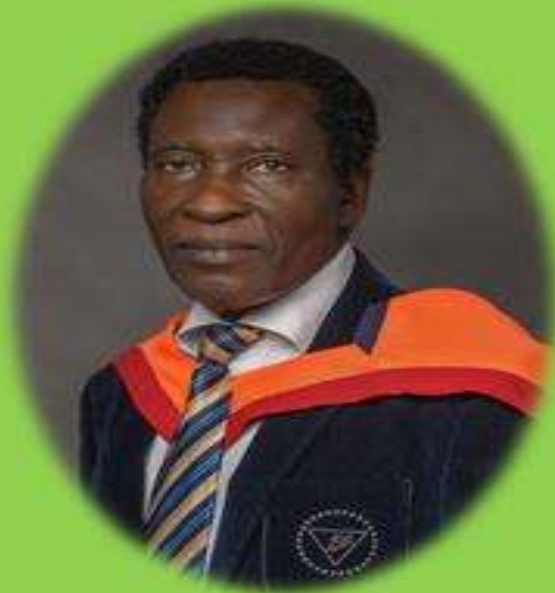


Ya-Kansi Revue
Edition spéciale en l'honneur du professeur Isaiah BARIKI

*Une Revue en ligne des Arts et des Lettres de l'Université Charles
Louis de ... Montesquien*

Ya-Kansi Revue

*Edition spéciale en l'honneur du professeur
Isaiah BARIKI*



En collaboration avec la Revue des Résultats de
Recherche (ReReRe)

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EDITORIAL

Ya-Kansi Revue

Une Revue bilingue, en ligne, des Arts et des Lettres de l'Université
Charles Louis de ... Montesquieu

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2. Department of French, University of Ilorin, Nigeria.

Website : <https://univ-clm.com/revue-internationale-de-la-conference-interuniversitaire-detudes-doctorales-2/>

Tel. : +22507766441/+234 8035381382

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ISSN 2665-0800

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La Rédaction

*Une publication conjointe de l'Université Charles Louis de...
Montesquieu, Abidjan, Côte d'Ivoire et du département de français,
université d'Ilorin, Nigeria.*

Ya-Kansi Revue
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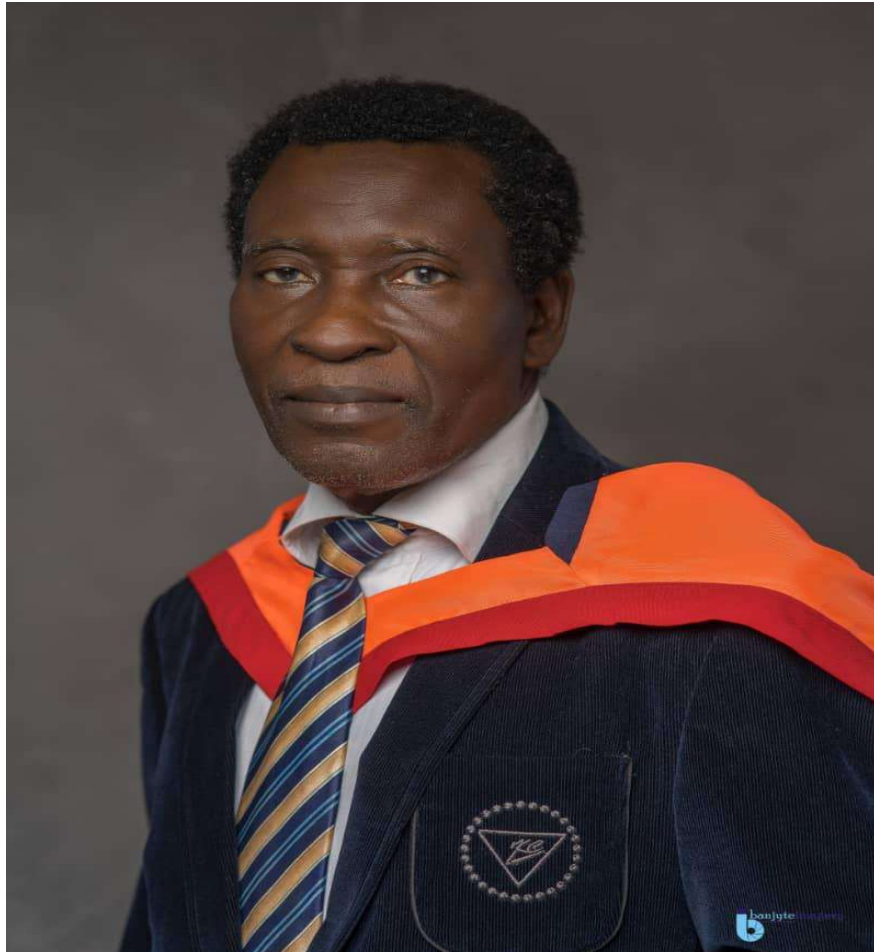
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BIODATA ON PROFESSOR ISAIAH BARIKI



