td>$\bar{x}_1 - \bar{x}_2$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experimental</td>
<td>82</td>
<td>3.28</td>
<td>7.04</td>
<td>64.19</td>
<td>21.53</td>
<td>60.91</td>
</tr>
</tbody>
</table>

**p < .05**
To test hypothesis 1 stated above Adelọdun primary one Yorùbá Test of Achievement (APOYTA) was administered to both the experimental and control groups. The means
and standard deviations as well as the mean gains and values of the difference in means for each group were computed. Tables 8a and 8b show that the two groups exhibited significant differences in their Yorùbá language achievement test scores. An analysis of their pre-test and post-tests scores reveals that the two groups made gains but the experimental group made more significant gains with a mean gain of 60.91 and the control group with a mean gain of 11.70. Table 9 shows an analysis of the post-test scores which reveals a t value of 15.78 in favour of the experimental group. This shows that the experimental group performed better than the control group in the Yorùbá Language achievement test. Hypothesis 1 is therefore rejected, at .05 level of confidence.
5.2. Yorùbá Language Achievement and Age of Pupils

$H_{02}$: There is no significant difference in the mean scores of achievement test among pupils in the experimental and control groups whose ages are 5, 6 and 7. Tables 10a and b contain answer to the stated hypothesis.

Table 10.
(a) The test mean scores according to ages 5, 6 and 7 in the experimental and control groups

<table>
<thead>
<tr>
<th>Group</th>
<th>Ages</th>
<th></th>
<th></th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5 YRS</td>
<td>6 YRS</td>
<td>7 YRS</td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>8.18</td>
<td>13.06</td>
<td>38.10</td>
<td>59.34</td>
</tr>
<tr>
<td>Experimental</td>
<td>50.74</td>
<td>67.42</td>
<td>73.63</td>
<td>191.79</td>
</tr>
<tr>
<td>Totals</td>
<td>58.92</td>
<td>80.48</td>
<td>111.73</td>
<td>251.13</td>
</tr>
</tbody>
</table>
(b) Two-way Analysis of Variance on table 10(a)

<table>
<thead>
<tr>
<th>Source of Variation</th>
<th>degree of freedom</th>
<th>sum of squares</th>
<th>Mean squares</th>
<th>F ratio (Computed)</th>
<th>F ratio (table)</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>5</td>
<td>3719.42</td>
<td>743.84</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>2</td>
<td>705.04</td>
<td>352.52</td>
<td>7.78</td>
<td>19.00</td>
<td>NS</td>
</tr>
<tr>
<td>Groups/Experimental and Control</td>
<td>1</td>
<td>2923.83</td>
<td>2923.83</td>
<td>64.58</td>
<td>18.51</td>
<td>SIG</td>
</tr>
<tr>
<td>Residual error</td>
<td>2</td>
<td>90.53</td>
<td>45.26</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

** P. / __.05

The same APOYTA was used to test hypothesis 2 stated above. Pupils' ages were sorted out from pupils' responses in the home background questionnaire (HBQ). The mean scores of both groups were calculated. See Table 10a. The sum of squares and the mean squares for each age in each group were then computed.

Table 10.b shows that the three age groups in both the experimental and control groups exhibited no significant difference in their Yoruba Language
Achievement test scores. Analysis of variance computed as shown in table 10b shows a non-significant F value of 7.78. This shows that children of ages 5, 6 and 7 can benefit equally from learning experiences on initial literacy in Yorùbá. Hypothesis 2 is therefore accepted.

Moreover, the same ANOVA table shows significant F value of 64.58 in respect of the treatments. This confirms the result depicted in Table 9 which shows that the experimental and control groups exhibited significant differences in their Yorùbá language achievement test.

5.3. Yorùbá Language Achievement and sex of Pupils

H₀₃: There is no significant difference in the mean scores of achievement tests among male and female pupils in the experimental and control groups. Table 3 shows the answer to the stated hypothesis.
Table 11
Yorùbá Language Achievement and sex of pupils

<table>
<thead>
<tr>
<th>Group</th>
<th>MALE</th>
<th></th>
<th></th>
<th>FEMALE</th>
<th></th>
<th></th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nq</td>
<td>X</td>
<td>SD</td>
<td>Nq</td>
<td>X</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>37</td>
<td>12.32</td>
<td>15.07</td>
<td>43</td>
<td>17.47</td>
<td>20.36</td>
<td>1.23*</td>
</tr>
<tr>
<td>Experimental</td>
<td>45</td>
<td>49.93</td>
<td>44.80</td>
<td>37</td>
<td>67.24</td>
<td>18.29</td>
<td>2.37**</td>
</tr>
</tbody>
</table>

*P < .05
**P < .05

The same APOYTL was used to test this hypothesis. Number of each sex in each group was discovered from the HBQ. The post-test mean scores and standard deviation of both sexes in both groups were computed. It was revealed that boys and girls in the control group exhibited no significant difference in Yorùbá language achievement test scores; but females have higher mean scores than males in the experimental group. Table 11 shows a non-significant t value of 1.23 for the control group and a significant t value of 2.37 for the experimental group.
5.4. Yorùbá Language Achievement and Pupils' Home-background

H0: There is no significant difference in the mean scores of achievement tests among experimental and control pupils from illiterate and literate homes. Table 12 contains answer to the stated hypothesis.

Table 12
Comparison of the mean scores of pupils from literate and illiterate homes in the experimental and control groups

<table>
<thead>
<tr>
<th>Group</th>
<th>No</th>
<th>X</th>
<th>SD</th>
<th>No</th>
<th>X</th>
<th>SD</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control</td>
<td>23</td>
<td>22.61</td>
<td>21.51</td>
<td>57</td>
<td>12.07</td>
<td>16.02</td>
<td>2.13*</td>
</tr>
<tr>
<td>Experimental</td>
<td>19</td>
<td>68.00</td>
<td>23.20</td>
<td>63</td>
<td>63.35</td>
<td>27.99</td>
<td>0.78</td>
</tr>
</tbody>
</table>

**P << .05
*P >> .05
The same APOYTA was used to test hypothesis 4. To operationally differentiate 'literate' from illiterate home background, we regarded the homes where parents were literate and educational facilities were provided, as literate homes. Subjects from such homes are hereby regarded as being from literate home background.

To determine the home background of subjects, the items in the home background questionnaire were scored according to the significance of each item to literacy education. The total score was 100. Subjects who scored fifty percent and above were regarded as being from literate home background and those who scored less than fifty percent were regarded as being from illiterate home background.

Number of subjects from literate and illiterate homes was sorted out from pupils' responses in the HBG. Table 12 above shows that subjects in the experimental group from literate and illiterate homes exhibited no significant difference in their Yorùbá language
achievement test scores. Whereas, the children in the control group from literate homes exhibited significant difference from those who come from illiterate homes in the Yoruba Language achievement test scores. An analysis of their post test scores shows a non-significant t value of 0.78 with the experimental group and a significant t value of 2.13 with the control group table 12. The inference from this is that children from literate and illiterate homes can benefit equally from learning to read and write Yoruba if appropriate method is used to teach them.

5.5. Intercorrelation between Pupils’ Performance in the sub-tests of the APYOTA

H₀₅: There is no correlation in the sub-tests of the achievement test among the experimental and control groups. Tables 13 and 14 contain answer to the stated hypothesis.
Table 13

Intercorrelation between Pupils' Performance in the sub-tests of the APOYTA among the Pupils in the Control group

<table>
<thead>
<tr>
<th>Sub-tests</th>
<th>i</th>
<th>ii</th>
<th>iii</th>
<th>iv</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>-</td>
<td>0.64*</td>
<td>0.81*</td>
<td>0.45*</td>
<td>0.62*</td>
</tr>
<tr>
<td>ii</td>
<td>0.64*</td>
<td>-</td>
<td>0.69*</td>
<td>0.47*</td>
<td>0.53*</td>
</tr>
<tr>
<td>iii</td>
<td>0.81*</td>
<td>0.69*</td>
<td>-</td>
<td>0.71*</td>
<td>0.84*</td>
</tr>
<tr>
<td>iv</td>
<td>0.45*</td>
<td>0.47*</td>
<td>0.71*</td>
<td>-</td>
<td>0.84*</td>
</tr>
<tr>
<td>v</td>
<td>0.62*</td>
<td>0.53*</td>
<td>0.84*</td>
<td>0.84*</td>
<td>-</td>
</tr>
</tbody>
</table>

** P / .05
Inter correlation between Pupils' Performance in the sub-tests of the APOYTA among the pupils in the Experimental group

<table>
<thead>
<tr>
<th>Sub-tests</th>
<th>i</th>
<th>ii</th>
<th>iii</th>
<th>iv</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub-tests</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td></td>
<td></td>
<td>0.65*</td>
<td></td>
<td>0.59*</td>
</tr>
<tr>
<td>ii</td>
<td>0.65*</td>
<td></td>
<td>0.56*</td>
<td></td>
<td>0.60*</td>
</tr>
<tr>
<td>iii</td>
<td>0.59*</td>
<td>0.56*</td>
<td></td>
<td>0.80*</td>
<td>0.53*</td>
</tr>
<tr>
<td>iv</td>
<td>0.59*</td>
<td>0.56*</td>
<td>0.80*</td>
<td></td>
<td>0.76*</td>
</tr>
<tr>
<td>v</td>
<td>0.68*</td>
<td>0.60*</td>
<td>0.53*</td>
<td>0.76*</td>
<td></td>
</tr>
</tbody>
</table>

** ** P < .05

KEY TO TABLES 13 and 14

Sub-test i - Recognition and writing of letters of the alphabet.

Sub-test ii - Combining letters to form words.
Sub-test iii - Recognition and writing of words.

Sub-test iv - Reading of words and simple sentences.

Sub-test v - Writing of simple words.

It is observed in Table 13 that there is a positive relationship in the performance of subjects in the five sub-tests. In the control group, sub-test i correlates positively with sub-test ii, iii, iv and v with significant r values of 0.64, 0.81, 0.45 and 0.62 respectively. Sub-test ii correlates positively with sub-tests iii, iv and v with significant r values of 0.69, 0.47 and 0.53 respectively; sub-test iii correlates positively with sub-tests iv and v with significant r values of 0.71 and 0.84 respectively; sub-test iv correlates positively with sub-test v with a significant r value of 0.84.

Again, one observes in Table 14 that the experimental group sub-tests i correlates positively with sub-test ii, iii, iv and v with significant r values of 0.65, 0.59, 0.59 and 0.68 respectively.
sub-test II correlates positively with sub-tests III, iv and v with significant r values of 0.56, 0.56 and 0.60 respectively. Sub-test III correlates positively with sub-tests iv and v with significant r values of 0.80 and 0.53 respectively. Sub-test iv correlates positively with sub-test v with a significant r value of 0.76. There is significant intercorrelation between performance of pupils in the sub-tests of the APOYA among the pupils in the experimental and control groups, therefore, we reject hypotheses 5.

5.6. The Remarks and Suggestions of the Regular Teachers of Primary one about Pupils Performance in Yoruba at the End of Their First Year in School

The researcher sampled the opinion of the current primary one teachers on pupils’ achievement in Yoruba, in terms of reading and writing ability at the end of their first year in primary school. She also sampled the teachers’ feelings and comments
about the current primer and method of teaching Yorùbá in primary one. From the T.A, the teachers' responses on the items which seek their free comments on pupils' achievement in reading and writing of Yorùbá and their feelings about the current method and primer were sorted out.

Table 15 shows that teachers are aware that only some of the pupils can read and write Yorùbá at the end of their first year in school. The item which stipulates this has a frequency of 54.17%. It is also revealed that those who read were able to read with the help of pictures only. As can be seen from Table 16, the item which says this has a frequency of 52.08%. Frequencies and percentages of scores of teachers' suggestions for pupils' better performance in reading and writing Yorùbá were calculated. It is noted in table 17 that the item which suggests provision of more teaching aids scores highest with 58.33% and next to that is the item which suggests a change in the current primer with 56.25%. This shows the current teachers' wish for a change in the current primer for teaching initial literacy in the Yorùbá language,
Pupils Achievement in Reading and Writing of Yorùbá
at the end of their first year in school

<table>
<thead>
<tr>
<th>No</th>
<th>ITEMS</th>
<th>Frequencies</th>
<th>% of Frequencies</th>
<th>$\bar{x}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Most pupils can read and write Yorùbá at the end of their first year in school</td>
<td>4</td>
<td>8.33</td>
<td>0.88</td>
</tr>
<tr>
<td>2</td>
<td>Some pupils can read and write Yorùbá at the end of their first year in school</td>
<td>26</td>
<td>54.17</td>
<td>0.54</td>
</tr>
<tr>
<td>3</td>
<td>Few pupils can read and write Yorùbá at the end of their first year in school</td>
<td>13</td>
<td>27.08</td>
<td>0.27</td>
</tr>
<tr>
<td>4</td>
<td>Many pupils can read and write Yorùbá at the end of their first year in school</td>
<td>2</td>
<td>4.17</td>
<td>0.04</td>
</tr>
<tr>
<td>5</td>
<td>No pupil can read and write Yorùbá at the end of their first year in school</td>
<td>3</td>
<td>6.25</td>
<td>0.06</td>
</tr>
</tbody>
</table>

$N = 48$
Table 16
Primary One Teachers' Remarks on Pupils' Ability to read and write Yorùbá

<table>
<thead>
<tr>
<th>No.</th>
<th>ITEMS</th>
<th>Frequencies</th>
<th>% of Frequencies</th>
<th>x</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>They read with the help of pictures only.</td>
<td>25</td>
<td>52.08</td>
<td>0.52</td>
</tr>
<tr>
<td>7</td>
<td>They recognise actual words</td>
<td>19</td>
<td>39.58</td>
<td>0.39</td>
</tr>
<tr>
<td>8</td>
<td>They can read Yorùbá outside the school primer</td>
<td>1</td>
<td>2.08</td>
<td>0.02</td>
</tr>
</tbody>
</table>

N = 48
Table 17

Frequencies of Teachers' suggestions for Pupils Better Performance in Reading and Writing Yoruba

<table>
<thead>
<tr>
<th>No</th>
<th>ITEMS</th>
<th>Frequencies</th>
<th>% of Frequencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Continued usage of Alawiye Part I</td>
<td>13</td>
<td>27.08</td>
</tr>
<tr>
<td>11</td>
<td>Continued usage of picture/word/sentence method</td>
<td>19</td>
<td>39.58</td>
</tr>
<tr>
<td>12</td>
<td>A change in the current approach</td>
<td>17</td>
<td>35.41</td>
</tr>
<tr>
<td>13</td>
<td>A change in the current primer</td>
<td>27</td>
<td>56.25</td>
</tr>
<tr>
<td>14</td>
<td>Provision of more teaching aids</td>
<td>28</td>
<td>58.33</td>
</tr>
<tr>
<td>15</td>
<td>Improvement on the classroom and Seats</td>
<td>23</td>
<td>47.91</td>
</tr>
<tr>
<td>16</td>
<td>All of these</td>
<td>2</td>
<td>4.16</td>
</tr>
<tr>
<td>17</td>
<td>None of these</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

N = 48
CHAPTER SIX

DISCUSSION OF FINDINGS

6.0. Explanation of Findings

The following points seem to have emerged from the results of this study:

(i) The pupils taught with the V.S.T. seem superior to those taught with the syllabication method in ability to read and write Yorùbá at the end of their first year in school.

(ii) That the regular entry ages of primary one pupils which are 5, 6 and 7 years are appropriate as far as pupils achievement in reading and writing of Yorùbá is concerned.

(iii) That boys and girls will benefit equally from any viable literacy programme.
However, girls seem to perform better than boys in Yoruba Language achievement test in the experimental group.

(iv) That being from literate or illiterate homes does not prevent learners from gaining adequate knowledge if appropriate teaching method is used.

(v) That if pupils are well grounded in the techniques of combining letters to form words, reading and writing of Yoruba will be facilitated.
6.1. Verbal Symbolising Technique and Achievement Gains

A careful examination of the achievement test results shows that the experimental group exhibited generally a higher degree of acquired knowledge and understanding of the mechanics of reading and writing of Yoruba than the control group. The pre-test result shows that both the experimental and the control groups are not significantly different at the beginning of the experiment. (Table 6 p.109) The post-test result shows highly significant difference in favour of the experimental group. (Table 9. P.121)

The teachers in both groups were female and holders of Teachers Grade II certificates. They all had worked with primary one pupils for at least four years. The environmental conditions of the classrooms were the same. The difference in pupils' performance can thus be explained in terms of pedagogical differences which can be seen in the following areas.
(a) Scheme of Work:

The traditional scheme of work contains mainly reading of two to three syllable-words which are read as individual words and in simple sentences. The words and sentences are contained in Alawive Apa Kini. Other items in the Scheme include dictation and story telling. The scheme provides activities for two to four periods in the week including story telling.

Seven periods are allotted to Yorùbá in primary one. This means that the traditional scheme of work provides insufficient activities. Whereas, the V.S.T. scheme contains the teaching of the recognition, pronunciation and writing of letters of the alphabet. This is followed by using of letters to form words that are suggested by pupils on food, dressing, family relations, play items etc. Formation of sentences follows word formation. Next to that is reading from Y.K.Ä. and doing the exercise in I.S.Ä. The V.S.T. scheme shows activities for five periods a week, leaving two periods for story telling. This means that the V.S.T. caters for the seven periods allotted to Yorùbá in the week.
(b) The Teachers' Guide:—

No teachers' guide on the use of the traditional scheme of work for primary one was available in our primary schools including our control classes. All that was available in terms of teachers' guide was the teachers' activity contained in the scheme of work. An example of teachers' activity for a whole week in the old scheme is stated below:—

Ka iwe fun awon akeko
Fi gbolohun kekeke han
awon akeko lara paali

(Read for the pupils. Show short sentences to pupils from cards).

See appendix I.
After the teachers' model reading, they allowed pupils to start reading from the chalk-board or their text books. Instead of learning to read, pupils turned the reading class to singing class. If the headmaster or any inspector was around, they stood in front of the pupils looking at them as they pretended to be reading. The photographs below show the usual reading lesson classes in our primary schools, as depicted by the control classes in the present study.

The photographs were taken during the time the present writer visited the control classes. The teachers in the control classes did not leave the children for any private work, perhaps because the present researcher was around but they did not do much with the pupils.

On the other hand, the V.S.T. has a teachers' guide to be used along with the scheme of work. The teachers' guide which is written in Yorùbá contains step by step procedure to be followed by the teacher in order to achieve the desired objective.

It corresponds with the scheme of work which is written in English.
There are enough activities for both the teacher and the pupils.

An example of teachers' activities as contained in the V.S.T. teacher's guide is below:

(1) Jẹ ki ẹwọ ọmọ darúkọ
Oríṣílúríṣílú ọunjẹ tí wón mọ a ń jẹ ni ilé. Ki wón túń darúkọ oríṣílúríṣílú eso àti nǹkan míràn tí wón máa ń jẹ pèlùú.

(2) Jẹ ki wón darúkọ ọunjẹ tábí eso tábí ohun jíjé míràn tí wón fẹràn julọ. Bi ọmọ ba ti dáruko ohún tí ọ fẹràn Kọ ọrọ ọ rê sí ara ọgiri. Kọ ọrọ bíi mẹwà sí ara ọgiri ńe àlàyèè fún ẹwọ ọmọ pe ẹwọ nàà le kọ ọrọ ti wón dáruko sìle nípa ńi títọ lẹta pọ. Gbe bóọdù alágbééká sókè kí ẹwọ ọmọ'ka gbogbo lẹtā Yorùbá nibẹ.

(4) Pe àwọn òmọ láti máa fì lẹtà to ọrọ ní ara bóọdu-oni-fúlànégélì

(5) Jẹ kí àwọn òmọ fì lẹtà To ọrọ si ori aga a wọn Máa ọ̀ lọ kaàkiri láti Ọ̀ kààkiri lẹtí sè irànwò tí ó yẹ.
(6) Dari àwọn ọmọ látì fi órò to gbólóhùn nípa lìlẹ kààdí órò mò bóódu títí ti gbólóhùn yo fi sùyọ.

(7) Jé kí wón fi lèta to gb'olóhùn kékèké sí ori òga a wón. Máa lọ kààkiri látì se ọranwọ to yẹ.

Àkíyèsi:- Fún iyẹwo àwọn órò tì o ti kọ àwọn ọmọ, o lè ṣe àwọn nìkàn wọnyí.

(1) Gbé tákàdá aláwòrán si òkè, sò pè kí àwọn ọmọ wa kààdí órò tò ba àwòrán kóòkan mu.

(2) Gbé tákàdá aláwòrán-ìse sí ìwájú àwọn ọmọ. Jé kí wón fi kààdí órò to gbólóhùn ti ó bá isè kóòkan mu.
Máa lo káàdì òrò tàbí gbólóhùn
àti òòódu alágbekà ti a kọ òrò
tàbí gbólóhùn si láti ñí òàyèwò kíkà
àwọn òrò àti gbólóhùn tí à ti kò
àwọn òmọ.
(Translations of the activities mentioned above)

(1) Ask pupils to mention the kinds of food, fruits and other edible things which they eat at home.

(2) Let them mention the edible things they like best. Write the words mentioned on the chalkboard, until you have about ten words on the board. Explain to pupils that they can write the words themselves. Hang the portable chalkboard for pupils to revise the letters of the alphabet.

