

**PSYCHO-SOCIAL FACTORS AS PREDICTORS OF LEARNING
OUTCOMES IN VALUE CONCEPTS IN YORUBA LANGUAGE AMONG
PUBLIC SENIOR SECONDARY SCHOOL STUDENTS IN IBADAN,
NIGERIA**

BY

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ABSTRACT

Yoruba value concepts are included in Yoruba language curriculum to teach students moral values and right attitude to cultural heritage. However, reports and feelers from schools and Oyo State Ministry of Education depicted students' unruly behaviours and the negative attitude to Yoruba language among Yoruba speaking students. These have been traced to their deficiency in Yoruba value concepts. Previous studies largely focused on interventions through various teaching strategies with little consideration for psycho-social factors that could affect students' learning outcomes in Yoruba value concepts. Therefore, this study investigated the psycho-social factors (motivation, locus of control, self-esteem, parental involvement, peer influence, and home background) as predictors of students' learning outcomes (achievement and attitude) in value concepts in Yoruba language among public senior secondary school students in Ibadan, Nigeria.

The study was anchored on Erikson's psychosocial and Bandura's social learning theories, while the descriptive survey design of correlational type was adopted. Multi stage sampling procedure was used. Five Local Government Areas (LGA's) were randomly selected out of eleven LGA'S in Ibadan. Purposive sampling technique was used to select four senior secondary schools from each of the LGA's based on availability of Yoruba teachers. In all, 1000 students from senior secondary school II class were selected (486 males and 514 females) through proportionate to sample size technique. Instruments used were Students' motivation ($r=0.79$), Locus of control ($r=0.83$), Self-esteem ($r=0.76$), Parental involvement ($r=0.87$), Peer influence ($r=0.89$), Home background ($r=0.92$), Attitude to Yoruba value concepts ($r=0.94$) scales and Yoruba value concepts achievement test ($r=0.86$). Data were analysed using descriptive statistics, Pearson product moment correlation and Multiple regressions at 0.05 level of significance.

The respondents' mean age was 15.50 ± 2.25 years. Locus of control ($r=0.18$), Self-esteem ($r=0.32$), Parental involvement ($r=0.54$) and Peer influence ($r=0.63$) had a significant relationship with students' achievement in value concepts in Yoruba. Locus of control ($r=0.25$), Parental involvement ($r=0.23$), Peer influence ($r=0.33$) and Home background ($r=0.37$) correlated significantly with students' attitude to value concepts in Yoruba. There was a significant joint contribution of motivation, locus of control, self-esteem, parental involvement, peer influence and home background ($F_{(6,993)}=4.74$; $R=0.59$; $\text{adj } R^2=0.28$) to students' achievement in Yoruba value concepts, contributing 28.0% of its variance. There was a significant joint contribution of motivation, locus of control, self-esteem, parental involvement, peer influence and home background ($F_{(6,993)}=48.37$; $R=0.48$; $\text{Adj } R^2=0.22$) to students' attitude to Yoruba value concepts, contributing 22.0% of its variance. Locus of control ($\beta=0.05$), self-esteem ($\beta=0.07$), parental involvement ($\beta=0.07$) and peer influence ($\beta=0.17$) contributed to students' achievement in Yoruba value concepts. Locus of control ($\beta=0.18$), parental involvement ($\beta=0.09$), peer influence ($\beta=0.29$) and home background ($\beta=0.27$) contributed to students' attitude in Yoruba value concepts.

Positive peer influence, supportive parental involvement and resourceful home background influenced senior secondary students' learning outcomes in Yoruba value concepts in Ibadan, Nigeria. Teachers should take cognisance of these factors in their instructional delivery in order to enhance students' achievement in and attitude to Yoruba value concepts.

Keywords: Attitude to Yoruba value concepts, Cultural heritage, Secondary school students in Ibadan.

Word count: 485

CERTIFICATION

I certify that this work was carried out by Yemisi Omolola ILESANMI (Matric No. 112529) of the Department of Arts and Social Sciences, Faculty of Education, University of Ibadan, under my supervision.

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DEDICATION

This work is wholeheartedly dedicated to the Almighty God, the Immortal, the Invisible, and the Faithful Covenant Keeper. Unto Him alone be all the glory!

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Nigeria is a multilingual and multi-ethnic nation. Lewis, Gary and Charles (2015) asserted that Nigeria has 527 languages including English and French. The analysis of the languages is reported thus: 520 are living, 7 are no longer active. 20 of the living languages are taught in institutions of learning, 77 are growing, 353 are showing great vitality, 27 are in distress and 43 are at the verge of extinction (Kolawole, 2016). Yoruba, Hausa and Igbo languages have the privilege of being national languages, while a foreign language, English language, introduced by the former colonial master, is retained as the official language. Ibadan is a metropolis in Oyo State, Southwest Nigeria where on the average; representatives of every ethnic group could be located.

The Yoruba language is the mother tongue of a substantial number of speakers in Southwestern Nigeria mainly in Oyo, Osun, Ogun, Kwara, Ondo, Ekiti and Lagos States as well as in parts of Edo, Delta and Kogi States. Some tribes outside Nigeria also speak Yoruba language such as in Ghana, Togo, Sierra-Leone, Cote D'Ivoire and Republic of Benin. A significant number of Yoruba language speakers reside in Cuba, parts of West Indies, Brazil, Trinidad and Tobago. Other language groups in contact with Yoruba language within the country and some other African countries have given it many eponyms such as Yorubawa, Yariba, Nago, Lukumi, Anago and Aku (Fabunmi and Salawu, 2005).

Language, be it spoken, written or signaled, is a means of communication and interaction. Scholars have described language in divers ways. Okedara (1997) described language as an essential factor to human survival and national development without which the life of a nation becomes meaningless. Oyetade (2015) affirmed the role of language in socialisation and education by stating that language is what has made the development and growth of culture possible, a key tool of communication and a principal means of establishing and sustaining social relations. Kolawole (2016) averred language as indispensable to man because it helps man to give expression to himself and fully explore his environment to his advantage. Language is a tool in use that preserves memory and antiquity. It reveals how social instability, national insecurity and various forms of conflicts were resolved and prevented at a time in history (Ayodele, 2013).

The importance of Yoruba language among the Yoruba people is immeasurable. It is a means of sharing a common identity and maintaining unity among its members.

Among the language group, it is a medium of socialising the new and young members and expression of the norms of the community. Yoruba language is a mirror that reflects the worldview of its people. It anchors the core values of the Yoruba and propagates their culture. Oyebanji (2012) emphasised that Yoruba language and culture are inseparable. It is a means through which disintegration is prevented among the social group. This is important because development of one influences the other while degeneration of one affects the other.

The value concepts in Yoruba which are the focus of this study are integral parts of the Yoruba traditional education which though not written, are transmitted from one generation to another as a means of socialising new/young members in Yoruba community. Yoruba traditional education is a process whereby the adults in the family and the society diligently nurture, rear, guide, direct, educate and initiate young children into the culture of the community. Within the process, ethical values such as deep knowledge of Yoruba language, respect for God's creations, elders, believe in spirituality, love for others and spirit of sharing, spirit of hard work and co-operation, avoidance of conflict and crime, appreciation of success through hard work and accepting responsibility to the larger community are taught to children without losing focus on moral education (Ayanleke, 2013).

Consequently, Fafunwa (1974) stated that the goals of the unwritten curriculum of the indigenous education are: building the child's covert physical ability, character building, imparting respect for elders and constituted authority, developing intellectual skills, acquisition of specific vocational training and healthy attitude towards honest labour, teach a sense of belonging and readiness to play active part in family and community dealings and to recognize, value and uphold the cultural heritage of the society at large. All these were taught to children with emphasis on value concepts.

Value concepts comprise moral education as well as things well thought-out to be valuable, pleasing, true and excellent to adopt by the people on a daily basis to enhance human existence (Ekpiwre, 2008; George and Uyanga, 2014). Before the literate culture that brought the formal education, these Yoruba value concepts were internalised as the child listens to his native language; gets acculturated and socialised through observation, imitation and lessons learnt in story sharing, folktales, songs, poetry and proverbs from peers and adults.

The foundation for moral education is laid from conception. The prenatal care is given by all the elderly women in the family compound. Adequate training is given to the

expectant mother on what to eat and things she must abstain from. The would-be mother is enrolled in 'an herbal clinic' where an expert will maintain her health and that of the foetus till safe delivery is achieved. Special care is given to ensure that healthy child is joining the community and so all received the child with rejoicing and great expectation.

The importance of 'omọ', offspring, in Yoruba worldview is emphasised. A marriage that fails to produce children is dishonoured because it has failed to fulfill the major purpose of pro-creation. One who begets no child lives a life of vanity. The Yoruba believes that, 'olómọ ló layè' (He who has children owns the world) (Oyerinde, 1991). How significant children are to the Yoruba linguistic group is shown in the way they shower love and care for their children till they depart this world. They express the significance of 'Omọ' (child) thus:

Omọ ni igbèyìnolá.
Omọ lará, omọ lèye.
Bí a búni lèyìn bá ò gbó,
Omọ ẹni a délé sọ fún ni.
Kí la tún n fowó rà tí ó lékè omọ?
Iná kú ó feerú bojú;
Ògèdè kú fomọ rẹ rópò.
Bí aládìi kò sí nílé.
Omọ ní í jogún ẹbu:
Omọ ni yóò jogún ẹwà lódò wa.

This literally translates to:

The child is the end-product of wealth.

The child is a thing of fashion; a thing of beauty.

If one is insulted in one's absence,

It is one's child that informs one,

What do we spend money to buy that is greater than the child?

When fire is extinguished, it is ashes that survive it.

When the banana tree dies; it is the offshoot which survives it.

When the maker of palm-kernel oil is absent from home.

It is the child that inherits the factory.

It is the child that will inherit our beauty.

Awoniyi, 1975, o.i. 367-368.

All the efforts made by parents at training up the child are to actualise the dream of having a worthy child to continue the lineage after their demise. Majasan (1967), Fafunwa (1974), Awoniyi (1975), Oyerinde (1991), Akinyemi (2003) Fatokun (2015) and Olatunji (2015) asserted that the goal of Yoruba traditional education is ‘*Ọmọ́lúàbí*’. It is difficult to capture the literal meaning of ‘*ọmọ́lúàbí*’ in one English word because it is a broad concept. However scholars attempted to unravel the intricacy of the concept. Oyerinde (1991) said the, “*ọmọ́lúàbí*” or “*ọmọ́lúwàbí*”, a derived noun, is realisable after the process of assimilation, contraction or vowel coalescence and vowel elision from the longer form nominal phrases having ‘*ọmọ*’ as their Head Nouns and “*tí ó ní iwà bí, tí ó ní iwà bí, tí ó ní iwà bí*” as the Relative Clause Qualifier have taken place. One is outlined below:

Ọmọ	tí ó ní iwà bí
Head Noun	Relative Clause Qualified

- | | |
|----------------------|---------------|
| 1. Ọmọ+tí+oní+iwà+bí | 4. Ọmọnúwàbí |
| 2. Ọmọ+oní+iwà+bí | 5. Ọmọ́lúwàbí |
| 3. Ọmọ̀oníiwàbí | 6. Ọmọ́lúàbí |

In 2 the relative qualifier marker has been deleted. In 3 contraction has taken place and the initial vowel /o/ of *oní* has got elided. If Awobuluyi (1983:29) vowel coalescence process is applied to 3 we shall have 4. Because /u/ is an oral vowel it can not co-occur with the consonant /n/ and so its allophone /l/ is substituted, and so 5 *Ọmọ́lúàbí* emerges. In 6 /w/ has been deleted, and so we have *Ọmọ́lúàbí*. But *Ọmọ́lúwàbí* is also grammatical. Oluwole (2007) cited in Fayemi (2009) gave the meaning of *ọmọ́lúàbí* as:

Ọmọ tí ó ní iwà bí (A person who behaves like...)

Èní tí a kọ́ (someone properly nurtured)

Tí ó sì gba èkọ́ (and who behaves accordingly) pp. 13.

Conceptually, the concept *ọmọ́lúàbí* as a derivative noun was analysed having these words – “*ọmọ + tí + Olú-iwà + bí*” as its morphological components. When separated and literally translated, *ọmọ* means 'child', *tí* means 'that or which', *Olú-iwà* means the chief or master of *Iwa* (character), *bí* means 'born'. When combined, *ọmọ́lúàbí* translates as "the baby begotten by the chief of “*iwà*”, chief of “*iwà*” as one who combines all virtues (Fayemi, 2009; Olanipekun, 2017).

In other words, a child born into a disciplined home, nurtured and guided in Yoruba traditional education and who actually imbibes moral conduct, diligence and hard work could be seen as *omolúàbí*. In the simplest form, it connotes one who possesses good character. On the other hand, any child born into a *l'aissez faire* home or who fails to accept home training and discipline, and turn out to be a misfit is regarded as *èyàn kèyàn/omolásán* (worthless person). Therefore, acceptance or non-acceptance of home training and discipline is the yardstick that determines the kind of person an individual is in Yoruba culture.

Ogundeji (2009) said that whatever group of words may form *omolúàbí*, it is sure that it refers to a person with good character such as *ibòwòfágbà* (respect for elders), *irèlè* (humility), *iwàpèlè* (tenderness), *òtító* (honesty), *àìṣèmélè* (diligence), *isẹ̀ àṣekára* (hard-work), *owó lílà* (generosity), *ikónimóra* (friendliness), and *àikégbékégbé* (non-conforming with bad group). Majasan (1967) described *omolúàbí* as one who is of good character in all facets of life. These in Yoruba sense include respect for the elders, loyalty and honour to one's parents and local traditions, honesty in all dealings, dedication to duty, willingness to assist the poor and handicap, amiableness, kindness, boldness, appreciative of hard-work and empathy.

Awoniyi (1975) agreed with the above descriptions but added some other factors that build virtuous character. These included imbibing all moral qualities that make up a man, and acquiring adequate knowledge and techniques required of a man to live responsibly in the community. This is to say that, it is not just to give birth to a child but that the child should be adorned with good character "Ìwà" which is another key word in "omolúàbí". The Yoruba society appreciate good character than beauty, wealth, power and even children. Hence, they say, 'iwà lẹwà' (good character is beauty), and "iwà rere lẹ̀ṣọ̀ ènìyàn" (good character is the adornment of people).

Ifá literary corpus which is an important source of information about the Yoruba value and belief systems emphasised that good character is the utmost value:

Ó ní bó o lówó,	If you have money,
Tó ò níwà,	But you do not have good character,
Owo olówó ni.	The money belongs to someone else.
Ìwà, Ìwà là ní wá o, iwà.	Ìwà, Ìwà is the one we are searching. for

Omọ la bí,	If one has children,
Tá à níwà,	But lacks good character,

Ọmọ ọlómọ ni. The children belong to someone else.

Bá a nílẹ,
Tá à níwà,
Ilé onílẹ ni. If one has a house,
But lacks good character,
The house belongs to someone else.

Bá a láṣọ,
Tá à níwà,
Aṣọ aláṣọ ni. If one has clothes,
But lacks good character,
The clothes belong to someone else.

Ire gbogbo tá a ní,
Tá à níwà,
Ire oníre ni. All the good things of life which a man has,
If he lacks good character,
They belong to someone else.
Ìwà, iwà là n wá o, iwà. Ìwà, iwà is what we are searching for.
Abimbola, 1975, o.i. 407-409.

Yoruba education is reflected majorly in character building. As a result, a combined effort and methodology are applied to hit the target in the life of every individual. Morality, courage, endurance and devotion are not only formally taught but lived, demonstrated and exhibited. Right from when the child is young, he is instructed in proverbs, examples of happenings in the environment, songs, folktales and direct instructions and so on, about the virtues of the society (Awoniyi, 1975).

The initiation begins with the name given to a child. A meaningful name that captures the events and situations of the time is given to the child. This is why there is the saying that, 'Ilé là n wò kíá tó sọmọ lórúkọ'. (This implies that the condition of the home and the happenings that surround the birth of a child are appraised before the child is named). The naming ceremony is both spiritual as well as educative. The rituals done during the naming ceremony is to immerse the child into his culture and fortunes are pronounced into his future. It is expected of the child that he grows to appreciate his name, guard it jealously such that nothing tarnishes the good name given to him.

Orúkọ ìsọmọ ní í bọmọ kalé.

Orúkọ tí a fún ọ yòò mó ọ lórí.

(The name one bears sticks to one till death. You will successfully bear this name which we give you for life.)

As the child grows, every adult around him participate in training and nurturing of him to ensure an all-round growth and development. Imbibing 'iwà ọmọ́lúàbí' begins with 'ẹ̀kọ́ ilé'. Socialisation goes on as an integral part of a wholesome development. He is taught suitable greeting forms for appropriate occasions. He is taught to appreciate music, songs and traditional poems. As well, the concept of ọmọ́lúàbí integrates personal appearance and comportment. This is shown in the sayings like:

'Ìrínísí nì ị̀şenilójò', 'Bí a ti rìn nì à ñ ko nì'. (One's appearance determines the way one is addressed. You will be treated in the way you are met). Ọmọ́lúàbí carries himself decently and responsibly at all times. Through reinforcement, examples and precepts, the child is gradually initiated into his linguistic community. Particularly attention is paid to difficult Yoruba phonemes. For instance, tongue-twisters are specially created to make the child sharp in his speech. After all, 'ọmọ́ tí yóò bá jẹ́ àşámú, kékeré nì ó ti ñ şe ẹnu şámúşámú' (A child who is going to be sharp will be clear and precise in his speech from youth). Yoruba expect an educated man to think deeply and quickly and be able to provide suitable answers without loss of humour, but in clear and intelligible language (Awoniyi, 1975).

From infant the child is taught to be truthful no matter how difficult it seems. To impart this virtue, appropriate proverbs that say telling lies is evil are presented to him. Different stories on the consequences of lying are told. All these are to register in his inner-man that truthfulness is a good virtue to imbibe. However, the child is not left in the dark as to the pros and cons of being truthful. He is told:

Irọ́ pípa kì í wí pé ká má lówó lówó;

Ilẹ́ dídà kì í wí pé ká má dàgbà;

Şùgbón ọjọ́ àtisùn lẹbọ́.

Lying does not mean that one could not be rich;

Treachery does not mean one may not live to old age;

But it is the day of death (judgement) about which one should be baffled.

Bí irọ́ sáré lọ́ lógún ọdún;

Ọjọ́ kan lòótọ́ yóò bá a.

If a lie runs for twenty years;

It takes truth one day to catch up with it.

The child is also made to understand that though truth prevails, it has its agony:

(i) Olóòótọ́ kì í lẹ́nì.

Those who tell the truth never gain much (they may not have even a mat to sleep upon).

(ii) Òtító dójà ó kùtá, owó bíntín là n ra èké.

The truth was displayed in the market but not purchased; lying was purchased cheaply.

In any case, the thought of ọmọlúàbí should be, ‘a kì í wí síbè, kí á kú síbè’(where we speak, we do not die there), and so endeavour to speak the truth at all times.

These and many more values are taught in Yoruba value concepts, ‘oríkì orílẹ̀’ lineage praise poetry, ‘èèwò’ taboo, and ‘òwè’ proverbs; as focussed in this study.

‘Oríkì orílẹ̀’ (Lineage praise poetry). Praise poetry is cultural and generally practiced in Africa. In the Yoruba culture, it is widely accepted as a special form of greeting. There are short and long forms; ranging from praise names to lineage poetic praise songs. The items of information usually given are:

- (i) a multitude of alternative names for the progenitors being saluted;
- (ii) Narratives (itàn) of several incidents connected with the progenitor and doing; him either credit or discredit;
- (iii) remarks about the progenitor’s claims to distinction, about his favourite sayings, and about his likes and dislikes, (Babalola, 1976).

It is a very long verse oríkì which is commonly borne by the members of the same family or lineage. It is a genre used to inspire people, pacify (e.g children and angry persons), amplify and instruct, trace history and tell the story of the ancestors (Ajibade, 2005, Akinyemi, 2001). It gives the origin, the clan, and names of the ancestors, their trade and crafts; how proficient they were in their skills, the norms and taboos in the clan as well as brief of important events in the lineage. Oríkì orílẹ̀ is an important genre used in other forms of poetry. Knowledge of one’s lineage poetry helps in character formation because the child has a choice of which path to follow having heard a lot from the history of his fore-fathers (Saadu 2015, Olawale and Aransi, 2015). It is a speech that sheds light on both visible and invisible things. It is not only the good qualities of the addressee that oríkì touches, it exposes the bad side as well but in a soothing way. The Yoruba believed that the dead still exist in the world of the spirits and watch with enthusiasm what their predecessors are doing on earth. So at any timewhen the lineage praise poetry is sung, it is linked up with the progenitors; this gladdens and lifts their spirit. Each time, it is believed that they in turn shower blessings on their descendants on earth in appreciation. The living whose praise is linked to that of his ancestors is also honoured and usually feel very

proud to belong; to the point that they give gifts in cash or in kind to the chanters as expression of their joy.

Oríkì orílẹ̀ is an important genre used in other forms of poetry. The praise-name given to a child is usually taken from those of his ancestors. This is done in Yoruba culture to preserve the lineage from one generation to the other. Besides, the mother and other adults in the family recite the praise poetry to motivate and eulogises the child to maintain the great achievement of his fore-father even when the child is yet to understand (Awoniyi, 1975). Most of the towns whose names were mentioned in oríkì orílẹ̀ were affected by the civil wars that destroyed most part of Yoruba land. As a result of this, the indigenes of those town have relocated and spread throughout the Yoruba land and beyond but maintain their ‘orílẹ̀’.

‘Èwò’ (Taboo): The Yoruba culture has different ways of effecting discipline and self-control among its members. Adebileje (2012) described taboo as one of the ways the Yoruba show their displeasure about some kinds of behaviour that are undesirable and those that could be harmful to other members of the group. Some taboos are backed up by supernatural reasons while some are to maintain moral code and instill self control. Whosoever contravenes it becomes a victim of communal damnation, reprimand or even banishment. Individuals internalise these rules through gradual process of socialisation.

‘Òwè’ (Proverbs): These are part of local indigenous knowledge systems. Coker (2011) affirmed that African proverbs belong to their oral literature and they are always available and suitable for situations everyday and every season. The frequent application provides variation and leads to the discovery of their characteristics which go in tandem with their sense of accuracy, competence and valid perceptions. Adeleke (2009) illustrated the value of proverbs genre to Yoruba historiography, using the concept of globalisation as a launching pad. The study captured different historical experiences of the Yoruba spanning both pre-colonial and colonial experiences. This is corroborated by Dei (2011) that described proverbs as organised systems of thought that reveal deep meanings connected to history, culture, tradition and societal norms and expectations. Moral lessons are taught to children through proverbs in accordance with their level of understanding.

In the traditional Yoruba society, a good number of families desired that their children be good representatives of their homes so they worked at inculcating in them discipline and virtue cooperatively. It is more embarrassing to parents if their child is captured as ‘àbìkó’ (an untrained child); it is bearable to have the child addressed as

‘àkòṣgbà’ (a child that is trained but does not learn). The shame then will be his and not of the parents.

Awoniyi (1975) affirmed that no educational system stands apart from the society which establishes it; and education has purposes that must be achieved if that society is to continue in the right direction. Education, therefore, draws inspiration and nourishment from society and contributes in turn to societal opportunities for growth and renewal. In this sense, the school has the purpose to impart essential knowledge and culture and to develop skills and abilities necessary for the individual to operate effectively in the society. One of the important reasons why Yoruba language is included in formal education, is to impart and sustain these virtues. Also, some of the objectives of the inclusion of Yoruba language are written in the senior secondary school (SSS) curriculum (Federal Ministry of Education, Senior Secondary Education Curriculum (2012). Yoruba language: SS1-3. Nigerian Educational Research and Development Council (NERDC) as equipping learners to be able to:

- (i) speak Yoruba language using proverbs, metaphor and sound figurative expressions.
- (ii) interact easily with neighbours; communicate with people wisely and use this knowledge of communication in folktales, plays, respect for adults and elderly at plays and at work.
- (iii) read Literature in Yoruba without difficulty.
- (iv) write correctly in Yoruba language and use its grammar correctly.
- (v) use Yoruba language in telling tales, perform native drama; narrate events and so on, meaningfully. (p.iii)

These objectives facilitate the formal teaching of value concepts in oral and written forms as students are exposed to Yoruba literature and culture. In the Yoruba language curriculum from junior classes to senior secondary classes, Yoruba literature and culture have larger coverage than grammar. In Yoruba paper 1, questions are set across all aspects of Yoruba language among which are questions that test knowledge of Yoruba culture and literature. In Yoruba paper 2, essay writing is compulsory with obtainable score of 25. Subject matter is scored 12marks. The language use (expression) is scored 7 marks. Students gather ideas on any given essay topic from his/her sociological environment: the school, home and society.