Professor Isaiah Bariki is a French language scholar. A native of the Niger Delta, where he grew up in the riverine area, he had his primary education in the Western Region of Nigeria before proceeding to Ghana for his secondary education.

Professor Isaiah Bariki received his first degree in French from the University of Ife (now Obafemi Awolowo University) in 1981 and later proceeded to University of Ibadan where he was awarded a masters' degree in French again. In 1999, he became the first holder of doctoral degree from the department of French, University of Ilorin

under the supervision of Professor Tunde Ajiboye. He became a Professor in 2014 and delivered his inaugural lecture on Power Dynamics and Allied Issues in 2021.

Professor Isaiah Bariki is a highly committed scholar with an impressive array of publication in local and international journals. His primary area of research interest is Translation Theory and Practice but he has also published articles on Sociolinguistics, methodology, pragmatics, orthography and French grammar.

His penchant for intellectual discourse has led him to co-edit six books. A seventh one is almost completed.

Professor Bariki has taught in six Universities. In five of these Universities, he also supervised undergraduate and postgraduate students. He has also been an external examiner / assessor to Universities including University of Cape Coast, Cape Coast Ghana, Université Abdou Moumouni, Niamey in Niger Republic and Durban, South Africa. While in South Africa, he supervised students and carried out collaborative research on aspects of isiZulu, one of the South Africa's national languages.

He was a one-time Acting Director of the Centre of Foreign languages and Translation in Kwara State University, Malete. He has been on advisory committee of several journals. He is the current Editor-in-chief of the Journal of Translation Studies in Nigeria. He has on various occasions been a resource person to JAMB, WAEC, National Open University of Nigeria (NOUN) and National Universities Commission (NUC) where he has either headed or been a member of an Accreditation team to various Universities.

His years in the University of Ilorin were invaluable moments as we all enjoyed his valuable insight, academic leadership, administrative ingenuity, friendship and encouragement. Professor Bariki has not only endeared himself to his immediate colleagues, but to the University community at large. He is a humble man with pleasant disposition.

Professor Isaiah displayed his administrative skills as a team player, builder and change agent in his capacity as Head of Department of French on a number of occasions prior to his retirement in 2022.

The editorial team and his entire disciples wish him many more prosperous years ahead.

Dr. Afsat SANI-SULEIMAN

(Department of French, University of Ilorin, Nigeria)

**THE SUSTAINABILITY AND PRESERVATION OF YORÙBÁ
LANGUAGE AT THE SENIOR SECONDARY SCHOOL LEVEL
IN OSUN STATE BETWEEN 2000-2020**

ABUBAKRE Samiat Olubunmi

Department of Linguistics and Nigerian
Languages, University of Ilorin, Ilorin

&

ADEREMI Ayilara Jimoh

Department of Yoruba Language,
Federal College of Education, Zaria

Abstract

This study examines the sustainability and preservation of Yoruba language at the Senior Secondary School level in Osun State between 2000-2020. It begins with a review of the importance of language to human being and the place of Yoruba language in the educational system. Language is a living thing that can die a natural death if not sustained and preserved the way it is supposed to be. Yorùbá language is one of the three major Nigerian languages that has a long record in Nigerian educational system. It has been a medium of instruction at the pre-Basic and at the initial three years of Basic Education. This study sought to examine the adequacy of the stated objective, the adequacy of the learning experience for the achievement of the stated objectives and the adequacy of the 3 years period of the senior secondary school for the accomplishment of the stated objectives. A purposive sampling technique was used to select all the 475 teachers who taught Yoruba Language in Osun State. A researcher designed questionnaire was administered on all the Yoruba teachers. It was discovered among others that, both the objectives and content of Yoruba Language are adequate but the teachers are inadequate in quantity and that, the duration allotted to Yoruba Language teaching on the time table is grossly inadequate. It is concluded that more qualified teachers should be employed in large quantity and the need for upward review of the duration allotted for the teaching of Yoruba Language on the time table is also crucial, this will assist in sustaining and preserving it from total extinction.