(3) Lead the pupils to use letters to form the words already learnt on the flannel board, by picking letters from the letter box chart.

(4) Call pupils to arrange letters to form words on the flannel board.
(5) Ask pupils to use individual letter cards to build words on their desks. Go round to give necessary help.

(6) Lead pupils to use words to build sentences on the board.

(7) Let them arrange short sentences on their desks. Go round to help.

Notice: To revise words and sentences which have been taught to pupils, the followings could be done:

(1) Hang picture chart and ask pupils to match picture with correct words.

(2) Hang action chart; and ask pupils to use word cards to put appropriate sentences.

(3) Use portable board on which previous words and sentences are written to revise reading with pupils. (See appendix J)
The one week outline of activities presented above shows the specific steps that teachers would follow in preparing their lesson plans. Enough activities are also presented for the teaching/learning process and teachers cannot afford to leave pupils unguided.

(c) Teaching/Learning Aids

The positive effect of teaching/learning aids on pupils performance in any subjects cannot be over-emphasized particularly at the primary school level and more especially at the primary one level. Children learn better when various aids are used by the class teacher. As could be seen from the scheme of work on the traditional method, all the teaching aids required are pictures mainly in the pupils' readers. (See Appendix I). Whereas, the V.S.T. scheme of work required aids like letter cards, letter charts, individual letter cards and charts, pictures from cards, charts, portable board, sentence cards, charts and concrete objects. (See Appendix J).
The use of individual letter cards which children used in word formation aroused pupils' interest and provided learning opportunity for them through play. Children were happy to match words with given pictures and they were happy to supply sentences to action pictures. All these contributed to their better performance than that of the control group even though the researcher tried to provide teaching aids required by the control class.

(d) Pupils' Workbook

There was no workbook on Alawiye Apa Kinni for pupils' use in the control classes. Pupils in the control classes were to read from the chalkboard and from their readers. As said earlier the primer encouraged chorusing of the words and sentences. If any exercise was to be done at all, all that was expected was dictation from the primer.

On the other hand, Y.K.A. which is the primer for the V.S.T. has a corresponding pupils' workbook (I.S.A).
The exercises in the workbook were done concurrently with reading in Y.K.A. This meant regular revision of each lesson read in the reader. The exercises which pupils did in the I.S.A. were such that helped the retention of the knowledge gained in reading from the Y.K.A. When children hear, they tend to forget; when they see, they remember; and when they do, they understand. No wonder, pupils in the experimental class tend to understand the mechanics of reading and writing of Yorùbá; therefore they performed significantly better than the children in the control classes.

6.2. V.S.T. and Entry Ages of Primary One Pupils

The ages of pupils in the experimental and control groups were 5, 6 and 7 years, as indicated in the major findings (Tables 10a and 10b - p.123-124). There is no significant difference in the performance of these three categories of primary one pupils. This finding supports Jean Piaget who has been interested in the cognitive
development of children. In his stages of intellectual development, Piaget has grouped children of 4-7 years together as being in the intuitive phase. According to Piaget, quoted by Barnest, a child in that group:–

...is now able to think in terms of classes, to see relationships, to handle number concepts, but is "intuitive" because he may be unaware of his classification.

Gradual development of conservation in this order: mass (age 5), weight (age 6), and volume (age 7).

Piaget's explanation of conservation principle could be related to pupils' mode of learning to become literate in Yorùbá. Piaget explains that as adults, we take the conservation principle for granted. The amount (mass) of a substance is not changed when its shape is changed or when it is divided into parts. The total weight of a set of objects will remain

the same no matter how they are packed together. The liquids do not change volume by being moved from a container of one shape to another. But for children the attainment of these concepts is an aspect of intellectual growth requiring several years. However, according to Piaget when a child has reached the age of 5, he is able to attain the conservation principle through maturational development and training.

In the same way, we can say that children from age 5 will understand that the names, shapes and the sounds of Yorùbá letters of the alphabet do not change with positions. For example letter "a" will maintain its shape and sound in different words as abọ (plate), adé (crown) ẹja (fish), ìlẹṣa (ọkọro leaf). Letter "o" will retain its shape in different words as: ọdo (zero), odọ (fried plantain) igbọ (bottle). In other words, since children at 5, 6, and 7 can think in terms of classes and they can see relationships, it is possible to lead them to read and write Yorùbá by teaching them the names and shapes of letters and the relationship between sounds and symbols. However, table 10a p.123 shows...
that the mean score for pupils in both the experimental and control groups rise with the years. Looking at this on the surface, we can infer that maturity helps learning. Taking the experimental group as example, we find that the mean score for pupils who are 7 years old is 73.63, that of pupils who are 6 years old is 67.42 and that of the 5 years is 50.74. This shows that Nigeria has decided wisely when her normal primary school entry age is 6 years. This notwithstanding, we have the few cases of children entering the primary school at five or seven years.

The experiment provided adequate training facilities hence the children were able to perform equally well in the Yorùbá Language Achievement Test despite the difference in ages. The general inference from this is that the common entry ages would not be a barrier to pupils performance in school; If we apply appropriate method, learners will perform well.
6.3. Performance in Yorùbá and sex of Pupils

One of the objectives of this study was to determine whether pupils' achievement would be a function of sex of the learners when V.S.T. and syllabication methods are used to initiate pupils to literacy in Yorùbá language. The result presented earlier (Table 11 p.125) tends to support the null hypothesis 3, as far as the control group is concerned and rejects the hypothesis as far as the experimental group is concerned. From Table 11, we discover that with the control group, pupils' achievement is not a function of sex as far as initial literacy in Yorùbá among primary one pupils is concerned. In the experimental group however, girls perform significantly better than boys in the Yorùbá Language Achievement Test. The findings from the experimental group support the findings in some literature. For example, studies
carried out by Stroud and Lindquist and Olson have shown that girls perform significantly better than boys.

Even with the control group in the present study, the calculation of the mean score (See Table 11) shows a mean score of 17.47 for girls and 12.32 for boys. The mean score for girls is higher than the mean score for boys. It is when put under statistical analysis that the difference becomes insignificant. One can assume that girls have more natural flare for language than boys.


6.4. Influence of Home Background on Pupils Achievement in Yoruba

Another objective of the present study was to find out how much the home background could influence pupils performance in Yorùbá when taught through the P.S.M. and the V.S.T. The result of a study carried out by Adelusi showed that many aspects of Home and School Environment influence English language achievement at statistically significant level. Home Environment has greater weight on English achievement than all other variables. Such a result supports natural expectation that children, whose parents are literate and who have educational facilities provided for them at home, would perform significantly better in school education than children from the opposite home environment. Family size could also influence

1. Adelusi, I.O. Home and School Environments and Achievement in English as a Second Languages, M. Phil Dissertation submitted to the Department of Teacher Education, University of Ibadan, 1980.
school performance. This is because children from small-size families are likely to receive adequate attention from parents than children from large-size families.

In the present research, children in the control group from literate home-background performed better than children from illiterate home-background as can be seen from Table 12 which shows a mean score of 22.61 for the children from literate homes and a mean score of 12.07 for children for illiterate homes. The performance is significantly better when put to statistical computation of t-test of significance. The t value is 2.13 and this is significant at point 0.05 level of confidence.

However, children in the experimental group from literate home-backgrounds exhibit no significant difference in the Yoruba Language achievement test. Table 12 shows a mean score of 68.00 for children who come from literate home-backgrounds and a mean score of 63.35 for children from illiterate home backgrounds. On the surface, pupils from literate homes perform
better than pupils from illiterate homes. When the mean scores are statistically analysed, the result is a non-significant value of 0.78 at 0.05 level of confidence.

The explanation one can give as regards these findings are two-folds. Firstly, the children were new entrants into school environment. They were enthusiastic to gain from school learning. Yorùbá is their mother tongue, so listening and speaking at the infant level was not their problem. All they needed to be able to read and write Yorùbá were the stimulating classroom environment and the use of adequate method and meaningful texts. These essentials of initial classroom learning were offered through the verbal symbolising technique. The technique involved the kind of activities that children from literate and illiterate home-backgrounds were placed on equal footing for learning to read and write Yorùbá. The photographs below show one experimental class during a class period.
Secondly, most literate parents are pre-occupied with self development that they hardly get any time for their children's total education\(^1\) at home. Such self and general home development include large scale business and petty trading apart from regular civil service appointments. Again, some parents engage in self academic development that education of their children has to suffer for it. After discovering the non-significant difference in the performance of the two groups, the present researcher went to conduct a casual dialogue with a few literate parents. The researcher tried to find out the nature of the parents' regular jobs, their hobbies and their social attachments.

Five parents (3 females, 2 males) were interviewed. It was not a structured interview. Two of the female parents were teachers and one was a nurse. One of the male parents was a civil servant and the other one was

\(^1\) Total education includes the non-formal, informal and formal education. The parents have the greatest opportunity to provide the informal education.
a teacher. One female parent had a shop where she used to sell drinks. She used to go to the shop with her children after lunch daily. She asked the children to revise their school work in the shop. We could guess the thoroughness of studying in a drinking bar.

The second female teacher has a big shop where she used to sell materials like lace, silk, baby and adult ready-made dresses, dressing bags, shoes and cosmetics. She used to sell fanciful materials which attracted many working women to her shop every time. She travelled to Lagos and Ibadan almost every Saturday to buy things. Until the military government closed the Nigeria borders, she visited Coutomu for business purposes at least once in a month. The present researcher visited her shop about three times and discovered that there was no way by which adequate attention could be paid to the total education of her children. The third parent who was a nurse told the researcher that she used to sleep any time she was not on afternoon duty. Besides, she did not have the patience of teaching small children. At the time of this work, the male teacher
parent was teaching at a village about twenty-seven kilometres from Öyg town where he was living. Getting transport to and from the village was not an easy affair. Therefore, he used to be too tired to have time for the children after returning from the day's work.

The civil servant parent complained that his children were always afraid any time he wanted to talk about school affairs with them. This man was ignorant of the fact that small children may be tired physically and mentally at the end of the school day and may not want to discuss school work at home. It requires careful planning to stimulate pupils' interest in studying at home after school hours.

One can conclude from the casual dialogue with the parents that many parents today appear to be failing in their duties of giving home education to their children. They are ignorant of the fact that the intellectual development of any human being has its primary achievement in the individual's early years. Theodore Anderson, quoting Benjamin S. Bloom, says;
in terms of intelligence measured at the age 17, at least 20% is developed by age 1, 50% by age 8 and 92% by age 13.

Afolayan, writing on Problems, Principles and Prospects of Mother Tongue Education in Africa, quotes Burton L. White when he says:

"Since it is the case that individual development takes place so early in the life of an individual, undoubtedly, the full educational maturity of an African must be closely related to his immediate environment and be dependent on the use of his own mother tongue."


Instead of literate parents to ensure that children make the best of the available opportunities, which they have at home, most of them are pre-occupied with how to acquire wealth. In essence, the literacy education of their children is left at the mercy of the school programme alone. We are therefore not surprised that pupils from literate homes could not perform significantly better in reading and writing of Yoruba than children from illiterate homes. However, as proved by the present study, if the school provides stimulating classroom environment, and adequate technique and texts, all the learners will perform well, no matter which homes they come from.
6.5. Relationship Among the Sub-tests of the APOYTA

The sub-tests of the APOYTA are:

Sub-test I  -  Achievement in recognition and writing of the alphabets.

Sub-test II  -  Achievement in Formation of words by letter combination.

Sub-test III  -  Achievement in recognition of words.

Sub-test IV  -  Achievement in reading.

Sub-test V  -  Achievement in writing.

Tables 13 and 14 show that ability to recognise and write letters of the alphabet correlates positively with ability to form, read, and write words. Ability to combine letters to form words correlates positively with ability to recognise, read, and write simple words and sentences. Ability to recognise words corresponds positively with ability to read and write. Ability to read corresponds positively with ability to write.
It is interesting to note that once primary school children who are speakers of Yorùbá language understand the art of letter combination in forming words, reading and writing ability is achieved. This finding supports the fact that Yorùbá is one of the African languages which appears simpler to read than modern European languages. This is not to suggest that African languages are by any means grammatically, morphologically, lexically or semantically simpler than European languages. Rather, it is being suggested that two reasons connected with orthography account for the comparative simplicity of African languages in respect of reading processes.

First, generally, there is greater correspondence between the orthography and the sounds of an African language than there is found in a European language. Let us, for example, examine chapter four in Y.K.A. the primer designed for the present project.

Bàbà Wálé ra àṣọ ilé ìwé rùn Wálé:
Iyá Wálé ra bátá ilé ìwé rùn Wálé
Télè bé Wálé rán ọ̀kọ̀tọ̀ ẹ̀kí ìwù èlẹ́
In the above passage as in any written Yorùbá today, the orthography is largely phonemic. There is only one significant sound that has two ways of representation in the orthography and that is because the sound has two allophonic variants used in the language. These are /a/ /ɔ/ represented by "an" and "on". Consequently, once a child can associate each symbol with its corresponding sound, he can begin to read Yorùbá mechanically.

On the other hand, if we examine the English language, we will find the inconsistency that exists between English letters and sounds and vice-versa. For example, let us examine a sound /i/ and a letter "a".
171.

/\i:/  
= "ee" in see.
= "e" in be.
= "ea" in sea.
= "ei" in seize
= "ey" in key
= "ie" in piece
= "i" in machine
= "oe" in foetus and
= "eo" in people

The same sound has been represented by different letters or letter combinations in different words as seen above.

"a"  
= /\i/  in late
= /\a/  in about
= /\oe/ in man
= /\e/ in many
= /\o/ in want
= /\a:/ in father and
= /\e:/ in all.
The same letter has been given different sounds in different words as seen above.

Secondly, African languages have very young and short orthographic and literary traditions in comparison with European languages. Hence, it is easier to undertake spelling reforms in them for the purpose of teaching reading more effectively. Yorùbá is one of the first indigenous African languages to be reduced into writing. About two decades ago, scholars began to protest against the non-phonemic nature of its orthography which was then by far more phonemic than that of English. In spite of strong opposition from authors and publishers of Yorùbá books, a revised orthography of the language has now been accepted. In comparison we look at the fruitless efforts at getting a spelling reform of English. The comparatively longer and older literary traditions in the English language will make the success of a reform so difficult and expensive that no government would undertake it.
As mentioned earlier in this work, the Europeans are also aware of the fact that spelling irregularity causes reading difficulty. This led to the creation of Initial Teaching Alphabet (I.T.A.) and World Initial Teaching Alphabet (W.I.T.A.).

The reformed alphabet was to be used for initial literacy alone. Whereas, the Yoruba reformed spelling is to be used for the totality of literacy education. Perhaps this is why the experiments on I.T.A. and W.I.T.A. mentioned earlier have got no offspring.

The simpler orthography makes it easier to master reading and writing in Yoruba than in a modern European language hence reading readiness materials should be more effective because they can be more consistently used. Besides, the actual reading process can easily be based on a more rational principle by using combination of phonic and look, pick and arrange approach. This is what has happened in the V.S.T. experimented in this project. Pupils were able to recognise the letters of the alphabet. They could
pick and arrange the correct ones needed to symbolise what they wanted to say. This positively influenced their ability to read and write on their own.

6.6. Primary One Teachers' Comments and Feelings about Pupils Performance in Yorùbá and the Current Primer and Method of Teaching Initial Literacy in Yorùbá.

As mentioned earlier, the regular teachers are aware that pupils cannot read and write simple Yorùbá at the end of their first year in school. One would even expect all of them to suggest provision of more teaching/learning aids because the present researcher observed, while going round most of the primary schools, that no teaching/learning aid was provided for the infant classes at all.

Teachers who suggest a change in the current approach are 35.41% while those who suggest a change in the current primer (Alawiye) are 56.25% of the
sample used. From these percentages, the present writer observe that the regular teachers are not aware that the primer determines the mode of teaching currently. They fail to acknowledge the fact that they are not following any specific method of teaching the young children. Since the current primer encourages rote learning by mere reading of pictures as shown in Table 8, the teachers feel the need for a change in the primer. If the teachers have adequate knowledge of the method of teaching, those who say there should be a change in the primer should also suggest a change in the mode.

The specific inference from the teachers' responses is that they support the researcher's opinion in feeling the need for a better approach to the teaching of initial literacy in Yorùbá. The Y.K.R. and the V.S.T. experimented in this study appear to be better than the Alawiye and its syllabication method of teaching initial literacy in Yorùbá. The result represented in tables one to five is a testimony to the potency of V.S.T. in leading primary one pupils to read and write Yorùbá.
CHAPTER SEVEN

CONCLUSION

7.1. Implication of Findings:

The primary purpose of ascertaining the effect of verbal symbolising technique on primary one pupils' ability to read and write Yorùbá is to find the means of enhancing achievement in Yorùbá at the infant one stage. The positive achievement at this stage will ensure permanent literacy in Yorùbá language at the end of the first cycle of education i.e. the primary school. It is also supposed that adequate knowledge of Yorùbá will influence achievement in English which is the language of instruction from the upper primary level of education. Consequently, achievement in other curricular subjects would be enhanced, thus improving pupils performance in education in its totality. The findings of this study have far-reaching implications for all concerned with the financing, administration and consumption of education.
These are the governments, educational administrators, learners, teachers and parents.

7.1.1. Implication for the Governments

Though the various governments at Federal and state levels spend a considerable percentage of their annual expenditure on education, there is need to sponsor pedagogical researches that would focus on quantitative and qualitative school input. Specific teaching techniques that are related to achievement in languages and other curricular subjects at the primary school level need be encouraged and sponsored since the primary level is regarded as the key to the success or failure of the whole education system.

We could rightly state that physical impediments in the context of learning could hinder achievement in any curricular subject at any level of education system. The present study reveals that many of our primary school premises and classroom tend to depict good picture of intellectually and culturally unstimulating learning context. Since the absence of certain
physical facilities and resources can limit what any teacher can do, it behoves the government to assume a new and better definition of 'a classroom'. A mere shed or four walls empty of adequate furniture and learning aids does not constitute a classroom. Government should direct its attention to the provision of high quality of human and material resources in our foundation schools. Government should aim at providing classrooms that would enhance learning of Yorùbá language. The situation whereby chalk and duster are hardly available for the teacher's use should come to an end. The current situation whereby teachers of infant classes see, hold and utilise cardboards only at the grade II teacher training college must be looked into.

If language is a means of self expression and communication, the means by which we express our own thoughts, ideas and feelings and by which we receive those of other people, opportunities must be given for pupils' development in listening, speaking, reading and writing skills. To achieve the above,
our governments should ensure ample provision of suitable materials, paper, paint, cardboard and storage places for materials and tools and apparatus in our infant classrooms.

We contend that it is high time our governments put a stop to glorifying in the 'number game' which has completely suppressed the need to consider the quality and appropriateness of the educational facilities provided by them. Our governments have always swept many unpalatable details of our education system under the carpet of percentage increase in number of schools, increase in enrolment and in the amount, of money voted for education etc.
7.2. Implication For Educational Administrators

No discussion of fundamental issues in education can exclude the educational administrators since they are the agencies of government for the formulation and execution of educational policies. The present writer observes that our ministry of education in Oyo State does not cater sufficiently for the teaching and learning of Yoruba language which is the mother tongue of the majority of learners in the state. This observation was first made by the present writer when she visited Oyo State Ministry of Education on August 11, 1981, to find out whether our ministry had anything for the teaching of Yoruba language. The chief executive in charge of language curriculum then told her that the ministry was yet to plan for provision of equipments or anything to promote the teaching and learning of Yoruba. The promise made by the Officer of the ministry was that the ministry would support any effort put forth by the Yoruba Studies Association of Nigeria. The Association, on its own
part, focuses its attention on the teaching and learning of Yorùbá at the secondary school level. For instance, the association under the auspices of Nigeria Education Research Council published in 1982 the Approved National Curriculum on Yorùbá Language for Junior Secondary School\(^1\). At present, the curriculum is to be used in the first three years of the Secondary school education. Even, individual effort was geared towards the secondary school. For instance, Abiri published in 1982 a book titled Learning and Teaching Yorùbá in Post Primary Institutions\(^2\).

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The present study is a pointer to the responsibility of the ministry of education in
- creating a section for the teaching and learning of Yorùbá within the language curriculum section of the ministry.
- developing curriculum for Yoruba at all levels of education;
- providing well trained teachers for the primary schools.

The Yorùbá language section should provide necessary equipments for the teaching and learning of the language. It should also supervise, adequately, the teaching and learning of the language in our schools.

Curriculum for Yorùbá must be developed at both the primary and teacher training levels. This is necessary because the present researcher in another study¹ observes that the present Grade II Yorùbá

1. Adelòdun, R.B. Materials and Strategies for Teaching Yorùbá in Grade II Colleges in Oyo State. M.ED. Project Submitted to the Faculty of Education, University of Ibadan, 1981.
syllabus is over-loaded. It is her feeling that since there are opportunities for the Grade II teachers to learn some of the items now included in their syllabus in depth at the colleges of Education and Universities, some items could be deleted to give adequate attention to language skills and pedagogical items which should include practical analysis of the major primers used by the primary schools.

The ministry also could assign to our experts in the institutions of higher learning, the writing of appropriate textbooks for the teachers' programme. Also, through the Universities' Institute of Education, workshops and seminars could be organised where Yorùbá experts could put heads together on all aspects of the language. It must be realised that:

Unless the primary School teacher is well equipped, the foundation of education will be weak and the consequent layers of education are in peril of instability and unfunctionality.