The interaction and experiences needed are contained in Yoruba value concepts such as *ẹ̀kọ̀ilẹ̀*, *ìwà ọ̀mọ̀lúàbí* (home training and acculturation) *ètò ọ̀mọ̀lẹ̀bí*(family

settings), *igbeyàwó*(marriage), *isomólórúkò*(naming ceremonies), *isínkú* (funeral ceremonies),*oyè jíjẹ*(chieftaincies),*eré idárayá*(plays), *isẹ isènábáyé* (arts and crafts), *èèwò*(taboos), *òwe*(proverbs),*ìgbàgbó àwọn Yorùbá nípa Olódùmarè àti òrìṣà*(Yoruba beliefs about God, gods and goddesses),*óúnjẹ ilẹ̀ wa*(traditional foods), *ètò isẹ̀lú àti ọ̀rọ̀ ajé*(politics and economy), *oríkì*(praise poetry),*ibánisọ̀rọ̀ àti ipàrokò* (communication and coding) and so forth. Of all the value concepts in the curriculum, this study is focusing on *Ìwà ọ̀mọ̀lúàbí*, *Oríkì orilẹ̀*, *Èèwò* and *Òwe Yorùbá*. These are selected because they are core to cultural aspects in Yoruba language and they are fading in spite of the virtues that are deduced from them. The concepts teach mutual relationship, unity among members, expression of respect, cooperativeness, sensitivity to religious values and attractiveness. Also, students' performance in these aspects is not encouraging and the moral lessons did not reflect in the attitude of many because of negligence of parents and the society in emphasising the significance of these concepts. Moreover, some of these Yoruba oral traditions are not handed down to younger generations.

Students need the knowledge of appropriate use of Yoruba idioms, proverbs and other figurative expressions in Yoruba language; these could be learned in various value concepts in Yoruba and in critique and appraisal of poetry. The knowledge of these value concepts serves as reservoir from where students could draw ideas and transfer appropriately using their exposure to the environment. Therefore, a good knowledge of value concepts in Yoruba will help students in answering questions in Yoruba paper 1 and 2 of both West African Senior School Certificate (WASSC) and National Examination Council (NECO) examinations successfully while lack thereof may lead to failure in the subject.

The Chief Examiners' Reports on students' performance in each of the questions substantiate the fact that the knowledge of Yoruba value concepts is transferable to build up another concept. In year 2010, under essay writing, candidates were requested to write on, 'Isẹ̀ lòògùn isẹ̀' (Hard-work is the anti-dote for poverty). This same question was repeated in year 2012. In year 2015, one of the essay writing was, 'Ìgbà ipónjù là ní m̀òrẹ̀' (A friend in need, is a friend indeed). The same report was given that students were unable to analyse the proverbs properly. They were silent on salient points because they lack indepth knowledge of the proverbs and so they scored poorly. In the year 2014, under culture, they are to explain the use of, 'ẹ̀mú' and 'ògò'(debt collectors). And in another, to explain, 'Ìsingbà, àáró, gbàmi-o- ràní' (Traditional Cooperative Concepts). The Chief Examiners reports were that the students' responses were scanty, many

misinterpreted the terms which showed they lack indepth knowledge of Yoruba culture. Low scores in cultural related questions culminated in poor scores. Adequate knowledge of Yoruba proverbs and meaning and Yoruba traditional arts and crafts would have assisted candidates in answering the above questions and many more.

The statistics of West African Senior School Certificate Examination (WASSCE) results of students in Yoruba language in Nigeria (2006-2014) and Oyo state specifically (2004-2013) are attached as appendixes (x) and (xi). The tables show that students' overall performance is poor in Yoruba language. It has also been documented in literature that attitude to the subject is poor (Adeosun 2008; OlaOlorun, Ikonta and Adeosun, 2013, Akinola, 2015). The summary of students' performance in Yoruba language in Nigeria from year 2006 to 2014 showed that there is less than 50% pass at credit level that is pre-requisite for admission to tertiary institution where this subject is required for a course. Probably this is one of the reasons universities record few candidates studying Yoruba language in the last one decade.

The second table in appendix (xi) shows students' performance in Yoruba language in Oyo state. This state is central to Yoruba language and culture because the Oyo dialect in Oyo state is very close in form and structure to the standard Yoruba language. The scores revealed that the percentage of students who passed at credit level of A1-C6 is a little above average (52-55%) between 2004 and 2007 except for year 2005. From 2008 to 2013, the performance was below average. Few of them had grades between D7 and E8 but it is useless since the grades are not considered as pass mark for admission. From 2009 to 2012, the performance deteriorated so much so that less than 40% obtained credit pass. In 2013, there was slight improvement because 47% credit pass was obtained. Adequate knowledge of Yoruba value concepts is germane to achieving success in examinations in Yoruba language. Competent and functional use of the language can be achieved through the knowledge of proverbs – meaning and usage, folktales, some historical facts, poetry, taboos, which consist of the norms of the society and characteristics of *omolúàbí*.

The poor performance of students in Yoruba language implies that the aforementioned objectives of teaching the subject are not met in more than fifty percent of students. The consequences of these are more than poor academic achievement for it has great implications on students' career choice, moral development and total way of life.

In career choice, Yoruba language is one of the important Arts subjects that are required for admission into certain courses at the higher institution of learning. For instance in the Faculty of Law, to study Civil and Commercial Law, students need credit passes in any three Arts or Social Science subjects; in the Faculty of Arts and Humanities, to study Language Arts and Yoruba, Yoruba/Philosophy, Yoruba and Communication Arts; Yoruba/Religious Studies; Yoruba/Music/Drama Theatre Arts and in the Faculty of Education, Yoruba language is one of the teaching subjects. Though Yoruba language is not a prerequisite for admission in tertiary institutions of learning like English language, it is a required subject to qualify students to study some courses (Joint Admission and Matriculation Board Brochure, 2015).

There is more to studying Yoruba language than passing examinations. Value concepts that are integrated in the subject are to give moral education that inculcates in individuals the right attitude to life and its challenges. Through training and teaching of these value concepts, young members are socialized to live a worthy life that depicts *omolúábí*, worthy in character, self reliant and productive. Learning to speak with wisdom and doing away with bad conducts is part of home training in Yoruba culture, (Akinola, 2015). Moreover, children become sociable as they listen to adults and elders when they speak and greet warmly according to season and situation. In making use of proverbs, folktales, poetry, songs and metaphoric statements, young ones are taught the mores in Yoruba linguistic community and belief in hard work. Conformity to social norms of the society is taught to these children in the subject contents.

Scholars, (Fabunmi and Salawu, 2005; Adeosun, 2008; Ogunsiji, 2012) have identified some factors as causes of failure in this core area. These are language policy implementation failure, teacher factor, misconceptions about learning and speaking of Yoruba language, globalisation and technological advancement and attitudinal disposition to Yoruba language. Learners as social animals are of different personalities and so they display their individual differences in the learning environment. These include their beliefs, attitudinal disposition and learning styles. Some studies had earlier found that students' perception and evaluation of the target language, culture and the learning environment determined to a large extent how successful they become in the language learning (Hosseini and Pourmandia, 2013) Some studies had earlier found positive correlation between attitude and proficiency in language learning (Malallaha, 2000; Coleman, Strafield and Hagan, 2003, Fakeye, 2010). Also, Gardner (1985) averred that attitude and other affective variables are of equal importance as aptitude for language

achievement. Societal disposition to formal learning of Yoruba language is not encouraging; young ones are made to see it as degrading. The fact that students have developed negative attitude towards it, made them not to give the attention it required and so they lose out on the values it teaches.

The consequence of this include the unruly behaviours students exhibit in the school such as disrespect for and disobedience to school rules, loss of pride in hard work, desire for pleasure and enjoyment at the expense of study, truancy, theft, rape, intolerance, laziness and all manner of examination malpractices. A decline in moral standard among old and young is so evident now that the society is scared of the imminent consequences. Olanipekun (2017) observed that the youths who ought to take up the leadership role are already polluted and now engaged in examination malpractices, indiscriminate sexual acts, drunkenness, drug addiction, contract killing, electoral crisis and other illicit behaviours. The study submitted that the aforementioned evils are the consequences of deemphasising *omolúábí* attributes and embracing foreign cultures of which we know very little. Suggestions made include value reformation and reorientation. The government is working on re-branding of Nigeria and the National Orientation Agency is chanting the slogan “Change begins with me”, but learning is a process.

Uzoigwe (2014) corroborating Monye (2010) who remarked that morality is not a vague concept because it has its origin in the biological/psychological composition and the social environment of individuals. In other words, the home background, the values displayed by the care-givers and practices in the immediate social environment have inter-woven influence on the social and moral formation of the child.

Essen (2016) saw the new media and the entertainment industry as culprits. The new media is highly exciting and fast-paced, bringing exactly what the young people want; no form of regulation for contents published. The music, videos, movies and other publications are not screened for morality. Their concern is about what sells, the aspects of morals notwithstanding. And so they have continuously polluted the young minds and have promoted indecent dressing, substance abuse, violence and get-rich-quick mentality. The talk also found non-vigilant parents and absentee parents as another major contributor to moral decline because they left the care of their children to house maids and nannies and allow the children to be tossed around by peer pressure. Children’s exposure imparts on their psychological and social developments and these are basis of behaviour.

There are many misconceptions about learning and speaking of Yoruba language. Adeosun (2008) found that many parents whose mother-tongue is Yoruba language and should with pride teach their children communicative competence in it rather de-valued it and presented it to their children as vernacular which must not be spoken at home and in some schools. In such literate and semi-literate homes, the preferred medium of conversation is English language; even if it is grammatically incorrect because they believe that it depicts a social class and successful academic attainment. The society, starting from home, choked the values that were taught in school up by the manner at which Yoruba language is portrayed.

Another misconception is that speaking Yoruba language can hinder fluent English speaking. Meanwhile, Orekan (2011); Mustapha (2012) and Oribabor and Adesina (2013) found that a good knowledge of Yoruba language facilitates learners' performance in English language. These misconceptions and some parents' reactions to their wards performance in Yoruba language do not gear students up to expend effort at learning Yoruba like some other subjects.

The selected value concepts (*Ìwà ọmọ́lúàbí*, *Oríkì orílẹ̀*, *Èèwọ̀* and *Òwe Yorùbá*) have been studied by some researchers like Awoniyi (1975), Akinyemi (2003); Fayemi (2009), Adeleke (2009), Dei (2011), Adebileje (2012), Odejebi (2013), Adeyinka (2015) and some others. The studies reviewed the meaning of the concepts, usage and importance in Yoruba community but few of these gave empirical value in academic outcomes. With the numerous studies, poor performance and unwholesome attitude persist. Therefore, this study added to literature by evaluating these concepts among students and examining learners' related factors that could predict achievement in and attitude to value concepts in Yoruba language. The challenges called for another dimension in research; a shift in focus to students' factors such as psycho-social factors which this study embarked upon.

Psycho-social factors are the psychological and sociological aspects of an individual. The psychological factors are the mental or behavioural characteristics of an individual that could affect learning outcomes while the sociological factors point to the social relationships the student has and how he or she interacts within the social group as it relates to learning (Kuo, 2011). Many factors that originated from neurological, psychological, cognitive and affective domains anchored learning. Affective domain is described as the emotional side of human behaviour and the cognitive as the mental side

of human behaviour. Rather than being separate, cognitive and affective domains are two sides of the same coin (Andres, 2003).

Psycho-social factors are constructs like self-concept, self-esteem, motivation, locus of control, beliefs, attitude, peer influence, parental involvement, school climate, home background, social awareness, interpersonal skills, self awareness and some others. Lee and Shute (2010) found that investigating students' psycho-social factors can be a tool to assess and discover students who are at risk of academic failure. Studies carried out in foreign languages like English and French found positive relationship among psycho-social variables and students' learning outcomes (Fakeye, 2010, 2011, Araromi, 2014, Mkpae, 2014). These findings recommended interventions to enhance students' psycho-social behaviour in order to boost learning outcome.

Scanty studies are seen on intervention to students' non cognitive factors that could affect learning outcomes in value concepts in Yoruba language but many studies exist on upholding the strategies of teaching and learning of Yoruba language and showcase of cultural values. In order to fill this gap in literature, this researcher has selected motivation, locus of control, self esteem, parental involvement, peer influence and home background and examines the extent to which they could predict students' learning outcomes in Yoruba value concepts. These variables are selected because they are interrelated; inherent characteristics in every man and all the social variables could be modified through direct instructions. More so, the selected psycho-social factors are found to be crucial to language learning in particular (Deci and Ryan, 2000, Rubio, 2007, Ezeokoli and Fasan, 2013).

In contemporary education, motivation has been widely acknowledged to be important in academic success. Motivation could be described as a stimulus to action or something that causes a person to act. Motivation is seen in a student who is anxious to learn a language, ready to put in the required effort on the learning activity and having a strong desire to preserve the learning acquired (Gardner, 1985). Deci and Ryan (2000) described motivational type as intrinsic and extrinsic. The study likened intrinsic motivation to a natural flow of strong desire to attain a greater height in a particular academic feat; enjoyment is the reward of success in it while extrinsic motivation is likened to a force or drive external to the self to attain or avoid a task. Ushida (2005) described motivation as a desire propelled by satisfaction enjoyed in the activity which moved the individual to strive to learn the language. Significant relationship was found between motivation and students' cognitive achievement in Economics (Onuka and

Durowoju, 2011). However, motivation did not predict achievement in French in the study carried out by Araromi (2014). Also, Ilesanmi and Adeyinka (2016) found no significant relationship between academic achievement in Yoruba language and students' motivation; These findings show that research in motivation in language learning is inconclusive; in Yoruba value concepts, it has not been given much attention; hence its inclusion in this study.

Locus of control is an important variable which affects students' academic endeavour. This concept was developed by Rotter in 1966. The theory predicts that a person with an Internal Locus of Control (I-LOC) perceives that outcomes are dependent on personal behaviour or characteristics. On the other hand, individual with External Locus of Control (ELOC) perceives outcomes are dependent on forces outside the individual. The theory posit that both internal and external loci of control have significant effect on academic motivation, persistence, and achievement in school. It has been postulated that students having internal locus of control will enjoy psycho-social wellness in term of motivation to achieve a given task, high sense of responsibility and readiness to learn whereas external locus of control has been associated with dependent tendency, imbalance emotions and less productive (Huizing, 2015). Despite the above differences, Ivancevich, Konopaske and Matteson (2008) stated that internal locus of control does not result in automatic success though it is helpful in tasks that require initiative; individuals having external loci of control do well when they are placed under authority and guided by instructions.

In different studies, Nejabati (2014) and Keshmandi, Akbari and Ghonsooly (2016) found that students' loci of control have positive significant relationship with students' achievement in Translation and Reading comprehension respectively. However, Amadi (2010) and Ilesanmi and Adeyinka (2016) found no relationship between achievement in English language and Yoruba language respectively. These findings are inconclusive. Moreover, the concept has not been tested in value concepts in Yoruba language.

Self-esteem is the result of evaluation done by one based on certain criteria. It depicts to what extent an individual believes in himself to be independent, resourceful and worthy like every other individual according to some values. Scholars record self-esteem as correlates to students' academic achievement. Vishalakshi and Yeshodhara (2012) described self esteem as an overall evaluation of one's worth or value which could be positive or negative. These scholars believed that having high self esteem could result

in high level of confidence, skills for problem solving and assertiveness and thus, enhance the performance or achievement level of students. The study further stated that high self-esteem may lead to pride, having unrealistic ambition and over estimate of self. Cross-sectional studies, Baumeister, Campbell, Krueger and Vohs (2003) and Tice and Gailliot (2006), consistently found significant correlations between self-esteem and academic success.

Findings from the studies reviewed gave varying feedback on the relationships between self-esteem and academic achievement; few reported that achievement is the factor that enhances students' self-esteem while few others stated vice-versa. Yet other reports stated that no causal relationship exist between the two constructs but that some other factors that are germane to learning intervened. For this inconsistency, further research is needed. Most studies on self esteem and academic performance are on foreign languages. Yoruba language has not enjoyed research on determining the existing relationship between students' self esteem and Yoruba value concepts hence, its inclusion in this study.

Among social factors that directly affect a learner is his/her parents involvement in educational attainment. Parent could be involved in children learning in various ways. Parents' involvements in children's learning at home and in school generate motivation and boost children's self-confidence. It has been shown that there are long lasting effects of parental involvement on the academic achievement of children from early childhood to adolescence. Among such studies were Jeynes (2005), Lee and Bowen (2006), Higgins (2011), Vehadi and Nikdel (2011) and Onabamiro, Omoruyi, Soyngbe and Rosiji (2013) but in Yoruba language, most studies reported a carefree attitude of parents to learning of Yoruba language in school and that a large percentage of them prefer proficiency in English language to Yoruba language. Some parents' nonchallance to their ward's performance in Yoruba language do not gear students up to expend effort at learning Yoruba like some other subjects (Adeosun, 2008 and Ogunsiji 2012). Many parents felt assisting children in doing homework in Yoruba language and monitoring children's study of it is not worthwhile. However, Orekan (2011); Mustapha (2012) and Oribabor and Adesina (2013) found that a good knowledge of Yoruba language facilitates learners performance in English language. Further research is required as regards value concepts in Yoruba.

Peer influence evolves from peer group. Castrogiovanni (2002) described peer group as a small group that has similar characteristics in terms of age and idea. Black

(2002) added that this group consciously and unconsciously create an avenue whereby group members conform to the unwritten norms of the group. Peer pressure refers to the force exerted by a peer group which makes its members to change their attitudes and values in order to conform to group norms, whether the person personally desire to do so or not (Kirk, 2000, Ryan, 2000). However, Castrogiovanni (2002) and Furrer, Skinner and Pitzer (2014) emphasised that educators and parents should be aware that peer group provides a variety of positive experiences for adolescents. In that, when students have opportunities to interact, enjoy emotional support, share learning experiences, and develops respect, they are more likely to feel warm, accepted and cared for. Educators and parents need to perform active roles in shaping the lives of teens and adolescent because parental behaviour determines the kind of peer influence an adolescent experienced. Its effect has not been determined in students' learning outcomes in Yoruba value concepts; therefore, this study filled the gap.

Home background is another social factor in this study. Home is the habitation of individuals and it is expected to be comforting. The family background of a child greatly influences his perception of the world, how he reacts to events and situations and his educational attainment. Among basic factors that determine students' educational attainment and social integration are the family structure, size, socio-economic status and educational background of the parents. Both parents should take up the responsibility of care for the children to enable them develop morally, mentally and emotionally. Children study effectively when adequate resources are available at home (Osunloye, 2008; Tenibiaje and Tenibiaje, 2011).

This study looked at the aspects of family structure and home resources and their implications on students' learning outcomes. Studies on home background are inconclusive in that some findings stated that family structure determine students' success in school while some found that students' academic achievement level is mostly determined by the socio-economic grade of their parents and not the family structure with the submission that irrespective of the family structure, parent whose income is fat will be able to provide learning materials for their children. The extent to which home background would predict students' learning outcomes in value concepts in Yoruba was not included in the previous studies, hence its inclusion in this study.

1.2 Statement of the problem

Yoruba value concepts play important roles in achieving some of the objectives of the inclusion of Yoruba language in formal education. The value concepts are the media through which moral values and right attitude to cultural heritage are taught. High rate of failure in the last one decade in Yoruba language and increase in negative attitude towards the subject are huge challenges that require intervention. Since Yoruba language is made up of segments such as grammar, essay writing, literature and culture, poor performance in any of these can result in failure. Therefore, the problem of poor performance in Yoruba language could be traced to value concepts where students exhibit great deficiency. Unfortunately, the consequences are not limited to educational career but extended to moral decadence among students: disobedience to school rules and regulations, disrespect to teachers and constituted authority, truancy, rape, increase rate in school drop-outs, examination malpractices of varying degrees and lots more.

Previous studies largely focused on interventions through various teaching strategies and teachers' factors with little consideration for psycho-social factors that could affect students' learning outcomes in Yoruba value concepts. Shifts in research to students' psycho-social factors have thus been canvassed. Studies have established a strong link between these students' psycho-social factors and academic success in subjects like English, Literature-in-English, Mathematics and the Sciences to the neglect of the extent to which they could predict learning outcomes in value concepts in Yoruba language. Therefore, this study investigated the extent to which the psycho-social factors (motivation, locus of control, self-esteem, parental involvement, peer influence and home background) predicted students learning outcomes in value concepts in Yoruba language in Ibadan, Nigeria.

1.3 Research Questions

The following research questions were answered in the study:

- (1) What relationship exists among the psycho-social factors (motivation, locus of control, self esteem, parental involvement, peer influence and home background) and students?'
 - (a) achievement in value concepts in Yoruba language?
 - (b) attitude to value concepts in Yoruba language?

- (2) What is the composite contribution of psycho-social factors (motivation, locus of control, self esteem, parental involvement, peer influence and home background) to students?'
 - (a) achievement in value concepts in Yoruba language?
 - (b) attitude to value concepts in Yoruba language?
- (3) What is the relative contribution of psycho-social factors (motivation, locus of control, self esteem, parental involvement, peer influence and home background) to students?'
 - (a) achievement in value concepts in Yoruba language?
 - (b) attitude to value concepts in Yoruba language?
- (4) Which of the psycho-social factors (motivation, locus of control, self esteem, parental involvement, peer influence and home background) would predict students?'
 - (a) achievement in value concepts in Yoruba language?
 - (b) attitude to value concepts in Yoruba language?

1.4 Scope of the study

This study covered SS II Yoruba language students in twenty senior secondary public schools purposively selected from five Local Governments (Ido, Oluyole, Ibadan North East, Ibadan North West, and Ibadan South East) randomly selected out of eleven Local Governments Areas in Ibadan, Oyo State. This study investigated psycho-social factors (motivation, locus of control, self esteem, parental involvement, peer influence and home background) as predictors of students' learning outcomes in value concepts in Yoruba language among Senior Secondary Schools in Ibadan, Nigeria. The value concepts in Yoruba language selected for the study are: 'Ìwà omólúàbí, Oríkì orílẹ̀, Èèwò, Òwè Yorùbá' as they are in the Yoruba language curriculum.

1.5 Significance of the study

This study established that genuine locus of control, high self-esteem; supportive parental involvement and positive peer influence would contribute to students' knowledge of self, appraisal of strength, readiness to seek help and positive change which would invariably have impact on achievement. It is an eye-opener to students' that achievement in Yoruba language is more than having a credit pass but being a conformist in the society.

It would educate the parents that supportive parental involvement, controlled peer influence and resourceful home background are contributive factors to students' attitude to value concepts in Yoruba language.

To the teachers, the findings revealed that in addition to teaching strategies and knowledge of the subject matter, taking cognisance of students' individual factors do enhance effective learning. Also, teachers as educators can condition learners' minds on issues as the case may be; psycho-social factors are modifiable.

The Ministry of Culture and Youth Development will have empirical data on factors to address in promoting the concepts of 'omolúàbí' and reviving the societal norms.

In addition, it would open up a new field of research in Yoruba language and other indigenous languages. The study would also add to the existing body of research focused at eradicating the challenges of poor learning outcomes in Yoruba language.

1.6 Operational definition of terms.

Psycho-social factors: These are: motivation, locus of control, self-esteem, parental involvement, peer influence and home-background which are the predictor variables in this study.

Motivation: It is a force that stimulates someone to act or participate in a particular cause of action. It is measured by a "Motivation Scale" used to elicit response from the students.

Locus of control: It is a mindset that reflects students' beliefs about whether factors resident in them or external to them determine academic success. It is measured by a "Locus of control Scale" used to elicit response from the students.

Self-esteem: Self esteem is an overall evaluation of one's worth or value which could be positive or negative. It is measured by modified "Rosenberg Self-esteem Scale" used in this study to elicit response from the students.

Parental involvement: In this study, it is the care and supports parents give at home and school to encourage children in their education. It is measured by a "Students' Parental Involvement Scale" used to elicit response from the students.

Peer influence: This, in subtle form can make a student change his/her behaviour (positively or negatively) in order to meet the perceived expectations of others. It is measured by students' response to "Peer Influence Scale" used in this study.

Home background: This focuses on family structure (single-parent or two-parents), size, and materials provided and its effects on students' educational attainment and social integration. It is measured by students' response to "Home Background Scale" used in this study.