Keywords: *language, sustainability and preservation.*

Résumé

Cette étude examine la durabilité et la préservation de la langue yoruba au niveau du lycée dans l'État d'Osun entre les années 2000 et 2020. L'étude commence par un examen de l'importance de la langue pour l'être humain et de la place de la langue yoruba dans le système éducatif. La langue est une chose vivante qui peut mourir naturellement si elle n'est pas entretenue et préservée comme elle est censée l'être. La langue yorùbá est l'une des trois principales langues nigérianes qui a une longue histoire dans le système éducatif nigérian. Elle a été un moyen d'instruction au pré-fondamental et aux trois premières années de l'éducation de base. Cette étude vise à examiner l'adéquation de l'objectif énoncé, l'adéquation de l'expérience d'apprentissage pour la réalisation des objectifs énoncés et l'adéquation de la période de 3 ans de l'école secondaire supérieure pour l'accomplissement des objectifs énoncés. Une technique d'échantillonnage raisonné a été utilisée pour sélectionner les 475 enseignants qui ont enseigné la langue yoruba dans l'État d'Osun. Un questionnaire conçu par un chercheur a été administré à tous les enseignants yoruba. Il a été découvert, entre autres, que les objectifs et le contenu de la langue yoruba sont adéquats mais que les enseignants sont insuffisants en quantité et que la durée allouée à l'enseignement de la langue yoruba sur l'horaire est largement insuffisante. Le travail conclut que des enseignants bien qualifiés devraient être employés en grande quantité et la nécessité d'une révision à la hausse de la durée allouée à l'enseignement de la langue yoruba sur le calendrier est également cruciale; cela aidera à la maintenir et à la préserver de l'extinction totale.

Mots-clés : langue, durabilité et préservation.

Introduction

Language plays an important role in social, cultural, political, educational and economic life of an individual. It is the only characteristic feature that differentiates human beings from other creatures. Groot (1989) views language as a means of communication used by people in multiple and varied social contexts to express themselves, interact with others, learn about the world and meet their individual and collective needs. In fact, language has always been a good instrument through which people express their experience and enjoy co-existence. It is through language that culture and historical facts are preserved, knowledge is imparted, feelings and emotions are expressed and activities of others are influenced (Oladosu, 1998).

Yoruba language is one of the three major languages recognized by the Federal Government of Nigeria (FGN, 2014) and is spoken by over 20 million people (Amoloye, p.2006, P.26) spread over eight states of the federation: Ogun, Osun, Oyo, Ondo, Ekiti, Lagos, Kwara, Kogi and Edo states, (Ayilara, 2015). Furthermore, the language is spoken in some West African countries namely Benin Republic, Ghana and Togo and traces of Yoruba is found in Brazil (Adetugbo, 1993). According to Liberman and Awoyale (2005), Yoruba is not only the most widely spoken language in Nigeria but has reached a continental and diaspora in its form. They assert that continental Yoruba language remain the vibrant mother tongue of several millions in West Africa and what has survived as diaspora Yoruba has become essentially a language of liturgy and songs. A cursory look at the survey carried out on the total number of Yoruba speakers gives the break down as follows:

i	Nigeria	35 million
ii	Benin	1.2 million
iii	Togo	0.1 million
iv	Ghana	0.4 million
v.	Ivory Coast	0.1 million
vi.	Europe	0.2 million
vii.	North America	0.2 million

(Oyetade, 2004).

The figures given above testify to the fact that Yorùbá language has gone beyond national and continental language but it is an international language based on the number of its speakers worldwide and its position academically in foreign institutions (Alao, 2006). Also, Abimbola (1977) affirms that Yoruba language is an international language embracing several African countries and with strong influences in America. He further reiterated that Yoruba literature is being studied in West Africa as well as in diaspora. He also agreed to the fact that the international nature of the Yoruba language and its literature is responsible for the linguistic medium for its study.