1. Adelodun, R.E. Ibid.
Therefore, the situation whereby untrained teachers are allowed to teach at the primary schools call for a second though. It is highly remarkable that trained teachers are put in primary one classes of our primary schools. This is not enough. Constant inspection of the infant classes needs to be done so that well-qualified and good practising teachers can be in charge of our primary one classes. Arrangement should be made whereby the infant teachers will attend holiday courses on the pedagogy of major curricular subjects such as Yoruba, English and Science.

The educational administrators must also be thoroughly conversant with up-to-date research findings on the teaching and learning of Yoruba language. Such knowledge and acquaintance would definitely form a basis for sound and informed decision making on mother tongue education at all levels of instruction. To be very specific, particular series of primer have been in use for teaching Yoruba in our primary schools for more than four decades now. Teachers and parents have continually grumbled that
primary school products are not useful to their parents and to themselves as far as literacy in their first language is concerned. One feels that the people's complaints are quite valid and efforts should be made to find solutions to the problem. The result of an empirical investigation like the present one is likely to shed some light on how to obtain solution to some of the problems. Even if there are no complaints from any quarters, it is necessary that curriculum developers improve upon the text books and methods that have been in use for about forty years. The result of this study has suggested the need for a novel primer for teaching initial literacy in Yorùbá; the after effect of which may lead to the production of new and better primer series for teaching Yorùbá throughout the primary school level. The educational administrators should cooperate with others who are concerned with curriculum development particularly teachers, in developing the curriculum for our primary school, most especially the infant classes.
7.1.3. Implication For Learners and Teachers

It would not be out of place to remind primary school teachers of the great responsibility they bear in national development because of their role in laying the educational foundation. Particularly, the infant teachers' attitudes to the young learners, his subjects, his expertise, selection and organization of teaching materials, provision of stimulating teaching context, his degree of dedication and innovativeness, even his temperament, could determine his students' achievement in Yorùbá and other curricular subjects. In the present experiment, the verbal symbolising technique demanded that the teachers maintained positive attitudes towards all that are mentioned above. The result was the better performance exhibited by the experimental subjects.

The present technique could meet the demand for inculcating the skills of learning-to-learn in pupils. The major thrust of the methodology of inculcating learning-to-learn skills in the individual
learner involves the development of certain traits and habits such as curiosity, creativity and logical thinking. For instance, once a child understands the concept of combining letters to form words, his curiosity in forming several words is aroused. The curiosity will be maintained and utilised to reading and writing of words and sentences and eventually develops into good reading and writing habits in learners.

Formation of good reading habits at the initial stage will help pupils throughout primary school education. It will also help the learners to develop good reading habits when they grow up. Such primary school leavers who further their education will find reading easy and enjoyable at any higher level of education. Those who do not have the opportunity to proceed to secondary education will also utilise their good reading habits in reading newspapers, simple readers and any information texts. By this, they will become knowledgeable adult members of their societies.

If we want Nigerian society to be composed of knowledgeable adult citizens, we need to start
preparing them from the infant one stage of the primary education. We want to agree with Obanya who says:

Preparing today's school children for adult learning would also involve our paying greater attention to language teaching. To develop self-expression in the individual learner, we would have to ensure his competence in his most socially useful languages. In most cases, this will be the learner's mother tongue and English. These will also be languages for which good reading habits will be developed.

Again, the whole programme and the whole set of teaching materials in the present project are built around a theme of interest to the children. From the basic writing of words, the learners were taught words of personal importance e.g. the writing of their names, their parents' and their relations' names, the names for their food and play items etc. The

project also caters for imparting essential reading skills which will help pupils to pass from learning to read, to reading to learn. This is so because the instructional reading materials provided are four types which according to Singh are:

1. A well-constructed text which arouses and satisfies a real concern of the readers;

2. What the instructor himself writes for the learners, mostly on the blackboard for the learners to read;

3. Letter, word and phrase, flash cards to which the learner may be exposed by the instructor to quicken their recognition of words and phrases;

4. A workbook which is primarily meant for writing answers to questions, but which also serves indirectly as a form of reading material.

Singh, S. Learning to read and reading to learn: an approach to a system of literacy instruction. Hulton Educational Publications Ltd, in cooperation with the HLM Tehrar, 1976, p. 37.
This study hypothesised that age and home background would not have any significant influence on pupils' achievement in Yorùbá. The null hypotheses are accepted as the results have shown (Table 2 and 4).

We can then say that, the effectiveness with which a child learns Yorùbá in the classroom will not depend entirely upon his range or depth of abilities, but also upon the aims his teacher has and the techniques adopted by the teacher to achieve these aims. What appears as the emerging cognitive structure of the child is thus as much determined by such factors as teaching method as by innate endowment.

In the present study, V.S.T. gives pupils a great deal of freedom to experiment with words. For instance, while the children were hearing and using words, the teachers made sure that they were seeing the printed words in a variety of ways at a level that they would understand and appreciate. Again, enough individual letter cards were provided for pupils to try their hands in formation of various
words. Some of them even learnt to write before they read since their interest in words was aroused and sustained. Once a child's interest in words is aroused in this way, he will go on adding to his experience of writing words indefinitely. The approach seems to be quite natural and children will grow to realise the need for reading and will need very little encouragement from this time onwards in concentrating on mastery of the skills of reading and writing. Moreover, the study is a pointer to the fact that teachers can improvise many teaching/learning aids. Materials for domestic play situations are easily obtainable and inexpensive to use e.g. the empty packets of sugar used in the present study. Teachers must always find the means of providing educational aids which will increase pupil's interest and enrich their comprehension of what they are taught. Teachers and learners must work together to improve the present situation of teaching and learning in our primary schools. We agree that:
... the test of an institution is not whether it is improving and expanding, although certainly such a test is relevant, but whether it is adequate to the needs of the present and of foreseeable future. It would seem that for the present, our educational institutions fail the test.

The language report quoted above shows that our primary schools are improving in terms of increase in enrolment of pupils alone. Increase in enrolment is not bad, but it is bad to realize that the learning opportunities available for these children are neither adequate to their present nor their future needs.

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7.1.4. Implication For Parents

The revelation of some parents' failure in the present study implies that parents should be reminded of their contributions to the literate education of their children. While the School should make effort to give special help to learners from poor or illiterate home background, literate parents should ensure that their children exhibit the influence of illiterate homes in their performances. It would be somewhat shameful if children from literate homes who are not specially handicapped still present difficulties to teachers like their counterparts from illiterate homes. The mark of home environment should reflect in learners' achievement in school. Head teachers and class teachers must keep reminding the parents of their roles in the education of their children. This could be done during parents' teachers association meetings.

Another way by which parents have to contribute to the school education of learners is by providing money or materials. Now, that it has been realised
that our government cannot give enough money to buy all the necessary teaching/learning aids in the school, parents will have to render financial assistance. They should be ready to contribute money which can be used to buy sufficient aids for the teachers' effective teaching and pupils positive learning. Parents should also spend money to equip their homes to ensure that children can also learn at home. The situation whereby parents spend all the money they have on social amenities and use all their times on social and monetary engagements should be cautioned. Parents must always remember that "Charity begins at home".
7.2. Limitations of the Study

The common belief is that there is no perfection in humanity. Even the Yorùbá whose language is the focus of the present study would proverbially say "Ki í dára, kó má kù sì bí kan". i.e. No matter how good something is, it will have its own weakness. The present study is not an exception. It has limitations in terms of methodology, instrumentation and application. Thorndike has said:

The observation of a limited sample of individual's behaviours observed during a very limited period of time cannot be a highly dependable representation of what the behaviour are supposed to represent.

This study has used a very small percentage of a population as sample. The small sample is even

1. Thorndike, R.L. "The concepts of over and under achievement"
limited to one place. There are five Yorùbá speaking states in Nigeria. They are Òyó, Ogun, Ondo, Lagos and Kwara. Each of these states also has specific areas of different dialects. For instance in Òyó State alone, we have various dialects like Ijësà, Ifé, Òyó and Önkò. The study could have used samples from all the dialectal areas in all the Yorùbá speaking states of Nigeria. Moreover, the study could have been a kind of field experiment that can cover a relatively longer period of time. The limitation of resources and time has forced the investigator to use sample from only one dialectal area of only one Yorùbá speaking state. The same limitation has also forced the researcher to a kind of laboratory experiment.

The designed instruments could have been more valid and reliable if they had been tried several years. Although they received the criticisms and amendments from experts mentioned earlier in this study, the fact that the present researcher could not afford to try them for several years sets some limitation to the instruments.
Application of the findings is limited to one curricular subject i.e. Yorùbá. The findings could have been more generalisable if it is certain that the technique could be applied to other Nigerian languages. Because of the noticeable limitations mentioned above, we would like to make suggestions for further research, in the paragraph to follow.

7.3. Suggestion For Further Research

Though Nigeria is one country with a national policy on education, the implementation of the language element of the policy can be interpreted in consonance with each linguistic environment.

The findings of the present study have shown that subjects who were taught initial literacy in Yorùbá through the V.S.T. performed significantly better in Yorùbá language achievement test than in subjects who were taught through the traditional
This study was carried out in only one linguistic environment, i.e., it was carried out on only one Nigerian language. We would therefore suggest further investigation into the pedagogy of other Nigerian languages. This will take care of other linguistic environments and findings would then be of wider application.

Oyo State is even only one linguistic environment among the Yoruba speaking states in Nigeria. We cannot yet determine whether the same result will be obtained when the V.S.T. is used to teach primary one pupils in other Yoruba speaking states of Nigeria. We would still suggest a replica of the present study in Ogun, Ondo, Lagos and part of Kwara States of Nigeria. Again, the study used samples in only one town in Oyo State. We would suggest that the present technique is further experimented in other towns in Oyo State. It could even be experimented with other pupils from schools in other local government areas of Oyo Zone.
Moreover, there is no conclusive evidence on some of the variables investigated in the present study. For instance, it was found out from the present study that performance was a function of sex with the experimental group but it was not so with the control group. The home-background influenced performance of subjects in the control group but it did not influence the performance of subjects in the experimental group. A duplication of the study using a wider sample is thus very necessary.

The present study was carried out within twelve weeks. An investigation carried out over a longer period would yield more valid results. We would therefore suggest a longitudinal study, using the present technique to find out whether the obtained results will be consistent. A follow up of pupils who were involved in the present study would also mean a positive investigation.
The results of the present study have shown the need for a planned Teacher Education programme, in respect of the pedagogy of languages, particularly mother tongues. The findings have also shown the need for curriculum developers to carry out research programmes in respect of text-books development particularly in the area of mother tongue education.
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APPENDIX A1

DEPARTMENT OF TEACHER EDUCATION UNIVERSITY OF IBADAN

RESEARCH PROJECT

TEACHER OPINION QUESTIONNAIRE ON INITIATING PRIMARY ONE PUPILS TO LITERACY IN YORUBA

The result of the project is expected to contribute to better pupils performance in reading and writing Yoruba at the Primary school level. Particularly at the end of first year of primary education, pupils are expected to be able to read and write Yoruba words and expressions. Thus, we should appreciate your giving us necessary and adequate information in the space provided below.

NOTE: Please write x in the appropriate boxes.

Write no of years in the appropriate boxes where figures are requested.

<table>
<thead>
<tr>
<th>(1) Name of school</th>
<th>........................................</th>
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<tr>
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(2) Sex

<p>| (1) Male | ........................................ |
| (2) Female | ...................................... |</p>
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<td>Highest Qualification</td>
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<tr>
<td>2</td>
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<td>S. 75</td>
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<td>4</td>
<td>School Certificate</td>
</tr>
<tr>
<td>5</td>
<td>School Certificate Failed + 2 years Teacher Training</td>
</tr>
<tr>
<td></td>
<td>experience</td>
</tr>
<tr>
<td>6</td>
<td>School Certificate Passed + 1 year teacher training</td>
</tr>
<tr>
<td></td>
<td>experience</td>
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<td>8</td>
<td>Teachers' Grade II</td>
</tr>
<tr>
<td>9</td>
<td>Teachers' Grade I</td>
</tr>
<tr>
<td>5</td>
<td>Years of experience in teaching at Primary School Level (No of years)</td>
</tr>
<tr>
<td>6</td>
<td>Years of experience in teaching primary one pupils</td>
</tr>
</tbody>
</table>
217.

(7) What types of teaching aids, as provided or encouraged by the school, do you use to teach your pupils to read and write Yoruba well?

- Cards
- Strips
- Charts
- Chalk board
- Portable board
- Flannel graph
- Books
- Pictures
- Concrete objects
- All of these
- None of these
- Others (Specify)

(8) What types of classroom are you using?

- Shed made of Palm leaf
- Made of iron sheet
- Walled and well ventilated classroom
(9) Which type of seats are used by your pupils?
(1) Dual seat ...........................................
(2) Single seat ........................................
(3) Tripple seat .......................................  
(4) Long seat .........................................  
(5) No seat ...........................................

(10) From your experience with the method and primer used to introduce beginners to reading and writing of Yoruba, How far, have you succeeded in getting your pupils to be able to read and write Yoruba at the end of their first year of primary education?
(1) Most of the pupils can read and write ....................................
(2) Few of the pupils can read and write ....................................
(3) Some of the pupils can read and write .................................


(4) Many of them can read and write... 

(5) None of them can read and write...

(11) What would you say about those who can read Yorùbá at the end of primary one.

(1) They read with the help of picture only

(2) They can read and recognise actual words from their primers

(3) They can read Yorùbá printed in various sources outside their primers

(4) They can write down correctly simple sentences read without looking at any books.

(12) What would you like to suggest for pupils better performance in reading and writing of simple Yorùbá words and expressions at the end of primary one.

(1) Continued usage of the current Yorùbá primer (Alawiyé) in teaching beginners to read and
Continued usage of the current Yorùbá primer (Alawiye)i.) in teaching beginners to read and write Yorùbá.

Continued usage of the current picture/word/sentence reading approach in initiating young learners to literacy in Yorùbá.

A change in the current approach to initiating young learners to literacy in Yorùbá Language.

A change in the current Yorùbá primer being used in primary I.

An improvement in the provision of teaching aid facilities for teaching initial literacy in Yoruba Language.

An improvement in the condition of classroom and seats used by primary one pupils.

All of these.

None of these.
APPENDIX A2

DEPARTMENT OF TEACHER EDUCATION UNIVERSITY OF IBADAN

RESEARCH PROJECT

HOME BACKGROUND QUESTIONNAIRE ON INITIATING PRIMARY ONE PUPILS TO LITERACY IN YORUBA

NOTE: The Researcher will score the pupils home background through oral interview with the individual pupil and class teachers' knowledge and records.

(1) Kín ni orúkọ ilé ìwéẹ rẹ? ..................................................

(2) Òkùnrin ni ọ tábí Òbìnrin

   (1) Òkùnrin .......................... □

   (2) Òbìnrin .......................... □

   Ọmọ òdún mèlò ní ọ? □

(3) Ọmọ òdún mèlò ní ọ? ...........
(4) Ta ni le ka Yorùbá kí ó sì tún kò
Yorùbá sílẹ̀ nínú àwọn èbí rè?

(1) Ìyá ........................

(2) Bàbá ........................

(3) Àwọn méjèèjì ...........

(4) Kò sí èni kankan ...........

(5) Ta ni le sọ èdè Oyìnbo kí ó tún kò
èdè Oyìnbo sílẹ̀ nínú àwọn èbí i rè?

(1) Ìyá ........................

(2) Bàbá ........................

(3) Àwọn méjèèjì ...........

(4) Kò sí èni kankan ...........

(6) Èsè kín ni mèmò rè ń sè?

(1) Olùkọ ........................

(2) Onìsàgùn ........................

(3) Ìkòwé ........................

(4) Onìsè ọwọ ........................

(5) Oníṣòwọ ........................
| (6) | Oníṣẹ̀ èlè |  |
| (7) | Oníṣẹ̀ mìíràn (Èwo ni?) |  |

(7) Ṣe kí ní bàbá rẹ̀ ń ṣe?

| (1) | Òlùkẹ́ |  |
| (2) | Oníṣẹ̀gùn |  |
| (3) | Ògípà́á |  |
| (4) | Òṣòjá |  |
| (5) | Àdéjó |  |
| (6) | Àkùwé |  |
| (7) | Oníṣẹ̀wò |  |
| (8) | Oníṣẹ̀ òwó |  |
| (9) | Oníṣẹ̀ mìíràn (Èwo ni?) |  |

(8) (1) Ègbón málò́bò ni o ní?  
(2) Àbúrò málò́bò ni o ní?

(9) Èdè wo ni àwọn èbí rẹ̀ àti àwọn ègbón rẹ̀ máa ń sọ sí ẹ̀ nílè?  

(1) Yorùbá  
(2) Òyínbó  
(3) Méjì́ẹ̀jì
(10) Irú ìwé wo ni o ti máa ŋ ri nílé?
   (1) ìwé kíkà .........................
   (2) ìwé iròhìn .........................
   (3) ìwé aláwórán .......................
   (4) ìwé níríànn (sọ irú rọ) ........... 

(11) Ŝe ọ ni ãrọ rádió nílé e yín?
   (1) Bọgọni .........................
   (2) Bọgọko .........................

(12) Ŝe ọ ni ãrọ télifísíón nílé e yín?
   (1) Bẹẹni .........................
   (2) Bẹẹko .........................

(13) Ta ni máa ŋ kọ ọ ni ìwé nílé?
   (1) Bàbá a rọ .........................
   (2) Ìyá a rọ .........................
   (3) Àwọn ìgbésìn rọ ...................
   (4) Gbogbo wọn .....................
(5) Olùkò ti àwọn ìbì rè ṣan ọwọ ṣun

(6) Kò sí ìṣòni ti ṣó kọ ẹ níwé nílè
yàtò sí ti ílè ìwé.

(14) Irú isè wo ni wọn ń kọ ẹ nílè?

(1) Ìṣirò

(2) Ècè Òyìnbó

(3) Yorùbá

(4) Gbogbo rè

Sé o lọ sí ilé ìwé jèlè-ọ-sinri?

(1) Bènèni

(2) Èèkò
APPENDIX B

IDÀNWỌ FUN ỌLÒDỌN KÌNNÍ - JUNE, 1984

YORÚBÁ

APÁ KÌNNÍ:- Dídamọ ọtì kíkọ lọtọ kókọkọ ọtì lọtọ ńlánláa

ORÚKọ:- ______________________________

Ilé ̀iwé __________________________________

Quó ọtì ọsù: ______________________________

Dí àwọn àlafọ wònyíí pélú lọtọ tì ọ sọmú. Wo imú àkánọ lati yan lọtọ tì o lè fi di alafọ kókọkan.

1. (htdelwmgor)
   a b c d e f g h
   i j k m n o p q s ụ u y

2. (ATYEGBMFJPH)
   - B D - B - G -
   - I - KL - N O
   O - R S Ụ - U W -
APA KEJÌ: Tito lètà pọ láti ńdá òrò.

ORÚKÒ: ____________________________

ÌLÈ-ÌWÉ: ____________________________

ỌJÒ ỌTÌ OŠÛ: ____________________________

Wo àwọn lèta tí a kò sinù akànò, kì o to àwọn tó bá yẹ papò láti ńdá òró tó bá àwóràn kòkàn ní ojú ìwèè rẹ mu.
Kò òró tó o ńdá sí orí ìlà ti a fà sí abẹ àwóràn kòkàn.
(ò o d e e j a a g t b s an a)
APÁ KEṬA: Dídìámọ̀ àti kìkọ̀ òrò

ORÚKỌ:

ILÉ-IWÉ:

ỌJỌ ÌTI OSÚ:

Wa òrò tí ó bá àwòrán kòókan mu nínú àwọn òrò tí a kọ sìnú àkámọ̀. Kọ òrò nàa sí orí ìlànà tí a fà sí abẹ àwòrán kòókan.

(ejọ, àṣẹ, àga, àpọ̀, ọlọgbẹ̀, èwé, kókóró, síbi, wálàà ẹyẹ)
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<th>Oju a ti Ogu</th>
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<td>(2) Gbólóhùn kikà</td>
</tr>
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<td></td>
<td></td>
<td>(3) Iwe kikà</td>
</tr>
</tbody>
</table>

*Apapo ma`aki               380

Orúkọ Ayé-se-We.

Ami orúkọ ni sókì

Deeti.
APÍ KARUN ÜN: Ìwé kiko.

ORUKO: __________________________________________

ILÉ ÌWÉ _________________________________________

OJŮ XTI OŠŮ ______________________________________

(1) Òrọ kíko látì orí
Parí àwọn gbólóhùn wònyìi pélù òrò tó fa ogbón yọ.

(2) Deolu ra ìwà àti __________________________________

(3) Ìyà fì _________________ ro ọkà.

(4) Bọlá fì _________________ pọn ọmì.

(5) Òdè fì _________________ pa erin

(6) Èni ti n kọ àwọn òmọ ni ìwé ní a ń pè ní
IDANWO FUN OLODUN KINNI-JUNE, 1984

YORUBA

ALAYE FUN AYE-SE-WO LORI APA KINNI DE APA KARUN-UN

APA KINNI: - Didamo ati kiko leta kekere ati leta nlanla

Pin takada idanwo fun awon omo. So pe ki awon omo ka awon leta ti a ko sinu akamo. Dari awon omolati ma ka leta Yoruba ni sise-n-re, bi a ti ko si inu takada a won, ki won si ma ka leta to o sonu dipo alafo ti won ba kan ninu iwe e won. Won le ri leta ti o sonu ninu awon leta ti a ko si akamo.