Value concepts in Yoruba language: These are Ìwà ọmọlúàbí, Oríkì orílẹ̀, Èèwò and Òwe Yorùbá which encapsulate the core values expected of ọmọlúàbí in Yoruba culture as the essence of Yoruba traditional education. It is measured by students' response to "Achievement test" on the specified content.

Cultural heritage: This is the beliefs, values, behaviours and the material objects that constitute a people's way of life passed on from one generation to the next.

Moral decadence: This is decline in morals and down play of Yoruba values among adolescents.

Achievement in value concepts in Yoruba language: Students' level of retention of facts in value concepts in Yoruba language.

Attitude to value concepts in Yoruba language: This is students' disposition to the norms in Yoruba culture.

CHAPTER TWO

LITERATURE REVIEW

This chapter is devoted to the review of relevant literature. This is done under the following subheadings:

2.1 **Theoretical Framework**

2.1.1 Psychosocial Theory of Erikson

2.1.2 Social Learning Theory

2.2. **Conceptual Review**

2.2.1 Psycho-social factors in Language learning:

2.2.2 Concept of Motivation

2.2.3 Concept of Locus of control

2.2.4 Concept of Self-esteem

2.2.5 Concept of Parental involvement

2.2.6 Concept of Peer influence

2.2.7 Concept of Home background

2.3 Value concepts in Yoruba language:

2.3.1 `Ìwà ọmọlúàbí 'Virtuous character'

2.3.2 Oríkì orílẹ̀ 'Lineage praise poetry'

2.3.3 Èèwò 'Taboos'

2.3.4 Òwè Yorùbá 'Proverbs in Yoruba language.

2.4. Moral decadence among the adolescents and youths

2.5. Problems of teaching and learning Yoruba language.

2.6. Prospects of teaching and learning Yoruba language.

2.7. Attitude to value concepts in Yoruba language.

2.8. Achievement in value concepts in Yoruba language.

2.3. **Empirical Review**

2.3.1 Studies in Yoruba language pedagogy and literary aspects.

2.3.2 Motivation and achievement in value concepts in Yoruba language.

2.3.3. Motivation and attitude to value concepts in Yoruba language.

2.3.4. Locus of control and achievement in value concepts in Yoruba language.

2.3.5. Locus of control and attitude to value concepts in Yoruba language.

2.3.6 Self-esteem and achievement in value concepts in Yoruba language.

2.3.7. Self-esteem and attitude to value concepts in Yoruba language.

- 2.3.8. Parental involvement and achievement in value concepts in Yoruba language.
- 2.3.9. Parental involvement and attitude to value concepts in Yoruba language.
- 2.4.0. Peer influence and achievement in value concepts in Yoruba language.
- 2.4.1. Peer influence and attitude to value concepts in Yoruba language.
- 2.4.2. Home background and achievement in value concepts in Yoruba language.
- 2.4.3. Home background and attitude to value concepts in Yoruba language.
- 2.5. Appraisal of literature.

2.1 **Theoretical Framework**

The study was anchored on two theories: psychosocial theory of Erik Erikson and Social learning theory of Albert Bandura.

2.1.1 **Psychosocial Theory**

Erik Erikson (1902-1994), a German-born American psychoanalyst, propounded this theory in the 1950s. This theory supported Sigmund Freud's psychosexual stages but argued out the impact of the social environment on human development. In other words, this theory agreed that childhood's early experience is highly essential but that social context as well, develops every individual. The theory describes the impact of social experience across the whole lifespan and divided the human life cycle into eight psychosocial stages of development.

Erikson recognised seven stages of development but after his death, the eighth stage was added by his wife, Joan. The eighth is scholarly taken as psychosocial theory. Psychosocial theory of development evaluated the direct effects of external factors: parents and the society on the individual's personality development from childhood to adulthood. The theory stated that in the entire life cycle every man must pass through a series of eight interrelated developmental stages. Man's lifespan; from birth to death are classified in age range and tagged with eight psychosocial stages. The fourth and fifth stages (School Age Child: 6-12 years and Adolescent: 12-18 years) that are germane to this study are discussed. The fourth stage which the theory refers to as, "Industry vs. Inferiority = Competence" is the onset of social development. The fifth is tagged, "Identity vs. Role confusion". It is the prime age of maturity, display of different traits and age-group to which the respondents of this study belong.

At 6-12, the child is capable of distinguishing between what attracts from what distracts his attention. In essence, the child has developed a sense of industry; this is being capable of retaining facts, having sense of creativity, acquiring broad knowledge

and new skills. Also, the child's affective domain is developing; wherein he/she is socially conscious of the peers' unwritten acceptable norms. At this stage, if a child does self-assessment and found that he or she is inadequate or has fallen short of the set standard, confusion can set in and might result in terrible challenges of incompetence and low self-esteem. The theory states that as children grow in their world, their most valued relationship is within the school and neighborhood because these are places where they found expression. Although they still appreciate the presence of their parents but they are no longer seen as having full control of their social affairs. Competency is achieved when a child accomplishes balance between industry and inferiority.

In adolescence (12-18 years) unlike the previous stage, where development is determined by one's reaction to what is done to a person, at this point, the determinant of development now is primarily what a person does. This means the display of one's personality. This theory postulates that an adolescent must struggle to discover and find his or her own identity, while negotiating and struggling with social interactions and "fitting in", and developing a sense of morality and right from wrong. At this stage, adolescents are greatly concerned with their physical appearance and social comportment before others. They can not afford to fall short of the expectations of their social group. While Erikson rated each stage of psychosocial development very important, he strongly emphasised the development of ego identity. Ego identity is the conscious sense of self that an individual develops through social interaction and becomes a central focus during the identity versus confusion stage of psychosocial development. The theory affirmed that one's ego identity is not constant but vary according to new experiences gained and reception of knowledge through social relationship with others. As an individual comes in contact with many people and encounters varying experiences, he/she as well faces challenges that are capable of building or collapsing the development of self-identity.

Superego identity is the accrued confidence that the outer sameness and continuity prepared in the future are matched by the sameness and continuity of one's meaning for oneself, as evidenced in the promise of a career. The ability to settle on a school or occupational identity is pleasant. There is striving for independence. These psychosocial traits are inseparable from learners' academic pursuits. Those unsuccessful with this stage tend to experience role confusion and social turmoil. At adolescence, adolescents initiate strong attachment and fondness to ethics, basis of occurrence and friends (Kendra Cherry. About .com psychology).

These stages are relevant to this study in that it gives the origin of man's psychosocial traits and how it reflects in actions and re-actions of individuals to events and situations of life, learning inclusive. The theory states the consequences of fixation at any stage of development. It is needful that children have ability to deal with difficulty and overcome new social and academic challenges. Success leads to a sense of humour and competence, while failure results in feelings of inadequacy and inferiority. The respondents in this study fall within the adolescent stage where both what has been done to the individual at the previous stage and what the individual does to self account for the individual's personality. Teens need to develop a sense of self and personal identity. Success leads to an ability to stay true to oneself, while failure leads to role confusion and a weak sense of self. Either ways, it has influence on the cognitive and affective domains of learners.

It affirms that man is a social being who does not attain personhood in isolation. In other words, the input can determine the output to a large extent. According to Erikson, our ego identity constantly changes due to new experiences and information we acquire in our daily interactions with others. As we have new experiences, we also take on challenges that can help or hinder the development of identity. Basically, man's behaviour is modifiable. The theory relates the development of psychological traits with man's social environment- the home, school and society at large which is the locale of this study.

2.1.2 Social Learning Theory

Albert Bandura was the propounder of social learning theory. He was born on 4th December 1925 in the small town of Mundane in Northern Alberta Canada. The social learning theory emphasises the significance of examining and replicating the behaviours, attitudes and emotional reactions of others. This theory takes its root originally from behaviourist view point but now incorporate many of the cognitivists ideas; as a result, it is sometimes called social cognitive theory. Some learning theory discusses the interactions between man's environmental and cognitive factors and how these influence human learning and behaviour. It focuses on the learning that occurs within a social context. Like other behaviourists, Bandura believes that children's developments occur within the learning processes and that changes in behaviour in childhood could not be taken care of by the cognitive development alone.

Bandura's learning theory supports the idea that people learn by watching what others do and that human thought processes are central to understanding personality. This theory provides a framework for human behaviour. The main codes of belief of Bandura's theory are that: people learn by observing others, the same set of stimuli may provoke different responses from different people or from the same people at different times and the world and a person's behaviour are interlinked. Man's personality is an interaction between three factors: environment, behaviour and a person's psychological processes (Bandura Social Learning Theory).

Social Learning Theory of Albert Bandura is relevant to this study in that it reflects on learning as an interaction between behaviour and man's psychological processes. It affirms that people learn from one another through observational learning, imitation and modeling. Value concepts in Yoruba are learned through observation, modeling and imitation in formal and informal ways at school, home and in the environment. The psychological constructs (Motivation, Locus of control and Self esteem) examined in this study are behaviour patterns that could be learned and unlearned in the environment. Children's belief and perception of a concept are more often than not traceable to the significant others around them. Even when children are not willing to conform to a desirable behaviour, adult can motivate them and change their orientation.

A further strength is the cognitive element of Bandura's theory because it offers a way to eventually integrate the learning theory and cognitive development approaches. This view of behaviour is extremely optimistic: it suggests that given the right environment, any behaviour can be changed. However, individual differences should be given cognisance. Reinforcement and appropriate motivation are key issues in teaching and learning processes. Also, it presents a vivid picture of the way behaviours are learned: indeed, children (and adults) do copy other people's behaviour.

2.2 Conceptual Review

2.2.1 Psycho-social factors in Language learning: (Motivation, Locus of control, Self-esteem, Parental involvement, Peer influence, Home background).

Psycho-social factor is a term used to refer to factors that affect the psychological or social realm. It denotes the interrelationship between a person and his/her environment: the psychological and interpersonal aspects of the individual's relationship to the group. The psychological factors resident in a man and the sociological factors in his environment influence his educational aspiration and accomplishments. Also these

variables should be given cognisance in order to have better understanding of man's overt and covert behaviours, potentialities and performances in the cognitive, affective and psychomotor domains (Onabamiro, Omoruyi, Soyingbe and Rosiji, 2013). Psychosocial factors such as motivation, social control and self regulation have major role to play in learning process (Zins, Bloodworth, Weissberg, and Wallberg, 2004). This was corroborated by Kuo (2011) which reported that research findings (Grigorenko, Jarvin, Diffley, Goodyear, Shanahan, and Sternberg (2009) and Yen, Konold, and McDemott (2004) affirmed psychosocial factors such as self-efficacy, motivation, locus of control, attitude toward learning, attention, persistence, use of learning strategies, and learning flexibility enhanced ability and prior achievement which are predictors of academic achievement. It is very essential that students are highly motivated to learn basic concepts; identify and adopt the social support that can enhance their learning, modify their behaviour and moderate their feelings.

The concept of motivation

In educational psychology, the definition of what it is to be motivated is quite simple; it implies, "*to be moved to do something*" (Ryan and Deci, 2000). Motivation was described as students' personal characteristics: academic discipline, commitment, optimism, conscientiousness, goal focus, and academic self confidence; that arouse and maintain their drive to set goals and achieve academic success (Robbins, Allen, Casillas, Peterson and Le, 2006).

In Socio-educational Model of Language Acquisition, motivation to learn a foreign language was described as complex because it could only be achieved through the interplay of some other factors such as conscious effort, strong desire and favourable attitude toward the target language (Gardner, 1985). There are two types of motivation: intrinsic and extrinsic. Intrinsic motivation emanates from within as a result of the satisfaction and pleasure derived in the course of language learning while extrinsic motivation results from the desire to have compensation or reward for learning the target language.

Human beings could be extrinsically or intrinsically motivated. Onuka and Durowoju (2011) explicitly explained Deci and Ryan's concept of intrinsic and extrinsic motivation. The study illustrated the difference between the intrinsically motivated learner and the extrinsically motivated learner. When an assignment is given without a reward attached to successful completion of the task, the former generates interest from within himself and work diligently to have the task done. On the other hand, the latter

become weary in the absence of reward or compensation and come to a halt until he derives incentives from the environment. Basically, students who are high in extrinsic motivation engage in a task only in anticipation of the consequences – reward or punishment. So, obtaining reward for success or escaping punishment for failure is what motivates them to keep on working; they do not seek any form of enjoyment to sensitise them on the job/task whereas a student with less extrinsic motivation, engage in a task because it must be done and not because of reward or avoidance of punishment. Hence, he is capable of focussing on the task and deduce pleasurable aspect of it that could keep him on till success is achieved; not anticipating external reward. Such students are resilient and become achievers.

Winke (2005) observed that no student comes to the classroom without a form of motivation. This was elaborated by Wentzel and Wigfield (2009) and Peter-Szarka (2012) who said that motivation is an internal process that attracts other factors in the learners' environment to form a force that stimulates or inhibits the desire to embark on a task or exhibit certain behaviour. Students approach a learning task with a kind of belief, anticipated values and objectives to be achieved; many factors could influence learners source of motivation and sustainability in the course of learning. This is why teachers should foster intrinsic motivation in learners and teach them to reflect upon it and sustain it.

Language teachers should see motivation as a key factor that must be given adequate attention in language teaching and learning. This is because the teaching objectives could only be achieved in motivated students. This group of students ease the teacher's assignment in that they are attentive, willing to work hard, ready to face challenges and may even gear others up to be active in class. Since teachers know that students motivation could be internal, external or both, they should teach students to focus on the target and spread out the motivation of a few to others by profitably engaging them in class activities (Dornyei, 2001). Motivation is important in language learning: foreign and indigenious alike.

The concept of locus of control

Rotter (1966) developed the theory of locus of control and expressed it as having two frames of mind: the internal locus of control and the external locus of control. Locus of control implies the origin of one's thought that initiates an action. Is our actions internally oriented or external? Individuals who believe that they are the originator of

their choices or actions and accept the consequences are considered to have internal loci of control, while individuals who believe that their thought and actions are generated by forces or events outside of their minds and so neither ready to accept the blame nor the consequences are considered to have external loci of control.

Akin (2010) supported the findings that individuals with an internal locus of control are capable of deep thought and foresighted as well as having strong coping skills. Therefore, they accept their successes or weaknesses as consequences of their own behaviours and believe that they are in control while individuals with external locus of control are characterised by shallow thinking and never accept successes or weaknesses as the outcome of their own behaviours but as destined, cheer luck, or spiritually/physically powerful others around them. This is saying that the externally controlled individuals hardly accept the consequences of their own actions or behaviours and often see circumstances beyond their control.

Studies among which are Rotter (1966), Trice and Hackburt (1989), Mooney, Sherman, and LoPresto (1991) and Pino and Smith (2003) submitted that if a student has an internal academic locus of control and hardly misses class, he or she will likely not fall into the temptation of engaging in academic dishonesty (such as, cheating), deviant in classroom behaviour, strained relationship with teachers, but will be more effective in interpersonal relations, resilient and goal oriented. Whereas, student having external academic locus of control will be prone to college absenteeism and unruly behaviour.

Hasan and Khalid (2014) gave the characteristics of students with internal and external loci of control. A student, who believes that he is in charge of both success and failure at any point in time, can manage the situation to his own advantage. While student exhibiting external academic locus of control believes that all about human being is not his to control, even grades/scores are not determined by effort but by unknown forces such as individual's luck, choice of questions, ingenuity of students, biased attitude of teachers and so on.

Fakeye (2011) submitted that in learning situation, having internal orientation without competence, self-efficacy and making well use of every good opportunity may not result in success but become anxious and depressed. In other words, having internal locus of control does not automatically result in success in language learning program rather learners should in addition, exhibit high level of competence, intelligence and aptitude for learning of the language.

The concept of self-esteem

The word, 'Self-esteem' is deduced from a Greek word meaning, 'reverence for self'. It connotes accepting oneself for whom one is at any given time in life. It is an overall evaluation of one's worth; negative or positive. Many factors could affect self-esteem of an individual such as negative criticism, poverty, handicap situations, learning difficulties, rejection from peers and stressors in the environment. Studies reported that negative evaluation could make an individual to become anxious, stupid, slow and to suffer loss of confidence and self-worth. Positive self-esteem is needful because it makes one to be confident, adjusted, happy, highly motivated and possess right disposition to success (Vishalakshi and Yeshodhara, 2012; Peter-Szarka, 2012).

Self-esteem is very important for children because the way they portray themselves in the presence of their friends go a long way in determining how they will cope with life events. Young people should be taught to hold a positive self-esteem; believing themselves to be capable of achieving great tasks and competing well with their age mates. Rubio (2007) stated that when an individual has low self-esteem, such a one lives in fear of failure, insecurity and other negative situations. Self-esteem can exercise a determining influence on a person's life, for good or bad; when there is very low self-esteem, in the context of language learning, it can have serious consequences. The study explained that students may become unwilling to intensify efforts, not ready to take any risks to acquire communicative competence required in the target language; may not have the confidence to participate in class, seek help when in difficulty, live in assumption that he could not make it like others and eventually drop out of the class.

However, Baumeister, Campbell, Krueger and Vohs (2003) argued that correlation between self-esteem and school performance do not show that high self-esteem result in good performance. Rather, high self-esteem is partly the result: neither high nor low self-esteem is direct cause of success but coincidence of other intervening factors. The study argued that good performance could boost self-esteem but not vice-versa. Studies on this causal effect has been inconsistent. Some found that high self-esteem leads to happier disposition even in stressful situations but that it does not prevent children from anti-social behaviours such as smoking, taking drugs, or engaging in early sex. Overall, the study agreed that high self-esteem could enhance initiative and pleasant feelings. It is suggested that praise be used to encourage self-esteem as a reward for socially desirable behaviour exhibited and self-improvement.

The concept of parental involvement

The academic achievement of students are not only enhanced by the quality of the school, resources available and qualified teachers but also the readiness of parents to play active role in the education of their children. Parental involvement is described as the active roles played by families and communities in creating a caring educational environment that would enhance academic success for the children (Epstein (1995). Parental involvement in a child's education are in various ways. It begins with nurturing the child, providing good food, ensuring good hygiene, good school uniforms, regular payment of school fees, purchase of school materials: text-books and writing materials. All these motivate children, boost their self-esteem and give assurance of academic success (Hafiz, Tehsin, Malik, Muhammad and Muhammad, 2013). Extensive collaborative work is needful among the parents, school and community if educational goals will be achieved in students performance. Patrikakou (2008) and Vahedi and Nikdel (2011) also emphasised the importance of parental involvement across six types involvement framework of Epstein. Assisting children in home-work helps parent to be familiar with school work and detect areas of weakness in children learning. Where parents are inadequate, they could negotiate with a resource person to help out. This increases students confidence to make known areas of learning difficulties.

Monitoring regular school attendance by parents put a check on anti-social behaviours like truancy and absenteeism. If children know that their parents could visit school and monitor their attendance, they would act more responsibly. Having contact with the class teachers is another. This will provide the parents with direct feedback on students academic performance and behaviour at school-communication between teachers and parents could help to control influence of peer group. Enquiring about teacher's method of teaching is another avenue to arrest students learning difficulties. Parents can follow the same pattern of teaching if it suits their wards or may suggest other methods if they are so competent. Collaborative work at school and home is a tool to alleviate learning difficulties. Parents will do well if they take attendance at Parents' Teachers' Forum (PTF) seriously. All necessary information will be passed across to them. They will be furnished with education policies as it concerned the education of their children; so prompt steps could be taken. Within the meeting, parents charge one another to rise to the responsibility of caring for their children and not waiting for the government to provide everything. Within the PTF, parents become decision makers as they act in committees

seeing to the smooth running of the school and raising suggestions that could be of help to the school, parents and the community.

Volunteering-The school could allow parents who are resourceful to volunteer to come and be of help in school programmes, providing materials, supervising school's projects, raising funds, equipping the laboratories and embarking on mini-projects that will make students and the teachers comfortable in the school environment. Parents should be active stake holders in the educational process of their children to promote sense of responsibility and commitment.

The concept of peer influence

Young ones are socialised in the community where they are born; by the people with whom they have first contact-parents and then care-givers and significant others in the immediate environment. The learning process begins with observation to imitation and then direct instruction. Through interaction on a daily basis, family and community norms are imparted. The child becomes a representative of his family as soon as he is old enough to go to play or to school independently. He begins to interact with his age-mate/peers and adults of different family norms and exposure. Children see their friends as play mates until when they are more mature to notice the influence of the friends on what used to be a personal affairs or mother's choice.

Peer influence is described by Burns and Darling (2002) as a more subtle form of peer pressure which involves changing one's behavior to meet the perceived expectations of others. It is subtle in the sense that the affected person hardly notice it overtime. The influence is absorbed in form of conformity, to avoid being different from others in the social group; though the group is not labelled. Gradually, the interest of the peers/social group supercedes that of the individual and any attempt by the parents/adults around to stop the association is frowned at.

Howard (2004) reported that adolescents pair with friends who are of similar characteristics with them though there could be over-estimation. The study found two important dimensions that influence the socialization: similiarity and value. High similiarity results in pressure to stay together while low similiarity evolves pressure to change. Such ties exist where friends both engage in smoking, drugs, class-skipping, pattern of dressing and so on. Also, best friends have been seen sharing the same value about material things and in academics. Adolescents sometimes need to put on an act that reflects conformity in order to gain acceptance from the specific peer group with which

they would like to be associated. There is fear of being ridiculed if they fall short of expectation and of rejection in case they act in an unacceptable manner. This is part of psychological issues that should be modified to enhance academic performance.

Korir and Kirpkemboi (2014) observed that in years back, most teens conform to pressure from peers on less important things like music, clothing, or hairstyles. Now, teens are more vulnerable; conformists in risk taking behaviours, cultism, substance abuse, rape, robbery and sexual activities, teen-pregnancy and all sorts that are detrimental to school performance.

Ladd (1990), Wentzel and Caldwell (1997) and Guay, Bolvin and Hodges (1999) submitted that despite all the evidenced negative effects of peer influence, it is necessary that children foster positive peer groups early in life in order to learn and become well-adjusted adolescents and adults. Adolescence is a stage of trauma when teens experience dramatic changes they could not fully understand physically, socially and emotionally. A stage when they are farther away in thought from their parents even if they live under the same roof. So, they tend to identify with someone or a group having same physical growth and assumed emotional trauma with them whom, they believe would understand them better. Having such friends in school enable them to open up and learn a host of coping skills: group interaction, social norms, conflict resolution, and trust building. If for any reasons, a peer is rejected, he or she may develop anti-social behaviours which may end in academic problems. Peer approval leads to self-confidence, sense of belonging and other pro-social behavior in many areas of a child's life, including academics. Parents should understand the facts surrounding peer relations and rise to their responsibilities in spite of all odds and foster positive peer influence.

The concept of home background:

The home is a place where a child has the first contact with the world through his parents. It is the training ground where the first teachers-parents and significant others in the family, teach the child the acceptable behaviours in the community. In Yoruba culture, socialisation of a child begins with ‘èkó ilé’, home training and it is a continuous process. This is to ensure that the child grows physically, socially, morally, emotionally and be spiritually guided. It is the responsibility of the home to provide enabling environment and viable home where a child can access all-round growth.

Homes could be classified in terms of family structure, size, socio-economic status and parents educational background. Family structure could be single-parent or two-

parents families. Single parenthood could be as a result of divorce, separation, death of a partner or single mother-hood (unmarried parent). The size of a family could be determined by the number of wives and children a man has. Some families are exceptionally large that the head of the family could no longer provide basic needs and maintain social amenities. The socio-economic status of homes vary; ranging from high to average to low. Parents educational background is also important in the home setting. Studies have found that family structure, size, socio-economic status and parents educational background impact on students' educational attainment and social integration (Osunloye, 2008; Ushie, Emeka, Ononga and Owolabi, 2012; Omoruyi, 2014)

Intact homes have the two parents (father and mother). Both parents should shoulder the responsibility of the home to ensure that the home is peaceful, children are well and their education is successful. It is expected that the children will be free to share their fears and challenges with their parents or at least one. It is expected that such a child will be confident, sociable and psychologically balanced. They suffer less emotional trauma and less anxious in the pursuit of their academic work (Uwaifo, 2008). However, if anyone fails in his/her duties in the home, the child is likely to suffer like one in the single-parent home.

Single-parents family often have financial constraint because of low income than two-parents where the two are on the job to support the family and so may not have enough money and material to support the children's education. Single-parents battle with more stressors-work schedule, child-rearing, loneliness, labeling; so they are overburdened, irritable and less sensitive to their children's basic needs. Eventually, children share in the trauma and could not enjoy supportive learning environment (Agulanna, 1999; Tenibiaje, 2009).