Statement of the problem

The status of Yoruba language in the Nigerian educational system is prominent and significant. It is the medium of instruction at the nursery and at the early stage of the primary educational levels. At the Junior and Senior Secondary School levels in Osun State, it is a compulsory subject offered as a mother tongue. Despite its priority status, the performance of its speaker in both the WAEC and NECO conducted Yoruba examinations from 2008-2012.

Several factors account for students' academic performance in a given school subject. These could be teacher-related, student-related, textbook-related, parent-related, society-related and other factors. Classroom is another potential factor which influences students' academic performance either positively or negatively. This informed this research work in examining the sustainability and preservation of Yoruba language at the Senior Secondary School level in Osun State.

Objectives

The general objectives of this study was to examine the sustainability and preservation of Yoruba language at the Senior Secondary School level in Osun State based on the teachers' views. Specifically, the research sought to examine the adequacy of :

- (a) the stated objectives;
- (b) the 3-year period of the Senior Secondary School for the accomplishment of the stated objectives;
- (c) the learning experiences for the achievement of the stated objectives;
- (d) the knowledge acquired by students for further studies in higher institutions of learning.

Scope of the Study

This study dealt with the sustainability and preservation of Yoruba language at the Senior Secondary School in Osun State. Teachers of Yorùbá at this educational level were therefore, used as the study sample. Their gender and years of teaching experience were the major variables of interest. The teachers expressed their views about the Senior Secondary's School (SSS) Yorùbá Curriculum in terms of

adequacy of its spelt-out objectives; adequacy of its content with the objectives; adequacy of the 3-year duration of the SSS education for the execution of the curriculum content; adequacy of the quantity and quality of the teachers of Yorùbá for an effective implementation of the curriculum; and adequacy of acquired knowledge for students' further studies in tertiary institutions. Òsun State was the location of the study.

A researcher-designed instrument was used for data collection while the data collected were analysed using frequency counts, percentage distributions, and the t-test statistic.

It was assumed that all the secondary schools in Òsun State were implementing the Senior Secondary School Yorùbá language curriculum. The state has all the categories of secondary schools available in the country: these are: (i) Private (ii) Federal and (iii) State owned secondary schools. Only the state owned secondary schools were involved in this study. The choice of state owned secondary schools for the study was justified by the fact that all the data required for the study were mainly concentrated in the state owned secondary schools, these included number of teachers teaching Yorùbá and students learning Yorùbá as a Mother Tongue.

The place of Yoruba language in the educational system

Formal education in Yorùbá language began with the efforts of the Christian missionaries, who, in the early 19th century, besieged West Africa with the gospel message. Their actions were based on the understanding that the language of any race, no matter how "crude" or "barbaric" is, to them, the most effective tool for communication (Sànyà, 1998, p. 52). The earliest study of Yorùbá dates back to 1817 with the work of Bowdich which appeared in print in 1819 (Hair, 1969). Since then, there has been an intensive research work carried out on Yorùbá studies. In 1945, Yorùbá language assumed a unique role in the educational system of the then Western Region of Nigeria when the Department (later Ministry) of Education recognized Yorùbá

as the medium of instruction in the first four years of primary education (Ológundé, 1982; Adéyemí, 2010, Ìṣòlá and Matemilola, 2001).

The language witnessed three distinct eras viz: the era of mission control; the era of mission–government collaboration and the era of government control (Awóniyi, 1978; Fájánà, 1969; and Ológundé, 1982).

Colonial Period

The first era of mission control, between 1842 and 1882, started with the advent of the Christian missionaries and ended with the beginning of government intervention and policy making. It was a period of intensive and extensive missionary activities which had education as its inevitable by-product. The Yorùbá speaking people were the target of Christian missionary evangelism; hence Yorùbá had to be the language of sermons and instruction. The orthography of the language was the subject of the 1854 and 1875 conferences, after Yorùbá had been studied and converted to the written form. It was during this period that Yorùbá language dominated educational policies, activities, and achievements. It was not only a medium of instruction but also the main subject at school and this marked the golden age of Yorùbá language (Ológundé, 1982).