APA KEJJI: Tito leta po lati sefa oro

Ran awon omolati bi won se ma ni fi kaaci leta to oro. Se alayee fun won bi won se nilati to awon leta inu akamo po lati seka oro fun aworan merquerin oju iwee idanwo o won.
APA K-cert.: Didamọ ọtì kiko orọ

Pin takada idanwo fun awọn ọmọ. Jẹ ki won fún awọn awọn awọn ojú lọwa naa lórúko. Dari i won lati ka awọn orọ ti a kọ si inu akamọ ni oju lọwa naa. So fún won ki won máa wa orọ tí o ba awọn koọkan mu ninú orọ ti won tí ka, ki won ko orọ náa si orí ìlà ti a fa sì abẹ awọn koọkan.

APA KERIN: Iwọ Kíká

(1) Dida orọ mô ní kia lati ka

A o kọ awọn orọ yií sì orí pàáli, ìyẹ-ṣe-wọ yóò fi won hàn ni tèletèlè, awọn ọmọ yóò náa ka orọ to wa lára pàáli ti ìyẹ-ṣe-wọ fi hàn bí won ba tin wa sì iwájú lókoọkan.

Awoko, Okete, Dokita, Taiwo, Odomóbinrin.

(2) Kíká Gbólóhùn orọ

A o kọ awọn gbólóhùn wónyí sì orí pàáli, awọn ọmọ yóò máa mu pàáli koọkan, won yóò sì máa ka gbólóhùn ara pàáli náa bí won ba tin wa sì iwájú lókoọkan.
233.
Ade fi amọ sẹ ileke.
iwa ole ko dara
Olùkọ náa fẹran àwọn akẹkọọ rẹ pẹpẹ.

(3) Iwe Kika
A o pín takada paragíraafu ti àwọn ọmọ yó ká fún wọn.
A o fún wọn láye láti ká iwe jẹjẹjẹ.
A o máa pe àwọn ọmọ ìpòkọkọkan láti ká iwe sókè fún aye-se-wé.

APA KARUN-UN: Iwe kíkọ

(1) Òró Kíkọ láti Orí
Pín iwe ídánwọ fún àwọn ọmọ.
Se alaye fún àwọn ọmọ láti ronu Òró to dára
kí wọn si kọ Òró náá di alafo to wa ninu gbólóbún kọ́kọkan.
IWÉ KIKÍ

IYÀNWO FÚN ÝOJÚN KÌNNÍ-JUNE, 1951

Mo lẹ sì ọjá ńlá kan. Mo ri ọwọn oniṣowọ púpọ níbẹ̀. Opiṣiṣiṣi aṣa, ọtò ọtì niikan ọṣọ ilé ń wọn ń tọ ń ọjá náá. Ọwọn niikan ọunjẹ bí i, èwá, irèṣì ọtì ègbàdo ń ni ọjá náá pẹ̀lùù.
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**KOMSONANTÌ YORÙBA**

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**ÀDÀLU LÉTÀ YORÙBA**

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(1)  קא א偉ון גרף ווניאיו

בָּלוֹ הַרֶּאֶה ַרֶאֶה
דוֹדֶה ַרֶאֶה
יַרְשֵׁי ַרֶאֶה
יֶרֶנ
נאַרַּה
יָנָגֶן
יֵאֶה
גָּה

(2)  קא א偉ון גּוֹלֶהֵון ווניאיו

בָּלוֹ הַרֶּאֶה ַרֶאֶה ַרֶאֶה
דוֹדֶה ַרֶאֶה ַרֶאֶה
יַרְשֵׁי ַרֶאֶה ַרֶאֶה ַרֶאֶה
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**Ìwé Kíká**

Ojú ni ìmòlè ara
Bí ojú bá tí fó, fáárí dòfo
Ojú ni àrí òráñ
Òtí ni à fì ògbóràñ
Imú ni à fì ògbó òórun
Ènu ni à fì ìjẹ̀ ìru.
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B

Bába Wále ra àṣọ ilé ìwé rùn Wále
Iywá Wále ra bàtá ilé ìwé rùn Wále
Télọ bá Wále rán gòkòtọ àtì èwù ilé ìwé náa
dáàdáà.
Àbúrò mọ̀gọ́ Wále ra kaba rùn Débọ́lá kaba náà
dára.
Bọ́lá ni ìbúrò Wále
Obínrin ni 'Bọ́lá
'Bọ́lá ati Bọ́lá fàràn ara wọn púpọ́
241.

ooke 5

Ka awọn ọrọ wọnyíf

Ilé        Bọ̀bọ̀lù
Iga         Lúdè
Ikòkò       Okún
Apótí       Ayò
Àráó        Pápà
Abó         Òrè
Isaaasùn    Bnì
Síbí        Bèèdè
Igbako      Ibùsùn
Orógun      Òbì

KA AWỌN GBÓLÓHÙN WỌNYÍF

Bàbà Wále kò ilé kan
Ilé náà dára púpò
Yára idána wà nínú ilé, náà
Yára-ktura wà níbè pélú
Awọn ọlujọ̀ fì àga jokò ní pálọ bàbà Wále
Wón í wọ awọn ọmọ tí wón ní fún bọ̀lù géré
<table>
<thead>
<tr>
<th>Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gbogbkì</td>
<td>Káu</td>
</tr>
<tr>
<td>Silèdètì</td>
<td>Bíbélì</td>
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<tr>
<td>Leèdì</td>
<td>Ìàntù</td>
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<tr>
<td>Èwè</td>
<td>Òpọpẹ</td>
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<td>Ìrin</td>
</tr>
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<td>Rúlè</td>
<td>Ìgo</td>
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<td>Tàyà</td>
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<tr>
<td>Àwòkò</td>
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</tr>
<tr>
<td>Wàláà</td>
<td>Òjagbàròfà</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Olùkọ dìrọ níwájú àwọn akókọ</td>
</tr>
<tr>
<td>Ò ní kó àwọn ìmọ náa ní èwè</td>
</tr>
<tr>
<td>Ò ní kí wọn fì èsìkì yà àwòrán sì ínù silèdètì wọn</td>
</tr>
<tr>
<td>Àwọn ìmọ mírán kò lo èsìkì</td>
</tr>
<tr>
<td>Leèdì ní wọn fì yà àwòrán tìwọn,</td>
</tr>
</tbody>
</table>
KI. ÀWỌN ÒRÒ WỌNYIGI

Wàlù̀ Kùráánlù̀
Kéù Ònúmàsù̀
Hànntù̀ Èlùù̀kù̀
Pèpè̀ Ìwààsù̀
Bíbílí̀ Wàáà́
Íwé-Orin Ìrun
Sáámù̀ Èdùù̀
Bpe Èbù̀
Àáfàà Èlàhájì́

Íwé Kíkà

Àáfàà n ko àwọn òmọ ní Kéù ní ilé Kéù
ó ko wọ́n láti fi pèpè̀ ati hànnntù̀ ko kéù
Ara wàlù̀ ní àwọn òmọ̀ n ko kéù sì
Àwọn òmọ̀ ilé kéù máa kòrín pé:-
Bí àáfàà tí n ko wọ́n ní kéù bè̀ẹ̀ ní n já
wọ́n lọ̀rẹ̀ to.
<table>
<thead>
<tr>
<th>Yoruba</th>
<th>Edo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adìẹ̀</td>
<td>Ajá</td>
</tr>
<tr>
<td>Ayèkòótó</td>
<td>Àgùtàn</td>
</tr>
<tr>
<td>Àsá</td>
<td>Èwúè</td>
</tr>
<tr>
<td>Àparó</td>
<td>Òhòró</td>
</tr>
<tr>
<td>Èyèélè</td>
<td>Èrin</td>
</tr>
<tr>
<td>Igún</td>
<td>Èlédè</td>
</tr>
<tr>
<td>Lékeleke</td>
<td>Màálùù</td>
</tr>
<tr>
<td>Òkín</td>
<td>Òkétè</td>
</tr>
<tr>
<td>Òpèpèye</td>
<td>Òlògbò</td>
</tr>
<tr>
<td>Tòlòtòlò</td>
<td>Òyà</td>
</tr>
</tbody>
</table>

**B**

<table>
<thead>
<tr>
<th>Yoruba</th>
<th>Edo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Èyè inú iliti ìdé, ëyélè 'àti pépèye</td>
<td>Ajá jë ẹrànko tí a fi ń so ilé</td>
</tr>
<tr>
<td>Ajá jë ẹrànko tí a fi ń so ilé</td>
<td>Ològbò a máa pa ëkútè ilé</td>
</tr>
<tr>
<td>Ajá jë ẹrànko tí a fi ń so ilé</td>
<td>Èyè igbó ni ẹyè àsá, ọ sì lè gbè ọmọ iliti</td>
</tr>
<tr>
<td>Ològbò a máa pa ëkútè ilé</td>
<td>Èrànko, tí a ń sän ni ilé ni owúrè àti ọmọ iliti</td>
</tr>
<tr>
<td>Èyè igbó ni ẹyè àsá, ọ sì lè gbè ọmọ iliti</td>
<td>Àgùtàn</td>
</tr>
</tbody>
</table>

Awọrunfun ni àwọ lékeleke, sùgbọn
Awọpipọni àwọ ẹyè àparò.
Kọ́ 9

KA EWÌ YIÍ, KÒ O SÓRÍ, KÒ O LÒRUN

ÌYÁ À MI

Ìyá ni ìyá à ni
ìyá tò bí ni
ò lóyùn ún mi
ò pòm mi òàgbà
ò fùn mi lònu
ò tójú tò mi
ò rán mi òàgbà
Bí o rán mi níṣé
Mà yá a sàrè lò
Bórí bá mi ṣe è
Tí mo bá òàgbà
Má tójú ìyá
Tò bí mi lọmọ.
בּקְפָּל 10

**K.A. Àwọn Èdè Gejóhùn Wònyìf**

<table>
<thead>
<tr>
<th>Àbẹ̀ fìfn</th>
<th>Ilé títójù</th>
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</thead>
<tbody>
<tr>
<td>Àṣọ  fìfn</td>
<td>Ilé gbìgbòn</td>
</tr>
<tr>
<td>Ilé gbìgbá</td>
<td>Òúnjẹ̀  ilìjẹ</td>
</tr>
<tr>
<td>Àga nínù</td>
<td>Omi pìpon</td>
</tr>
<tr>
<td>Iṣẹ̀ ríráń</td>
<td>Pìpa 9ilé nọ.</td>
</tr>
</tbody>
</table>

**K.A. Àwọn Gejóhùn Wònyìf**

Itójú ilé àti itójú Òúnjẹ̀ ṣe pàtèká púpò
Iṣẹ̀ àwọn iyá nínù ilé nìwònyìf
Sùgbón àwa ọmòdè gbódlè ran àwọn ọ̀bì i wa lèwò

A lè fọ abẹ̀ tá gbogbo ilé fi jẹ̀n
A lè fọ àwọn àṣọ kákèkè.

O ye kí á gbá ilé ilé kí ẹ̀ kọ ọ́ sì ilé iné
Iṣẹ̀ tìwà ní látì bà àwọn ọ̀bì wa pọn oni.
EKò 11

KA AWO N BÌ DÈ GE BÌ LÒ HÀN WÔNYÌI

Orìì kíkọ̀ ẹ̀rẹ̀ síṣà
Ijọ jìjìọ̀ ọ̀kọ̀̀lù ẹ̀gígbá
Bré ọ̀ṣìṣe okùn fìfò
Iwé kíkà Ròbà títì
Ọ̀rọ̀ síṣà ọ̀kà yìyì

KA AWO N GE BÌ LÒ HÀN WÔNYÌI

Awa ọmòdè fèràn eré síṣe
A fèràn lātì màa díje eré síṣà
Awo n nínìrin fèràn okùn fìfò
Awo n nínìrin fèràn ọ̀kọ̀̀lù ẹ̀gígbá
Gbogbo wa fèràn orìì kíkọ̀
Bí a bà rì ilò, a lè jò pèlùù
Kà i ọ̀ṣè gbogbo àgbà ni ó ọ̀yẹ kí á màa ọ̀ṣé.
A nìlátì màa kà ìwé pèlùù
Bré ọ̀ṣìṣe kò gbọ̀dè pè jú ìwé kíkà ọ̀.
"Ka bu yi ki o sì kọ̀ ọ̀ só́rì"

Iyá ni wúra
Bába ni dígí
Ní jọ̀ iyá kú ni wúra bájé
Ní jọ̀ bába kú ni dígí wọ́ní
Igé bába lóri ọ̀ọ̀ kò kó́rá
Bába gidi ni bába kí ni
O n ròwó sílẹ̀ rùn ọjú ilé
O n rùn iyá ròwó rùn ọjú ọ̀ọ̀
Ní bába ti n síṣé
Ní n bojúwo ilé
O tún n bojú tóọ̀
Bába ni féràn, iyá a ni púpọ̀
Bába ni kà í rìnrù
Dùn kì i múti amu-h-dábò
B ọ bá wèdùmárá
Témi ọ kù sìwájú
N ọ ẹ̀kè ẹ̀gẹ̀ rùn bába
Ma fàsò ìlà bo bába
Níjọ̀ ti bába bá ọ̀.
249.

€kọ 13

Iwe Kikọ

Nikẹ ati Deolu je ọmọ tègbọn-tàbùró Mọmọ Deolu ni ègbọn bàbá Nikẹ.

Olùkọ ìgbà ni Mọmọ Deolu, sùgbọn oníọju ọwọ ni baba Nikẹ

Mọmọ Deolu ati bábá Nikẹ fèràn ara a ọnà pupọ

Ní kòkeré ni Nikẹ ti wà lọdọ ègbọn bàbá rè yìí, Nikẹ ati Deolu jẹ dàgbà pò lọdọ mọmọ Deolu ni.

Sùgbọn Nikẹ fi Oṣù mèwè ju Deolu lọ.

Deolu ga tó Nikẹ, o pupa fègré bí i Nikẹ, a sà màa sòró bí i Nikẹ.

Irú aṣọ kan màa ni Mọmọ Deolu màa ń ra fun àwọn ọmọ mágóójì wọnyí.

Bí i ọbèjì ni ọnà rí nítòrí pé ọnà tún rojú jẹ ara a ọnà.

Nítòrí nàà ẹpọlọpọ ènìyàn ni ń pe àwọn ọmọ nàà ni Táyé-Kehinde.

Tègbọn — tábúró
Pupa — fègré
Táyé — Kehinde
250.

Eko 14

KA AWON EDE GBELOHUN WONYIT

Ise oluko
Onise-owu
Ise isegun
Ise abo ilu
Agbe siye
Ise ara eni
Awon olupa
Awon obele

KA AWON GBELOHUN WONYIT

Oluko ni babai Wale, sugbon onisowu ni momo Wale
Awon ti n toju alaisan ni ise ise isegun
Lara awon onisegun ni nojos, agbibi ati dokita wa.
Abobo ilu ati alafia ilu ni awon soja ati olupa wa
fun.

Awon ti n bojuto irorun ara ilu ni ogele
Dije lara awon oniseg-owu ni birikila, ripara,
kapenta, alagbede ati tele.

Ise oluko nipon pupo. Awon ni n ko gbogbo odisi
cyoku lati le ka ati lati le ko iwo.

Gbogbo awon ti n gbavwo owo so lode ijoba ti odisi
dioba.

Awon ti ko siye ijoba ti oniseg-ara eni
Ati oniseg owu, ati odisi ijoba, agbe ni n bo
gbogbo won

Ounjye si ni oree awo.
KA BWI YI KI O SI KO O SORI

ÈDÈ YORÙBÀ

Yorùbá dùn ún gbó
Yorùbá dùn ún fọ
Èdè ohùn wù mí i sẹ
Kọ pé kí n má k'èdè òyínọ̀bó
Kọ ní kí n kọ sàyẹ̀nsì sílẹ̀
Kọ faraní matimátiṣìṣì síṣe
Nán-àn-ní Màn-àn-ní Nán-àn ní
Chun èní lā̀ fún nán-àn ní
Ọmpọ̀ ède nán-ní, apò
Ọmpọ̀ ègbè nán-ní atọ́já lèbè
Èní nàà nán-ní èdè Yorùbá
Èní nàà nán-ní èdè báàbá ní.
APPENDIX "D"

Iṣe ṣise l'ori èdè Yorùbá fún alakòkèrè
<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>E</th>
<th>F</th>
<th>G</th>
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<td>I</td>
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<td>K</td>
<td>L</td>
<td>N</td>
</tr>
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<td>P</td>
<td>S</td>
<td>T</td>
<td>W</td>
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</table>

<table>
<thead>
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<th>gb</th>
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</thead>
<tbody>
<tr>
<td>i</td>
<td>j</td>
<td>L</td>
<td>m</td>
</tr>
<tr>
<td>o</td>
<td>r</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>u</td>
<td>v</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Fa ilar si abu faweli to kua ninu dwen leta wonyili.

A ti ba o fa ila si abu faweli meji.

A b d e e f g gb
i h j k L m n o
o p r s s t u
w y

am en gb on kp dt

in fl un
Kọ gbogbo ọdún Yorùbá ní ọjọ-ọjọ tèle
Kọ orísi oúnjẹ márun-ún tí o fèràn

Kọ orúkọ sí abẹ aworan eso kókan tí a ya sí isalẹ yìí.

[Images of fruit drawings]
Parí àwọn gbólòhùn ọrọ wọnyí jẹ pělú ọrọ tí o fẹ nínú àwọn ọrọ tí ó wá ni àkámọ.

(1) Bọ́gbá je ẹ̀wá àti ........................ (èlùbó, àdòdò)
(2) Wále féràn .............. àti dòò (Ireṣi, iga)
(3) ................ ni ọ fẹ́ ìdín dòò (Iṣu, ọgèèdè)
(4) Ireṣi àti dòò ........... ju isu àti ireṣi lọ 
                             (dára, dún).
(5) Bọ́gbá àti ............ féràn dòò (Wále, Ojó).
IDARAYA 4

Wo äwòran orí ìèyàn yií dàdáà kò orúkò ëyà kòkòkò sí injú àlá tì ò tòka sí ëyà náà.

Pàri òwòn gboòòhin wònyíí pèlù orò tì o ba ìkòkòkò mu:

(1) ........................ mi imọlẹ ara
(2)  Imu ni a fi n gbo ......................
(3) ........................ ni a fi n rin
(4) ........................ ni a fi n kọ iwe
(5)  Òyìn funfun ni iyi .....................
Kọ orúkọ ẹyà márùn ún tí okùnrin lè 13.

1.

2.

3.

4.

5.

Kọ orúkọ ẹyà aṣa márùn ún tí obìnrin lè 13.

1.

2.

3.

4.

5.
1. Kó orúkọ sì abẹ àwọn àwọrùn kọ̣ọkan tí ọ̀rùn ní ọ̀rùn yíl.
Wo àdòrán tí n yà sí ìsàló yí tí kí o sí kò oríkò àbòkàn sí abé è rọ.
Wo awọn àwọn àwọran kọọkan kí o sì kọ orúkọ fún ìkọọkan ní ẹjọ-télé sì ìsàlọ yií.
263.

IDARAYA 9

Kọ orúkọ ọye nárùn ún tì a lè sìn míì ilé

1.
2.
3.
4.
5.

Dárúkọ ọye ìgbé nárùn ún tì o mọ

1.
2.
3.
4.
5.
Tún ọ kọ kejo kà dàaddà, kìyèṣì a b ìdìnù ṣe pàkàn.
Pa ́iwé ọ̀rọ̀ dé
Kọ ọhun tí ìlùkọ́ọ̀ ọ̀rọ̀ bá pé fún ọ́ sí iṣé alé yìí.

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
265.

IDARAYA II

Ka ewi ወacomment daddaa
Kọ ọ sì orí. Pa ìwé rẹ dẹ
Ka ewi nàá láti orí fún Olùkọ ọ rẹ
IDARAYA 12

Ka ewi tì ọ wà ní ẹkọ 16 míí Yorùbà kíkà fún alákọbọrọ ṣẹṣẹẹ.
Pa ọwé kíkà à rẹ dé
Fi ọrọ tì ọ yẹ dí àlàfo inú ewí náa.
Iyá ní iyá à mì

Iyá tò ...................... mi.

Olóyùn ọ̀n mì

ó ......................... mì dàgbà.

ó fún mì ......................

ó tójú à mì

ó ......................... mì dàgbà

Bí ó rẹn mì níṣẹ.

Mi yà a sàré lọ.

............................ òa mì ẹ̀c ọ\n
Tí mo bá dàgbà

Mo tójú iyá

Tó bì mì lómpọ.
IDARIA 13

Ṣọ Orijì iṣè mórùn ún tí o lè ṣe látì ran òwọn òbí rẹ lówọ.

1.

2.

3.

4.

5.
IDARAYA 14

Ka ṣekù 10 nínú Yorùbá kíkà fún Ọlákọ́ọ̀bọ̀rẹ̀ jẹ́ẹjẹ́ Kiyèsì a d d àwọn ọrọ inú ọkọ maa dáà òìwé rẹ dé.