Socio-economic status of parents in terms of education, income and position in the society influence their commitment to their children's education. Parents that earn big salaries can effectively take responsibilities of their children's education compared to parents that earn meager salaries. This factor also speaks volume when issues like children's health, cognitive socio-emotional outcomes are to be measured. Large family size is a problem especially if the income is not commensurate with over-head cost. Discipline will be lacking and the parents are not likely to be committed to children upbringing and education. Studies established the fact that children of educated parents are stable and less anxious in academic pursuits. They are able to interact with them and

discover their challenges, proffer solution and in the process help children in resolving their school needs (Ushie, Emeka, Ononga and Owolabi, 2012; Omoruyi, 2014).

Home background is an important factor in children's educational attainment. However, some children irrespective of home background or structure may work hard and become successful in life.

2.2.2. Value concepts in Yoruba language:

(Ọmọlúàbí 'Virtuous person', Oríkì orílẹ̀ 'Lineage praise poetry', Èèwò 'Taboos', and Ọ̀wẹ Yorùbá 'Yoruba proverbs'). Yoruba language encapsulates the Yoruba culture herein called the value concepts. Culture has been described in various ways by scholars and researchers. Aina and Morakinyo (2011) following the sociological perspectives stated that culture is a broad concept which comprises people's knowledge, beliefs, art, morals, laws, customs and any other habits and competence acquired by human beings as members of the society. In essence, all the acceptable social and moral conducts of man that are transmitted from one generation to the other are captured as culture. Thus, culture of a people involves their language, beliefs, religion, political and economic ideologies, arts and crafts, dressing, oral and written literature, food and technology and all that makes man co-exist with another in the community.

Culture is the total way of life of a group of people; the acceptable behaviour, values, beliefs and symbols that are learnt through observation, imitation and communication from one generation to the next (Tamu, 2014). Culture is an emblem. Some of its symbols include a group's skills, knowledge, attitude, value and motives. Culture varies from one society to the other and it has impact on the belief, action and reaction of individuals within it. As reviewed in the World Book Encyclopedia (2003), culture is symbolic, learned and shared, it is adaptive; ever living yet dynamic and changes with time. The culture of a people is crucial to their identity. Therefore, in the African world in particular, as morality is emphasised, efforts should be made to emphatically teach cultural traits such as dressing, poem recitation, idioms, proverbs, taboos, traditional arts and crafts and greetings in the local language (Adegoju, 2011).

Ademowo and Balogun (2014) citing Wilhelm Abraham emphasised that culture function as a catalyst for development in these distinct ways.

- a. as a means of creating order
- b. as an instrument of the achievement of social integration

c. to make events in human experience intelligible and significant and as regulator of change.

These, among others probably inform the aims and objectives of education in Nigeria. Paragraph 5 of the National Policy on Education (NPE. 2004) states the aims and objectives as:

- 1) the inculcation of national consciousness and national unity;
- 2) the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
- 3) the training of the mind in the understanding of the world around; and
- 4) the acquisition of appropriate skills, abilities and competencies both mental and physical equipment for the individual to live in and contribute to the development of his society.

Dei (2011) elucidated the kind of education that should be given to young ones; this should be such that will recognise the importance and relevance of learners' experiences, cultures, and prior home/community knowledge in formal education and build on them in a way that products of modern education will be able to transform their communities. A close relationship and partnership among schools, parents and communities are required to ensure that local knowledge in all its forms are imparted to give youth holistic education.

The whole essence of traditional education given by the Yoruba people is to make everyone "omolúàbí" which begins with home training, 'èkó ilé'. Classroom teaching needs to emphasise the self as well as collective well being and identities of all learners. Socialisation in Yoruba culture entails these and thus proves its worth of inclusion in school curriculum as an important aspect of Yoruba language. The value concepts in Yoruba language selected in this study, (Omólúàbí, Oríkì orílẹ̀, Èèwò̀àti Òwe Yorùbá) are among the value concepts and traditions that run through the school curriculum in Yoruba language from Junior Secondary School (JSS) to Senior Secondary School (SSS).

Omólúàbí implies a general description of behavioural disposition of an individual who imbibe virtuous character. Akanbi and Jekayinfa (2016) explicated that the virtues emphasised by the Yoruba in the concept of "omólúàbí" are many and acquiring virtuous character is a continuous process. The ideal attitude is for a person to strive to be above board always; not found wanting in reflecting acceptable virtues in spite of living within a polluted society. A good picture of *omólúàbí* in Yoruba culture wherein a person adopts a

deep knowledge, wisdom, and trained to be self disciplined and to have sense of accountability which is to be of virtuous character in all ramifications. Fayemi (2009) portray acceptable character in Yoruba's view as honesty in all dealings, devotion to duty, honouring local traditions, loyalty, respect and mutual regards, readiness to help the needy, showing sympathy, empathy and so on.

In support of these attributes, Awoniyi (1975), Fayemi (2009), Adebayo and Raji (2013) conceptualised *omolúàbí*, using some elements as mirror. Among these are, *ìteriba*, *ìkíni*, *inú rere*, *àti iwà rere*(respect, greetings, having well mind, and character). The studies expatiated the meaning of the concepts:

Respect for elders, *ìteriba*, is one of the important features of *omolúàbí*. There is the saying that, *òwò díẹ díẹ ni ara ñ fẹ, ara ò fẹ àbùkù*; meaning every man desires respect but rejects contempt. It is not about being rich or poor, young or old. The Yoruba believe in respecting one another in recognition of the rights of others as a human being. As a result, even the elders have a way of honouring young ones. This belief is justified by saying, *Tijú fún mi kí n tijú fún ọ, ẹnì tijú fún ni ni a ñ tijú fún*. (Have regard for me, and I will have regard for you; he who has regard for others is the man who deserves to be regarded). *Apèèpo léyìn àgbà, sé àgbà ñ bọ wá kàn án, kí àwọn omọ wéwé rí ohun pa*. (He who strips the bark from the back of an elder (i.e. insults him), is not age coming upon him for the youngsters to find something to strip? This inculcates respect for elders.

Ìkíni (greeting). Fundamental to demonstration of 'iwà omolúàbí' is *ìkíni*. Ogunranti (2012) emphasised that greeting is one of the important attributes that identifies *omolúàbí*. The study affirmed the components of extensive greeting in Yoruba culture which include among others, extending greetings to family members at home, condolence in trying period, warm greetings in time of fortune. Also, there are special greetings for different occupations- farmers, drivers, hunters, fishermen, hair-dresser, cloth-weaver, blacksmith and others. In recognition of change in weather, they greet differently, there are different greetings at times of bereavement that distinguish the death of an old person from that of young person. Greetings during festivities show clearly the kind of festival being celebrated, childbirth is embraced with warmth, greetings during marriage is even accompanied with songs that show approval and the Yoruba do thank God for escape from dangers and mishaps and congratulate the victors. Reference was made to the fact that this manner of greetings result in the name given to Yoruba people in Sierra Leone, "Àwọn Akú" (The Akus') taken from the different forms of greetings- *È kú oorú, È kú oótù, È kú iyálèta, È kú àfẹmójú, È kú ògìnnitìn, È kú irójú àti bẹ̀ bẹ̀ ọ*

(Greetings for warmth, cold, mid-day, dawn, wet season, condolence and so on.) And all over as “*Ọmọ káàárò o ò jíire bí?*” (Good morning, do you wake up well?)

Inú rere(having well mind or intention towards others) on the other hand consists of the essential moral and emotional traits a virtuous person should have, along with being straight and candid. The character displayed by a man depicts the kind of person he is-a person of honuor or dishonour; it also distinguishes good character from bad character. Good character is expected of old and young. It is believed that there is a reward for good character. There is this saying, *Ìwà ni òrìṣà; bí a bá ti hù ú sí ní fì í gbe ni* (Character is a god; according to the way you behave it supports you). Ọdúnjọ (1961) used poem to teach young ones that *ìwà rere* is the utmost and this is re-emphasised by Fatokun (2015):

<i>Tétí kí o gbọ òré mi,</i>	Listen attentively myfriend,
<i>Ìwà rere lẹ̀ṣọ̀ èniyàn.</i>	Good character is the adornment of man,
<i>Bí o bá ní ilé ọlá,</i>	If you have a wealthy home,
<i>Bí o sì fa wàrà ọlá mu dàgbà,</i>	If you livein affluence till maturity,
<i>Bí o kọ èkọ̀ àkódórí,</i>	If you obtain higher degrees,
<i>Bí o rẹ̀ni bá ọ wá iṣẹ̀ rere</i>	If you are offered a good job,
<i>A gbọ̀ pé ó pé ná, ìwà yí n kọ̀?</i>	We agreed it’s good, what about character?
<i>Ṣé ìwà rere lẹ̀ṣọ̀ èniyàn</i>	Surely, good character is the adornment of man.

(o.i. 1).

Some statements in Yoruba language also express their expectations of *omọlúàbító* strengthen good character and condemn bad attitude such as:

Ìwà lẹ̀wà (Good character is beauty)

Ilẹ̀ ọ̀ṣọ̀nú ni à n yà; ta ní jẹ̀ ya ilé ahunkáhun (People call on a kind man; who ever cares to call on a miser?)

Igbá olóore kù fọ̀, àwo olóore kù fàya; towó tọ̀mọ̀nìí yalé olóore. (The calabash of the kind breaks not; the dish of the kind splits not; both riches and children flow into the house of the kind).

For wicked and mischievous people, they say:

Òkò tí a bá sọ sí ọ̀pẹ̀ ní ọ̀pẹ̀ n sọ ọ lu ni padà. Èni da eérú ni eérú n tọ. (The stone we throw up at the palm tree, it throws back at us. The person who pour out ashes, the ashes come back on him)

Àgbà tí ó gbin èbù ikà, orí ọmọ rẹ̀ ní yóò hù lé. (When an elder plants the seed of cruelty, it will sprout on the head of his children) Whatever we sow, we shall reap.

Bí èniyàn bá ń yó ilẹ̀ dà, ohun búburú a má a yó ọ̀ ẹ̀. (If a man secretly betrays his friend, evil things will secretly happen to him.)

(Délàno, 1983).

Manner of speech: *Ọ̀rọ̀ gbèrẹ̀ níí yọ̀ obì lápò, ọ̀rọ̀ líle níí yọ̀ ọ̀fà lápó.* (Peaceful words bring a kolanut from the pocket, but hard words bring an arrow from the quiver).

Agúnbàjẹ/Aláyinsí kò ní odó, ẹnu lásán lodó won. (Gossips have no mortal, their mouth is their mortal). *Eni sọ̀rọ̀ púpọ̀ á sì sọ̀.* (One who talks much is likely to make mistakes)

Aṣòfófò kò gba ẹgbàá, ibi ọ̀pẹ̀ ló mọ. (A tale-bearer does not even get six pence, all that he receives is ‘thank you’).

Traditional societies frown at laziness. So, as soon as a child can eat and walk around independently, he is called to begin to observe his parents’ trade or attached to a master as an apprentice. Slothfulness in any form is discouraged; everyone must set hands to do something. Teaching children to value hard work as an antidote to poverty is part of home training. Citizens who are committed to these values are appreciated and rewarded by assigning them to leadership positions (George and Uyanga, 2014). Children are taught early of displeasure shown to laziness in Yoruba community:

Ìṣẹ̀ kò gbékún,

Weeping is not the answer to poverty;

Ebi jàre ọ̀lẹ.

A lazy man who is hungry has no one to blame but himself.

Even when he comes from a wealthy home, he is told:

Agbójú lógún fì ara rẹ̀ fòsì ta.

Those who rest assured on the inheritance of their parents may succumb to poverty consequently.

The child is therefore taught that:

Apá lará; ìgbòwón ni iyèkan.

Your hands are your relatives, your elbows are your kith and kin.

The going may be tough, but he is reminded that only the tough gets going. He is advised:

Eni tí ó bá fẹ̀ jẹ̀ oyin abé àpáta, kii wo ẹnu àáké. He who wishes to eat the honey which is under the rock, should not be unduly worried about edge of the axe. (No sweats, no sweets)

Awoniyi (1975).

Odunjo emphasised hard-work as great virtue in his work:

Mú ra síṣé, òré mi.	Work hard, my friend.
Iṣé la fi ní deṣi gíga.	Work lifts one up to higher level.
Bí a kò rẹni fẹyìntì,	If there is none to lean on,
Bí ọlẹ là á rí.	One seems like a lazy man.
Bí a kò rẹni gbẹkẹlẹ,	If there is none to depend on,
A tẹra mọṣé ẹni.	One should be more diligent.
Ìyá rẹ lẹ lówó lówó,	Your mother may be rich.
Bàbá rẹ lẹ lẹṣin léékàn,	Your father may have horses on deck,
Bí o bá gbójú lé wọn,	If you depend on them,
O tẹ tán ni mo sọ fún ọ.	I tell you, you are doomed.
Ìyà ní bẹ fọmọ tí ò gbọn.	There's suffering for the unwise child.
Èkún ní bẹ fọmọ tó ní sáré kiri.	Weeping for the recalcitrant.

o.i. 3.

These and many more are incorporated in Yoruba traditional education/socialisation of young ones because the training aimed at raising a well cultured individual. In effect, it is expected that education will emphasise such teachings as mores of empathy, group cohesion and communal duty, connections of the individual to the group, respect to the elderly, religion and work of arts.

However, Fayemi (2009) made it known that 'Ọmọ́lúàbí' is not an angel or one without blemish. The Yoruba do say, '*a kii mọ ọn rìn, kí orí ó má mì*', there is no perfection in man, perfection belongs to God. However, one who strives to meet the ultimate and becomes a model is qualified to be regarded as *ọmọ́lúàbí*. The Yoruba community has norms and values as well as criterion with which attributes are evaluated. So, while an individual is independent in nature the community is the basis for the actualisation of individual values, aspirations and goals. Thus, as the community partly determines personhood in traditional Yoruba and African culture generally, so does the elements of *ọmọ́lúàbí* continually mould and nurture personhood in human.

Lineage praise poetry (oríkì–orílẹ̀) Oral poetry is a household song in Yoruba traditional society. As children greet their parents early in the morning everyday, in response, parents burst into oríkì recitation in appreciation and remembrance of their ancestors whose great deeds their young descendants are to be motivated to emulate. Even at work, farmers, hunters, craftsmen and others chant stanzas of *ijálá* or *ẹ̀sà* or *ràrà* greater part of

which is the *oriki* *orilè* of the chanters to cool off the tension of the work (Babalola, 1976).

Praise poetry (*oriki*) is described as a name that shows the physical appearance, character and origin of existence of a person. It is used to express the place of the individual in the society – how the person is seeing in the society; his activities or contributions; what is perceived of him and how he can be traced to his lineage, (Akinyemi, 2001). Saadu (2015) gave a broad meaning of *oriki* as a poetry that comprises culture, acts, existence, character, physical appearance, pleasure, displeasure, taboos, weaknesses and strength and so on about a person or thing. This means, it praises and as well reveals the weaknesses of the individual or thing. Lineage praise poetry can be rendered in different tunes and presented in some other praise poetry like *ègè, àsamò, rárà, òséghè, àdàn* and the like in different part of Yoruba community.

The use of lineage praise poetry (*Oriki orilè*) is part of greeting among Yoruba people especially in response to greetings in the morning; parents also use this to appreciate their children for a good deed. Young ones hear this from time to time and have good understanding of it as they grow. The royal bards in the palace also use lineage praise poetry to sing praises of the king, that of his ancestors, their tributes and the expectations of his subjects, (Akinyemi, 2001). Like a mirror the individual can see his likeness in the description of his ancestors and feel highly honoured.

The praise poetry has been in existence in the society for so many generations therefore the original composers are unknown to the new generation. Often the professional chanters combine artistry with oral history, poetry, jokes, praise poem, allusion, refrain, slang, abuse, religious injunctions, and so forth, to build their repertoires. They often add music to attract and entertain their audience. It could be sung in king's court, festivals, occasions, public gathering, market places, and anywhere the chanters meet dignitaries that would offer money or gifts. It worths inclusion in school curriculum because it exposes the students to Yoruba tradition and it preserves culture; for instance the chanters in Akinyemi's study said that *oriki* is put in the poetry mainly to keep records of the past (remembrance of the good ancestors) and to inspire their listener to emulate the good deeds of their fore fathers.

It is impossible to give the exact number of lineage poetry in Yoruba land. The Yoruba people spread across the nation and outside it; so is the lineage poetry. This study will look at some of the values that young ones can derive from the knowledge of '*oriki orilè*'. It is important that a child have the knowledge of historical background of his

lineage. A brief history of origin is often mentioned in ‘oríkì orílẹ̀’ through which young ones can inquire for details from the elders in the family.

Oríkì Ìran Olú-Òjé :

- ¹Ará Òjé, ọmọ òkò mejì.
- ²Ọmọ apajáfúnwọnráwọ.
- ³Bẹ̀ni, Fijàbí n’ baba Oyewusi
- ⁴Oyewusi baba Fijàbíadé.
- ⁵Ará Òjé l’Onpetu ni.
- ⁶Ògbómọ̀şọ n’baba wọn ti şẹ̀ tẹ̀lẹ̀.
- ⁷Ará Òjé l’Onpetu ni.
- ⁸Èlà ọmọ òkò, n ò gbodò jẹran ègà.
- ⁹Wọn-ín Ìlasà-ò-gbàró.
- ¹⁰Ọmọ Búnibúni Abèébúwòntìwòuntì.
- ¹¹Òşónú ilé, baba ò gbáàlọ.
- ¹²Ọtí dáa l’Ójèé.
- ¹³Baba àwọn ó gbọtí mu.
- ¹⁴Kò dàa l’Ójèé.
- ¹⁵Baba àwọn ó gbọtí mu.
- ¹⁶Ọmọ ọtí gbélé ahun í kan.
- ¹⁷Ọmọ ọtí igbájè a-pòyì-ràn-in-ràn-in.

Olu-Oje lineage Praise Poetry:

- ¹Citizen of Oje, offspring of ancestors featuring two sets of triplets.
- ²Offspring of Those-who-killed-a dog-to-use-its-skin.
- ³It is true that Fijabi was father to Oyewusi.
- ⁴And that Oyewusi was a son to Fijabiade.
- ⁵He belonged to the Oje Onpetu lineage.
- ⁶It was from Ogbomọ̀şọ that his father hailed.
- ⁷He belonged to the Oje Onpetu lineage.
- ⁸Darling child, offspring of triplets, forbidden by taboo to eat weaver-birds.
- ⁹Offspring of the stubborn sire unyielding as okro leaves to potash substitute.
- ¹⁰Offspring of A-dweller-in glass-house-fond-of-throwing-stones.
- ¹¹Surly sire who disregards the entreaties of his suppliants.
- ¹²If the offered liquor was good, at Oje,
- ¹³Their father would accept and drink it.

¹⁴If the offered liquor was bad, at Oje,

¹⁵Their father would accept and drink it.

¹⁶Offspring of He-who-often-said: 'It's only in a miser's house that liquor turns sour after keeping too long.'

¹⁷Offspring of He-who-daily-drank good liquor gourdfuls poured into one calabash basin where it would whirl round in eddies. . .

(Babalola, 1976 p.130-133)

¹Story has it that the first Olu-Oje (king of oje) was the founder of a town which he named Oje, apparently in order to give publicity to his own nickname during his time at Ile Ife. Then, he was called 'Olú Òjé' because of his habit of using a walking-stick made of lead. He also named a river which flowed past the site of the town Oje-river.

² This is a reference to the story of how the dead body of Olu Oje was dressed up for its journey, from the thicket where the warrior died, to his home in the town where he was buried. His dog was killed and flayed, and its skin, together with the skin of the duiker killed by Olu Oje just before his death, was used in wrapping up the corpse. Leaves from the adjacent trees were also used to decorate the dead body.

Lines ³⁻⁷ also traced the origin of the Onpetu's lineage, (Babalola, 1976).

One of the values cherished by the Yoruba is obedience to the norms of the community. A child should know of any taboos in his lineage; his own belief notwithstanding. It is also important to know the reasons and consequences of such taboos.

Line ² of the above poetry, showed one of the taboos in Olu Oje lineage. Babalola (1976) traced the taboo to special recognition given to weaver-birds because of its contributions at challenging times in the lineage. Firstly, there is a story that on one occasion when superior enemy forces besieged Oje town it was the chattering of weaver-birds in the dead of the night, when the enemy warriors disturbed their nest, which roused some watch-men in Olu Oje's palace and subsequently led to the discovery of the enemy and their defeat by Olu Oje in a surprise attack at dawn. Another legend has it that weaver-birds are used to make charms that empowered Olu-Oje to conquer the enemies at all times.

Secondly, it was said that when Olu Oje died in the savannah tract while hunting; the search party organised looked for him all-night without success but in the fore-noon of the following day, they were led by the chattering of a school of weaver-birds on the branches of an *ìgbáírú* tree, and also by the twittering of many *ìròrè* birds on a

neighbouring *irà* tree, to look at the foot of each of these trees. There they found the *òba*'s corpse. It was because these birds drew their attention to where the corpse lied that it became the custom of the Olu-Oje families to abstain from eating either weaver-birds or *iròré* birds.

It mentioned the behavioural disposition of the ancestors. If it worth being emulated, then, young ones can strive to achieve it but if not, once the young one notices this in his attitude towards others or situations, he would strive to caution himself and gradually overcome such unpleasant attitude.

Lines ⁹⁻¹¹ are nicknames of the first Olu-Oje. He was likened to okro leaves that did not respond to potash substitute; thus remained hard and unyielding, unpleasant in the soup. Olu-Oje had many bodily defects and was consequently an easy target for abusive remarks. Yet he himself was fond of abusing other people, knowing full well that they will not dare to utter abusive words against him. Line ⁷ gave another nickname for Olu-Oje, which means, 'sullen king whose face was continually covered with dust clouds of anger'.

Lines¹²⁻¹⁷ showed that the first Onpetu was a heavy drinker. These are foods for thought for younger generation and guides to character formation.

Lineage praise poetry in the school curriculum is one of the Yoruba oral tradition that teaches different lineages among Yoruba people, the features and the unusual use of language in it. There are a few studies in lineage praise poetry; few of such are: Babalola (1976), Akinyemi, 2001, Ajibade, 2005, Saadu, (2015), Olawale and Aransi (2015). These are independent studies that are not linked with students' factor. The researchers treated lineage praise poetry as one of the important genres of Yoruba oral literature, establish the fact that it preserves culture and presents it as a stylistic phenomenon in Yorùbá communication process. None of the studies raised intervention on students' performance in this concept at school and its status in Yoruba communities today. This study filled the gap in literature.

Taboo (È̀èwò). Taboos as a major component of the Yoruba culture are the don'ts of the society. Though unwritten, Yoruba culture has rules of life and conducts through which every individual is guided. Such aspect of culture includes proverbs, wise saying, all sorts of prayers, and taboos. Prohibition or strongly forbidden acts are taboos. It is an abomination that is deeply rooted in religious beliefs and practices. In order to maintain regularly, compliance of hygiene rules in the environment, taboos are extensively applied (Olabode and Siyanbola, 2013).

Adebileje (2012) asserted that the Yoruba people uses taboo to show their displeasure about certain kinds of behaviour they abhorred, and believed can be injurious to other members of the society; either for mystical reasons or because it is immoral. Taboos contact every facet of the individual's life in Yoruba society. Osei (2006) stated that taboo is one of the main sources of modifying and directing the behaviour of individuals and the community towards the Supreme Being, gods and the ancestors in African traditional societies.

It is forbidding touching, say, or doing something for fear of instantaneous harm from a supernatural force. Reasons for some taboos are known while some have no common explanations. It enhances conformity and compliant with societal norms. There are sanctions and consequences which vary accordingly if anyone breaks the taboo. Some are to maintain cleanliness and safety. Cosequences of these may be punishment from adults and/or outbreak of diseases. Some are to instil fear and to warn the likely culprits. The punishment for breaking such taboos are guilty conscience and wrath of the offended, relations and all who heard about it.

Taboos are in degrees; in other words, one is stronger than the other and so are the consequences. Taboos that involve the gods, family ties and friends are stronger. Some of the consequences are immediate death or other forms of sanction while many are gradual. The Yoruba has the saying that, *èèwò kì í pa'ni bọ̀rò, pípón ní í pón'ni l'áşo*. (Breaking taboos does not kill someone immediately but it makes someone wretched). Secondly, it is believed that the covenant breaker will be suffering silently and might later contract heart disease because loss of peace is worse than a named illness. The saying goes thus, *Bí èniyàn bá ñ yó ilẹ̀ dà, ohun búrurú a má a yó ọ̀ şe*. (If a man secretly betrays his friend, evil things will secretly happen to him).