Independence Era

The era of mission-government collaboration replaced the initial era of mission control and lasted between 1883 and 1964, during which Yorùbá language played almost no role. At first, education was administered and financed entirely by the Christian missions, but later the colonial administration began to interfere. Schools were no longer to operate solely or largely for the training of teacher-catechists. The government needed civil servants, clerks and court-interpreters. This meant more emphasis on the language of colonial administration, which was English. Clause 10, Section 5 of the 1888 Ordinance on government grants provided that grants would be paid for English only, and not for the vernacular. This motive had the effect of making

English the privileged language in the system, and undermining the status of Yoruba on the other hand. The early promoters of education saw the far-reaching effect of this policy and promptly sent a memorandum signed by seventy-one people protesting to the secretary of state to the colonies, and attacking an education code that virtually abolished their mother tongue. This as was expected, yielded no positive results. The Christian mission-based voluntary agencies needed financial assistance from the government and therefore devoted more time to the teaching and use of English in the schools, and less to Yorùbá. Similarly no institution of higher learning taught Yorùbá (Awóníyì, 1978; and Ológundé, 1982).

Post-Independence Era

The era of government full control of education culminated in the formulation of the National Language Policy (NLP). With the policy, three major Nigerian languages viz: Hausa, Igbo and Yorùbá were recognised (Emenanjo, 1990). These three languages are believed to have had a long tradition of use in education both as media of instruction and as subjects on the school curriculum (FRN, 2004).

The desire of the government to integrate the school children into the larger community both culturally and socially, precipitated the inclusion of each of the three major Nigerian languages in the school curriculum. In this regard, each of the three languages is supposed to be used as a medium of instruction from the pre-Basic to the three years of Basic education. Therefore, each of the three major Nigerian languages is considered a core subject at Basic 4-6, and at both the upper Basic and Senior Secondary educational levels. Moreover, each of the three major Nigerian languages is a course of study at the tertiary educational level, (FRN, 2004).

Yorùbá is a developed language with an established grammar, literature and orthography. This has made it easy for the language to compete favourably with other languages in terms of contributions to education and scientific research. The language proved its worth with the popular

Ife Six Year Yoruba Project (SYYP), (Awóníyì, 1973, 1978, 1980, Ológundé, 1982, Fáfúnwá, 1982 and Oyeláràn, 1982). All the school subjects were taught with Yorùbá language except English language. The result showed that the pupils taught with Yorùbá performed better than their counterparts who were taught with English language.

The language also proved its worth when Olárewájú and Jímòh (1998) affirmed that it was possible to teach and learn Genetics with relative ease in Yorùbá language.

Moreover, Yorùbá is a subject of examination by various examining bodies both within and outside the country. Students have been writing it at the Cambridge School Certificate Examinations and the London University's General Certificate of Education Examinations (Abírí, 1982; Awóníyì, 1978; and Adéníyì 2005). Candidates have also been writing it in examinations such as the West African Senior School Certificate Examinations and the Senior School Certificate Examinations conducted by the West African Examinations Council (WAEC) and the National Examinations Council (NECO) respectively. Besides, Yorùbá has been an Examination subject in the former Polytechnics and Colleges of Education Matriculation Examination (PCE) and the University Matriculation Examinations (UME) conducted by the Joint Admission and Matriculation Board (JAMB) and the present UTME conducted by the same body (JAMB).

At the higher institution level, students have been combining Yorùbá studies with other courses such as, History, Geography, Social – Studies, Christian Studies, Islamic Studies, Primary Education Studies, French and English language at the colleges of education while many universities like the University of Ìbàdàn, Ìbàdàn, University of Lagos, Lagos, Obáfèmi Awólówò University, Ilé-Ifè, Lagos State University, Òjó, Lagos, Adékúnlé Ajásin University, Àkùngbá, Olábísí Onàbánjo University, Àgó Ìwòyè and the University of Ìlorin, Ìlorin run degree and post-graduate degree programmes in Yorùbá Arts and Yorùbá Education (JAMB Brochure, 2010/2011, Awóníyì, 1980 and

Department of Arts and Social Sciences Education, University of Ilorin, Ilorin, (ASSE Brochure, 2010).

Challenges facing the study of Yoruba

The teaching of Yoruba in our schools is not an easy going despite its status in educational system both national and international. Its learning were faced with challenges.

As laudable as the position Yorùbá language occupies in the educational system of the country, the language has not been allotted the number of teaching hours worthy of its status on the school time-table at the Senior Secondary School level in Osun State. In most schools visited in Osun State, Yorùbá surfaces only once on the school time-table (Ayilara, 2015). To worsen the situation in some schools in Osun State, the use of Yorùbá language is totally prohibited except during Yorùbá class. According to the prospectus of St. Patrick's Senior Grammar School, Gbòngán, Osun State (2010; p.18), "the Lingua franca of the school is English language. Students should always strictly adhere to its use in and outside the class. However, Yorùbá is allowed in class only during lessons in the language".