Fi ọtì sílù dáàddà kí o sì kọ àwọn ọrọ tí olùkọ rẹ yó pè fún o ọ̀látì inú ọkọ náà.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.
Ko oré ḍevé márùn ūn tí o fẹ.

1.
2.
3.
4.
5.
IDARAYA 16

Kẹ ọwọ ọkọ kejiláájé.
Pa ọwọ rè dé.
Kàá látí orí fún àwọn ọgbẹè è rè.
Tún `ewi inú ṣókó kejiláá kà dáaadáa. In iwe dé
Fi etí sílọ́ dáaadáa, kí o si kọ àwọn ọrọ ti òlùkọ
re bá pé fún ṣ新鲜的

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
Ka ṣkọ kẹtālàà nínú Yorùbá kíkà fún Alákbáà rè jèjèjèjèjèjèjè. Nóra líti dánhùn íbèérè tí olùkọ yó bi ọ dórí ṣkọ náa.
IDARAYA 19

Ka ṣe kọ kẹtélélẹ̀ nínú ìwé e Yorùbá kiké fún Alákọjọbọ́rọ̀ ẹ̀gbẹ́ẹ̀gbẹ́.
Dáhùn àwọn ìbìnrẹ̀ wọnyíí lórí ohun tí o kà nínú ṣe náà.

1. Dáráúkọ àwọn òmọ méjì tí o kà nípa wọn nínú ìwé náà.
   (1) ..........................................................
   (2) ..........................................................

2. Ta ni àgbá nínú àwọn òmọ méjèèjì?
   ..................................................................

3. Ṣàdá ta ni Níkè ń gbé?
   ..................................................................

4. Sọ ohun kan tí Dẹọlú fi ọ Níkè

5. Kínl ni ṣe pòlòpò eyàn màa ń pe àwọn òmọ náà?
   ..................................................................
Ko orisi ise doje marun un ti eniyin le se.

1.

2.

3.

4.

5.
Tūn ewi inú ḋkọ kẹ̀dógún kà dàndà. Jírò̀ọ̀ pè pèlú olùkọ̀ọ̀ rẹ̀ ló́rí ewi náà.
Ka ewi inú ṣe kọdọgún jẹ́ jẹ́ lẹ́yẹkan sí i.
Pa iwe dé.
Ka ewi náà láti ori fún àwọn ọrẹ àti akọò ọrẹ.
O je ohun t' ni ru ni Iẹjú t' Ọ si ṣi ọdun ni ọkan pe lati bii ọdun mewaà sèhin, ògòrò awọn onọ ona ti won 'jade ni ile lwé alákọbọọ ni won ko le ka tabi ki won ko Yorùbá rààdàà. Púpọ ninú won ni ko le ran awọn obì i won löwó lati ka tabi lati ko lètè. Ko rẹrun fun awọn obì lati be awọn oniwe nifẹ ni akọsilẹ ohun pataki kankan ni ọde Yorùbá.

Ki i si ọ pé sísọ, kika tabi kiko ede Gbààsì awọn akékọọ wọnyíi ran iná rara. Won ko le so ọyìnbo, won ko si mo Yorùbá a ká. Aiyẹnjú imọ awọn onọ ninú ede méjẹẹji yìí ni mi ifasehin bá imọ awọn akékọọ ninú gbogbo ise yókù pèlùù. Òrọ èkò awọn onọ níwè nifẹ a wa wa ci i.

O rele, ko dele
O róko ko doko
O torokodoko orokoto
Ipílè èkò ni ọdún mifẹ jẹ fun gbogbo lgbéṣe èkò yókù.
Bi ipílè yìí ko bá si lágbára, ọ daju pé lágbéka èkò yókù ko le dǔró dáradára. Blóyíi ni ọ so okùnìfà jíjakulę ti ògòrọ awọn akékọọ ná jákulę ninú àṣòkágba ìdáñwò oniwe nìwàà ti won n se
Yorùbá bọ, won ní
Amúkùn, èrù rẹ wọ
Ọ ní, èkè ni ọ ń wọ
ẹ kò wo ọsàlẹ.

Lojú u tíwá, ibọrẹ pẹpẹ ní ọrọ ẹkọ awọn ọmọ ọn wa ti wó wá. Ọmọ tí ọ ynaaju nínú èdè abíníbi awọn ọmọ ní ó lè ran imọ èdè ìyìnbo lówọ, ẹpapẹ èyíí tí yó mú kí awọn ọmọ lè màa ṣe dàadáa nínú gbogbo ọkọ yókù.

Láti kíláási èkòkọ ní ọ yẹ kí á ti se àtúnṣe tábí àyípada nínú ohun tí a n kọ àti ọ̀nà ti a n gbà kó awọn ọmọ. Ní ibi pélebẹ ní ọ sì ti yẹ kí á mú ọ̀jọ̀ jẹ pèlùú. Ìdí ni yìí tí a ń fi ìjẹ gbé iyajú láti lo ilànà titun àti ìwé kìkà titun láti kọ awọn ọmọ alákọgbọrẹ ní kìkà àti kìkọ Yorùbá tí i sí edè abíníbi ọnà.

A tí se àkíyèsí pé ọlànà àti ìwé kìkà tí a n lè tèlè fun kìkọ Yorùbá kò ran awọn ọmọ lówọ tó bì a se rẹ. Agbékálẹ gbólóhùn àti àwòráin inú ìwé kìkà náà mú kí ọ rùrun fun òwọn ọmọ láti kọ awọn gbólóhùn náà sóří láa adá ọrọ kankan mọ. Yátọ fun èyíí, lílo ìlànà kan ọsọ pèlùú ìwé kìkà a rẹ fun bí i ogójì
280.

ọdún kò tì idágbasókè hàn nínú ìlànà ẹkọ tì a n kò ìwọn ọmọ on wa. Pápàά jù lọ nígbà tì ìlànà ẹtì ọmọ nàà kò mú kì ọtè wa fún ẹkọ ìwọn ọmọ alakọdèrè ọrín sì ohun tì a rè.

Ilànà ikòni ẹtì ìwé titun tì a rè lò wa ní ẹ̀ ò lè okùnìfa ìgbékálẹ̀ isè ẹtì ìwé kíkà rún alakọdèrè tì a rè.

Ìwé kékere yìí jẹ atóòna rùn Olùkọ látì lò ìlànà isè ìsò̀sè ẹtì isè ojọdùmọ tì a rè. A dàmòraàm ìwọn ìgbésè tì Olùkọ yò tùlé látì ìròù ìwọn akékọ̀kọ̀ láti ní inò tì a rè kì won ní hìnù isè ìsè kòkòkà ní ìwọn ìgbésè wọnyí. Yìí ọ̀nà rùn Olùkọ lówọ láti kò ìlànà isè ọjọ kòkòkà.

Dàkan nàà ni yòò tò Olùkọ sì ìnà tì yò rùn láti ẹ̀ ọ̀gbẹrí isè ọjọ kòkòkà. Eyií ní ẹ̀ ìwọ̀n akékọ̀ yòò ní inò tì a rè kì won ní lèhin ìdànìlèkòkò ọjọ kòkòkà.

Ìmòràn ní a dá sí inú ìwé atóòna yìí. Olùkọ kòkòkà lè lo ìyè tirì látì ẹ̀ ọ́fìkùn tò bà yé.

**Akíyẹsí ìpàtákì**

Ìgbésè ikòni rùn ọjọ kòkòkà ní a kò sí inú ìwé yìí.

Olùkọ yòò lò ìwé ìlànà isè ọjọ kòkòkà.
(Daily Scheme of work) látí mọ ohun tí yó kò àwọn ọmọ níìdànítìkòò ko kọ, ko kọ kan.
Ịgbésè ịkọnị inú ivé yíi và gêgê bí orìsun níì yíi tì olukọ yọ tì máa fa Ịgbésè ịkọnị ọjọ ko kọ kan yọ.
GRf bRb: feTE

2 8 2.

KxNNf D xu amo ati ^ oruko cjbogbo Iota Yoruba« Mi « pin oso av/on akek99 yoo da 9k99k n 'bjMon Iota Yoruba iao poluu. Orulo? tf

l£ta k99kc.11 n J 9

Won yb lo fi 9179

kan l£ta tf cluko ba ne fun 179n lati ara ogiri tā́bī tākada ti a ko akójọ ṣipọ lọtā́ sí.

IGBÉSÈ İKONY

(1) Darí àwọn ọmọ látì dà lọtā kọọkan mọ pẹluu orúkọ nípa kiko àwọn lọtā nàa sí ara ọgiri ní ọkọokan. Kọ lọtā nàa ní síṣẹ n tèlé sí ara ọgiri, ki o sí darí àwọn ọmọ látì kàá.

(2) Lo kààdá lọtā látì tún kò dídámọ àti pípe orúkọ lọtā kọọkan. Maa lè kààdá lọtā kọọkan nọ ara bọọdu oní-rúlàẹlẹlì .... Jè kí àwọn ọmọ wá síwájú látì lè kààdá lọtā nọ ara bọọdu oní-rúlàẹlẹlì", nígba ti kààdá tirẹ sí wa lọkè.

(3) Pe àwọn ọmọ látì le kààdá lọtā ti ọ bà ti dárúkọ nọ ara bọọdu-oní-rúlàẹlẹlì lād sí kààdá tirẹ lọkè.
(4) Dári àwọn ọmọ láti dà lọtì mọ n inú tákàdà tì a kọ ẹdáluú lọtì sì. Bí o bá dárukrę lọtì kán, kí àwọn ọmọ ti ọgbẹ kán án nínú tákàdà wọn. Pe àwọn ọmọ láti ka lọtì tó wà lójú tákàdà a wọn.

(5) Lo bọọlu alágbéká láti ṣe àyèwọ àwọn lọtì tì o ti kọ àwọn ọmọ túlè kí o to tún kọ wọn ní àwọn niírán.

(6) Lo tákàdà fífẹ tì a kọ gbogbo lọtì sì ní síṣẹ- n-télè láti ṣe àyèwọ ẹtì àtěnumọ irí ẹtì orúkọ gbogbo lọtì Yorùbá. Láti ìpìn ìsẹ àkọkọ yìí ní tákàdà fífẹ yìí ti jò gbígbékọ sì ara ògiri yàrá èkàwé àwọn àkọkọ.

Akiyẹsi: Bí o ba ti în kọ àwọn ọmọ ní lẹtà kẹkẹrẹ, ni kí o maa kọ wọn ní lẹtà níla pèluùú.
ỌSÈ KEJÌ

ORÌ ÒRÌ: KÌKÌ ÌLÈTÀ YORÚBÁ

ÈTÈ:- Ní ìpin ìsè, ìwòọ ìnì wọ̀ọ̀ lè kò púpè ní nú lètè Yorùbá fún rà wọn.

IGBESE ÌKÔNÌ

(1) Lo bòòdù alégbèkà tí a kò gbogbo lètè Yorùbá sí látì so àyèwọ dídámpọ ati pípe orúkọ lètè Yorùbá.

(2) Ìjà kààdà lètè tí o fè kò ìwòọ hàn wọn ní ọkọọkan kí wọn tun orúkọ ìwòọ lètè náà pè. ìwòọ fun wọn pé kìkì sílè ìwòọ lètè náà ní igé kàà. Ìjà kí wọn wo ọgwọ rè bí o tí n fi ìkà tó lètè tí o lè mọ ìkà. Pe ìwòọ ìnì látì si ìkà tó lètè ní ara bòòdù. Ìjà kí ìwòọ kòọkan mà, ìkà tó lètè tìrè ní orí aṣa tìrè.

(3) Ìjà kí ìwòọ ìnì wo ọgwọ rè bí o ọ̀kọ̀ lètè náà sì ara ìgírì. Ìjà kí ìwòọ ìnì kò lètè náà si inu sílètò tàbí ìwè o wọn. Màa ọ̀kọ̀ kèèkèè tó látì ọ̀kọ̀ ìnì tàbí ìbá yè. Ìwòọ ìnì tí kò bá
טי לָכָה לְכָה תָיָה כִּי הָוֶן לָכָה מַאָה נִי לְכָה
tֶּה אוֹרְיָה לְכָה תָיָה כִּי לְכָה צְוָּה שְׁתִּי
gוֹוֶן הָויָה נִי רוֹ שְׁי קִיקּוּ לְכָה נַּאָ.

(4) שֶּה לְּכֵנַּו קִיקּוּ לְכָה יֵורוּבָה נִיָּה:

(a) דַּרְעֶקֶת לְכָה קִי הָוֶן ַּיָּה שִּי קִי לְכָה
nַּאָ שִׁי עָרָא ַגִּירַי.

(b) דַּרְעֶקֶת לְכָה קִי הָוֶן ַיָּה שִּי ַוּ שִׁנְעַ
nַּיָּה שִׁלָּגַּת ַתָּבִי ִיִּוּ שִׁי וָן.

אָקִיֵּהַסְּי:—

בְּי ַיָּה בָּאָה ַיָּה לְכָה קַכְּרַּי ָּה קִי ַי ַי
kַקְּי ַבָּא ַיָּה ַי ַי ָּה מְלַקָה ַפָּלַועי.
גֶּשׁ קָטָא

כִּירָךְ:  גִּשֶּׁכֶּךָ, אֲתִי קִיקָא  הֹרְפֶּה אֲתִי גֶּבֶלְוְהֹוְנֶה  הֹרְפֶּה
tוֹ יַהֲמֶה  מָּךְ 우ָה אוּנְּחַנ

אֶתָבֶּה:  נִי הָפִּינ  גִּשֶּׁכֶּ, אוֹנְּפָּה יַהֲמֶה  לו  שִׁי לָתָא  תְּ

וֹרִישִׁיִּיְגָא  הֹרְפֶּה  тоֹ יַהֲמֶה  우ָה אוּנְּחַנ לַיַּיְה. וֹנְּ

וֹ לַו  לו  אוֹנְּפָּה  הָּפָּא  תְּוֹ  נוֹ לְו  תְּ כָנ  גֶּבֶלְוְהֹוְנֶה  הֹרְפֶּה  קטָאָקְאְ. וֹנְּ

וֹ לַו  שִׁי  לו  כְָא  הֹרְפֶּה אֲתִי גֶּבֶלְוְהֹוְנֶה  תְּ  נוֹ לְו  נַסְדָא.

_registryunknown_

(4) Po àwọn ọmọ láti maa fi lọtṣa kí ọ̀rọ̀ ni ara bọ́ọdù-oni-fúlànqúì.

(5) Jẹ́ kí àwọn ọmọ fi lọtṣa kí ọ̀rọ̀ sì orí ìgá a wọ́n. Maa lọ káàkìiri láti sé írànwọ́ tì ọ̀ yẹ́.

(6) Dári àwọn ọmọ láti fi ọ̀rọ̀ to gbólólùn nípa lìlè kàddì ọ̀rọ̀ na bọ́ọdù títí tí gbólólùn ye fi súyọ́.

(7) Jẹ́ kí wọ́n fi lọtṣa to gbólólùn kẹkẹké sì orí ìgá a wọ́n. Maa lọ káàkìiri láti sé írànwọ́ tì ọ̀ yẹ́.

AkJíyèsi:

Fún àyèwò àwọn ọ̀rọ̀ àti gbólólùn tì o tì kọ̀ àwọn ọmọ, o là ọ̀rọ̀ àwọn níkan wùnnyíi:-

(1) Gbè tákè dà aláwọ̀rán sì ìkè sò pé kí àwọn ọmọ wá kàddì ọ̀rọ̀ tó bà álọ̀rán kèèkìn ni.
(2) Gbé tákàdá aláwọràn-îṣẹ sì iwájú àwọn ọmọ.
Jẹ kí wọn ti káàdá ìrò to gbólóhùn tí ó bá iṣẹ kọọkan mu.

(3) Máa lo káàdá ìrò tábí gbólóhùn ati bóòdù alágbóká tí a kọ ìrò tábí gbólóhùn sì láti ṣe ẹyíwọ kíkà àwọn ìrò ati gbólóhùn tí o ti kọ àwọn ọmọ.
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ỌGE KẸRÈN

ORIENDK:\nSiṣe ìdá àti kíkà ìrò àti gbólóhùn tó jè mọ ìyà ara àti asọ wíwọ.

ÈME:
Ní ìpìn ìsè àwọn ọmọ yó lè ni rẹ̀tà ẹ̀kànà crísírisí ìrò tó jè mọ ìyà ara àti asọ wíwọ.

Awọn yó lè rì ìrò tì awọn sìdá àti gbólóhùn tì ó dára awọn yó lè ka ìrò àti gbólóhùn tì awọn sìdá.

IGBÉSÈ ÈKÌNÌ

Téllè ọwọ̀ ọgbésè fún iṣe ọsé kèta kí ó máa rì ọwọ̀ ìrò tó jè mọ ìyà ara àti asọ wíwọ dípò ọwọ̀ ìrò chun jíjé.
CRĪ CRĆ: Šiše ęcā āti kīkā ęrę āti gbōlōhnūn tō jē mō āwọn nǹkan ęĉǹmī ā ńtī ohun tī kō lęmīlī nī ăyıkà āwọn ęŋọ.

ẸTE: Nī ọpìn ęsè, āwọn ęŋọ yō lè sè ęcā ęrę āti gbōlōhnūn tō jē mō āwọn nǹkan ęĉǹmī āti nǹkan tī kō lęmīlī nī ăyıkà a wọn. Wọn yō lè ti ęrę ęcēdà gbōlōhnūn tō dārā. Wọn yō sì lè ka ęrę āti gbōlōhnūn tī wọn ęículo.

IGBÈSÈ ĖKÔNÌ

Tīlọ ăgbèṣè Ėkòni fún ęsè kọta, ki o lo ęrę āti gbōlōhnūn tō jẹmọ iṣè tī ęsè yīī.
CSI ṣe dà ọrọ ọtì gbólóhùn tó jẹ mọ iṣẹ awon ọmọdè, iṣẹ awọn ọbì ọtì ibatan.

ETE
Ní ọpìn ọṣẹ, awọn ọmọ yó lè sódá ọrọ ọtì gbólóhùn tó jẹ mọ ọrọ ọtì ọṣẹ yàí. Won yó lè ka ọrọ ọtì gbólóhùn tí a kọ sí ara ọgiri tábí sí inú tákàdá, ló rí chun tí won tì kọ.

IGBESE IKONI

Bí i ti àtẹhinwá.
ČSĘ KEJE

ORI ḶRỌ:
ṣiṣe ẹdá ẹtì kíka ọrọ ẹtì ọjọhùn tó jẹ mọ ọsọ ẹtì iṣẹ Yorùbá ẹtì awon nikan mūràn pèluù.

ẸTE:
Ní opin ọsẹ awon ọmọ yó lè ẹ se ẹdá ọrọ ẹtì ọjọhùn tó jẹ mọ orí orọ tì ọsẹ yíí. Wọn yó lè ka orọ ẹtì ọjọhùn tì wọn bá ẹdá.

Iṣẹṣẹ Ikọni

Bí i ti atúnwá.
Ọsẹ Kẹjọ

Orí Ọrọ:
Iwé Kíkà
Yorùbá Kíkà Fún Alakọdèrè (YIFA)

Ekọ 1-3.
Iṣẹ Ọjọ Lọrí Èdè Yorùbá Fún Alakọdèrè (I.S.A)

Idárayá 1-4.

Etel:


(2) Àwọn ọmọ yó lè ka àwọn ọrọ àti gbólóhùn inú ekọ 2-3 nínú Y.K.A.

(3) Wón yó dá ọrọ àti gbólóhùn kọyọkan mò.

(4) Wón yó lè dá ọrọ tì wón nílò mò ní ara ìgírì láti sì sì ìyé tì 6 yẹ nínú iwé ọjọ sì yí ọjọ rẹ wón.
(1)  Lọ tákùdá lọta látì tún ń se ẹ̀yẹ̀ọ̀bo o gbogbo lọta Yorùbá. Jẹ́ kí awọn ọmọ sí ẹkọ 14 níi Y.K.A. Fùn ọmọ ní ńyọ látì ń awọn lọta náa sóde. To ọmọ sọ̀nà látì se ilaráyà 1 (A, B) nínú I.S.A.

(2)  Ló káddá lọta látì ń se ẹ̀yẹ̀ọ̀bo lọta dídámọ̀. Șe àlàyé isé fawélì Yorùbá. Kò ń awọn fawélì Yorùbá sì ara ìgírí ńn ń awọn ọmọ kí o sí tẹñunọ pépe ńtì isé ẹ̀yẹ̀ọ̀bo. Pe ẹ̀kíyésí ń awọn ọmọ sí ńrì ń orúkọ ń awọn fawélì ń ránmínù-pè. Jẹ́ kí ń awọn ọmọ nọ pé ń awọn lọta Yorùbá ti kí ń ńse ńrélì ni a npe ni kónsónántà. Dari awọn ọmọ látì ka ẹkọ 1D nínú Y.F.A. To ń awọn ọmọ látì se ilaráyà 1D àti 1B nínú ńwé I.S.A.

(3)  Lọ káddá ọrọ látì kò dídámọ̀ àti pépe ńwé ọrọ ènú èkọ 2 (1) Jẹ́ kí ńwé ọmọ sí èwé ńwé, ka ńwé ọrọ náa sí etigbọ ńwé ọmọ. Fùn ńwé láyé látì ńk ńwé ọrọ náa jẹjẹjẹ. Pe ńwé ọmọ látì ńk ńwé ọrọ náa.
Darí àwọn omo láti se iṣe 2 nínú I.S.A.