It touches different facets of human life in the Yoruba society. For example; there are moral taboos, religious taboos, professional taboos, health and safety taboos and sexual taboos among others.

(1) **Moral taboos:** This is in place to give warnings, instill fear and teach knowledge of things that are ideal in the society.

Èèwò ni: A kì í t'ojú ẹ̀lẹ̀şẹ̀ mėsàn án kà á. (The fingers of the man who has only nine instead of ten are not counted in his presence). This taboo is to teach young ones to always have due regard for the feelings of others and self control. When anything unusual is noticed about a person, in his appearance, speech or conduct, it is bad manners to comment on this in his presence.

Èèwò ni: Obìnrin kò gbòdò gun igi, bí ó ba ẹ̀ bẹ̀, tí ẹ̀yẹ̀ sì kẹ̀ bá a lórí igi, yòò kú. (Females must not climb a tree, if she does and while there, a bird squeaks, she will die.). This is to instil fear and caution. Females are regarded as weak vessels with delicate parts. They are forbidden from climbing to prevent tears of delicate parts and terrible fall. And also to prevent exposure that could lead to rape.

Èèwò ni: Omodé kò gbòdò tò sí ààrin ònà kí iyá rẹ̀ má ba à kú. (A child must not urinate at the middle of a pathway so that his/her mother will not die suddenly). This taboo is to maintain cleanliness of the environment. No child will want his/her mother to die, so none will form the habit of urinating anyhow along the streets.

(2) **Religious taboos:** This is to present the gods and goddesses holy, make people to revere the deities, and to make the worshippers holy, obedient and disciplined./

Èèwò ni: Olóbàtálá kì í mu ẹ̀mu òpẹ̀ (Worshippers of Ọ̀bàtálá must not drink palm wine). It takes credence from the ancient story of creation when Ọ̀bàtálá was given the mission to lead other deities to create the earth. The myth has it that Ọ̀bàtálá got drunk of palm wine and another deity eventually carried out the assignment. Since then he vowed not to take palmwine again. In obeisance, the worshippers take it up as taboo to prevent anything that could mar divine assignment.

Èèwò ni: Obìnrin kò gbòdò wọ̀ igrò orò. (Women must not enter orò groove). A legend has it that Orò was a woman and a younger sister to Ọ̀gún. She offered to carry a sacrifice to the earth on behalf of other spirit beings naked with the agreement that her elder sister Ẹ̀gbẹ̀-Ọ̀gbà would hold her red dress ready for her. Unfortunately, after carrying out the assignment, her elder sister did not wait to give her the dress but left her naked. Orò could not return to the world of the Spirits naked and thus in annoyance stay put on earth. Ọ̀gún came to beg her; met her naked, used palm fronds to cover her nakedness. She refused bluntly and vowed that no woman should see her again; if any woman dare her, such will become naked till eternity. Orò became a deity and no woman is allowed to see her again.

Èèwò ni: A kì í fí àdí bọ̀ Ẹ̀ṣù. (Kernel oil must not be used to adore or worship Ẹ̀ṣù) It is believed that the use of kernel oil will arouse the anger of Ẹ̀ṣù.) It could only be used when someone wants to implore Ẹ̀ṣù to avenge .

(3) **Professional taboos** - To esteem an associate in a profession, maintain decency in relationship and dignity in labour.

Èèwò ni: Ode kò gbòdò fẹ̀ iyàwó ode (A hunter must not commit adultery with another hunter's wife). The aftermath is disastrous. It is believed that Ọ̀gún, the god of iron whom the hunters worship hates cheats and so he would avenge the offended.

Èèwò ni: Awo kò gbọdò sán ibànté Awo. (AnIfá priest must not take as wife a housewife of another Ifá priest). It is believed that Ifá is sacred and so are the priests. Any Ifá priest, who violates, is believed to have defiled both the god and himself. To honour Ifá and avoid his wrath, nothing filthy should be allowed or done by his ambassadors.

Èèwò ni: A kì í sọ pé mo fẹ ra abéré nígbá alátẹ bí kò ẹ okinni (If one needs to buy a needle from a trader, do not request for “abéré” but call it “okinni”. It is believed that the word “abéré” would cause low patronage for the trader that day.

(4) **Health and safety taboos:** To teach and maintain hygiene and to keep safe from calamities.

Èèwò ni: A kì í jókòó sí orí odó; ẹni tí óbá ẹ bẹẹ, idí rẹ yóò wú (One must not sit on a mortar. Anyone who does it shall have his buttocks swollen.) This is to maintain cleanliness. Mortar is used to pound yam. If it is sitted upon, anyone can give off gas while on it; children can excrete waste on it too.

Èèwò ni: Omọdẹ kò gbọdò yojú wo inú kànga, bí ó bá ẹ bẹẹ, ojú rẹ yóò fọ. (Children must not peep into the well; any child who does that shall become blind). This is to avoid fall into the well. Like a mirror, the child will be seen his own image in the well and may be tempted to jump in to unravel the mystery.

Èèwò ni: Èèwò ni: Ẹni tí Bàbá/Sònpònná bá mú kò gbọdò ẹoge. (Anyone afflicted by chicken pox must not think of fashion). This is to caution the afflicted. To stay in-door to honour the god that is believed to be in charge, and to apply the specially prepared ointment for cure rather pomade because it is contagious.

(5) **Sexual taboos:** To caution, effect self control and avert generational curse.

Èèwò ni: Omọ iyá méjì kò gbọdò bá ara wọn dàpọ; bí wọn bá ẹ bẹẹ, alájobí á bínú. (Children of the same mother must not copulate; if this is violated the wrath of the ancestors will come upon them). This is to teach self control and decency. Yoruba culture forbid marriage between children of same parents.

Èèwò ni: Okúnrin tí ó ẹẹẹ bá obìnrin dàpọ kò gbọdò wọ ilé awo láìmọ. (A man who has just mate with a woman must not enter Ifá shrine till he has cleansed himself).Ifá is believed to be all-knowing. Everything about his worship and shrine must be sacred.

All these are to train a child that there are boundaries. It is expedient for a trained child to exhibit self control, decency and politeness in any given context. It is expected of an individual to be a compliant in respect of the norms of the society or community in which he/she resides. In order to conform, every individual must incorporate the societal values within self as conscious principles through learning or socialisation. To achieve

this, she must internalise certain societal values through the process of socialisation and social control. Adebileje (2012) observed that the use of foreign language, religion and technology have negatively affected the attitude to and belief in the practice of Yoruba taboos among youths because the language is on the verge of extinction.

Yoruba proverbs: (Òwe Yorùbá) Proverbs is one of the figurative expressions in Yoruba language. Proverbs found its origin in man's tradition social and habitual life, thoughts, belief and natural environment. Yoruba proverbs evolved from traditional, socio-cultural, psychological, philosophical and cosmological belief systems. Proverbs and some other figurative expressions are closely interrelated to culture; it showcases and preserves the society's way of life. It comprises the social life, ideals, material things and ideological features of a culture. It is a coded form of man's social organisation, values, beliefs and moral traditions that is essential to pass on to in-coming generations (Mele, 2007). It is an important ingredient in conversations. Proverbs are used when the elders do not want to waste words, nail issues on the head, when an issue is knotty, to settle dispute and to unravel misery (Awolaoye, 2015). Proverbs showcase the intent of Yoruba people as regards their culture, religion, politics, economy, works and all. It beams light on challenges and problems confronting the society and solutions to them (Faturoti, 2015).

A distinct feature of Yoruba proverb is that it gives aesthetic quality to Yoruba language. Yoruba proverb is a potent metaphoric device for the shaping of moral awareness, opinions, and beliefs, serves as means of achieving lucidity and brevity in discourse (Olabode and Siyanbola, 2013). This is supported by a Yoruba proverb which says, "Òwe l'ẹṣin ọ̀rọ̀, ọ̀rọ̀ l'ẹṣin òwe, bí ọ̀rọ̀ bá sọ̀nù òwe làá fi wá a. (Proverbs are horse-footed to solve a problem, when the truth is obscure, proverbs are used to unearth it), it means that when a situation or an issue seems difficult to handle or unravel, the Yoruba see proverbs as a potent tool.

Adeleke (2009) described proverbs as tools of historical preservation though with its constraints and challenges, has its global value. The study agreed with the fact that proverbs are permeated with self-evident truths based on the fact that the events, dramatis personae involved and place(s) of events are not only real but are also largely traceable till date. The study elaborated functions of proverbs with examples and meaning. Some of the roles are: concepts of globalisations, wherein it 'contrives and conscripts time and space as well as the distant past to be linked with the present time' p.27. , mythological history in proverbs, proverbs highlighting Yoruba warfare, proverbs on the diplomatic

relations and proverbs that revealed the Yoruba contact with other ethnic groups and even Western countries.

Abimbola (2006) described proverbs as deep rooted words that proceed from the mouth of the elders. However, this does not mean that young ones cannot utter proverbs. Youths who can use proverbs meaningfully and appropriately are referred to as wise and such individuals are qualified to take part in communal discussions.

Ademowo and Balogun (2014) explained the features of proverbs as the simple truths of life that contain the right, moral values of a society, aesthetic and metaphoric value which present an explicit statement that expresses a truth of experience. The nature of proverb is such that what it says is apparent and accepted as an incontestable truth. The truth presented in the proverbs is not rational or insightful truth: it is often a practical fact based upon and derived from the people's experience of life, human relationship and interaction with the world of nature.

Abakah (2001) said that it is difficult to pin African proverbs down to a specific definition. This observation is hinged upon the fact that African proverbs encapsulate the language, culture, attitudes, politics, economy and so forth. Hence, whichever way it is defined by any individual, the subjective definition is still supposed to fall within the range of the people's quotidian activities. In line with this, Adeyinka (2014) did a comparative study of Yoruba and Igbo use of proverbs in marriage and related issues. This study added that proverbs are in use in all human thought and cultural events. Many scholars have worked on Yoruba proverbs amongst who are Bada (1970), Delano (1983), Sheba (2006), Abimbola (2006), Adeboye (2010) and Awolaoye (2015). They gave Yoruba proverbs varying definitions but meaningful and precise. They also justify the integration of young ones in its communicative competence and its inclusion in school curriculum for cultural preservation.

Although many scholars have worked on the meaning and uses of Yoruba proverbs, few attempted to look into its characteristics. Fatureti (2015) itemised the characteristics of Yoruba proverbs as:

- (a) Adults and elders are the ones with the authority to utter proverbs (Ènu àgbà l'obì í gbó (Kolanut metaphorically stands for proverb; and so the elders determine the extent of ripeness of it) not that it is forbidden for young ones but when it happens in the presence of elders, the young ones should acknowledge by saying, .. 'Please, pardon me for uttering proverbs in your presence', 'I am not worthy to utter proverbs in your presence', the elders gave a proverb thus...' or 'Elders

says....’ And so on. Then the elders in the house will respond positively to give approval.

- (b) Yoruba proverbs are too numerous that no one knows it all.
- (c) It is not compulsory for anyone to learn it formally; one can learn it by listening to elders and familiarisation.
- (d) There is no time limitation or set boundary for proverb use.
- (e) Proverbs could derive its source from folktales, praise chants, politics, aspects of culture, religion, and so on.
- (f) It makes use of concrete, abstract, living and non living things to illustrate ideas.
- (g) Unlike some other genres, it is not attached to any deity, ritual or festival but for the use of all. Yoruba proverbs are common-wealth of all; no one can claim the source or trace the origin to a clan. Thus, it is passed from one generation to the next.

Scholars, among who are: Delano (1983) and Awolaoye (2008) have categorised proverbs according to usage. Some are discussed below:

For warning (Ìkìlò)- *Òkun kii hó ruru, ká wà á ruru.* (One ought not to paddle wildly in a stormy sea) Be patient, complex issues need to be handled patiently.

Alekoko bí oşán, oşbé jinná ohùn má jinná. (That which is tough as a bow-string a wound heals but a word does not heal). One should be careful about what one says; when one offends another, the person offended will not easily forget.

For reproach (Ìbáwí)- *Àparò, èéşe tí aşo re fi pón báyii? Ó ní, ‘Ìgbàwo ni aşo kò ní pón? Oşàn jije; oorun sisùn; oúnşè kò şe é fi silè lósàn án, oorun kò şe é fi silè l’óru láti fò aşo.* (‘Bush fowl, why are your clothes (feathers) so dirty?’ She said: ‘When will my clothes cease to be dirty? The day is for eating and the night for sleeping. Food can not be put aside during the day nor can sleep be put aside at night to wash clothes.’) This reproaches a person for lack of moderation and suggests that there is time for everything.

Qdún òní o kù m’érin, èèmû o kù m’éfôn, oşún méta òní o kù mó èkúté, olá n rewájú tàbí olá n rẹ̀yìn? (This year you kill an elephant, next year you kill a buffalo, but the year after next you kill a mouse; is your honour going forward or backward?) This is said to someone who is not progressing in his studies or business.

For advice (Ímòràn)- *A kii ru ẹran erin l’óri kii á má a fi ẹşè tan ihò irẹ.* (One does not carry elephant meat on the head and try to turn up a cricket’s hole with the foot.) One should not risk losing something important for the sake of something unimportant.

Eni tó ẹ̀ ohun tó dun ni lónì, lè ẹ̀ ohun tó dùn mó ni lóla. (A person who hurts one today can still be a source of blessing tomorrow. Do not over-react; no one is perfect.)

For comment (Àlàyé)- *Ayé kò lóràà; ijó a rí kéré, kí á jẹ kéré; ijó a rí wòmù, kí á jẹ wòmù; àgbà kì í ẹ̀bù yèkẹ kì ó da ti ikùn rẹ̀ silẹ̀; ohun tí a jẹ ní í bá ni lọ.* (The world is not full of enjoyment; therefore, the day a little pleasant comes your way, enjoy it; the day many pleasant things come your way, enjoy them; when an elder falls down the contents of his stomach will not be thrown out of him; what you eat goes with you (to the grave).

Aláwo yóò kú, onişégùn yóò re ọ̀run, adáhunşẹ kò ní gbélẹ̀. (The witch-doctor will die, the medical doctor will go to heaven and the consultant will not be left behind.) No one can avoid death, and therefore we must be careful about our conduct; we should be honest in matters affecting a deceased person as there is no one who will not die.

For encouragement (Ìşírí)- *Ajá tí ó pa ikún ní òní lè pa ọ̀yà ní ọ̀la, nítorí náà, kí á má bínú pa ajá.* (The dog which kills a deaf squirrel today may kill a cane rat tomorrow, so we must not be angry and kill the dog). The squirrel is worth little but the cane rat is much prized. He who has succeeded in a small way today should be encouraged; possibly he will achieve greater things in the future.

(Delano,1983)

Mímì lepòn àgbò ní m̀, kò lè já. (The ram's testicles are merely dangling, they can not fall off.) Keep hope alive.

However, the categorisation is not exclusive because one proverb can fit in to two or more situations. Also, proverbs are not all about man's daily activities but exist in the world of animate and inanimate creatures. It is Africa's inability to come to terms with these intricate cultural and historical elements that has contributed immensely to rendering her developmental quest a futile exercise; because no continent can develop without its cultural values. Among several scholars and educators, Onanuga (2006), Bamgbose (2011), Olatunji (2015) affirmed that indifference and negligence on the part of parents of this age is the main cause of juvenile delinquency in the society today. These studies come up with factors such as habit of not jointly or cooperatively training up a child in a home/family compound as it used to be, western civilisation that culminate to uncontrolled foreign culture viewing via films houses, television and the internet, negative peer influence, and dumping of immature children in the boarding house. Most parents hardly understand that literacy alone cannot develop a child wholly. In a nutshell

lack of parental care and knowledge of cultural values are strong factors in the setback of formal education today.

2.2.3 Moral decadence among adolescents and youths.

Morality is conformity to ideals of right human conduct. A set of ethics has been put in place to govern individual's activities such that a peaceful co-existence is maintained. Among the Yoruba linguistic group, the concept of 'omolúàbí' is the ethical standard with which the morality or immorality of an act is judged (Akanbi and Jekayinfa, 2016). The main objective of Yoruba traditional education has ever been to foster virtuous character in the individual and to prepare each person to become a useful member of the community. It includes moral education which inculcates in young ones how to behave in accordance with the norms of the community. It teaches moral consciousness that helps to guide one's action and conduct in the society. At the higher stage of socialisation, the child is familiar with the basic norms and values of the human society that secure self reliance and peaceful co-existence. Relegation of traditional education is the root of moral decline in the society.

Uzoigwe (2014) observed that the Nigerian society though blessed with rich natural and human resources is characterised by all sorts of social vices and ills. These vices are obvious in all facets of the society. At higher level, they include dishonesty, bribery, misappropriation of public fund, injustice, discrimination, ritual killing and so on with their end product as moral disintegration. The youths are the most terribly affected by the calamity that bedeviled our society. The study declared that moral decadence has dealt a deadly blow on the ethical psyche of the nation. At the individual level, it has created lack of integrity in many. It has blurred the vision of the young and old so much that it has become difficult to distinguish between what is right and what is wrong. At the corporate level, it has legitimised corrupt practices to an extent that the morally upright will feel ashamed of being so morally conscious. These observations affirmed that Nigeria as a nation is eroded of morality.

Akanbi and Jekayinfa (2016) asserted that it is disheartening seeing Nigeria filled with violence and vices comprising kidnapping, religious violence, disrespect for the rule of law, terrorism, rape and the like. It seems the kind of education that we embrace now has failed to instill moral values into young ones. The concept of *omolúàbí* that made peaceful co-existence achievable in the traditional society has been deemphasised while other practically 'strange' ones are being emphasised especially as technology advances.

The study affirmed that the neglect of these virtuous character, is responsible for various challenges facing Nigeria.

Observed causes of moral decadence include individual nature that is, having in-born desire for greed, poor parenting that islevity on the part of the parents or absentee parents; environmental factor that is, alreadycontaminated social environment, intense peer pressure, social status, cultural imperialism, exotic information technology, inadequate religious orientation, coercion and so on (Timilehin, 2013). The study asserted that knowing and understanding oneself is the first principle of wisdom. If desires do not combine with ignorance of self, divine laws, and requirements of societal needs, many acts of immorality would not have been born. Also, he said that absence of social injustice in the society, if not properly regulated by the human intellect, could create the anti-society urge and thus immoral actions are born in the individuals. In other words, injustice in the society can breed moral decadence among the citizens.

Essen (2016) declared that entertainment industry for instance through music videos, movies and other publications have continuously polluted the young minds and have promoted indecent dressing, substance abuse, violence and get-rich-quick mentality. Young people are naturally inquisitive but they must be vigilant and strive to maintain their dignity as human being. Some of the youths see socia media as avenue to share nude and sexual images, partake in fraudulent activities, deceit and unhealthy criticism.

This study stated that the youths should be educated to use social media responsibly to create worthy space for themselves in the world, promote human dignity, participate in worthy sustainable development and disseminate information that would be of benefit to their generation. The entertainment industry should subject their programmes to scrutiny as they consider the youth as the future leaders of this nation.

Uzoigwe (2014) affirmed that both the parents and the immediate family members have the responsibility to foster and guide the young members. The community, the religious bodies, school are the basic centre of reference for a child; hence it is a natural duty to teach the basic virtues, norms and practices of the human society according to the whole scope of the culture of the people. Therefore the home structure and style is a strong factor. Parents can make moral impact on their children only if they are morally conscious, responsible and active in the society. In other words, immoral parents and absentees who cannot invest adequate time and give attention to their children upbringing are pollutants in the society (Timehin, 2013). Cleaning up the society should hence be

seen as the duty of all now that the home is failing. All stake holders should rise to the responsibility.

2.2.4 Problems of teaching and learning of Yoruba language

Yoruba language being one of the three national languages qualifies to be studied as a subject in schools in Nigeria. Although Nigeria Language Policy (NLP) states that every child shall learn one of the three Nigerian languages, some factors inhibit the success of this policy such as, improper monitoring on the part of the Government to enforce implementation and promotion of indigenous languages, challenges of security; inadequate number of trained teachers, and fund. For instance in the Northern parts, both Yoruba and Igbo ought to be taught in the schools to Hausa native speakers while Igbo and Hausa languages should be school subjects in Southwest and then Hausa and Yoruba in the Eastern States. This policy could not yield the expected outcome because the government had failed at the implementation stage.

Similar to the above is the error committed in the delivery of quality basic education; understanding the language of instruction in the classroom is the bedrock of teaching and learning process. At the lower primary level, the policy says that the medium of instruction shall be the mother-tongue (MT) or the language of the immediate community (LIC) of the pupils so that the school shall be an extension of the home in the language use. All private schools in Nigeria are culprits as regards this. The fact that no sanction was placed on them for non-compliance on the issue and parents' preference for English language, most public schools' teachers also adopt use of English language in teaching at the lower primary, thereby rendering the provision made for language use at this level useless, (Adeyemi and Ajibade 2014; Abijo 2014).

Another problem is that some private primary schools do not offer Yoruba as school subject at all while some start at primary four. When these categories of pupils get to the secondary school, it is difficult to teach them the basic concepts they have missed in primary education. As a result, some of them usually lose interest or simply claim that Yoruba is a difficult subject. Teaching of Yoruba orthography begins at elementary classes (Ilesanmi and Adeyinka 2016).

In addition to this is the transitional issue of the medium of instruction. Orekan, (2011) in his study of acquisition and learning of L₁ and L₂ discovered that a major barrier to successful transition from mother-tongue as medium of instruction to English language

medium is mainly with the transitional models (i.e. the early and late exits and the bilingual medium). A shift solely to English medium from primary four is too short; pupils have not mastered the rudiment of the first language (L_1) that could help them in the learning of the second language (L_2). A wide gap is created which may take a long time to bridge wherein a student has not language competence in both languages. This is evident in academic performance of a large percentage of students in both English and Yoruba languages in Nigeria.

Salami and Oyaremi (2012) noted that it is not only the speaking of Yoruba language that is fading from schools but reading of recommended Yoruba language short stories and collection of poems. The creative writers that published a few were not motivated to do more because of low patronage. Meanwhile, so many literature books in English language are recommended to pupils and purchased to develop their reading skills. As a result, pupils can read English language fluently but when called to read a sentence in Yoruba language, they cannot and parents show no regret for that. The few texts recommended for beginners in Yoruba are not emphasised for use. This is a problem in teaching Yoruba language and inculcating the cultural values because lessons that ought to be previously learnt are missed both at home and school.

Moreover, there is a misconception that little or none societal relevance and recognition are attached to making careers and professions in teaching, learning and researching in indigenous languages in Nigeria. Whereas, Yoruba language experts can apart from teaching the subject, be proficient in broadcasting, vibrant in journalism, relevant in public administration and so on. Many young Nigerians show no passion towards choosing a career in it because of the way it is presented to them. However, Nigerian students take delight and pride in studying English language and other European languages for university degrees and college diplomas (Akinola, 2015, Adeosun, 2008). All these do not enhance the growth and development of Yoruba language and other indigenous languages in Nigeria.

Creative writers prefer English language medium to Yoruba language medium as confirmed by statistics of writers of imaginative literature. Findings show that causal factors are social and economic. The supposed group (natives and readers) that should advance and enhance its status rather run it down. Economically, Nigerian publishers enjoy patronage in texts written in English language because of the percentage of buyers and profit margin. Moreover, English is the Language of Wider Communication (LWC) so, it attracts larger readership (Azeez, 2013). Larger percentage of parents who were

nurtured in Yoruba language is not willing to pass on the rich culture they enjoyed to their children via the language. This practice of Nigerian publishers is a limitation to the promotion of literary texts written in Yoruba Language. It is of great importance to strengthen Yoruba language literacy if indeed the cultural heritage would be preserved; its impacts felt on individual and nation's development.

2.2.3 Prospects of teaching and learning of Yoruba language.

Despite the numerous challenges facing teaching and learning of Yoruba language, continuous efforts are on to maintain the status of Yoruba language as a substantial major Nigerian indigenous language. It is important to make it known that despite the ascendancy of English over Nigerian indigenous languages; the Yoruba language has had an interesting history of growth and literary development of instruction at all educational levels. Olumuyiwa (2013) reported that Yorùbá language was approved as an honours degree course at the University of Ibadan in 1966 and it is on till date. In June 1974, the West African Examinations Council added Yorùbá to its list of Advanced Level subjects. Today, nearly all the government universities (Federal and State) in southwestern Nigeria offer Yorùbá as undergraduate and postgraduate degree courses. Ever since then, Yoruba has been explored in rigorous academic research at the tertiary level. Literary works abound in Yoruba in the three genres of poetry, drama and prose while all the genres of oral literature have equally been documented in the language through the efforts of few scholars who esteemed Yoruba language.