Apart from setting out the rules, there are monitoring groups within and outside the classes, to enforce the rules which stipulate that anybody caught speaking the language will be liable to a fine of about twenty naira.

Awóbùlúyì (2014; p.18) attests to this ugly situation when he said that "anyone caught conversing during school hours in any indigenous language was liable to a fine, corporal punishment, or some other form of punishment such as being made to write out in longhand a hundred or two hundred tokens of the promise, "I shall never again speak in the vernacular in school". The questions to be asked here are that: is the government not aware of this? Do the school heads know the implication of prohibiting students from using their mother-tongue? "How can the students be integrated into the larger society after the

completion of their secondary school? Unfortunately, the administration of Mr Àkàndé, the then governor of Osun State between 1999 to 2003 came out categorically to oppose the teaching and learning of Yorùbá language in secondary schools. It went ahead and sacked the teachers of Yorùbá on the grounds that they were not productive since the utmost priority of the state was to promote science oriented subjects. The action of the then governor negates the policy of UNESCO (2004), the research findings of Olárewájú and Jímòh (1998) and the conclusion of the then University of Ifè now Obáfémi Awólówò University, Ilé-Ifè, which among other things, found that students performed better when they were taught and assessed in their mother tongue. They even excelled in science related subjects (Fáfúnwá, 1980, Ológundé, 1982 and Awóníyì 1980). The action of that administration is still felt in the State because some of the schools visited lack adequate number of teachers to teach Yorùbá language.

More importantly, it is the belief in educational and linguistic circles, that the Mother Tongue (MT), and not just any language, is more effective in learning and should therefore, be used as the medium of instruction in schools. The major international support for MT in education was at the United Nations Educational, Scientific and Cultural Organization (UNESCO) meeting of specialists in 1951. The opinion was that education is best carried out in the MT and the recommendation was that pupils should begin their schooling through the medium of the MT and that its use should be extended to as late a stage in education as possible.

Jone's (1978) view was in line with the recommendation of UNESCO (1951) when he states that "a student learning to read and write in the second language without having done so in his mother tongue is learning two distinct skills at the same time and the task is very difficult; the child who receives his education first in a foreign language is being placed in an almost impossible educational situation"(p.148).

Similar to this, the 1999 constitution of Nigeria stipulates that the affairs of the State House of Assembly should be conducted in English language or language of the immediate environment of the State. That section of the constitution which favoured the use of indigenous languages, Yorùbá inclusive, was rejected on the floor of Lagos State House of Assembly in December 9, 1999 on the strength of the arguments that Lagos was a cosmopolitan city and that using Yorùbá would reduce the intellectual capacity of the legislator. Rather than inhibiting the intellectual advancement of the legislators, the language would promote it the more (Awóréní, 2012, p.18). Interestingly enough, the present administration in Lagos state has signed a bill mandating the teaching and learning of Yoruba language at both the primary and secondary school levels into law binding on all the public and private schools, any contrary to this awaits serious sanction. However, Ògùn State in 2014 made the teaching and learning of Yorùbá language compulsory in primary schools and Yorùbá is used once in a week in the State House of Assembly. Òhódó State also recommended the use of all Fágúnwà's Yorùbá literature textbooks in the government secondary schools in the state.

Interestingly, the same Yorùbá that is prohibited in some Nigerian schools and in a House of Assembly is allowed in the United States of America with ease. Currently, Yorùbá is taught as a school subject in not less than forty-seven universities across USA (Awóréní, 2012, Òjò, 2007 and Adéníyí 2005). It does not end in teaching it alone. To ensure mass learning of the language, the United States government makes its learning free and gives out bursary to students in order to augment its learning (Adéníyí, 2005, p.10). Apart from this, the government sends selected interested students to come to Nigerian Universities for immersion programme. The foregoing shows that Yorùbá language is a language to reckon with for its relevance in the educational sector.

Besides, Yorùbá language is one of the African languages being studied at the University of London, School of Oriental and African

Studies, (SOAS), London, UK, at the department of languages and cultures of Africa, where degree courses are available for students.