(4)
Lo káàdí ìrò látí kò síjàmọ látì pípe ìmọ titun nínú ọkọ 2 (2) nínú Y.K... Kà àwọn gbólórùn inu ọkọ náà sí etígbọ àwọn omo fun àwọn omo láyè látì ka ìwé jẹjẹ. Pe àwọn ìrò látí ka ìwé s'ọkè. Jé kí àwọn náà ka ìwé sókè ní ọpin in wọn. Lór káàkiri látì sè ìrànwọ tó yó. Darí àwọn omo láti se ídárayá 3 nínú I.S.A.

(5)
Darí àwọn omo láti dárákọ àwọn ọya ara a wọn. Lo káàdí ìrò látí kò síjàmọ látì pípe àwọn ìrò tó takọkọ nínú ọkó 3 nínú Y.K.A. Kà ìwé sí etígbọ àwọn omo. Jé kí wọn ka ọkọ 3 náà jẹjẹ. Pe àwọn ìrò látí kàwé sókè. Fún wọn láyè látì ka ìwé ní ọpin in wọn. Lór káàkiri látì ràn wọn lówọ. Tó àwọn omo sọnà látì se ídárayá 4 nínú I.S.A.
ČSÈ KEGÀN ÀN

CRI ČRÔ: ÌWÈ KÌKÌ ÈKÈ 4-7

(1) Nì opin ìsè, àwọn ìmọ̀ yó dà ìpòlòpò àwọn èrá èìì èkè 4-7 mò, wọn yó si ìì àwọn èrá nàà bò tì yìì.

(2) Àwọn ìmọ̀ yó le sè itumì àwọn èrá lè àti èbòlehin inù èkè 4-7.

(3) Wòn yó le kà àwọn èkè nàà dàn mèràn-mèràn.

(4) Wòn yó le sì ìdàrayà oriṣíríṣí tì o jẹ̀ mò èrà kìkì sìì nìmì ìwè iṣè síṣe è wòn lòrì àwọn èkè nàà.

ÌGBÈSÈ ÌKỌ̀NÌ

Dáì àwọn ìmọ̀ látì pé ìdàrayà 5 à nìmì I.S.A.
(2) Lo kāalu ọkọ lāti ọnú ọkọ dijọ nínú ọkọ 5 nínú Y. F. A. ọjọ kí awọn ọmọ sí ọwọ ẹ̀rẹ̀ ti ọwọ kí o ọ sẹ́ ọpọ̀rẹ̀ ọwọ lìkì kí àwọn wọn.
Gba wọn láyè látì kàwé jẹjẹ jẹjẹ ní ọpọ̀n in wọn fún ọgbà dijọ. ọjọ kí wọn náa kàwé sòkè ní ọpọ̀n-ìn wọn. ọjọ ẹ̀mòjútọ tó yẹ. Dari wọn látì ọsọ ọdárayà 5b. nínú I. S. A.

(3) Lo bọdù alájẹ̀kà látì ọnú ọkọ ọkọ ẹ̀rẹ̀ ti gbióhùn inú ọkọ tì ó kàn látì kọ àwọn ọmọ. Fún wọn ní ọpọ̀rẹ̀ ọwọ lìkì. ọjọ kí wọn kà ọwọ ní ọpọ̀n-ìn wọn. Pẹ̀ ìwọ́n dijọ látì kà ọwọ fún gbogbo kílákì. Tó wọn sì ọnà látì ọsọ Ọwọ ọdárayà ti ó bá ti bá ọkọ ti wọn kà mú nínú I. S. A.
Ọsẹ Kọwọ

Org: Ìwé kíkà èkò 3 lèti 9 nínú Y. F. A.

Etè: Ní ópin òṣẹ àwọn akókó yó lè.
(1) Dá àwọn èrò inú èkò méjèèjì mọ.
(2) Ka àwọn èrò ọtì gbólóhùn linù èkò méjèèjì
dáàdáà.
(3) Kò àwọn èrò tí Olùkó bà se fun won látì
inú èkò náà.
(4) Ka ewí èkò 9 látì orì.
(5) Fi èrò tó bá yẹ dí álàfọ nínú àsàyàn
gbólóhùn látì inú èkò 9.

Ìgbésì Èkọni

(1) Dari àwọn ìmọ látì dárukọ kí won sì sọrọ lórí
àwọn èyẹ ọtì èranko tí won mọ. Kò orúkọ àwọn
èyẹ ọtì èranko tí won bá sọ si ara ọgiri.
Jẹ kí won kà a látì ara ọgiri
Ka èkò 8 sí ètìgbọ àwọn ìmọ. Jẹ kí àwọn ìmọ
ka èkò náà ní ipin-in won. Dari won látì se
ìdàrayà 9i nínú I. S. A.


(4) Jé kí èwọn òmọ ka ewí èkò 9 láti orí. Ọ̀ṣè èwọn kí èwọn tú́n un kà jééjéé. Darí èwọn láti ọ̀ṣè idárayá 12 nínú I.S.A.
ỌSÈ KỌKÀNÀÀM

ỌRÌ ÈRT: KIKI ÒKÔ 10 - 12 NÌNÝ Y.K.A.

ÈTE: Ní ĝpin ọsè yi, àwọn ọmọ yó le

(1) Ka òkô 10-12 dàn nìmì

(2) Wọn yó lè kò ọrọ tí olùkó bá pè rún wọn látì inú òkô náà.

(3) Wọn yó lè ka ewi inù òkô náà látì orí. Wọn yó gbàdún ewi náà.

(4) Wọn yó lè, ọjọ aláyé itúmọ ewi náà lápapo látì asàvàn gbólóhùn nínu ewi náà.

IGBÉSÈ ÒKÔNI

(2) Lo kādī ègē gbólōhùn àti kādī ọ̀rọ̀ lātì ñí ìyèwò èkò 10 (Y.K.A) jẹ ki àwọn ọmọ tún èkò nàà kà jējējējē. Pe èpèkè ènì wọn lātì imí èkò nàà. Ìdárayà 14, I.S.A).

(3) Jẹ ki àwọn ọmọ sèrè lóri oríṣíríṣi èrè tì wọn māa nse 10 kādī ọ́rọ̀ àti ègē gbólōhùn lātì kọ àwọn ọ̀rọ̀ àti ègē gbólōhùn tó takókó nínú èkò 11 Y.K.A.


(5) Darí àwọn ọmọ látì kọ ẹwọ ńáà sọrì nípa kíkọ ẹwọ ni ọsòrì-ọsorì tí tí ẹwọ yó fi lè kò ẹwọ ńáà látì orí. Darí àwọn ọmọ látì kọ ẹwọ ńáà látì orí (idárayá 16 I.S.A), pe èyí kọ látì inú ewọ ńáà fún àwọn ọmọ (idárayá 17 I.S.A).
303.

ỌSÈ KEJÌLÌMI

ORI ORI:

IWÉ AKAYÈBÈ

YÈ KÌ 13-15 NÍNÚ Y.F.A.

ÈTR:

NÍNÚ ỌSÈ'YÌÌ ÁWON ÔMÔ

(1) YÔ KÈ ÈKÌÌ 13-15 NÍNÚ Y.F.A. NÌ ÈKAYÈÈ.

(2) YÔ LÈ DÀHÌN ÈBÈÈÈ NÌ ÈRÒ ÔMÔ LÒRÌ ÈHŬN TÌ WÔN KÀ.

(3) YÔ LÈ DÀHÌN ÈBÈÈÈ NÌ KÌKÌ ÌÌÌÌÌÈ LÒRÌ ÈHŬN TÌ WÔN KÀ.

(4) YÔ LÈ SÔ ÈTÚÌÌ ÈWÌ ÈKÌÌ 15 ÈHÌÌÌ NÌ WÔN BA TÌ ÈBÀÌÌÌ ÈWÌ NÀÀ TÀÌ.

(5) YÔ KÀ ÈWÌ NÀÀ LÀÌ ÈRÌ.

IGBÈSÈ ÈKÔÌÌNÌ

(1) Èkààdì ÈRÒ LÀÌÌ ÈKÌÌ ÈTÚÌÌ ÁWÔN ÈRÒ TÒ TÀKÌÌÌÈ NÌNÚ ÈKÌÌ 13 Y.K.A. KÀ ÈKÌÌ NÀÀ SÌ ÈTÌGÈBÒ ÁWÔN ÔMÔ. ÈN PÈ KÌ WÔN KÀ ÈBÈÈ ÈÈÈÈ LÒRÌ ÈHŬN TÌ ÁWÔN ÔMÔ KÀ JÈ KÌ WÔN DÀHÌN ÈBÈÈÈ NÀÀ NÌ ÈRÒ ÔMÔ ÈN (I.DÀRAYÁ 18).
(2) Tún ̀ékó 13 kà sí etígbó àwọn ọmọ. So fún wọn kí wọn tún ̀ékó nàa kà jéjéjé. Tọ wọn sónà látì ṣe ìdáràyá la nínù I.S.A.


Jè kí èwò ọmọ kà èwò nàa jéjéjé látì inú iwé a wọn. Pe èwò diè látì kà èwò nàa sí ̀ékó.
Lo bọdù alágbékà tì o ko ewì ọkọ 15 sí.
The committee of experts who assisted the researcher in validating the instruments include:

(1) The researcher's supervisor—
Dr. (Mrs) C.A. Okédará, of the Department of Teacher Education.

(2) Professor P.A.I. Obanya of the Institute of Education.

(3) Dr. A. Olábòdé of the Department of Linguistics and Nigerian Languages.

(4) Dr. E.O. Olúkòju of the Department of Linguistic and Nigerian Languages.

(5) Dr. Tony Òbílápò of the Department of Language Arts.

(6) Dr. J.O. Akinboye of the Department of Guidance and counselling.

(All of them are Senior Lecturers at the University of Ibadan.)
The Yoruba Syllabus falls into two parts, the first occupying roughly the first two years, the second the succeeding four years of the course.

The aim of the first part is to teach the mechanics of reading and writing, skills which the children first acquire through the medium of their own language but which they will also apply to English and such other languages as they may learn. The aim of the second part of the course is to enable children to express themselves fluently, correctly and effectively in their own language, to develop the desire to read and the ability to understand books written in their own language, and to give the children an elementary knowledge of their cultural background in such a way as to stimulate in them an interest in it and the ability in later years to appraise it sympathetically but critically.

PART ONE: CLASSES ONE AND TWO

CLASS ONE

Reading

Stage One

Reading and writing must spring from the children’s actual experiences. In the first weeks, therefore, the emphasis should lie on enlarging the children’s experience by means of games and stories. Games should include some more or less formally organised games such as some of those in the booklet “Ere Osupa” (Western Region Literature Committee), but mainly games requiring spontaneous dramatisation of typical events and characters, e.g., going to the dispensary, being a lorry driver, buying in the market, the visit of a chief to a village. Stories could include not only traditional tales drawn from the locality, but such tales from other areas as might appeal to the children.

[“Folk Tales and Fables” (Penguin Books, West African series) is a convenient source of stories from other areas. “Yoruba Legends” (Sheldon Press) might also be useful.]

Stage Two

Games and stories should be selected to provide children with the greatest opportunity for the use of their imagination and for self-expression. The teacher should also choose his games and stories to provide the best starting-point for further class activities which require the children to imagine descriptions, and make up stories.
Stage Three

The amount of time spent on the first two stages will vary greatly with the children's environment and their level of development. When the teacher is satisfied that the children are ready, he should introduce exercises to prepare them for reading by developing their ability to distinguish shapes:

- Solving jigsaw puzzles.
- Sorting and matching pictures and colours.
- Distinguishing slight differences between similar pictures.
- Comparing sizes and shapes.
- Sorting related pictures.

[Some useful material for these exercises is manufactured by Messrs Philip and Tacey and by Messrs E. J. Arnold. Much the teacher will have to make for himself.]

Not later than this stage, children should freely handle and "read" picture-books.

Stage Four

Reading is finally introduced by the "sentence method". In this method the children learn to recognise a complete sentence at a time, and are then helped to break it down into words, syllables and letters, and to use these individual components to make up new words and sentences. The success of this method depends on the teacher's having available a sufficient supply of teaching and learning aids to permit children to work individually ("apparatus").

The sentence is written in large letters and presented together with a large picture illustrating it.

After a sufficient number of presentations of the sentence with the picture, the children's ability to recognise the sentence unaccompanied is tested.

This is repeated individually.

The children are then helped to recognise each word of the sentence by itself. (First in groups, then individually).

When a child is able to recognise separate words and to recombine them into the sentence, the letters are treated similarly.

When recognition of the letters so far introduced is ensured, these letters are used to make up new words, first of two letters, then of three.

These new words are then combined into simple new sentences, and their recognition tested by, for example, "read-and-do" cards.

Further general exercises in sentence building, e.g., supplying missing words in a sentence.
This method is continued with suitably devised sentences until all the letters of the alphabet are learned.

**Stage Five**

Following thorough revision of the previous stage, the first simple class reader can be started, e.g., "Taiwo and Kehinde" Apa Keji (Oxford University Press).

At the same time, children should be encouraged to read by themselves, both in class and at home, simple booklets such as "Ninu Oja Re" (Western Region Literature Committee), and the Yoruba periodical "Ewe" (Western Region Literature Committee).

**Notes**

It is not intended that Stages One to Three should be rigidly separated from each other, one should merge into the following one.

It is assumed that from the very beginning of the year the children will be informally encouraged to recognise written words and printed symbols by means of such devices as a simple class weather chart, identification labels for children and classroom equipment, etc.

It is assumed that class teaching will always be kept at a minimum and that "group" and "individual" methods will be extensively employed.

It is of the utmost importance that the progress of each child is carefully recorded on a progress chart. (N.B. There is no need for this to be drawn on cardboard and prominently displayed in the classroom. It can just as effectively be kept in a suitably ruled exercise book.)

**Writing**

Writing should begin with suitable "pre-writing" exercises when Stage Three in reading is reached. (For further details, see the Handwriting syllabus). By the beginning of the third term, most children in the class should have mastered the basic writing skills. As soon as any child can do so, he should be given the opportunity to do such things as writing his own name, writing simple one-or two-word commands addressed to another member of the class, writing captions to pictures he has drawn, etc.

**CLASS TWO**

The main aim of this year's course is consolidation. The more backward members of the class will require careful coaching, and the more advanced will need drill (though not too formal) in the
ÈTÒ ÈKÓ QŁODUN MẸFA FUN AWỌN ALAKÒBÈRE

ABA ETO ATI ILANÀ FUN KIKỌ YORUBA

Ohun meji pataki ni ọ je orilori aniyan wa ti a fi gbe eto ati ilana yi ka ile:

(i) A fẹ ki awọn ọmọ ọ mọ Yoruba ìkà, ki ọmọ ọ si mọ 'kọ de ipo ti ọmọ kò ni le gbagbe mọ lè.

(ii) A fẹ ki awọn ọmọ ọ mọ Yoruba lò ni ọna ti ó le mú 'ni l' ara ati ọpkan-
A fẹ ki ọmọ ọ si le lọ ọ fun iwe kikọ, fun ifinúnimọ, ati fun sise ohunkohun
ni ó bá wá ni ọkan ọmọ.

A tun fọ awọn aniyan wá wọnyi si wẹwẹ; a si se eto bi a ọ se mu ọmọ, se ni ọdun
kókkan bi awọn ọmọ se n d'agbá sìi.

A kò le s'aitẹnumọ pe mimo Yoruba 'kà ati mímọ ọ 'kó nkan kò to ohun ti a le
gbe ka ilẹ bi idi pataki ti a fi se ilana ẹtọ titun yi. Nitorí pe awọn ọmọ ti ó kọ ni abẹ
ilana yi yio màa lo Yoruba ni sisoju kikọ s'ile lo, ọ ye ki a kò ọmọ ti ọna ti ọmọ
yio fi le màa fi eti si i, ti ọmọ yio si màa sọ ọ dara dara. Ò ẹ se anfani lati ẹtẹnumọ pe
bi ó títẹ ti je pe ni òótọ ni gbogbo ọmọ Yoruba le ti màa sọ Yoruba ki ọmọ to bẹrẹ
ile-iwe, ogunlọwọ ọmọ ni o n sọ ọ ni eya-ohun adugbo ọmọ. Ìsoro ni ó si jé fun
èni ti ó bá n lọ ẹya-ohun adugbo miran lati bá: àparí ti ọ kò ti adugbo tirẹ wa sọ ọrọ
aṣọyẹ. Fun idi eyi, Òranyàn ni ọ je lati kò ọmọ ni òọrọ siso ni eya-ohun ti o le tete
ye opọ eniyan ni ìàrin awọn ti n sọ oniruuru yi eeyan eede Yoruba.

O ẹyẹ ki ó je pe awọn eto ti a fi kò awọn ọmọ ni òọrọ siso ni Yoruba yio fun ọmọ ni
imura sílẹ fun Yoruba kikọ ati kikọ. A sí ni irẹti pé, ò igba ti a ó bá kò awọn ọmọ
mọ ni nkan wọnyi, a ó ọ lo iriri ọmọ ti òmọ wọnyi ninu ọrọ wọnyi; pàà-pàà ọrọ imọ ti
wọnyi le ri latini 'Èkọ nipa ilana l'agbẹpo ati Àṣà Orilẹ-ede'.

QDUN KINI

Pataki ninu ohun ti a fẹ se ni ọdun kini ti awọn ọmọ bẹrẹ ile-iwe ni pe ki a kò
wọn s'iwaju s'i lati ni ìmọ kikun (ju eyi ti wọn ti ni ki wọn tó wá sí ile-iwe) ninu
dey Yoruba; ki wọn si le lọ ede na daradara. A ó rán wọn l'ọwọ ki wọn le mô bi a
še n lo Yoruba ni siso ati kikọ kò.

Kì awọn ohun ti a wí wọnyi le rorun lati se ni asiko bayì ti awọn akẹkọ ọ jẹ ọmọde,
ti wọn ti wọn mọ ọpẹlẹ ẹkọ wọn. A pin ọpẹlẹ ẹkọ na si ìmọ mọrin wọnyì:

(a) Fifi eti s'ile lati gbọ òrọ;
(b) Òrọ siso;
(c) Iwe kikọ; ati
(d) Iwe kikọ

Ninu ohun mọrin wọnyì, fifi eti s'ile ati òrọ siso ni awọn ohun ti o ẹyẹ ki a fi se kókó
ěkọ ni ọdun kini ti awọn ọmọ n lọ ni ile-iwe.

Fifi eti s'ile, ati Òrọ-siso:

1. Fifi eti s'ile gbọ nkan ati mímọ iyato l'ararin ohun ti a gbọ

(a) Mímọ iyato l'ararin oniruuru iró ti a n gbọ—iró ọsàn omi, ówààrà ójọ, 
kikẹ eyẹ ati èrànko, sásàn ärà, híhàn mọtọ, iró agogo; oniruuru iró ohun
eniyan ninu aya, irora, ibanu, ibini, etc.
(b) Mímọ iyato iró ti ó le dùn ni òjújì n'igba ti awọn ọmọ bá di oju wọn;
(d) Lilo oniruuru iró ti ó bá ohun ibi lọ (bi kikẹ oró, didún cégun, etc.) ati
oniruuru iró ohun èsere (bi írò ilu, agogo, fèrè, ìfèré, ẹìwọ, etc.) lati kọ
awọn ọmọde ki wọn le mọ iyato oniruuru iró ti wọn ngbọ ni ayika wọn
ati oniruuru iró didún ohun orin ati ărọfy;
(e) Mímó iyató ti ó wà l' aarin iró ohun ti eniyan nṣọ l'ẹni—bi ti awọn ọmọlẹ ilẹ ẹni edé náà, ati ẹpẹ̀pọ̀ oniruru ọmọlẹ ilẹ ẹni pe'lu ọmọlẹ ilẹ ẹni eyi ti a n pè ni silebù.

(f) Mímó bi igbóhun s' oke ati igbóhun s' odo ọ̀ n fà iyató l' aarin ọ̀ rọ̀ meji;

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2. Bi a se n sêpò:

(a) A ó kò awọn ọmọdè bi wọ́n ọ̀ le k'igbe ti yio jọ igbe ti awọn erkan n kẹ;

(b) A ó kò awọn ọmọ lati bi olukọ bá ti wi ninu awọn apẹ̀rẹ ti wọ́n lò ni 1(d) ati 1(e) ti a ti kọ s' iwaju;

(d) A ó ṣe atunṣe oniruru aṣìṣe ti awọn ọmọdè n ọ̀ n inú pípè ṣoro, pàà-pàà ní pípè ọ̀ ró-ohun kan dipo omiran, e.g., pípè 's' dipo 's' ('esinśin' dipo 'esinśin' pípè 'y' dipo 'l' ('yabayaábá dipo' labalabá).