Although the Federal Government is loosing grip of Language Policy implementation at the pre-primary to public secondary schools, effort is intensified in order to implement the Language Policy of the teaching and learning of Yoruba as the second language (L_2) in all the Federal Government Colleges also called Unity Schools. The Federal Government established the National Commission for Colleges of Education (NCCE) in 1989 and commissioned the body to order all Colleges of Education in Nigeria to start the teaching and learning of Yoruba as a second language.

To this effect, the National Commission for Colleges of Education (NCCE) has developed Curricula named the Minimum Standards for Colleges of Education, for the teaching of Yoruba, Igbo and Hausa as second languages. In order to ensure continuity at the basic education level – JSS, necessary corrections were made by the Nigerian Educational Research, and Development Council (NERDC), on the Hausa, Igbo and Yoruba curricula (L_2) to substitute the former one that had so many complications. The

Federal Government thought of producing adequate number of teachers in order to sustain the teaching of the indigenous languages by establishing National Institute for Nigerian Languages in Aba, Abia State to help in the production of Nigerian language L₂ teachers; though very little was achieved (Abatan, 2013).

The frontiers of knowledge in the teaching and learning of Yoruba language is expanded as the teaching of Yoruba language and culture as a foreign language spread in Britain, United State of America (USA), Germany and many other countries all over Europe and the world. Seen foreigners studying Yoruba language with enthusiasm, arouse curiosity and eagerness to study Nigerian indigenous languages in foreign countries. Prof. Owolabi in an interview granted 'The Nation' in 2013, unravel a worthwhile agreement between The University of Ibadan and the American Council for International Education (ACIE) Washington D.C, U.S. enacted in 2009. The agreement was to give fillip to the American students who wish to pursue their interest in other cultures. This gave birth to Yoruba Language Flagship Programmes and establishment of Yoruba Language Centre in 2010; operating as a non-degree awarding unit of University of Ibadan, Nigeria. Every summer, it has become rituals for the Language Institute at the UW-Madison to send young ones to the Centre to learn Yoruba language and culture (The Nation, 16-11-2013).

Another level of growth was reported in 2013 when Foreign Group Project Abroad Advanced Overseas Yoruba Language Summer Intensive Programme was administered by University of Florida and funded by the Fullbright-Hays, Department of Education in Washington, DC, U.S.A. This initiative is called Foreign Language Teaching Assistants. The event is to let students have a sip of the languages, foods and cultures of the Yoruba, Swahili, Chinese, French, and Russian. It is required that every American College undergraduate should gain proficiency in at least one international language (second language) before being certified as worthy in learning and character. Thus, Yoruba Language Centre, University of Ibadan, Nigeria, takes up the responsibility to train up American students in varying disciplines such as Medicine, Architecture, Computer Science, Literature and International Relations and so on, in Yoruba language and culture. They were assigned host-parents; attended cultural events to gain real immersion into the culture. By the end of the course, they all were able to communicate and function in the language. The centre has since experience a tremendous growth.

Omolasoye and Omolasoye (2015) in support of Prof. Owolabi's speech on teaching and learning of Yoruba language and culture in the foreign countries affirmed that many people all over the world are curious about Yoruba language and wanted to

know the Yoruba literature and culture as well as the spoken form. It happened that although Yoruba language is a minority language among others, it is offered as a required foreign language and just as an elective course. Listed among other universities that offered Yoruba language are: Harvard University, Stanford University, Yale University, Boston University, Howard University, Michigan State University and University of California at Los Angeles. Indeed, the status of Yoruba language in these institutions of learning is a great inspiration.

It is appreciable that President Obasanjo's administration encouraged culture and tourism in Nigeria. It would have been a huge success if the language of the people is enhanced and upgraded at the same time. In recent dispensation, in Southwestern States, the National anthem and the Pledge are sung in Yoruba language twice in a week in all primary and secondary schools. Cultural day is celebrated now in all states in Nigeria though on different days; private schools even allow their pupils to dress in the native way on such day. It is expected that soon our indigenous languages shall be given such recognition.

Furthermore, the use of Yoruba language in publishing, journalism and broadcasting started early and has been a major boost to teaching and learning of Yoruba language in Nigeria. The first indigenous language newspaper published in Nigeria was in Yoruba language, named, 'Ìwé Ìròhìn Fún Àwọn Ará Ègba àti Yorùbá'. The success of this resulted in establishment of some others like, *Ìwé Ìròhìn* by Reverend Henry Townsend, a missionary of the Church Missionary Society (CMS) in 1859, *Ìròhìn Èkó* in 1888, *Èkó Àkéte* founded in 1922. *Eléti Ofe*, in 1923, *Ìwé Ìròhìn Ọ̀sọ̀ọ̀sẹ̀* by Thomas Horatio Jackson in 1924. Awoliyi published *Èkó Ìgbèhìn* in 1925, and I.B. Thomas published *Akéde Èkó* in 1927. Unfortunately, most of these papers did not last long because of varying reasons such as low patronage, political upheaval, and death of the publisher and so on. A new wave in the publication of Yoruba newspapers came with, *Gbohùngbohùn*, *Ìṣòkan*, *Aláròyé*, *Akéde*, *Yorùbá Ronú* and *Àjòrò* (Salawu, 2006; 2012).

In electronic media, Amuludun FM 99.1, Moniya, Ibadan transmits in Yoruba. In Ọ̀ṣun State, Orisun FM.89.5 Ilé Ifẹ̀, owned by the state, transmits 100% Yoruba while Living Spring FM104.5 Oke Baálẹ̀, Oṣogbo broadcast in English. Ejigbo local Government powered Isundunrin Fm 101.9. This station transmits 100% Yoruba programmes. Radio Lagos 107.5 Fm fondly called, 'Tiwantiwa' broadcast in two indigenous languages - Yoruba and Egun spoken in Lagos state. In Ogun state, Light House FM Abeokuta 90.5 is Yoruba station while Paramount Fm 94.5 transmits both in

English and Yoruba. Students can benefit from educative programmes such as, “Àkàgbádùn” (Yoruba literature reading) coming up twice a week on Oluyole FM 7.30 – 8.00pm, Thursday and Friday. “Mètó Mòfín” (Enlightenment on laws and code of conducts) on BCOS (Broadcasting Corporation of Oyo State). ‘Ta n mò ọ̀n’ on Radio Nigeria Premier FM, 1.00-2pm, ‘Mo fara mó ọ̀n, n ò fara mó ọ̀n’ on Orisun FM 89.5 Ilé Ifè (Ilesanmi, 2014).

Accessibility of Yoruba language and culture in social media is of immense advantage to old and young people. Yoruba songs, poetry and other work of arts communicate virtues that our fore-fathers esteemed and such could be learnt by young generation. The virtues taught by Yoruba poetry include impartiality, moral integrity, and power of communication, friendliness, tolerance, and respect for elders, peaceful co-existence and many more. The social media can present these in form of drama, playlets, songs, folk-tales and cartoons that children would like to watch. In a play-way, the print and non-print could teach, reproof, warn, and disseminate information. News in Yoruba language ‘Ìròyìn Yorùbá’ is now rendered at regular intervals in radio stations and television stations better than before. Cultural information disseminated can cool tension, relax nerves, discourage anti-social behaviours, and display the consequences of conflict, aftermath of thuggery, conflict resolution and many more. This is transmitting culture (Ayodele, 2013).

Adedimeji (2006) posited that there are a lot to gain than the loss in globalization. Therefore, linguists and scholars should not dwell on negative influence of globalisation on Yoruba language but begin to deduce strategic action of adapting with the moves of a global world without trailing the virtues of one’s local/ national heritage which is important to the survival of Nigeria as a nation. The study emphasised that all the technology devices available should be used to provide multilingual and multicultural content so that everyone will benefit from web learning, multilingual web search, language teaching and translation irrespective of the user’s language.

Presently, there are efforts towards the development of a Yoruba language based computer system. Efforts are in progress to incorporate the use of many African languages in computer application and Internet Communication and Technology (ICT). For instance, the University of Pretoria in South Africa has done a lot to ensure that use of other languages other than English will be possible in computer operations by translating some computer terminology into African languages. Computer keyboards in Yoruba language alphabets are available. At the University of Stellenbosch in South Africa,

automatic translation between interlocutors speaking different languages has been made possible through Human Language Technology (HLT). Now in Nigeria, there is an option of searching in Hausa and Yoruba in addition to English on Google Search Engine for web searches (Bamgbose, 2011). Teaching and learning of Yoruba language should be enhanced not only for educational purposes but for maintenance of rich Yoruba cultural heritage.

The use of Yoruba language in Information and Communication Technology (ICT) is made practicable in Nokia mobile phones. In addition to the languages on this phone, Arabic and the three major Nigerian languages can be used in mobile phones especially Nokia. For example, this phone made it possible to listen to instructions and receive information in Yoruba language by given hints to follow. Major keys are translated to Yoruba for example, menu ‘àṣàyàn’, message, ‘òrò ìfirán n sẹ’, inbox, ‘àpótí òrò tó n wólé’, outbox, ‘ohun a kọ rán n sẹ’ and so on. With this device, those who are literate in Yoruba language alone are made relevant in the ICT world. It is an upgrade to indigenous languages too (Matemilola, 2011).

Apart from social use of mobile phones in Yoruba language, its use in education-teaching and learning has been explored. In the classroom teaching procedure, the teachers and students used mobile phones and computer based instructional strategies to teach and learn Yoruba orthography. It is found effective; the students also respond well than before to Yoruba language instructions (Ojetola, 2015). Children’s knowledge and skills in their mother tongue should be developed and encouraged.

2.2.6 Attitude to value concepts in Yoruba language.

In the Yoruba culture, society norms are revered as interest of the community is the utmost and first taken care of before the interest of the individual. As a result, it is expected that individuals should not be full of self; but consider the interest of their community members when decisions are to be taken on communal issues. Children must be fully socialised so that they internalise the societal norms and grow to become conformists. It is vital that parents hold it as a high responsibility to ensure that children acquire social control and put up right attitude. Therefore, attitudinal disposition to events and situations are expected to be guided by the social environment.

The Yoruba value concepts in this study are those aspects of culture which our fore-fathers held sacrosanct. Culture is too broad to be defined with a particular set of word, and so it has been defined based on different perspectives. Thus, it is described as

the cumulative deposit of knowledge (accumulative knowledge of the people over-time); experiences (the conscious learning acquired through events, skills, and practice that build up an individual or group); values (a set of standards cherished by a community); attitude (a feeling, mind set or thought toward a fact); meanings (the intention of the people within the environment); hierarchies (recognition of persons in authority); religion (the people's commitment or devotion to God or Supernatural); notions of time (the philosophy of time or events); roles (a socially expected behaviour pattern in a particular society); spartial relations (the relationships formed in the environment); concepts of the universe (the conception of man concerning the universe); and material objects and possessions acquired by a group of people (the reward of labour of all and sundry) in the course of generations through individual and group striving (Oti and Ayeni, 2013).

In academic perspective, Aghanenu and Aliogo (2015) described attitude as the exhibition of individual's way of thinking, acting and behaving which has serious implications on the acquisition of facts by the learner, the teacher, as the instructor; the immediate social group with which the individual learner relates (classmates) and the entire school system. The study restated the three factors that could manipulate students' attitude towards learning a concept as: factors resident with the students themselves such as motivation, prior achievement, anxiety, beliefs and self-concept, and personal experiences at school. Secondly, the school factors in terms of physical facilities and human resources and thirdly is the home environment (warm and resourceful or otherwise) and society in terms of individual's expectations.

Akinyemi (2009) stated that attitude are essential through learning and can be influenced through various techniques. In other words, students do form attitude about an object of learning which could be positive or negative, whichever, has implication on students' achievement. Attitude could be described as cognitive (involving thinking, reasoning, or remembering) emotional (expressive), and action (response) predisposition to a particular behavioural objective which is capable of determining achievement of students (Adesoji, 2002).

Attitude of students to traditional value concepts should be of concern because it is a major determinant of their response to cultural events and situations. Taboo is a major component of Yoruba culture. It is one of the measures taken by the Yoruba to curb certain kinds of behaviour believed to be harmful to its members, either for supernatural reasons or because such behaviour is immoral. In African traditional societies, taboo

guides, regulates and directs the beliefs of individuals and the entire community towards the Supreme Being, the gods and the ancestors (Osei, 2006).

Adebileje (2012) presented a socio-cultural description of some Yoruba taboos which are an integral part of culture and youths' attitude towards these taboos. Results from respondents in the study revealed that youth's negative and liberal attitude to some Yoruba taboos were due to parents' casualness and also for the fact that situations and circumstances brought to life by Christianity and modern technology rendered some taboos irrelevant and invalid. Moreover, majority of the youths do not speak Yoruba language but code-mix with English language or pidgin often and have invariably taken on the western culture; language and culture are interwoven. Little are known to them about taboos, the source and reasons for observing them. This could be so because many parents, even those who are not elites, who are grown in the observance of family and communal taboos, do not practice them any longer and bother not to teach their children.

A few parents, who still hold their belief in the efficacy of some taboos, find it uneasy to instruct their children and make them observe these taboos. However, few people, among who are African Traditional Religion (A.T.R) worshippers, hold strong belief in religious and ancestral taboos; keep their children informed about it and warn them not to violate for any reason. With this group of people, it is believed that taboo themes cannot be exterminated in Nigeria. The study therefore suggested that this generation should make efforts to uphold traditional values as it was handed over to them. Although there could be moderations as times and events in the society change, those that serve as tools that hold the society together and prevent inhuman acts should be emphasised and observed.

Odejobi (2013) did a general survey of taboo and superstition among the Yoruba of Southwest of Nigeria. The study situated taboos and superstitions in the early man's effort to explicate nature and his own existence, to soothe fate and attract fortune; to avoid problems he could not understand and to look curiously into the future. The study affirmed that taboos represent a set of rules that maintain moral guidance, security, tranquility, and reference for constituted powers and authorities. Yet, findings reveal that the belief in taboo has turned cold and its obedience diminishing. The causal factors are given as: spread of orthodox religion and civilisation which facilitate movement of youth from the elders and ancestral land to urban areas where they live in isolation. The consequences are given as: violence in the society, lack of contentment, insecurity and

other vices. It is suggested that taboos be re-visited or alternative ways to promote traditional values introduced and enforced.

Adegoju (2009) explored the possible place of African proverbs in the resolution of social conflicts. The study evaluated proverbs that address conflict and how it could be resolved. It is discovered that Yoruba proverbs do more than exposition of cultural values but also, establish the fact that conflict is inevitable in a community; it expounds the proverbs that can be used to probe the cause of the conflict, expose the hidden truth about the issues and point out strategies to resolve the conflicts. Although use of proverbs was not the only tool of conflict resolution in ancient Yoruba community, it was effective in maintaining peace and order; so it could be brought to bear on varying issues and conflicts ravaging Nigeria now. It revealed that the competence of the Yoruba in verbal communication is highly commendable and so they use it for both preventive and conflict resolution. The generations of old believed in the efficacy of communication in conflict situations, this generation should adopt it and it will work out well. The study concluded that the wisdom of African proverbs surpass cultural borders. It serves as a caution to human actions and reactions and so advisable to be taught to generations.

Adeosun (2008) examine critically the barriers to child performance in Yoruba language. The study affirmed that since the colonialist imposition of a foreign language on Africa, they have concealed the African languages and underrated their culture. Thus, the African child is being exposed absolutely to a culture that is an invention of a world foreign to him. Eventually, the adopted colonial language takes up the role of carrier of culture. Simply put, the imposition of English language undermined both the Yoruba language and the culture it represents. Beginning from independence when Nigeria adopted her former colonial masters' language as the language for administration and educational purposes, the perception of Nigerians to their indigenous languages has become very low.

Young ones develop ambivalence toward Yoruba language when "No speaking of vernacular in this school" is displayed and students caught are given corporal punishment yet it is the language in the community. Non-use of Yoruba oral literature to stimulate early intellectual development of a child at home and school is mischievous. Since the language is a carrier of culture, it carries the entire body of values by which we come to perceive ourselves and our place in the world (Isola, 1995, Adeosun, 2008).

However, Yoruba people's attitude are still strong positively to some of our cultural values such as our foods, songs, drums, ceremonies; especially funeral and marriage. We still found our traditional wears irreplaceable for some outings and ceremonies. Our language is still the best source to our thoughts. Our political organisations, though watered down by current politics, still maintain a unique system.

2.2.7 Achievement in value concepts in Yoruba language.

The Yoruba traditional education is indigenous to Yoruba community. The general aim is to produce individuals who are autonomous in terms of self development, and in disposition, found worthy. A person described in this way, is known as *omoluàbí*. Acquiring the status is easy because the entire society is the school and all adults and significant others are the teachers. Moreover, it is a continuous process-cradle till death. Immeasurable success was recorded in the lives of individuals and the community generally; this is not to say that there are no culprits but that the system was able to curtail and maintain peace and tranquility. A dramatic change crept in after the spread of Western education and the civilisation that came with it; especially, the arrival of its products to the ancient Yoruba community. The products were status conscious and hewn the term "illiterate", "uneducated", and "primitive" to describe their progenitors. Since then, the spirit of individualism begins to grow rather than communalism and individuals seek personal success without considering the larger society (Akanbi and Jekayinfa, 2016).

In the contemporary times, value concepts in Yoruba language is striving to exist within formal education. In research, there are various observations made and many studies carried out on value concepts in Yoruba language ranging from the status and use of the language to other aspects of Yoruba culture but only a few study ventured into evaluation of result gained by the efforts. Language is a medium of communication within the nuclear, extended families and the society at large. Patrick, Sui, Didam and Gyang (2013) re-emphasised the significance of a child's mother-tongue as a foundation for sociolinguistic identity; stating that the M.T initiates the child's reflection of its immediate environment and beyond; acquisition of successful behaviour patterns in terms of speech, deeds and response to events, living within the acceptable norms of the society.

Mother-tongue is of immense importance to the educational foundation of learners. The Nigerian National Policy on Education stipulates that from Pre-Primary to the first three years of Primary education, mother-tongue should be the medium of

communication or language of the immediate community (NPE, 2004, 2015). This is because the background experience is needed to make learning conducive for learners.

Mustapha (2012) reported the advantages of good knowledge of first language to a child when he is to learn a second language that is foreign to him. The study explained that such a learner has greater mental flexibility and are superior in abstract thinking than a learner who has not gotten the knowledge of his first language. In other words, the bilingual learner had gotten the linguistic competence of a language (first language) before and able to display verbal competence therein; therefore able to deduce semblance between the former language and the new to be learnt. According to Krashen cited in Mustapha (2012) many skills acquired in terms of listening, speaking, reading and writing, in the first language are transferable to the second language. Mental flexibility is shown when this learner (bilingual) found relatedness in the languages and able to take advantage of it. In addition, a bilingual is able to think deeply in two languages though better in the first language, than a monolingual and also quicker to solve linguistic problems, even abstract concepts than a monolingual.

Similarly, Orekan (2011) observed that it is through the mother tongue that children first learn the expected behaviour, expression of acceptable feelings and social habits and verbal competence in all contexts. It is evident that the same language teaches the cultural norms. A bilingual is likely to be familiar with the culture associated with the second language faster than a monolingual this is because language is closely related to culture.

Teaching children according to their age, level of understanding and by making the content practical enhance academic success. The National Policy on Education in all the editions stated it clearly that the Government shall ensure that the main method of teaching at the Pre-primary and lower primary levels shall be through play and that the curriculum of Teacher Education is oriented to achieve this. In addition to this, one of the purposes of Pre-primary Education has also been stated in this same document as to teach the rudiments of numbers, letters, colours, shapes, and forms through play. Essa (2003) stressed the importance of this saying that play encourages mastery as children practice different skills; cognitive development is strengthened as children are engaged in riddles and puzzles; it develops language and increases vocabulary; it involves them in physical activity; it helps children work through emotions and heighten creativity. This is corroborated in Isenberg and Quisenberry (2011) that children's play always reveal and reflect their social interest and family cultural practices. Across all ages, domain and

cultures, children's play is an indispensable and fundamental part of children's well-ness, growth and learning.

It has been observed that in all the pre-primary schools in Yoruba speaking states in Nigeria teaching/learning practices in Yoruba speaking states are done using foreign plays, rhymes, riddles and songs in foreign language medium. It is on this premise that Salami and Oyaremi (2012) examined teachers' knowledge, use and perception of the relevance of Yoruba indigenous child's play to pre-primary and primary education levels. The study observed that use of indigenous child's play at this level is minimal in spite of the known benefits. At home, children are at disadvantage because of parents who are too busy to supervise children at play and fear of environmental mishap- kidnapping, rape, ritual killings; children are restricted to play indoors. At school, where children should be compensated and enjoy indigenous plays as part of play-way method of teaching advocated in the language policy, often, foreign plays are taught.

In the evaluation, Salami and Oyaremi (2012) found that greater percentage of the teachers know that Yoruba people have child's plays but half of them could not list these plays. Some of the plays which enhance the all-round development of various domains of the Yoruba child are: *Àlò Àpamò*(Riddles), *Alómóláhón*(Tongue twisters), *Ìtàn* (Folktales), *Ewì Omódé* (Yoruba Children's Rhymes), *Ofò omódé* (Children's Incantation). They include *Ìjàkádì/Èkẹ*(Wrestling) *Èkùn Mèran* (The leopard captures the animal) *Èbá mí gbòndò yí gbẹ* (Help me drain the lake) *Eyeméta tolongo wáyé* (Threebirds migrated to the world) *Èni ó lá yà ó wò ó*(Whoever is brave should enter), among others. Large number of teachers in this research have forgotten these plays and the characteristics because they have not been using them. It could be rated that the pre-primary and primary school teachers' use of Yoruba indigenous play is inadequate. Kolawole (2006) submitted that part of classroom teachers' duties is to convert curriculum blue prints into classroom instruction and ensure dissemination. Thus, teachers should be challenged to interpret the curriculum meaningfully and input valuable concepts while teaching.

Adebisi (2015) examined the Yoruba traditional education philosophy in the evolution of a 'Total man'. The paper juxtaposed the output of traditional education system with modern formal education system and revealed the tragedies that evolved from unguided modern formal education. The study reviewed the traditional education and lots of effort put into it by all the adults and significant others in the community purposely to avoid the menace of, 'Omọ tí a kò kó' (uneducated/untrained child). The upbringing of a child from cradle and his immersion into the culture of his community are

not left solely to his parents; it is the duty of all. This is done so that at maturity, the child will become, ‘omọ tí a kọ’ a well-educated, well trained child-omọlúàbí; the evidence being: giving due respect to the aged, paying allegiance to his parents and local mores, found honest in all ramifications, genuinely dedicated to duty, always ready to give a hand to the poor and the weak, confirmed to be empathetic and sympathetic, capable of maintaining relationships, courageous, appreciative of hard work and many other pleasing qualities. This is the utmost, the greatest achievement in traditional education because ‘omọlúàbí’ will in-turn contribute positively to his society.

On the contrary, Yoruba likened the ‘untrained child’ to a ‘prodigal child’, and say, “omọ tí a kò kọ ni yóò gbé ilé tí a kọ tà”. Translated, ‘an untrained child will sell off houses that we built’. The word ‘kòkọ’ (did not teach) stands better as (did not build). This simply means an untrained child is an irresponsible child or a prodigal, thus, only a prodigal can sell off his/her parents’ mansions. Symbolically, an untrained child is a corrupt individual who would eventually infect the entire society.

On the other hand, the study analysed the tragedies of Western Education System that cause wretchedness for the nation’s all-round development. The summary of the inadequacies of Western education are that, by its organisation and content, it sets up a gap between the pupils and the African society that should benefit from it, thus, the purposes that education should achieve become masked. Second, the products of Western school system were taught to hate African educational values in that they were made to perceive that the school and the society are different entities. Thirdly, acquisition of certificate and wealth were emphasised with less concern for conduct and character. There are lots of implications for these. No more quest to breed ‘omọlúàbí’ The outcome of this is multiplicity of ‘omọ tí a kò kọ’ untrained individuals in the helms of affairs in Africa and the consequences are evident. The submission of this study is that Nigeria should maintain a symbiotic African traditional education and the modern formal education system which is capable of the formation of a ‘total man’. Yoruba value concepts transcend a pass mark in Yoruba language as school subject; it is a virtue that should be absorbed by every individual to live a productive and impactful life.