Furthermore, Yorùbá language is one of the African languages that have secured prominent positions at the Institut National des Langues et Civilization Orientals (INALCO), Paris (France). The language has been offered on a continuous basis for the last 20 years. INALCO's Yorùbá programme is housed in the Institution's African languages department along with a dozen of other African languages (Àlàó, 2006). Surprisingly enough, a French man, Nicolas Aubry, got his Ph.D. degree in Yorùbá language outside the native speakers' soil. His Ph.D. thesis was on "Bí èdè ẹ̀ ẹ̀ yípádà láàrin ìgbà tí kò sí akósílẹ̀ àti ìgbà tí èdè di kíko sílẹ̀ (1930 - 2009)", meaning, "How language changed from the time there was no written version to the time it became written" (Àlàó, 2006). He has since joined the Institut National des Langues et Civilisation Orientales (INALCO), the school where he learnt Yorùbá (Àlàó, 2006 p.18).

Awóbúlúyì (2012 & 2014) asserts that the Yorùbá educated elites tremendously enjoy using the colonial master's language (English) which they believe suit their social class and extend same to their children at the detriment of the indigenous language. He reiterates that with the establishment of Yorùbá Cross-Border Language which was set up by African Academy of Languages (ACALAN) in 2006, some drastic measures have been taken to ensure that Yorùbá language does not die out but that it takes and maintains its legitimate position both in the educational system of the nation, continent and the world at large.

In the Nigerian Tribune of 23rd December, 2011, the Deputy Governor of the State of Òşun was quoted to have said that:

Yorùbá people are one of the most sophisticated people in Africa, some people are already losing some aspects of the race's culture. There are people who can no longer speak the Yorùbá language fluently or those who don't even take pride in wearing the local attire but this is what the administration in

The foregoing is a good testimony of the willingness on the part of the current government of the State of Òsun to promote Yorùbá language. The present governor of the State of Òsun does not only encourage the teaching and learning of Yorùbá language from the pre-Basic to Senior Secondary School but also makes it compulsory for all the pupils to study it. Not only this, the government also produced Ọpọ̀n Ìmọ̀ (Computer tablet) which is preloaded with seventeen (17) subjects offered by students in the West African Senior School Certificate Examination (WASSCE). The subjects have been designed in forms of lesson notes, textbooks, mostly provided by publishers and subject teachers' inputs. Content verifiers, who happened to be some of the local teachers, were also made to verify lesson notes on each subject. Besides, several extral-curricular subjects, such as Sexuality Education, Civic Education, Yorùbá History, Ifá Traditional Religion, Computer Education and Entrepreneurship Education, and Twelve Thousand Yorùbá Proverbs were also included. But has there been any effort to address and redress the issues of poor number of times, Yorùbá language appears on the school time-table and the issue of vernacular speaking syndrome? These issues can be effectively addressed and redressed through the objectives and content of the SS Yorùbá language curriculum along with the commitment of proprietors and classroom teachers.

The sustainability and preservation of Yoruba language at the senior secondary school in Osun State

Language is a living thing that can die a natural death like human being if not adequately taken care of. Yoruba is one of the African languages that were prescribed to go on extinction in the one hundred years to come if adequate measures are not put in place to redeem its lost glory (Omidéyi, 2013, p.25). Yoruba language that was vibrant in all the ramifications some decades ago has started witnessing what could be regarded as disintegration and extinction based on the students'

enrolment in the subject both at secondary and at higher institutions. Few that were compelled to study the language at the higher level were not contented in studying it. Ayilara (2009) observed that, the students studying Yoruba language now are the ones that didn't have alternative after scouting for other courses but could not get, then resort to studying the language with the aim that, the next admission year will favour them. To corroborate this claim, Awobuluyi (2014; p.7) was of the opinion that:

It would appear that we are in a similar fashion now gradually dropping our native language and adopting a presumably better language to replace it. Most of my academic colleagues today would say Yoruba lacks words and expression for teaching and /or discussing science, and that, rather than lack of contentment, is the simple reason why they use English instead.