Agbóyé, ati mímó ọ̀ rọ̀ sìsò ki ó dà sáká:

(a) A ó jé ki awọn ọmọ ọ̀ se atunṣe itan kẹ-ẹrabó-kan oluko ti so fun wọ́n;

(b) Ọ̀ rọ̀ sìsò i'abì ilana oluko:

(i) A ó fun awọn akẹ̀ko ni āvè lati aṣọ̀ so ti ra wọ́n ati sì oluko ninu ifru erè bayi:

Oluko: Ki ní l'ọ̀ṣẹ̀ meji?
Akẹ̀ko: L'ọ̀ṣẹ̀
Oluko: Óyẹ l'ọ̀ṣẹ̀ meji?
Akẹ̀ko: L'ẹ̀ṣẹ̀
Oluko: Ajá l'ọ̀ṣẹ̀ meji?

Akẹ̀ko: ........................ (akẹ̀ko yio dáké, nitori ọti ri ọlèbù iberẹ̀ na).

Awọn ohun ti oluko yio ọ̀ se ibere l'ori re ye ọ̀ ki ó jé ohun ti a ti kò awọn akẹ̀ko nínú "Ẹkọ Nipa Ilana Ibagbepọ̀ ati Aṣa Oriti-ede".

(ii) A ó fì itan ti oluko ti so fun awọn akẹ̀ko ọ̀ se erè; e.g.—

A ó fì itan Ajápá ati Ajá ọ̀ se erè; ṣẹ̀mọ yio ọ̀ se Ajá.

IWÉ KIKÁ

1. Imurasilẹ fun Iwe kika: Fifi oju ri nkan pupọ̀ lati mọ iyató ti o wà L' aarin wón:

(a) Ọ̀ṣẹ̀ oniruru ohun ti ó le mu ki ó rọ́ ni l'ọ̀run lati yì oju (lai yì ori) lati apa báyì si apa qùtin, e.g.—

lilo awọn ohun ti a fi ọ̀ wò̀ yà ti yio mu ki a yì oju lati apa osi si apa qùtin;

(b) Mímó bi nkan ti ri si ara wón ati bi o ti yẹ ki wọn tẹ̀lẹ ara wón, e.g.—

flo oniruru aworan ti aṣẹ eto rẹ̀ lati fi sọ́ itan kan;

(d) Mímó iyató l' aarin awọn nkan ti ó p' ọ́ wò̀ lé'ra wón, e.g.—

iyató titóbi:

iyató irisi: o c t n u
(e) Siše akiyẹsi iyato ati ijąra ti ó wà l'aaarin oniruuru aworan ti ó ni itumọ pataki tabi l'aaarin oniruuru omiran ti kò ni itumọ ti o le tètè han si 'ni;

(f) Mimo iyato l'aaarin iriṣi awọn nkan, e.g.—

\[
\begin{array}{c}
\text{□} \\
\text{□}
\end{array}
\]

(g) Siše akiyẹsi iyato l'aaarin oniruuru aworan ti a yì pada si ara wọn ni apa-èsi l'akọko, l'chinnà si apa otun, ati ni apa ọkè tabi ni apa isalé;

(h) Mimo iyato l'aaarin àmì-ohun-òkè ati àmì-ohun isalé ti a nle ni kikọ Yoruba, e.g.—

\[
\begin{array}{c}
\text{a} \\
\text{b} \\
\text{c} \\
\text{d} \\
\text{e}
\end{array}
\]

(i) Fifi awọn paali bi paali-domino , tabi paali-alaaworan, tabi paali ti a kọ oríṣirísì ọrọ si, han awọn ọmọ ki wọn ó si měa sọ iyato ti ó wà l'aaarin wọn.

2. Ìwé Kikà:

(a) Kika oniruuru gbolohun ké-ké-ké ti a fi aworan gàdàgbà-gàdàgbà se alaye rè;

(b) Kika iwe ti kọ şorọ ti a si ti yan fun awọn ọmọ lati ka;

(c) Kika awọn iwe miran ti kọ şorọ ti ó ni awọn ibere l'ori ohun ti a kà. Iru iwe bẹ̀ẹ̀ ni yio fi han gẹẹ̀ bì awọn ọmọ şe ranti ohun ti wọn kà, ati lati lo iwe ti kọ ni ápẹ̀rẹ̀ ibeere kankan. Latì lò iwe ti kọ ni ibere ni kilaàsì, olukọ yio ọ̀ṣẹ̀ eto tiṣẹ̀ fun awọn ibere ti kọ ni le jù fun awọn ọmọ;

(d) Kika iwe ti a kọ l'ori isorọ ati ifesi l'aaarin eniyan meji tabi pupọ. Olukọ le lo idaraya-ere ti a kọ fun iti ẹkọ bayi.

ÍwÉ KIKÔ

1. Imurasile fun iwe kikọ: Lilo oju ati ọmọ papa ti a ńko iwe.

(a) Didi orisirisi ohun-ikowe mu ni ọna ti a fi nlö wọn;

(b) Yiya iṣẹ-ọlọna wọ inu pako tabi ọrọ miran lọ;

(c) Yiya oniruuru ohun si òtò-òtò gẹẹ bì títobi wọn, àwọ wọn, ọrọ wọn, ilò wọn, etc.

(d) Kikọ ẹkkọ l'ori aworan ti a yà ni ọna ti ó le ru 'ni l'oju, ki ọmọde tọka si iriuju na titi de abajade rè. Lilo ohun isere ti n mu ni ro 'nú, bi igba ti ọ ro 'nú lati jà alọ. Olukọ le ni ki ọmọde sè atọpọ ọrọ tabi paali ti a ti ge sì kákéké ni ọna ti yio rú 'ni l'oju; tabi ki olukọ sọ pe ki wọn ó sè ohun miran bayi ti ó fa ọgbọ́nyọ.

(e) Lilo awọn ohun-ikowe bi kereyınù, ẹdụ, tabi pénsùù fun iwe kikọ tabi tito aworan;

(f) Siše awokọ awọn ila ti kò ni itumọ pataki;
(g) Kikọ oniruuru ilà ti yio fi irorun fun awọn ọmọde ninu kikọ ẹyọ-ẹtẹ, e.g.—

oniruuru irif ti nkan le ni (bi agbelebu, tabi ohun ti o je sége-sége) sugbọn ti o wà ni tele-tele bayi:
z z z z z z z
x x x x x x x
01 01 01 01 01 01 01

(k) Kikọ eyọ-ẹtẹ kọ; pipari eyọ-ẹtẹ ti a fọ l'aaarin ọrọ ti ó ni itumọ.

(h) Ẹhẹ oniruuru àmọ si eyọ-ẹtẹ lati mǔ u yató si omiran ti ó je pe bi kọ bá si ẹmí, bákanna ni wọn ibà je, e.g. ; ; ; ; , .

(i) Kikọ ọrọ ti ó ni itumọ, tabi gbolohun ti olukọ ti yan tele, s'ara pátákó-ikọwe.

(j) Kikọ eto-ìṣẹ ti kilaàsí yio se:
Kikọ orukọ oniruuru nkan ti ó wa ni kilàsí ki a si le orukọ na mọ wọn.
Dida orukọ kọ latara iwe kẹ-kẹ-kẹ ti a kọ ó sf.

2. Itọ kikọ:

(a) Árọkọ: A ó kọ awọn ọmọ bi a ẹ n ọ kọ árọkọ. Ni ibere, awọn ọmọ yio jijo ro'nu lati kọ itan kekere kan. Lati ran awọn ọmọ 'ọwọ nipọ ohun ti wọn le kọ itan yi le l'ori, olukọ le kọ awọn ọmọ jade, ki wọn rin kiri, ki wọn si ri ọpọlọpọ nkan. L'ehin ti wọn ba ti darị de, ti wọn si ti joko si ẹyẹ wọn, olukọ yio rán wọn ọwọ lori kọ ni ọpọ, si ara patako-ikọwe, awọn ohun ti wọn ti ri. L'ehin ti olukọ bá ọ rí pe awọn nkan wonyi ti ye awọn ọmọ yio sọ fun wọn ki onikaluku mà a da a kọ.

(b) Kikọ akọsilẹ ohun ti ilọṣẹ: A ó kọ awọn ọmọ bi wọn ọ ni le màa kọ iwe-akọsilẹ l'ori ohun ti ó bá ẹyẹ si ikoṣikan ninu wọn tabi a gbogbo wọn ni apanọ.

(c) A ó fun awọn ọmọ ni iṣẹ l'ori iwe kikọ; eyi ni yio fi han bóyá wọn le kọ gbolohun Yoruba daradara.

(d) Lẹta kikọ: A ó so pe ki awọn ọmọ kọ ohun ti wọn bá wọn ọ se; L'ehin ti wọn bá kọ kẹ, a ó fi iwe na fun ọrẹ náa lati kà ati lati se ohun ti ó wa ninu te.

(e) Ọsi iwe-aworan: A ó kọ awọn ọmọ bi wọn yio se màa le aworan mọ oju iwe; ti wọn ó si màa kọ allaye tabi orukọ awọn aworan na si aṣẹ wọn.

Ti wọn bá mọ iwe-aworan ọsi daradara, a ó kọ wọn bi wọn yio se màa to aworan náa ni ọna ti a fi n to ọrọ si inu iwe-atumọ-ede-eyi ni pe ki a ó šaju b; ki b ó šaju d; ki d ó šaju e; ati bẹ̀ẹ̀ bẹ̀ẹ̀ ẹ̀p.

ỌDUN KEJI

Awọn ohun ti a n lepa ninu eto ati ilana ẹkọ ọdun keji ni pe ki awọn ọmọde mọ Yoruba ọdun keji daradara, ki ó si yě l'ěnu wọn. Ni ẹgbà ti awọn ọmọde yio si ka iwe ọdun keji tan, ó yẹ ki wọn mọ ọrọ Yoruba tọ, ki wọn si mọ ọrọ 'sọ, gege bi ó ti yẹ ki ọmọ ọdun mejo mọ ọsọ to. O tun yẹ ki iru awọn ọmọ bẹ̀ẹ̀ ti le mọ bi a ẹ n kọ ẹka tabi iwe.

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<th>OHUN KIKQ</th>
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<th>IŞE OLÜKQ</th>
<th>IŞE AKEQQ</th>
<th>OHUN ELO</th>
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<tr>
<td>NI</td>
<td>Fifi eti sile lati gbọ ohun</td>
<td>lati fi eti sile lati gbọ ohun bi o ti se pataki to lati fi eti sile lati gbọ iyọọ laarin oriṣiri awọn ohun ti won ni gbọ</td>
<td>Oniruru ọrọ ati ohun gebe bi ọdọ, ọwọ, ologbo ọwọ aja aja ada</td>
<td>Alawiye Apa kinni</td>
<td>Jẹkọ ki ki awọn ohun gbọ lọsan pe oruko awọn ọrọ kọọkan.</td>
<td>Jẹkọ awọn ọrọ kọọkan ki awọn ohun gbọ lọsan pe oruko awọn aworan kọọkan.</td>
</tr>
<tr>
<td>Ẹ KEJI</td>
<td>Fifi eti sile lati gbọ ohun</td>
<td>Ọẹ bii ti ọsẹ kinni</td>
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<td>Ọẹ bii ti ọsẹ kinni</td>
<td>Ọẹ bii ti ọsẹ kinni</td>
</tr>
<tr>
<td>Ẹ KĒTA</td>
<td>Kiko awọn Faweeli</td>
<td>lati ọjọ awọn akekọ mọ awọn Faweeli</td>
<td>a. e a</td>
<td>Alawiye apọ kinni</td>
<td>Ọẹ bii ti ọsẹ kinni</td>
<td>Ọẹ bii ti ọsẹ kinni</td>
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<td>Ẹ KERIN</td>
<td>Kiko awọn konsonant</td>
<td>lati ọjọ awọn akekọ ni konsonant</td>
<td>a. e o</td>
<td>Alawiye apọ kinni</td>
<td>Ọẹ bii ti ọsẹ kinni</td>
<td>Ọẹ bii ti ọsẹ kinni</td>
</tr>
<tr>
<td>Ẹ KARUN</td>
<td>Kiko awọn konsonant ati Faweeli-papo</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
<td>a. O - be</td>
<td>Alawiye apọ kinni</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
</tr>
<tr>
<td>OỌ SĖ KEFA</td>
<td>Iwe kika</td>
<td>lati ọjọ awọn ọmọ le kọ lati ilepẹ gbọlohon ọrọ kekeke</td>
<td>Gbọlohon kekeke pe fi aworan lara paali ti ọ a tẹ gadaṣe</td>
<td>Alawiye apọ kinni</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
</tr>
<tr>
<td>OỌ SẸ KEJE</td>
<td>Iwe kika</td>
<td>lati ọjọ awọn akekọ le kọ awọn gbọlohon ti o wa ninu iwẹ wọn</td>
<td>a. Iwe kika, A ba baba</td>
<td>Alawiye apọ kinni</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
</tr>
<tr>
<td>OỌ SẸ KEQQ</td>
<td>Iwe kika</td>
<td>lati ọjọ awọn akekọ mọ iyẹn laarin nbi a ti bẹ</td>
<td>a. Iwe kika, Kiko awọn gbọlohon sile</td>
<td>Alawiye apọ kinni</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
</tr>
<tr>
<td>OỌ SĘ KESAN</td>
<td>Iwe kika</td>
<td>lati ọjọ awọn akekọ tubọ mọ iyẹn laarin nbi a ti bẹ</td>
<td>Gbọlohon kekeke bi ọbe Baba bo O ba ọba obo, ọba nbi gbọlohon nbi a ti bẹ</td>
<td>Alawiye apọ kinni</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
<td>Kii akẹkọ le mọ pipeline Faweeli ati Konsonant papọ</td>
</tr>
</tbody>
</table>
## Scheme of Work

<table>
<thead>
<tr>
<th>ISORI KOKO EQQ</th>
<th>IDI IDANILEQ</th>
<th>OHUN KIKQ</th>
<th>IWE ITOKASI</th>
<th>ISE OLUKO</th>
<th>ISE AKEKO</th>
<th>OHUN ELO</th>
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<tbody>
<tr>
<td>QSE IEKJILA ATI IKEKALA</td>
<td>Iwe kika</td>
<td>Latiko awon akoko ni Konsananti f'</td>
<td>a. fa fo fo ife nfanbo b. Kiko awon gboluhun d. Kiko awon gbolohun silcg e. Arofo/Alo</td>
<td>Alawiye Apa kinni eko kejila</td>
<td>Kiko konsananti 'f' ti o wa ninu iwe itokasi ka iwe fun won. Kiko gbolohun Kiko Arofo</td>
<td></td>
</tr>
</tbody>
</table>

### Yoruba Primary 1

| KINNI Iwe kika | Latiko awon akoko ni Konsananti 'g' | a. ga, ge, gi, iga igi b. Kiko awon gbolohun d. Kiko awon gbolohun silcg c. Arofo/Alo | Alawiye Apa kinni ekpaja | Ko awon akoko ni Konsananti 'g' bi ose wa ninu orq | Kit kyo konsananti 'g' Kiko gbolohun Kiko Arofo |
| KEJI Iwe kika | Latiko awon akoko ni Konsananti 'g' 'd' | a. Dada, giga, gigun b. Kiko awon gbolohun d. Kiko awon gboluhun silcg | Alawiye Apa kinni ekpajila | Ko awon akoko ni awon orq ti o ko konsananti 'g' ati 'd' ninu. Kiko gbolohun Kiko Arofo |
| KETA Iwe kika | Latiko awon akoko ni gb 'ati' m' | a. Funmi, emu, omi agba, agbe, agbo, igba b. Kiko gbolohun | Alawiye Apa kinni ekpogunj | Ko awon akoko ni gb 'ati' m' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KERIN Iwe kika | Latiko akoko ni Konsananti h' (ati 'gb') | a. ogba, he, ho, hnu, hu, idi b. Kiko gbolohun d. Kiko gbolohun silcg c. Arofo/Alo | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti h' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KARUN Iwe kika | Latiko akoko ni Konsananti j' | a. ajo, ejo, ojo, olu, ode b. Kiko gbolohun d. Kiko gbolohun silcg | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti j' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KEFA, Iwe kika | Latiko akoko ni Konsananti k' | a. Ka, ke, ki, oko, oko, ake b. Kiko gbolohun d. Kiko gbolohun silcg c. Arofo/Alo | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti k' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KEJE Iwe kika | Latiko akoko ni Konsananti l' | a. la, le, le ile ile, Bija, gbale b. Kiko gbolohun d. Kiko gbolohun silcg | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti l' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KEJQ, Iwe kika | Latiko akoko ni Konsananti m' | a. emu, qpe, apa, apo, ayo b. Kiko gbolohun | Alawiye Apa kinni ekpogun titide iyskanlelogun | Ko awon akoko ni Konsananti m' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |

### Yoruba Primary 2

| KINNI Iwe kika | Latiko awon akoko ni Konsananti 'g' | a. ga, ge, gi, iga igi b. Kiko awon gbolohun d. Kiko awon gbolohun silcg c. Arofo/Alo | Alawiye Apa kinni ekpaja | Ko awon akoko ni Konsananti 'g' bi ose wa ninu orq | Kit kyo konsananti 'g' Kiko gbolohun Kiko Arofo |
| KEJI Iwe kika | Latiko awon akoko ni Konsananti 'g' 'd' | a. Dada, giga, gigun b. Kiko awon gbolohun d. Kiko awon gboluhun silcg | Alawiye Apa kinni ekpajila | Ko awon akoko ni awon orq ti o ko konsananti 'g' ati 'd' ninu. Kiko gbolohun Kiko Arofo |
| KETA Iwe kika | Latiko awon akoko ni gb 'ati' m' | a. Funmi, emu, omi agba, agbe, agbo, igba b. Kiko gbolohun | Alawiye Apa kinni ekpogunj | Ko awon akoko ni gb 'ati' m' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KERIN Iwe kika | Latiko akoko ni Konsananti h' (ati 'gb') | a. ogba, he, ho, hnu, hu, idi b. Kiko gbolohun d. Kiko gbolohun silcg c. Arofo/Alo | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti h' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KARUN Iwe kika | Latiko akoko ni Konsananti j' | a. ajo, ejo, ojo, olu, ode b. Kiko gbolohun d. Kiko gbolohun silcg | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti j' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KEFA, Iwe kika | Latiko akoko ni Konsananti k' | a. Ka, ke, ki, oko, oko, ake b. Kiko gbolohun d. Kiko gbolohun silcg c. Arofo/Alo | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti k' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KEJE Iwe kika | Latiko akoko ni Konsananti l' | a. la, le, le ile ile, Bija, gbale b. Kiko gbolohun d. Kiko gbolohun silcg | Alawiye Apa kinni ekpajila | Ko awon akoko ni Konsananti l' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
| KEJQ, Iwe kika | Latiko akoko ni Konsananti m' | a. emu, qpe, apa, apo, ayo b. Kiko gbolohun | Alawiye Apa kinni ekpogun titide iyskanlelogun | Ko awon akoko ni Konsananti m' bi ose wa ninu orq | Kiko gbolohun Kiko Arofo |
SCHEME OF WORK

OSE  ISORI KOKO EKO  IDI IDANI LEKO  OHUN KIKO  IWE ITOKASI  ISE OLUKO  ISE AKEKO  OHUN ELO

KWEA  Iwe kika  Latì kọ awọn akeko ni konsonantì 't'  bojù, naare gbubi toju b. Kika gbolohun d. Kika gbolohun c. Arofo /Alọ.

KOKANLA  Iwe kika  Latì kọ awọn akeko ni asayan orọ ninu eko  ebute, ounejjeun b. Kika gbolohun d. Kika gbolohun c. Arofo /Alọ.

IKEJILA  Iwe kika  Latì kọ awọn akeko ni asayan orọ ninu eko  Oṣẹrin, Oṣẹrin b. Kika gbolohun d. Kika gbolohun c. Arofo /Alọ.

IKETALA  Iwe kika  Latì kọ awọn akeko ni asayan orọ ninu eko  Oṣẹrin, Oṣẹrin b. Kika gbolohun d. Kika gbolohun c. Arofo /Alọ.

YORUBA  Primary I  First Term

OSE KINJ Fifi eti sile lati gbo ohun  Lati jeki awon omo mo bi o ti se pataki lo lati fi eti sile lati mo iyato larin orijiri ohun ti won gbọ.

OSE KEJI Taiwo nki iyayẹ etc.  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko aperẹ Taiwo, nki.

OSE KETA Taiwo nki bábara etc.  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  kẹjẹ.

OSE KERIN Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KARUN Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KEFA Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KEJE Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KEJÓ Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KESAN Kehinde ti Kọkọ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KEWA Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KOKANLA Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE KLJILA Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.