2.3 Empirical Review

2.3.1 Studies in Yoruba language pedagogy and literary aspects.

Yoruba language is one of the three major indigenous languages in Nigeria. This has elevated its status from being the language of only the speakers; it is a school subject from primary to secondary school and a course of study at the tertiary level. Moreover, Yoruba language is one of the foreign language educational requirements in Europe and the world at large. It is amazing that at the age when awareness increases and the civilised world is getting more and more inquisitive about the spoken and written form of Yoruba language; the speakers and the nation (Nigeria) that own the language are growing cold in interest and formal learning of the language. Students' performance in internal and external examinations is getting low year by year and the disposition of individuals and groups to the language are far from being positive. This attitude affected negatively students' devotion to study the language as they shift their attention to English language which they believe is a unifying tongue with a great instrumental significance. Scholars and linguists have worked on how to improve students' academic performance in and attitude to Yoruba language. A few are reviewed below.

Ademowo and Balogun (2014) examined the important connection between language and development, it emphasised the importance of Yoruba proverbs as a tool of development and resuscitating moral and cultural values in the society. A content analysis of proverbs which are related to development-such as empathy and co-operativeness, leadership qualities, advice, reproach and punishment, conflict resolution and warning was done. This study made the observation that the Yoruba language is being played down for the exclusivist employment of foreign languages, culture and value system. It concluded that there is a need for a radical revival of the indigenous language and its strong metaphorical use which include proverbs, which are supposedly endowed with the survival instinct and value of the people. It suggested that intensive efforts is needed to embed effective practical teaching and learning of Yoruba proverbs in homes and in schools across all levels, so that use of proverbs would enhance verbal competence and quality living in the community.

Adeyinka (2014) carried out a comparative study of proverbs that are related to marriage between Yoruba and Igbo ethnic groups. The study examined the structures and contents of the proverbs and explained the views and dispositions of the tribes to events that constitute marriage. The differences and similarities were highlighted. The study found that both ethnic groups believed that marriage institution is important and should be appreciated.

Azeez (2013) examined the Yoruba language and literature in the 21st century and beyond. The study reviewed language attitude among the Yoruba indigenes; discouraging many children from speaking Yoruba language in schools and even at home, as well as linguistic estrangement in the use of the language in eco-linguistic spheres. The paper observed that there is “literary endangerment” of Yoruba Language because studies found that children and youth are lagging behind in speaking fluently in the language; and showing difficulty in writing with acceptable linguistic codes. If the language would be saved from extinction, among other steps to be taken, it is suggested that the language policy provision made in the National Policy on Education should be implemented. Also, the use of Yoruba language should be allowed and encouraged in every social communication, homes and schools.

Olabode and Siyanbola (2013) worked on proverbs and taboos as universal remedy to environmental problems in Nigeria. The paper discussed extensively the features of proverbs and taboos. A review of some Yoruba proverbs and taboos that are related to the physical and social environment, health and sanitation issues were done. The study further argued that Yoruba proverbs and taboos are strong weapons that can be used to deal with numerous environmental problems which have been detrimental to the development of the nation. Proverbs and taboos could be effective tools in man’s hand if there is indepth understanding of the meaning and usage; and the steps strictly followed.

On the efficacy of taboo, Afe (2013) observed that since ancient times, it has been a huge task to contest with crimes in the society. As a result different societies adopt strategies known to them to battle with the challenges. Moved with the rate of crime in this nation, this study revisited the mechanism used to maintain social order in pre-colonial times in Ondo province. The study found that traditional taboos formed one of the mechanisms used to achieve peace and tranquility among the people of the Old Ondo Province and other African societies. It is binding on the people to obey the normative principles of the taboo because the gods and ancestors determine the sanctions and these are enforced strictly. Their cultic code of ethics, written or verbal served as a point of reference in determining traditional lawbreakers, and in the passing of judgment of consequent cases at the traditional courts and shrines. Whenever a culprit is found, either morally or legally, he/she must go through ritual moral cleansing and transformation.

It is established that all the personal, social, economic and political systems of the people are regulated and governed by taboo. The study reviewed some taboos and their potency in contemporary times. It is affirmed that growth and development are somewhat

impossible in any community, state or nation where crime and social evils abound. The study suggested that Nigeria constitution should recognise the traditional institution and empower them such that they could play their roles as permitted by the customs and traditions of the land. It is stated that knowledge of taboo should be re-awakened in homes, schools and the society because it is still relevant in maintaining social order in the present day. If it is given a trial, it is expected that it will reduce the rate of crimes in the society and grievous cases lined up in courts of law and the prisons will be emptied.

Orekan (2011) reported a pilot project which achieved a complete instruction in mother tongue; this is the Six Year Primary Project (SYPP) carried out in 1970 - 1978. The SYPP took place in Ile-Ife, Nigeria, at the Obafemi Awolowo University formerly known as the University of Ife. The project was prompted by the dissatisfaction of the parents' forum on the underachievement of pupils at English language and the indigenous language. The project was designed to test the effectiveness of two media of instruction- the traditional mixed-medium of teaching and the use of Yoruba language to teach for the duration of primary education being the mother-tongue of the pupils. The main objective of the project was to develop a consistent primary education that would use the Mother-tongue as the medium of instruction (MOI) (Fafunwa, 2000). Therefore, this project used the Yoruba language as the medium of instruction throughout the primary education with the expectation that it would be of advantage to the pupils cognitively, socially, culturally and linguistically. Also, it would help both the home and school to work in partnership in term of language use. At the end of the project, pupils who were taught using the mother-tongue medium performed very well than the pupils who were taught in the traditional mixed- medium sytem. Moreover, there was significant fall in the rate of drop-out from school. This project confirmed that children learn best in their mother-tongue

In order to proffer solution to the problems students' encounter in Yoruba essay writing, Adeyinka and Ilesanmi (2014) examined the effectiveness of text transformation and freewriting strategies in teaching content generation and writing skills in Yoruba language. The finding revealed a significant main effect of treatment on students' achievement in Yoruba essay writing. ($f_{2,109} = 76.205, p < 0.05$). The mean score of students in the control group (319.001) was significantly different from the mean score (388.401) of students exposed to free writing (FW). Also, the mean score (319.001) of students in the control group was significantly different from the mean score (398.025) of students exposed to text transformation (TT). This indicated that, text transformation method impacts positively on students' writing achievement than other methods. The

recommendation was that teachers should use TT method in the teaching of Yoruba essay writing in the senior secondary schools while FW could be used as pre-writing skill to generate content knowledge.

OlaOlorun, Ikonta and Adeosun (2013) studied parental attitude to the learning of L₁ in Nigerian secondary schools. Two hundred and eighty-six parents from Lagos and Ogun states were the subjects. About Fifty-five (55.2) percent of the parents prefer their children to speak English language only, 4.22% would want their children to speak both English and Yoruba, while 25.9 want more English than Yoruba. Surprisingly, 14.7 would want more Yoruba than English. Highest academic qualification of parents' notwithstanding, bilingualism is still not favoured by many of the respondents as 79.7% of parent respondents admitted they spoke English language first to their children. 98.6% of the parents claimed they can speak English language, proficiency level notwithstanding, except one (1.4%) who on interrogation said he takes the child to places and relations where the child could learn English language because he wants him to excel academically. Only 33.8% of the parents have positive attitude towards their children speaking both Yoruba and English at the same time. 85.1% of parents believe that the language their children speak goes a long way in determining the children's academic progress. 73.0% of the parents admitted that their children cannot speak their indigenous language. They asserted that parents are major motivators of which language children perceive positively or otherwise.

Mustapha (2012) investigated senior secondary school students' performance in English language in a second language situation in Nigeria. Terminal results in English language was compared. The participants were 108 Yoruba/English bilinguals and 108 Nigerian English monolinguals. Findings showed that 87.1% of bilingual passed while 68.4% monolinguals were at the pass region. Also, the bilinguals had higher percentage of pass consistently than the monolinguals; thus confirmed that in second language situation, bilingualism is helpful in second language learning. Hence, students' should be encouraged to offer Yoruba language and work hard at it.

Oribabor and Adesina (2013) examined the effectiveness or otherwise of Mother Tongue (MT) instruction among children in nursery schools. The study evaluated academic performance in English Language and Social Studies using the MT (Yoruba) as the subject and indigenous language of observation. Social Studies and English language are compulsory subjects at this level. The data were analyzed using inferential statistics. In Social studies, the mean of Mother Tongue group was 24.46 while that of English

Language was 18.24. The observed t-value was 15.45. The mean of English Language pupils taught with Mother Tongue and English Language (mixed medium) group was 19.1 while mother tongue medium only was 23.41. The observed r-value was 10.75 while the critical value of 1.96 was less than the calculated t value. The academic performance of students taught with English Language was significantly different from the academic performance of those taught with mother tongue instruction. By implication, the groups of pupils taught with MT instruction scored higher than the group taught with English language in both Social studies and English Language. The study suggested that MT instruction should be used in teaching according to the National Language Policy so that pupils would learn with ease and perform better academically.

Akinyemi (2001) studied the Yoruba royal bards: their works and relevance in the society. The functions of Yoruba royal bards in the king's palace and to the community members in general were discussed. The artistes were from Oyo-Yoruba communities but could be taken to represent all the Yorùbáland; because they share the same cultural features. The bards usually stay around the palace especially if there is a festival or an important ceremony. On such occasion, they sing and chant in honour of the kings. As guests are trooping into the palace, they announce their arrival by drumming or piping the names or giving the description of such guests. The chant of the Yorùbá royal bards is dominated by *oriki*, of the person and of his lineage if they have clue to it. It is made up of separate units and unusually long because it has been accumulated over the years. The content of the chant from one unit to the other describes the subjects, talk about his popularly known character, reference to an important event in his life, and some other facts that could arouse his emotions so that he could give them money or any other gifts. These are core to Yoruba cultural aspect and should be transmitted from one generation to the next.

Fabunmi and Salawu (2005) examined the challenges facing Yorùbá language and suggested solutions to them in order to save the language from extinction. The study illustrated this by reviewing factors militating against the rich cultural values and the progress of the language such as the attitude of the community elites, teenagers and youth, job opportunities and economic policies, Nigerian political factors, the global information capitalism, loss of Yoruba vocabularies and religious factors. The study discussed the implications and suggested solutions that could save Yoruba language from the verge of extinction.

2.3.2 Motivation and achievement in value concepts in Yoruba language.

Motivation “is operationalised as the underlying “why” of behavior” (Vallerand, Pelletier, Blais, Briere, Senecal and Vallieres, 1993). Motivation has been a variable of interest to educational psychologists and researchers more than any other variables (Tella, 2003). When an individual embarks on a task and continues even when faced with challenges because he finds it interesting and satisfying, such a one has intrinsic motivation. On the other hand, if an individual engages in a task and continues even when faced with challenges because such individual is looking forward to a reward or doing it in order to escape a punishment such a person is extrinsically motivated (Deci and Ryan, 1985). Intrinsic motivation is internally generated; the task itself produces joy and self fulfillment at completion while extrinsic motivation is generated outside the task; the reward or punishment that comes after the completion of the task. Motivation has found a crucial place in effective teaching and learning process.

However, few studies do found that motivation is not significant in the prediction of achievement. For example, Gagné and St Pére (2001) studied female 8th graders in an all girl high school and after controlling for students’ cognitive ability, found that motivation did not predict academic achievement. Also, Onuka and Durowoju (2010) tested the relationship between motivation and Junior Secodary School students’ achievement in Business Studies; findings showed no significant relationship. However, many studies supported motivation as an essential ingredient in learning.

There are scanty studies on students’ motivation in Yoruba language especially Yoruba value concepts. Therefore, most of the studies reviewed are on other school disciplines such as English language. Ilesanmi and Adeyinka (2016) examined the relationship between motivation and academic achievement of students in Yoruba language using Students Motivation Scale (SMOT) and Yoruba Language Achievement Test (YLAT). The findings revealed that the correlation between students’ academic achievement in Yoruba language and motivation is not significant ($r = -.067$, $p > .05$). However, motivation predicted achievement in Yoruba language ($\beta = 0.15$; $t = 2.06$; $p < 0.05$). This implied that students’ achievement in Yoruba language measured is not as a result of motivation received but motivation in its capacity can predict students’ academic achievement in Yoruba language.

Boboye and Sofowora (2014) investigated the effects of use of multimedia in Yoruba language teaching on learners’ attitude and performance. Findings showed that 42% of the respondents strongly agreed that multimedia was effective in learning Yoruba

while 32% agreed and only 26% hold a contrary opinion. This was further corroborated by the ratings of the students (72%) who said multimedia in Yoruba language provides opportunity for creative self expression and interpersonal communication. In addition to the above, 70% of the respondents were of the opinion that before introducing multimedia method, their classroom is always dull and uninteresting. In conclusion, 88% of the respondents shared the opinion that they preferred the multimedia method to the conventional method. At the post test there were remarkable difference in the mean values and standard deviations (5.2000 and 2.666). When this was subjected to t-test, the t-value of -10.733 was obtained, which was significant at 0.05. It implied that the intervention programme had a significant impact on the spelling and reading skills of students who were exposed to multimedia instructional strategy. This means that Yoruba language students can be motivated to learn this subject better through the use of ICT in the classroom.

In order to proffer solution to the problems students' encounter in Yoruba essay writing, Adeyinka and Ilesanmi (2014) examined the effectiveness of text transformation and freewriting strategies in teaching content generation and writing skills in Yoruba language. The findings revealed that there was a significant main effect of treatment on students' achievement in Yoruba essay writing. ($f_{2,109} = 76.205, p < 0.05$). The mean score (388.401) of participants exposed to free writing (FW) was significantly different from those exposed to the control (319.001). Also, the mean score (398.025) of participants exposed to text transformation (TT) was significantly different from those in the control group (319.001). This showed that text transformation method had a significant impact on students' writing achievement than other methods. These strategies motivated students to learn.

Adeosun and Ayodele (2008) investigated the relative effects of demonstration and videotape mediated instructional strategies on Nigerian secondary school students' achievement and retention in Yoruba language. Using Yoruba Language Achievement Test (YLAT) and Instructional Video Package which contained the live activities of marriage, types of marriage, stages of marriage and also noun and various types of noun in Yoruba language found that the demonstration with videotape mediated instructional strategy was more significantly effective on achievement and retention than demonstration method alone. Although the study tested teaching strategies, it geared up students to learn. Yoruba language suffers dearth of research in this aspect unlike foreign

languages and other school subjects that have many studies on motivation in diverse ways. Some are reviewed below:

Skaalvik and Skaalvik (2006) and Broussard and Garrison (2004) in different studies found that students' academic performance and motivation are significantly related. It is necessary to emphasise that motivating students in education and measuring the consequences on academic performance are considered crucial aspects of effective learning. However, a learner's response to instructions in education is a determinant of his or her success rate in school. It is evident that students who possess high intrinsic and extrinsic motivation achieve higher cognitive achievement in their studies than those with low intrinsic and extrinsic motivation, Onuka and Durowoju (2010).

Wechsumangkalo and Prasertrattanadecho (2004) found that students with high proficiency in English are more integratively motivated than low English proficiency students. However, the two groups did not differ significantly in the level of instrumental motivation. Moreover, the study revealed that high English proficiency students were more consistent in English achievement score than low English proficiency students.

Vaezi (2008) examined integrative and instrumental motivation toward learning English as a foreign language among Iranian's undergraduate. The study selected 79 non-English major students from the Islamic Republic of Iran (IRI) to complete a questionnaire reflecting their motivation for learning English. As shown by the findings of the study, Iranian students had positive attitudes toward learning English and were more instrumentally motivated.

Onuka and Durowoju (2011) reviewed the relationship between motivation and students' cognitive achievement in Secondary school Economics. Motivation was found to be related with students' cognitive achievement positively. It implies that students who exhibited high motivation also scored high in Economics and vice-versa.

Wilmomas (2012) carried out a survey study of motivation in English language learning of first year undergraduates' students at Sirindhorn International Institute of Technology (SIIT) Thammasat University. The data were analysed using frequency, percentage, arithmetic mean and standard deviation. The result showed that the students were highly motivated even instrumentally, to learn English. This revealed that instrumental motivation affect significantly the learning of English among these group of students. Wilkesmann, Fischer, and Virgillito (2012) studied academic motivation of students among Germans; a positive influence of one was found on the other, that is, both intrinsic and extrinsic motivation are capable of influencing learning and instruction.

Peter-Szarka (2012) carried out a longitudinal study on the changes in the relationship between language learning motivation and self-concept in 11-14 year old students in Hungary. Kozéki-Entwistle's Learning Motivation Questionnaire and Clément, Dörnyei and Noels' Foreign Language Learning Motivation questionnaire were administered. The final grades of the foreign language were used to assess students' academic achievement. For three years, two hundred and seventy seven students participated as respondents.

In order to test the relationship between learning and L₂ motivation, Pearson correlational index was used. In the course of three years, the relationship between school and language motivation was tested. Findings show that the main dimensions of Learning Motivation were significant and positively correlated to most L₂ motivation subscales while the Feeling of Pressure showed a negative relation to them. The results revealed that general learning motivation is the bedrock for motivation to learn any course of study such as English language. This study found that students who had general motivation to learn also exhibited motivation to learn foreign languages. Testing school motivation within the three years, a significant correlation was found between Performance motivation and marks ($p < 0,001$), while the other two dimensions of motivation were slightly weaker, students who were ambitious to perform well were striving for good marks through hardwork.

On the other hand, Pressure had a negative correlation with marks ($p < 0,001$) so the stronger the pressure is, the worse marks the students get, when pressure increases, many students found it unbearable and give up. Within the duration of research, a strong positive correlation with the subscales of general motivational level (attitude towards language learning, intensity of motivation), with self-estimation and with the figures for courage to use and stress in using the language either in or outside the lessons was found. The study concluded that a general motivational level correlates with a good performance. In other words, students' better performance results in a higher level of motivation and high motivation results in students' better performance.

Araromi (2014) made a path analytic examination of socio-psychological variables (gender, verbal ability, foreign language aptitude, motivation, locus of control and attitude to French language) on the students' proficiency in French language in South-western Nigeria. All the independent variables jointly accounted for 12.5% of the total variance of the students' proficiency in French language: aptitude, motivation, locus of control and attitude among others while four pathways among them were not

significant. The total effects of socio-psychological variables on learners' proficiency in the French language of the respondents indicated that 58.7% was direct while 41.4% was indirect. Verbal ability, aptitude, locus of control and attitude made significant relative contribution to students' proficiency in French and as well had predictive effect on students' proficiency in French while motivation and gender do not.

Ajogbeje and Omirin (2013) used a causal model to investigate and explain the direct and indirect effects of eight non-cognitive learner's variables (gender, socio-economic status, self-concept, gender-stereotype, motivation, attitude towards mathematics, self-confidence and problem solving habits) on students' mathematics achievement. The results of the study revealed that motivation had direct causal influence on achievement in mathematics with a path coefficient of 0.130. Its direct effect relative to the total effect accounted for 45.35%, while its indirect effect relative to the total effect also accounted for 13.01%. Ajogbeje (2012) found that motivation indirectly affects students' achievement in mathematics through self-confidence, problem solving habits and attitude towards mathematics.

Studies on students' motivation in indigenous languages especially Yoruba language are so few. If great effort is being expended on motivating learners to learn English language; Yoruba language deserves more especially in this age of globalisation that makes it hard for the youth to see any beauty in anything indigenous. The values of our native languages and culture need be emphasised. Though children are born and integrated into the culture; with 'civilisation' they are influenced; some positively, some negatively. The root-cause of the discrimination begins from various homes. Until parents start to encourage their kids to express themselves in their mother tongue and also speak it to their ears that is when the downgrading of Yoruba language in our environment will gradually be eliminated. Yoruba language demands encouragement by necessary authorities in schools, higher institutions and in our environment because education can only be achieved when the concept of the child's mother tongue is well conceived (Fatola, 2013). It is necessary that all stakeholders in education guarantee that students are highly motivated by providing necessary materials, enabling environment and adequate reward system.

2.3.3 Motivation and attitude to Yoruba value concepts.

The attitudinal disposition of the policy makers and the three tiers of government have in no way motivated the learners and the society to embrace and appreciate indigenous languages, Yoruba language inclusive. Many language policies had been made and reviewed but were not enforced at the implementation level. To start with, the National Policy on Education (2015) emphasised that the purpose of Early Childhood Care, Development and Education shall be to effect a smooth transition from home to school, to this end; it shall be ensured that the medium of instruction is principally the mother-tongue or the language of the immediate community. Also, that at the lower primary classes the mother-tongue shall be the medium of instruction. The implementation of this would have made the child more familiar and friendly with his/her mother-tongue. Unfortunately, the policy has not been implemented and never enforced.

In addition, in the Nigerian Constitution Hausa, Igbo and Yorùbá languages are stipulated to be used in the National Assembly after adequate arrangements have been made thereof. This has never seen the light of the day. In other words, policy makers are not compliant. These among other reasons made Fabunmi and Salawu (2005) to assert that the Nigerian language policies are pointers to the decline of the indigenous languages, Yoruba language inclusive. At important meetings and for national information dissemination Yoruba language is not given priority. Government spends a lot to support acquisition of proficiency in foreign language learning to the neglect of Yoruba language and other indigenous languages. This, increases failure rate at senior secondary level and in final external examinations in Yoruba language.

At the national level, the Federal government of Nigeria stated that Yoruba language shall be a compulsory subject that will be offered along with English language in primary and post-primary school. However, the firmness of the claim becomes completely loosened up. Unlike English, Yoruba language is not made a required subject to get admission into any Nigerian university. This norm among others always gives English prevailing border over any of the Nigerian indigenous languages. Consequently, Adeosun (2008) identified Government attitude to the development of Yoruba language as unsupportive.

Moreover, larger percent of elites in Nigeria militate against the development and prospects of Yoruba language as a National language taught in school. Scholars (Salawu and Fabunmi, 2005; Adeosun 2008; Adegoju, 2008; Ogunsiji, 2012), observed that as soon as group of people obtained the so-called western education in the Yoruba land, it made majority of the elite ambivalent. Many of them became multi-ethnic, fighting very

hard to disdain their nativity, and at the same time fighting very hard to be adopted into the cosmopolitan order. This is evidently demonstrated in the elite attitude towards the use of Yoruba language. These elites regarded English language as a symbol of social status. The attitude of these significant groups portrayed Yoruba language as less important to young ones.

A few of studies on the relationship between motivation and attitude to students' academic achievement in other school disciplines are reviewed below:

Liuliene and Metiuniene (2006) studied second language learning motivation. The relationship among students' motivation, attitude, the level of responsibility and students needs and wishes was statistically analysed ($p = .02$; $r = .183^*$). There was significant correlation between learners' motivation and sense of responsibility ($p = .000$; $r = .646^{**}$). ANOVA ($p = .02$; $r = 3.742$) revealed positive relationship between learning motivation and students' need for autonomous studies. Based on these findings, it was concluded that students' needs and desire to work independently are determined by the level of motivation received, responsibility and attitude to the subject matter. That is, the higher the motivation given, the more autonomous learning students exhibit in a learning process. The study further submitted that if students' are capable of studying independently, there will be a great enhancement on their EFL (English as a foreign language) achievements. To be an independent scholar especially in language learning, student's motivation, attitude and responsibility are determinants.

2.3.4 Locus of control and achievement in Value concepts in Yoruba.

Appreciable number of studies has identified significant relationships between locus of control and academic achievement (Tella, Tella and Adika, 2008, Fakeye, 2011, Arslan and Akin, 2014). Findings from the studies reported that students having internal loci of control have a tendency to show greater achievement when compared with their counterparts who are externals. These studies are mostly carried out in foreign languages and other disciplines. The extent to which locus of control, either internal or external could influence academic achievement in value concepts in Yoruba language has not enjoyed much research.