If we dropped our native language purposely because of lack of contentment, who do we expect to develop it for us? If the students are not learning the language, the educated elites are dodging the language, those in power are not willing to give the necessary incentives then the coffin of the language is almost at the graveyard. English language is not God-sent language, through collective endeavors, the Britons developed the language to the world level it has reached today. Awobuluyi (2014: p. 11) asserts that:

Any careful observer of development within the contemporary Yoruba community is bound to be filled with grave fear for the future of its indigenous language. Many western educated Yoruba persons today seem to consider it a mark of sophistication for them to speak English where they should speak Yoruba, their native language. They speak only English to their children at home, and wish only English to be also spoken and thought to them at school to their kindergarten level to the university level. In all local and state government establishments in Yoruba speaking states, English is the official and preferred language. If the governor of a state or one of his high officials visits a traditional ruler in his palace, or market women in the market, the preferred language once again will be English language that members of the audience hardly

Besides, all the universities that were situated in the Yoruba speaking community, who were supposed to be citadels of learning and seats of establishment were nowhere to be found. Only Obafemi Awolowo University, Ile-Ife and Adekunle University, Akungba-Akoko, Ondo State, permit Yoruba to be used as a medium of instruction for the language beyond the first degree level and two inaugural lectures were recently presented with Yoruba language in these institutions. For all the other state-owned universities that offer Yoruba beyond the first degree level, English is the only permitted language of instruction and discussion for the Master's and the doctorate. Papers written in Yoruba by lecturers other than those in Yoruba studies are routinely discountenanced for the purposes of promotion to different grades of lectureship, regardless of the actual quality and content of such papers. Finally, professors wishing to deliver their inaugural lectures in Yoruba are advised or obliged to shelve such an idea if they will not deliver them in English (Isola, 2010, Awobuluyi, 2014). It is pertinent to say the truth, the era of indulging in others pride at the detriment of ones own pride has gone. With the status of Yoruba in a formal educational system world-wide, nothing is expected from using it for all academic purposes at various educational levels. If the Ife six year project is substantiated, for now the language ought to have been well established and stabled. For the project qualifies Yoruba, as a language that has what it takes to compete favourably with other world languages to carry out meaningful academic activities and a well research based project.

Similarly, in an effort to sustain and preserve Yoruba from dying out prompted the African Academy of Languages which was established by the African Union to establish a Yoruba-Cross Border Commission in February 2014.

The establishment of this Commission testifies to the belief that African languages are seriously in trouble and efforts to resuscitate them from total extinction necessitated the establishment of the commission. This paper agrees with Awobuluyi (2014) that all is not well with Yoruba language. One expects the language to be on the forerun but in contrary, majority of the people who are supposed to re-activate the language have abandoned it to the extent that many people are running away in studying it, some do not see any reason why they should be speaking the language talk less of developing it.

A recent publication on English-Yoruba Glossary of HIV, AIDs and Ebola (Yusuff, L. A, Adetunji, A & Odoje, C. 2017) is a laudable achievement towards elevating Yoruba into high standard. Many terminologies and words are being invented into the language, this will go a long way in projecting and sustaining the language.

Conclusion

Based on the discussions enumerated above, it is noteworthy to conclude here that Yoruba language is adequate enough to prosecute any research work like all other world languages, and come out with acceptable result but adequate measures need to be taken urgently to avert further damages that the actions of previous power to be have taken against it should not have negative impact on it any more.

Recommendations

Based on the discussions so far, the following recommendations are made for sustaining and preserving Yoruba language from being extinct:

- Henceforth, there should be no restriction on the use of Yoruba language by the students. Students should be allowed to speak the language in and outside the classroom irrespective of time and situation so that their spoken language could be effectively enhanced;
- The current objectives of Yoruba as a mother tongue need to be reviewed. The new objectives should include, among other things, new discoveries in Yoruba language and modern trend in the teaching and learning of mother tongues in general;

- A credit pass in Yoruba language at O'level should be among the admission requirements for students seeking admission into any higher institutions in the Yoruba speaking community;
- All the professors of Yoruba (Arts or Education) should be mandated to present their inaugural lectures in Yoruba and that, the result of their research findings must also be published in Yoruba language for public consumption;
- All Masters and Ph.D dissertations and theses must henceforth be presented in Yorùbá language like Qbáfẹ̀mi Awólówọ̀ University, Ilé-Ifẹ̀ so that the Yorùbá speaking community will largely benefit from their findings; and
- Government at various levels should provide scholarship and other incentives for students of Yorùbá language at higher institutions of learning.

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