OSE K ETALA Taiwo ati Kehinde n'jẹ  Ki akéko le ka iwe akayẹ  Oọrọ ti ota koko n' iyabo  Taiwo ati Kehinde gẹẹbi tọ  Kẹjẹ.
<table>
<thead>
<tr>
<th>QSE</th>
<th>ISORI KOKO</th>
<th>IDI IDANILEKO</th>
<th>OHUN KIKO</th>
<th>IWE ITOKASI</th>
<th>ISE OLUKO</th>
<th>ISE AKEKO</th>
<th>OHUN ELO</th>
</tr>
</thead>
<tbody>
<tr>
<td>KFWA</td>
<td>Iwe kika</td>
<td>Lati ko akeko ni konsontanti 'r'</td>
<td>A. eera, ara, ori, iru, kọla b. Kika gbolohun d. Kik gbolohun e. Arof/Alo</td>
<td>Alawiye Apa kinni, Ekọ iketalelogbon</td>
<td>Kọ akeko ni konsontanti 'r' bi ọsẹ wa ninu orọ</td>
<td>Kika gbolohun, Kik gbolohun, Kik arofng</td>
<td>Ege orọ ati gbolohun</td>
</tr>
<tr>
<td>KOKANLA</td>
<td>Iwe kika</td>
<td>Lati ko akeko ni konsontanti 's'</td>
<td>A. Ese, asin, aso, sọ b. Kika gbolohun d. Kik gbolohun e. Arof/Alo</td>
<td>Alawiye apa kinni, Ekọ iketalelogbon</td>
<td>Kọ akeko ni konsontanti 's' bi ọsẹ wa ninu orọ</td>
<td>Kika gbolohun, Kik gbolohun, Kik arofng</td>
<td></td>
</tr>
<tr>
<td>KEJILA</td>
<td>Iwe kika</td>
<td>Lati ko akeko ni konsontanti 's'</td>
<td>A. Sa, se, se asa, isq, isu b. Kika gbolohun d. Kik gbolohun e. Arof/Alo</td>
<td>Alawiye Apa kinni, Ekọ iketalelogbon</td>
<td>Kọ akeko ni konsontanti 's' bi ọsẹ wa ninu orọ</td>
<td>Kika gbolohun, Kik gbolohun, Kik arofng</td>
<td></td>
</tr>
</tbody>
</table>

**YORUBA Primary 1**

| KINNI | Iwe kika | Lati ko awon akeko ni konsontanti 'i', 't' | Ta te tutu titi b. Kika iwe d. Arof/Alo | Alawiye iwe kini ekọ kẹdegbọn | Kọ akeko ni w.r.s. ka gbolohun fun won | Kika gbolohun, Kik gbolohun, Kik arofng | Ege orọ ati gbolohun |
| KEJI | Iwe kika | Lati ko awon akeko ni konsontanti 'w', 'r', 's' | Wa, iwe, ewe, awo rara sese b. Iwe kika d. Arof/Alo | Alawiye iwe kini ekọ terindinlogbon | Kọ akeko ni y'orọ ati gbolohun fun won | Kika gbolohun, Kik gbolohun, Kik arofng | |
| KETA | Iwe kika | Lati ko awon akeko ni konsontanti 'u' | Aya, ayo, iye, iya b. Iwe kika d. Kika gbolohun e. Arof/Alo | Alawiye iwe kini ekọ kẹdadinlogbon | Kọ awon akeko ni ibere "Kinni Èjẹsẹ?" | Kika gbolohun, Didahun ibere | |
| KERIN | Iwe kika | Ki akeko le mo iye na laarin won ati won ninu ibere | A. Ologba ni gbẹ dan b. Iwe kika d. Arof/Alo | Alawiye apa kinni ekọ kejilọgbọn | Kọ awon akeko ni iyato laarin won ati won | Kika gbolohun, Kik gbolohun | |
| KARUN | Iwe kika | Ki akeko le mo iye na laarin won ati won ninu ibere | A. Ologba ni gbẹ dan b. Iwe kika d. Arof/Alo | Alawiye apa kinni ekọ kẹjilọgbọn | Kọ awon akeko ni iyato laarin won ati won | Kika gbolohun, Kik gbolohun | |
| KEFA | Iwe kika | Ki akeko le mo iye na gbejija, nfaa | A. gbee, baa nfaa, moto, koju b. Iwe kika d. Arof/Alo | Alawiye apa kinni ekọ ogbọn | Kọ awon akeko ni gbẹ nfaa ka iwe fun won | Kik gbolohun, Kik arofng | |
| KEJE | Iwe kika | Ki akeko le la iwe gaaara | A. Ofi ece, Fiofun nfaa b. Iwe kika d. Iwe kikọ e e ti mi c. Arof/Alo | Alawiye apa kinni ekọ kẹjilọgbọn | Kọ akeko ni arof | Kika gbolohun, Kik gbolohun | |
| KEJO | Iwe kika | Ki akeko le la iwe peju ifumi | A. Ofi ece, Fiofun nfaa b. Iwe kika d. Iwe kikọ e e ti mi c. Arof/Alo | Alawiye ekọ kejilekọgbọn | Kọ akeko ni arof | Kika gbolohun, Kik gbolohun | |
| KESAN | Iwe kika | Ki akeko le mo ijo "R' mo ojo" | A. mo ojo, Aṣọ tún jẹ gẹẹjẹ dan b. Iwe kika d. Iwe kikọ e e ti mi c. Arof/Alo | Alawiye ekọ kẹtailelogbon | Kọ akeko ni arofng | Kika gbolohun, Kik gbolohun | |

**Third Term**

<table>
<thead>
<tr>
<th>JIKI AKEKO FI ETI SI</th>
<th>IPE KONSONANTI</th>
<th>Ege orọ ati gbolohun lara paali</th>
</tr>
</thead>
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<tr>
<td>Kẹji akeko ki iwe sile</td>
<td>Arofo/Arof</td>
<td>Ege orọ ati gbolohun lara paali</td>
</tr>
</tbody>
</table>
THE AIMS AND OBJECTIVES OF V.S.T.

The first in the list of the general objectives of primary education as contained on page twelve of the New National Policy on Education published by the Federal Government Press, Lagos in 1981 is: 'the inculcation of permanent literacy and numeracy and the ability to communicate effectively.'

The rationale behind the use of V.S.T. therefore is to ensure permanent literacy and ability to communicate effectively in the Yoruba language.

At the end of the experiment pupils should be able to:

1. Recognise, pronounce and write small and capital forms of the alphabets.
2. Combine letters to build simple Yoruba words.
3. Order words correctly to produce meaningful sentences.
4. Read fluently and understand the lessons in the newly designed primer.
5. Do the written and other exercises in the newly designed workbook.

THE SYLLABUS CONDENSED

1. Recognition, pronunciation and writing of Yoruba letters of the alphabets.
2. Building and reading of words mostly suggested by pupils
3. Ordering of words to build sentences mostly offered by pupils
4. Reading from Adelodun's Yoruba Kika Fún Àlákòòbọ̀rọ̀
5. Working the Exercises in Adelodun's Tes Sọo Lọ́rì Ede Yoruba Fún Àlákòòbọ̀rọ̀
<table>
<thead>
<tr>
<th>WEEKS</th>
<th>ACTIVITIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2</td>
<td>Recognition, pronunciation and writing of Yoruba letters of the alphabet.</td>
</tr>
<tr>
<td>3</td>
<td>Building and reading of words related to food and other edible items. Formation of simple sentences from suggested words.</td>
</tr>
<tr>
<td>4</td>
<td>Building and reading of words relating to body parts and dressing items. Formation of related sentences.</td>
</tr>
<tr>
<td>5</td>
<td>Building and reading of words relating to living and non-living things that pupils see and use at home and in school. Formation of related sentences.</td>
</tr>
<tr>
<td>6</td>
<td>Building and reading of words and sentences relating to children's daily activities, parents' professions and family relations.</td>
</tr>
<tr>
<td>7</td>
<td>Building and reading of words and sentences relating to miscellaneous things and activities on simple Yoruba customs and institutions.</td>
</tr>
<tr>
<td>8</td>
<td>Reading of lessons 1-3 in Yoruba dün Aláko-être (YFA) working exercises 1-4 in Isè Sikọ Tó̩̀ọ̀̀ Yoruba dün Aláko-être (I.S.A.)</td>
</tr>
<tr>
<td>9</td>
<td>Reading of lessons 5-7 in Y.F.A. Working exercises 5-8 in I.S.A.</td>
</tr>
<tr>
<td>10</td>
<td>Reading of lessons 8-9 in Y.F.A. Working exercises 9-12 in I.S.A.</td>
</tr>
<tr>
<td>WEEKS</td>
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<td>WEEKS</td>
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<td>3 1</td>
<td>Building of words related to food items.</td>
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<td>WEEK</td>
<td>PERIOD</td>
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</table>

BUILDING OF WORDS RELATING TO FRUIT ITEMS.

Pupils will be able to use letters to build at least six words relating to fruit items.

Revise recognition of words built in the previous lesson. Using the same procedure lead pupils to build words relating to fruit items.

Recognize and pronounce words built in the previous lesson. Mention and talk about fruit items. Use letter cards to build words relating to fruit items.

Pictures & word cards, Word without picture cards. Concrete fruit items. Chalkboard, class and individual letter cards.

Pupils will be able to build at least five words relating to other edible items.

Revise recognition of words built in the previous lesson. Lead pupils to build the new words mentioned.

Recognition and pronounce previous words. Discuss other edible items use letter cards to build words that have been mentioned.


Formation of sentences with words relating to food and other edible items.

Pupils will be able to use words to build at least 5 sentences from the sentences made by the class.

Revise recognition of words, previously mentioned. Lead pupils to use the words in sentences. Through leading questions and picture reading lead them to build some of the sentences they make.

Recognition and reading of words. Making of sentences suggesting words to build sentences made. Using word cards to build sentences.

Words card chalk board, Picture cards and Picture charts. Building of words relating to other edible items.

As Above.

As Above.

As Above.

As Above.

As Above.

As Above.

As Above.

As Above.
<table>
<thead>
<tr>
<th>WEEKS</th>
<th>PERIOD</th>
<th>TOPIC</th>
<th>OBJECTIVES</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>1</td>
<td>Building of words relating to body parts.</td>
<td>Pupils will be able to use letters to build at least ten words on parts of the body.</td>
</tr>
<tr>
<td></td>
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<td></td>
<td>Revise recognition and reading of words and sentences built during the previous lessons.</td>
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<td></td>
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<td>Let a pupil stand in front of the class. The teacher has different parts of body and others mention the words for the parts touched. Lead the pupils to build the words mentioned.</td>
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<tr>
<td></td>
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<td>Recognise and read words and sentences. Write the words on the board. The pupils themselves.</td>
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<tr>
<td></td>
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<td></td>
<td>Words and sentence chart. The pupils themselves.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The chalkboard. Letter cards.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Building of words relating to dressing items.</td>
<td>Pupils will be able to use letters to build at least ten words on dressing items.</td>
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<tr>
<td></td>
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<td></td>
<td>Revise previous lesson. Direct pupils to build new words by allowing them to produce words for concrete items.</td>
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<td></td>
<td></td>
<td></td>
<td>Recognise and read previous words. Concrete objects. The chalkboard. Letter cards.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Word cards, concrete objects. The chalkboard.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Formation of sentences with words relating to body parts and dressing items.</td>
<td>Pupils will be able to use words to build at least 5 sentences from the sentences made by the class.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Revise recognition and reading of words built on body parts and dressing items. Lead pupils to use the words in sentences.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Recognise and read words on body parts and dressing items. Form sentences with the words.</td>
</tr>
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<td></td>
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<td></td>
<td>Word cards, chalkboard.</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Formation of more sentences with words on body parts and dressing items.</td>
<td>Pupils will be able to build at least 5 new sentences with words relating to body parts and dressing items.</td>
</tr>
<tr>
<td></td>
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<td></td>
<td>Revise the reading of sentences previously built. Lead them to build new sentences by asking leading questions and other means.</td>
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<td></td>
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<td></td>
<td>Read from sentence strips. Build new sentences. Sentence strips. The chalkboard.</td>
</tr>
<tr>
<td>WEEKS</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
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<tr>
<td>4</td>
<td>5</td>
<td>Revision of words and sentences on body parts and dressing items.</td>
<td>Pupils will be able to recognize and read words and sentences on body, parts and dressing items.</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>Building of words relating to non-living items that pupils see and use at home and in school.</td>
<td>Pupils will be able to build at least ten words relating to non-living items found and used in school and at home.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Building of words relating to living things in pupils home and school environments.</td>
<td>Pupils will be able to build at least ten words relating to living items around them.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Formation of simple sentences from words suggested on non-living and living things in the pupils home and school environments.</td>
<td>Pupils will be able to use words to build at least five sentences from the sentences made by the class.</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Formation of more simple sentences on living and non-living things in pupils home and school environments.</td>
<td>Pupils will be able to build at least five more sentences from the words learnt during the week.</td>
</tr>
<tr>
<td>WEEKS</td>
<td>PERIOD</td>
<td>TOPICS</td>
<td>OBJECTIVES</td>
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<tr>
<td>5</td>
<td></td>
<td>Reading of words and sentence built on living and non-living things in pupils home and school environments.</td>
<td>Pupils will be able to recognize and read twenty words and then sentences on living and non-living things around them.</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>Building of words and sentences relating to Children's daily activities.</td>
<td>Pupils will be able to use letter cards to build words. They will be able to form sentences which are related to their daily activities.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Building of words and sentences relating to pupils' parents' professions.</td>
<td>Pupils will be able to use letter cards to build words relating to their parents professions. They will be able to form simple sentences with the words.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Building of words and sentences relating to family relations.</td>
<td>Pupils will be able to use letter cards to form at least ten words relating to family relations. They will also be able to build at least five sentences using the words relating to family relations.</td>
</tr>
<tr>
<td>WEEKS</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
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<tr>
<td>6</td>
<td>4</td>
<td>Reading of words and sentences built by pupils on their daily activities, parents' professions and family relations.</td>
<td>Pupils will be able to recognise and pronounce any word relating to the topic. They will also be able to read simple sentences on the topic.</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>As above</td>
<td>As above</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>Building of words, phrases and sentences relating to Greetings and Ceremonies.</td>
<td>Pupils will be able to build words, phrases and sentences which are related to greetings and ceremonies. Lead them to build specific words, phrases and sentences from the discussion.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Building of words, phrases, and sentences relating to modern and traditional games.</td>
<td>Pupils will be able to build words, phrases, and sentences that have to do with games.</td>
</tr>
<tr>
<td>WEEK</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
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<td>3</td>
<td></td>
<td>Building of words, phrases and sentences relating to Yoruba traditional and modern worship activities.</td>
<td>Pupils will be able to build words, phrases and sentences relating to worship activities.</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Reading of words, phrases sentences built in 1 - 3 above.</td>
<td>Pupils will be able to recognise and read words, phrases and sentences on 1 - 3 above.</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td>As above</td>
<td>More words, phrases and more sentences will be recognised and read by pupils on 1 - 3 above.</td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Reading of lesson 1a in YPA.</td>
<td>Pupils will be able to recognise, pronounce and write letters of the alphabet. They will be able to identify small and capital letters. They will be able to supply missing letters.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Reading of Yoruba vowels and consonants in lesson 1b of YPA.</td>
<td>Pupils will be able to identify vowels and consonants when they stand alone or in words.</td>
</tr>
<tr>
<td>WEEKS</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
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<td>2</td>
<td></td>
<td>Recognition, reading and writing of words in lesson 2a.</td>
<td>They will be able to recognise and pronounce letters of the alphabet even when they are mixed up.</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Recognition, reading and writing of words in lesson 2a.</td>
<td>Pupil will be able to recognise and pronounce at least 15 of the 20 words contained in lesson 2a. They will be able to write at least 3 types of food items they like. They will be able to write corrected words under the pictures in exercise 2b of ISA.</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Reading of sentences in lesson 2 of YFA. Exercise 3 in ISA.</td>
<td>Pupils should be able to read all the sentences in the section. They should be able to use word cards to build the sentences. They will be able to supply correct missing words in sentences.</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td>Reading of lesson 3 in YFA. Exercise 4 a and b in I.S.A.</td>
<td>Pupils will be able to recognise and read the words and sentences in lesson 3 of YFA. They will be able to label the picture and complete the sentences.</td>
</tr>
<tr>
<td>WEEK</td>
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<td>OBJECTIVES</td>
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<td>9 1</td>
<td>1</td>
<td>Recognition and reading of words contained lesson 4a in YPA. Exercise 5a in ISA.</td>
<td>Lead them to read the whole chapter silently and aloud. Lead them to do exercises 4a and b in I.S.A.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Reading of the sentences contained in lesson 4b Exercise 5b.</td>
<td>Pupils will be able to read the sentences fluently. They will be able to write the names of 5 types of dresses that a man can wear.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Recognition, pronunciation and writing of words contained in lesson 5 of YPA. Reading of sentences in the same lesson.</td>
<td>Pupils will be able to recognize and pronounce the words on common and home materials. They will also be able to read fluently the simple passage based on the words learnt. They will be able to supply correct words to picture in exercise 5 of I.S.A.</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Recognition, pronunciation and reading of words and the passage in lesson 6 of Y.P.A.</td>
<td>As for period 3 but with lesson 6 and exercise 7.</td>
</tr>
<tr>
<td>WEEK</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
</tr>
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<tr>
<td>5</td>
<td></td>
<td>Recognition, pronunciation and reading of words in lesson 7 of Y.F.A.</td>
<td>Pupils will be able to recognise and pronounce the words contained in the lesson correctly. They will be able to read the short passage in the same lesson.</td>
</tr>
<tr>
<td>WEEK</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
</tr>
<tr>
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<tr>
<td>10</td>
<td>1</td>
<td>Recognition, and pronunciation of words in lesson 8a</td>
<td>Pupils will be able to recognise and pronounce words on common birds and animals contained in lesson 8a of Y.F.A. They should be able to write the names of at least five birds.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Reading of lesson 8b which contains a short passage on 8a</td>
<td>Pupils will be able to read the passage fluently. They will be able to write at least five names of animals.</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Revision of period 1 and 2.</td>
<td>Pupils will be able to write at least 10 words from the dictation on lesson 8a and b.</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>Reading and learning by heart the poem in lesson 9 of Y.F.A.</td>
<td>Pupils will read the poem fluently for enjoyment. They will also be able to read the poem from memory.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Reading of the poem in lesson 9.</td>
<td>Pupils will be able to supply missing words in the poem.</td>
</tr>
<tr>
<td>WEEK</td>
<td>PERIOD</td>
<td>TOPICS</td>
<td>OBJECTIVES</td>
</tr>
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</tr>
<tr>
<td>11</td>
<td>1</td>
<td>Reading of phrases and short passage on home activities.</td>
<td>Pupils will be able to read the passage fluently. They will be able to write at least five activities in which they can be engaged to assist in home activities.</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>Dictation from lesson 10 read in period 1.</td>
<td>Pupils will be able to write correctly 7 out of ten words to be dictated from the lesson.</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>Reading of lesson 11 in Y.F.A.</td>
<td>Pupils will be able to read the lesson fluently. They will be able to write at least five types of play activities.</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td>Reading and memorising of the poem in lesson 12 Exercise 16.</td>
<td>Pupils will enjoy the poem. They will be able to explain what the poem means. They will be able to read and recite the poem.</td>
</tr>
<tr>
<td>WEEKS</td>
<td>PERIOD</td>
<td>TOPIC</td>
<td>OBJECTIVES</td>
</tr>
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</tr>
<tr>
<td>11</td>
<td>5</td>
<td>Dictation from the poem read in lesson 12</td>
<td>Pupils will be able to write at least 8 words correctly out of the ten words to be dictated to them.</td>
</tr>
<tr>
<td>12</td>
<td>1</td>
<td>Oral comprehension on lesson 13, exercise 18</td>
<td>Pupils will be able to answer correctly at least five oral questions on the passage read.</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>Written comprehension on lesson 13</td>
<td>Pupils will understand the passage read and be able to answer questions on it in their workbook.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Reading aloud of lesson 14 of YFA</td>
<td>Pupils will be able to read the lesson fluently. They will be able to discuss the kind of professions contained in the passage. They will be able to write from memory at least three kinds of professions.</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Reading of the poem in lesson 15 of YFA</td>
<td>Pupils will enjoy the poem. They will be able to discuss and explain the poem's meaning with the teacher.</td>
</tr>
</tbody>
</table>

Note: I.S.A. likely stands for Interactive Students Activity.
<table>
<thead>
<tr>
<th>WEEK</th>
<th>SUBJECTS</th>
<th>TOPICS</th>
<th>OBJECTIVES</th>
<th>TEACHERS ACTIVITIES</th>
<th>PUPILS ACTIVITIES</th>
<th>TEACHING AIDS</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Learning</td>
<td>Learning of the poem in lesson 15 by heart.</td>
<td>Pupils will be able to recite the poem.</td>
<td>Revise reading and meaning of the poem. Ask pupils to read silently and memorise. Let them read from memory.</td>
<td>Read the poem from the board. Read it silently from the text. Learn by heart. Recite.</td>
<td>Portable board containing the poem.</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX K

LLD/12/176

The Headmasters,

Methodist School I, Aketan, Oyo
Methodist School I, Apata, Oyo (Exp.)
Baptist School II, Ajobuye, Oyo (Exp.)
Baptist School I, Atan, Koso, Oyo.

Teaching of Yoruba in Primary I Classes
Project by Mrs. R. E. Adelodun, University of Ibadan

Please note that your school will be used for the above project. It involves only one arm of Primary I.

2. The pupils in the class will be subjected to test before and after the period of the experiment.

3. You are requested to cooperate fully with Mrs. Adelodun and/or her team. All that is required is to see that the teachers in the classes teach as normally as if nothing unusual is going on.

4. Thanks.

( J. A. Makinde ),
for Local Inspector of Education, Oyo.

Mrs. R. E. Adelodun

This is in reply to your letter of 5/3/84.
MAP OF OYO SHOWING LOCATIONS OF SCHOOLS USED FOR THE PROJECT

To Ilera
To Akele
To Ibadan
To Owo
To Osogbo

Koso Aatan
Apada
Agboye
Owo"ude

Boundary
Major Road
Scale 1:64,000