Ilesanmi and Adeyinka (2016) examined the relationship between locus of control and students' academic achievements in Yoruba language. The findings showed that there is no significant correlation between students academic achievement in Yoruba language and locus of control ($r=.060$). The relative contribution of students' loci of control to

academic achievements is ($\beta = .079$; $t = 1.642$); also, it was found that locus of control can predict students' achievement in Yoruba language ($\beta=.079$; $t=1.642$) Significant at $P < .05$ alpha level. Other studies on locus of control and students' academic achievement are found in foreign languages and other school subjects. A few are reviewed below:

Ibeagha, Balogun and Adejuwon (2004) investigated the influence of locus of control on the exhibition of resilience. The instrument used was a questionnaire. Hypotheses one and two were tested with T-test for independent means while hypothesis three was tested with regression analysis. Based on the findings, the null hypothesis which stated that students with internal loci of control will score higher in resilient scale than those with external loci of control was supported. There was significant difference between internal and external locus of control on resiliency ($t(87) = 3.69$, $P < .01$). Therefore, hypothesis two was supported. Locus of control independently predicted resiliency among the students ($R^2 = .21$; $F(4, 56) = 3.39$, $P < .05$). Usually internal locus of control is a determinant of resiliency. This implies that the students believe in themselves that whatever happens to them comes as a result of their actions and are within their control; therefore, they perform well in any academic environment.

Tella, Tella and Adika (2008) investigated self-efficacy and locus of control as predictors of academic achievement. The respondents were drawn from among Junior Secondary school students in Osun state Unity schools. The research instruments used were Self-Efficacy Scale (SES) and Locus of Control Scale (LOC). Data were analysed using Analysis of Variance (ANOVA), Pearson Product Moment Correlation Coefficient and Multiple Regression statistical tools at 0.05 levels of significance. The findings showed that a significant relationship exists among self-efficacy, locus of control and academic achievement. The outcome of this research emphasised that locus of control significantly predicted students' academic achievement.

Akin (2010) examined the relationship between locus of control and achievement goals. The results of the data analysed showed that learning-avoidance, performance approach/avoidance goals correlated positively with external academic loci of control whereas negative correlation was found between the internal academic loci of control and performance-approach/avoidance goals. On the other hand, the internal academic locus of control was related positively to learning-approach/avoidance goals. Results from structural equation modeling demonstrated that the model was a good fit ($\chi^2=24.61$, $p=0.00343$, $GFI=.98$, $AGFI=.96$, $NFI=.91$, $CFI=.95$, $RMSEA=.059$). According to path

analysis results, learning-avoidance and performance approach/ avoidance goals were predicted positively by the external academic locus of control.

Further, the internal academic loci of control predicted learning-approach/avoidance goals in a positive way and performance-approach/avoidance goals in a negative way. External and internal academic loci of control variables predicted 68% of learning approach, 48% of learning-avoidance, 34% of performance-approach, and 59% of performance-avoidance goals variances. This study reported that the academic locus of control affects achievement goals directly. Students high in the external academic locus of control are more likely to adopt learning-avoidance goal orientation, performance-approach goal orientation, and performance avoidance goal orientation (LVGO, PPGO, and PVGO) than are students that are high in the internal academic locus of control. In contrast, students high in the internal academic locus of control are more likely to adopt learning approach goal orientation, and learning avoidance goal orientation (LPGO and LVGO) than are students that are high in the external academic locus of control.

Fakeye (2011) studied students' loci of control and achievement in English as a second language and found that the students' loci of control positively correlate with their English language achievement ($r=.670$); but students with internal and external loci of control did not differ significantly in their English Language achievement ($t=.51$; $df=298$; $P<.05$). The result showed a significant relationship between achievement in English language and Locus of control ($r = .670$, $N= 300$, $P < .05$). This could emanate from the fact that locus of control plays a vital role in man's development. The result also revealed a significant difference in the achievement test scores in English Language of students with Internal and External loci of control ($t = 4.513$, $df = 298$, $P > .05$ level). This implied that locus of control, either internal or external influences human attitude or behaviour towards a task or event. Therefore, the study submitted that how an individual appraises his/her locus of control would determine the individual's level of attainment; either high or low.

Mohammad (2012) hypothesised that students' loci of control affected their language achievement. Total number of respondents were one hundred and ninety eight ($N=198$) EFL students. Priorly, Rotter's (1966) locus of control test was administered and this classified respondents as locus-internal ($n_i=78$) and locus-external ($n_e=120$). Thereafter, students offered their regular and were examined. Subsequently, the end of semester cumulative grade point averages (GPA) was compared to their previous-

semester GPA. SPANOVA reported that locus of control (LoC) did not predict the respondents' achievement. Findings further indicated if LoC would affect language achievement at all, it would be on proficiency at an advanced level.

Mkpae (2014) in his study grouped students into two categories using the (I-E) scale by Rotter (1966). The first category was 154 males; 130 females internally controlled while the second category was 146 males; 170 females externally controlled. Findings on the effect of locus of control on academic achievement among the internally and externally controlled students revealed that, a total of 128 (21.2%) of both the male and female students of the two categories (I-E) show a high achievement with A grade in their academic performance, while a total of 133 (22.17%) students shows another high performance with a B grade. From the result, it is equally observed that 154 (25.7%) internally controlled male students, 45 and 36 of them performed higher with A & B grades as against 146 (24.3%) externally controlled male students. Similarly, 170 (28.3%) externally controlled female students 20.35 performed higher with A & B grade as against 130 (21.7%) internally controlled students. Also, to determine what effects locus of control have on students academic achievement in English language and Mathematics, he found that the internally controlled students are significantly different from the externally controlled in their academic achievement with the t-calculated 4.52 greater than the t-critical of 1.96 at 0.05 level of significance. Again, it is observed that the mean score of the internally controlled is higher 20.84 against 19.24.

Araromi (2014) carried out a path analytic examination of socio-psychological variables and students proficiency in French. The result revealed that aptitude had the highest contribution, next is verbal ability and then locus of control which made significant relative contribution to students' proficiency in French. Similarly, Amadi (2010) examined the significant relationship between locus of control of students and their achievement in English language. The findings reported no significant relationship between achievement in English language and students' loci of control. However, there was found significant difference in students' internal and external loci of control in relation to their achievement in English language.

Hasan and Khalid (2014) investigated the academic locus of control of high and low achieving undergraduate students. The students who scored low on academic locus of control are the high achievers with strong internal academic orientation. Somehow, the low achieving students also fall within being internals in their loci of control though not at the same level as the high achievers. This implies that high as well as low achieving

students hold an internal academic belief system towards the academic situations. Results also indicated a significant inverse relationship between academic locus of control and grade point average (GPA) and simple linear regression indicated that academic locus of control is a predictor of GPA. A significant difference in the academic loci of control of high and low academic achievers was recorded in that high achievers had significantly higher internal academic orientation towards academic situations than low achievers. The finding showed that, both high and low achievers believed in the efficacy of effort, hard work, regular study schedules, doing college work on time, being hopeful about future having positive impact on academic outcomes. Based on the findings of this study, it can be said that high as well as low achieving students hold themselves responsible and not the external forces for the diverse academic situations. This is in contrast with the extensive literature which reported that low achievers are high on external locus of control and they act as defensive externals by attributing their low performances to biased attitude of the teacher, luck, out of course content questions administered and so forth.

The findings showed that low achievers despite of having an internal academic locus of control are achieving low grades. The findings strongly supported the Rotter's (1975) elaboration of the concept of locus of control that mere belief without action/ steps taken, will not bring about the desired expectation. Keeping in view the findings of this study, it can be said that low achieving students know that higher grade is contingent on studying but they do not study; this means that they do not value the high grades. It could be concluded that having an internal academic locus of control regarding academic outcomes is not the key to success but adding to it; consistent planned study, hard work and efforts.

Arslan and Akin (2014) examined the effect of metacognition on learners' academic locus of control. The correlations and path analysis were measured. The findings of the path analysis revealed that while an internal academic locus of control was predicted to have a positive relation with metacognition, an external academic locus of control was predicted to have a negative relation. In conclusion, the research indicated that metacognition is related to academic locus of control in that students whose internal academic loci of control are high are more likely to adopt metacognition than are students whose external academic loci of control are high.

Rahimi and Bigdeli (2014) explored the possible relationship between EFL learners' psychological orientations manifested in the dichotomous categorization of internal and external loci of control with the strategies they used for learning vocabulary.

To this end, Rotter's Locus of Control Scale (1966) and a questionnaire on Vocabulary Learning Strategies were distributed among 74 students selected from junior students of English Literature at University of Kashan and AllamehTabataba'i University (51 females and 23 males). Pearson product moment correlation and independent samples t-test were used for data analysis. EFL learners' loci of control (LOC) and their use of vocabulary learning strategies (VLSs) were found to have an insignificant correlation with each other.

Golparvar (2014) investigated the difference in General English (GE) achievement between students of Medicine and Theology as well as the effect of locus of control (LOC) on their GE achievement. University students' General English scores are assumed to be the General English achievement of the participants. Fifty students each from both departments participated in this study. The first research question examined the relationship between students' LOC and their GE scores. Pearson correlation coefficient was used to analyse the data. The correlation was significant ($r=.73$ $p<.05$); showing that, there was a significant positive association between university students' GE scores and their LOC. The higher LOC orientation of university students is, the higher their GE scores are. The second research question which is on the possibility of significant difference between students of Medicine and Theology in terms of LOC, was tested and mean scores compared. The LOC mean score of the students of Medicine is 103.38, while Theology is 76.1. The p value of .000 is much lower than .05. This indicated that the difference between the means is statistically significant. Hence, students of Medicine have higher scores in LOC than students of Theology and by implication are more internally controlled.

Nejabati (2014) studied the effect of locus of control training on EFL students' reading comprehension. A total number of 24 out of 45 upper-intermediate EFL students of English translation studying at university (Islamic Azad University) participated in this study. In order to ascertain the same level of proficiency, a paper-based Test of English as a Foreign Language (TOEFL) was administered prior to the study. So, the selection of participants was based on the students' performance.

The experimental group was exposed to treatment and the posttest administered. In order to determine the possible effects of locus of control training on EFL reading comprehension, the mean of the two groups were compared through an independent sample t-test. The results indicated that there is statistically significant difference between mean scores of the two experimental and control groups in posttest administration

($P=.048<.05$). This implied that locus of control training has positive effects on EFL learners reading comprehension. It is therefore recommended that training in locus of control should be given in order to achieve improvement in academic achievement particularly in reading comprehension.

Abid, Kanwal, Nasir, Iqbal and Huda (2016) investigated the influence of locus of control on the learning performance of students. The scope of research was identified as all the students who continued to higher education. A standardised survey technique was used to gather the data of the research. The data were analysed using the descriptive statistical techniques and multiple regression analysis. Findings showed that students with internal loci of control were more proactive and effective in the course of learning and hence recorded higher performance while students' who exhibited external loci of control, were passive and reactive during learning process and recorded lower performance.

2.3.5 Locus of control and attitude to value concepts in Yoruba language

Locus of control is a personality trait peculiar to man's belief on the causative agents of an outcome. Factors that contribute to attitude development in individuals can be very complex; of importance is the learning environment itself. The ways individuals perceive themselves and the world around them play very important roles in their learning and attitude generally. Eslami-Rasekh, Rezaei and Davoudi (2012) submitted that in the milieu of foreign language learning, learners have different beliefs about their success or failure in the foreign language program. A student who has a poor performance in a foreign language program may attribute his failure to instances outside of himself such as: language difficulty, the instructor's attitude and the foreign language instructor's method. The beliefs held by the individuals would invariably determine their loci of control. This assertion is also correct in the formal learning of Yoruba language.

In addition, the learners are made to believe that Yoruba language is not lucrative and the value concepts are archaic. The perception of Yoruba language they grow to observe in the elites and the "modern societies" make the young ones engendered negative attitude towards it. Adegbija (2004) corroborated this by saying that attitude towards languages are motivated by several factors, which include: perceived socio-economic value, status-raising potential, instrumental value, esteem, functions or roles in the nation, numerical strength, political and economic power of its speakers, the use in the official domains, educational value and so on. The study observed that, positive attitudes, covert or overt are disposed towards a language that is perceived to have value in all

strong aspects of life. On the contrary, negative attitudes, covert or overt, develop towards a language in proportion to its lack of function or narrowing of its distribution in registers.

In the attempt to review literature on the students' loci of control and attitude to value concepts in Yoruba language, the researcher found none. Therefore, related studies were reviewed:

Ifamuyiwa and Akinsola (2008) investigated the effects of self and cooperative-instructional strategies on senior secondary school students' attitude towards Mathematics. The moderating effects of locus of control and gender were also investigated. The study adopted pre-test and post-test, control group quasi-experimental design using a $3 \times 2 \times 2$ factorial matrix with two experimental groups and one control group. Three hundred and fifty SSS II students from six purposively selected secondary schools in Ijebu-North Local Government Area of Ogun State were the subjects. Three instruments were developed, validated and used for data collection. Data were analysed with Analysis of Covariance (ANCOVA) and Scheffé *post hoc*. The participants exposed to self-instructional strategy had the highest post-test mean attitude score. This showed that the treatments had significant main effect on students' attitude towards Mathematics. However, the study found no significant main effects of locus of control and gender on the participants' attitude towards Mathematics.

Ojedokun and Balogun (2011) examined the influence of altruism, environmental self-efficacy, locus of control, self-concept, age, gender, and level of education as predictors of attitude towards littering among residents of some selected communities in Ibadan metropolis. The study adopted an ex-post cross-sectional research design. The respondents (1,360) were selected through a multi-stage sampling technique. Research instruments were administered and the data collected were analysed using, Pearson product-moment correlation, hierarchical multiple regression, and One-Way ANOVA statistical techniques. Findings indicated that a combination of altruism, environmental self-efficacy, locus of control, self-concept, age, and gender explained 57% of the variance in attitude towards littering. The relative contributions reveal that altruism (beta = -.23, $p < .01$), environmental self-efficacy (beta = -.18, $p < .01$); locus of control (beta = .34, $p < .01$), and self-concept (beta = -.51, $p < .01$) contributed significantly to attitude towards littering. Also, level of educational attainment of residents has significant effect on attitude towards littering. These findings provided viable link between psychological factors and people's attitude towards littering. It also, revealed the reasons why previous anti-littering campaigns had no effect among residents of Ibadan. This study showed that,

the psychological variables tested had significant implications and actually predicted littering attitude among the residents of the selected residents.

Rastegar, Heidari and Razmi (2013) investigated the relationship among locus of control (LOC), religious orientation (RO) and test anxiety (TA) among Iranian EFL learners. The participants were drawn among junior and senior students majoring in English Translation and English Literature (100 Iranian EFL students; 57 females, 43 males) studying at Shahid Bahonar University of Kerma. Three instrument were administered: Rotters's (1966) locus of control scale (LOCS) to measure level of LOC, Sarason's (1975) test anxiety scale (TAS) to measure TA, and Allport and Ross's (1967) Religious Orientation Scale (ROS) to determine intrinsic or extrinsic religious orientation. Pearson Product Moment Correlation and t-test were used to analyse the data collected. The results revealed that there was a significant negative relationship between ILOC and TA and a significant positive relationship between ELOC and TA. Furthermore, there was a significant positive relationship between ILOC and IRO and a significant positive relationship between ELOC and ERO. Also, there was a significant negative relationship between ILOC and TA, and a significant positive relationship between ELOC and TA.

Rinn, Boazman, Jackson, and Barrio (2014) evaluated a measure of academic dishonesty and high ability college students' loci of control and its effect on academic dishonesty, as moderated by academic self-concept. The respondents were three hundred and fifty seven high ability college students of two universities in the southwestern United States. Variables and the moderation of academic self-concept were examined for the aggregate group (n = 357) and for the disaggregate honors and non-honors groups. Students completed the Rotter Internal-External Locus of Control Scale (Rotter, 1966), the Self-Description Questionnaire III (Marsh, 1989), and adapted 17-item scale to measure academic dishonesty based on the work of Geddes (2011). Although the findings indicated that locus of control did not significantly predict academic dishonesty for the non-honors group, several relationships were found among variables for the aggregate group and for the honors and non-honors groups.

2.3.6 Self- esteem and achievement in Value concepts in Yoruba.

An individual is capable of assessing himself/herself based on certain criteria and conclude on a description of self. Self-esteem is an appraisal of one's aptitude based on some standards which may arouse different feelings; though not permanent because it depends on circumstances (Rubio, 2007). Further, Horwitz (2008) stated that evaluation

of learners' self esteem is not permanent in that it varies at different point depending on how they feel within the learning process. It does not occur regularly that advance learner students will display higher self-esteem for atimes, as one progress in language learning, one discovers one's inadequacies in language ability. Students' self esteem in relation to language learning has not enjoyed much research. More also, there is dearth of literature on assessment of students' self esteem in Yoruba language learning. Thus, a few studies on students' self esteem in varying aspects of language learning are reviewed in this study.

Ibeagha, Balogun and Adejuwon (2004) investigated the influence of psychological factor, self-esteem on the exhibition of resilience. 150 undergraduates from different department in the University of Ibadan, Nigeria were the participants. The ex-post facto design was used. The instrument used was a questionnaire. Hypotheses one and two were tested using t-test while the third hypothesis was subjected to regression analysis. The result showed that students with high self-esteem recorded higher score on resilient scale than low self-esteemed students. On resiliency, there was significant difference between high and low self-esteem students ($t=2.06$, $df=82$, $p<.01$). Thus, self-esteem was the students' protective factor.

Booth and Gerard (2011) investigated the relationship between self-esteem and academic achievement for young adolescents (11-12yrs) within two Western cultural contexts: the United States and England. Quantitative and qualitative data from 86 North American and 86 British adolescents were utilised to determine the relationship between self-esteem and academic achievement in an academic year. All analyses were conducted using Statistical Package for the Social Sciences (SPSS). To determine self-esteem in the cultural setting, *t*-tests was used. Correlations were employed to determine the strength of relationships between self-esteem and academic achievement indicators. Quantitative results showed that fall self-esteem was related to multiple indicators of later year academic achievement for both samples. Math had a consistent relationship with self-esteem in both country contexts. Qualitative analyses found some support for British students' self-perceptions as more accurately reflecting their academic experience than the students from the United States.

Vishalakshi and Yeshodhara (2012) investigated the relationship between self-esteem and academic achievement of students of standard ix from Mysore city. The sample consisted of 321 students from government and private schools. Self-esteem was tested using the Coopersmith Self Esteem Inventory (CSEI) while second semester exam

total scores was used to determine the level of academic achievement of students. There was positive relationship between self-esteem and academic achievement of Students.

Khansir and Abdolahi (2014) determined the correlation between self-esteem and English writing achievement of Iranian English as foreign language students (EFL). The findings reported 0.79 correlation coefficient of the relationship between self-esteem and EFL students' English language writing achievements for the whole sample. Therefore, there was a significant positive relationship between the two factors. As the learners' self-esteem increased, their achievement in English writing increased while learners of low self-esteem had lower writing achievements scores. This was in line with Soureshjani and Naseri (2011) who investigated the relationship between self-esteem and proficiency level in the EFL classroom in Iran and found a strong positive relationship.

Hassan (2001) investigated the relationship between two variables, writing apprehension and self-esteem. The study determined the quality and quantity of English Foreign language (EFL) students' writings based on writing apprehension and self-esteem. The results showed that writing apprehension of EFL students negatively correlated with their self-esteem. In other words, less nervous students had higher self-esteem and high nervous students had lower self-esteem. Lower apprehensive (less nervous) write better than high apprehensive (high nervous) students and vice versa.

2.3.7 Self-esteem and attitude to value concepts in Yoruba.

Self-esteem is the outcome of one's evaluation of oneself either negatively or positively. Everyone at all times and at given situations forms an image of self. Rubio (2007) deduced from theories and researches that behaviour, attitudes, evaluations and cognitive processes are affected significantly by ones opinion of self. The study emphasised Rosenberg (1965) which presented self-esteem as individual's disposition towards self. This was reframed in the context of language learning thus: that a learner's believe about a concept will determine his attitude to the task ("I am capable of learning the language" or "I can never learn") which in turn determines how he feels about the learning process ("pleasure" or "pain") and as well determine his conduct (approaching or avoiding opportunities to further our learning).

Evaluating students' self-esteem and attitude to value concepts in Yoruba; it could be rated extremely low. Though the children live in the Yoruba community and grow within the culture without any hazard, some can only express themselves fluently in Yoruba language in particular, children not from elites' homes; yet they do not appreciate

the formal learning of this language in school because the environment that is the parents, the teachers and the society do not foster the cultural values and hold it in high esteem. Moreover, the young ones could not deduce the status and roles of Yoruba language in national development. The situations that surround Yoruba language as one of the indigenous languages made students to have a low perception of it. If the perception is high/positive, there will be high proficiency/performance in the language but where the perception is low/negative, the performance/proficiency is low because the zeal to perform is not within the individual.

Fabunmi and Salawu (2005) enumerated some factors that could influence students esteem and the attitude displayed. These include unfavourable government policies, few favourable ones like making it a medium of instruction at certain levels are not implemented, the elites are maintaining a phenomenon called language shift: gradually abandoning the original language and adopt another (Yoruba/English language), decline in the value that the society place on Yoruba language; for instance it is believed that it is not productive; therefore, not relevant in the world economy, the elites present Yoruba language as a school discipline that cannot offer financial inducement and economic well-being for any scholars who pursue it. As a result, some of the students studying Yoruba language in some higher institutions now was there because they did not meet up for course of their choice.

Ugonna (1992) observed that language attitude would be better if everyone could realise that language is not only a medium through which culture is transmitted, it is part of culture, and indeed, not only part of culture but in a way the totality of culture since culture could not be expressed in another way except through language. Adegaju (2008) reviewed literature on the revitalisation of native languages addressing the language use in Nigeria where indigenous languages have been relegated at homes, schools and in important events. The study revealed that people are losing focus on the merits of indigenous languages in this case, Yoruba language; because they see very little value in learning it. The submission was that to induce and foster positive attitude towards it, greater attention should be given to the language utility.

Oyeweso (2012) added that the Nigerian indigenous languages have unquantifiable value to contribute in the national quest for development if they are consciously promoted, appreciated and harnessed. Therefore, the submission was that the preservation of the indigenous languages can best be done by promoting their use in all aspects of our daily activities at the individual, group and government levels. Ogunsiiji

(2012) also said that indigenous languages can as well enhance our culture, social status and the overall development if we are able to put them in the proper pedestal; adding that local languages are playing important roles in many technologically and politically developed countries these days. This means that no language can be seen as backward, much depends on how the owners of the language handled their languages. In other words, if Yoruba language is honoured, the culture it expresses will be honoured and young ones will accept it that way and take pride in it. Thus, their self-esteem and belongingness will be boosted. To the knowledge of the researcher, there is no empirical research on students' self-esteem and attitude to value concepts in Yoruba language prior this study so related literature are reviewed.

Peter-Szarka (2012) presented an empirical, longitudinal (3years) study that explore the relationship between and changes in foreign language learning motivation, learning motivation and self-concept in the 5th, 6th and 8th forms of elementary school. The study used self-concept and self-esteem interchangeably. The Hungarian version of the 5-point-scale Tennessee Self-Concept Scale used to measure self concept is a 100 item instrument which comprise 90 items that measure overral self-esteem and 10 related to Self-criticism. The final grade of 277 students in the foreign language was assessed to measure academic achievement.

Pearson correlational index determined the relationship between motivation and self-concept. A strong positive relationship exists between self-esteem and motivation. The language learning motivational subscales connected with self-esteem were significantly ($p < 0,000$) correlated with self-concept scores. The relation to linguistic self-estimation was made explicit: students with higher scores rated their linguistics abilities higher. Feeling of pressure correlated positively to self-criticism but negatively to self-esteem; this indicated that students are stressed with feeling of inadequacy and displeasure. Also, pressure and lack of motivation run- counter to school good performance. It is concluded that teachers can not surrogate for parents' encouragement to their children's learning, the values they place on learning and positive attitude to learning but could manipulate students' motivation and enhance their attitude to learning positively.

2.3.8 Parental Involvement and achievement in value concepts in Yoruba language

Parents are major stakeholders in children all round development and growth. Optimum parents' involvement in the children's education is required for academic excellence. Studies (Dwyer and Hecht, 1992, Hill and Taylor, 2004) have shown that parental involvement includes activities such as providing moral support for the child, interacting with teachers to know the child's progress at school, assisting in academic activities at home, attending parents' teachers' forum regularly, attending school events and providing school materials among others. When parents and teachers collaborate and work together, parents would have opportunity to learn how to better enhance student learning at home, understand school policies better and know who to contact at school for inquiry when the need arises. This intervention strengthen the relationships among the school, teachers, parents and students, as they all demonstrate active interest in the benefit of the student's academic success, (Hill and Taylor, 2004, Higgins, 2011).

Patrikakou (2008) reviewed different ways by which academic achievement had been measured with the report that children who had adequate parent's involvement in their early childhood education soar high in cognitive and linguistic abilities and are well prepared for school than children who are not privileged. Moreover, students' who obtained higher grades, accomplished better in academics, and adequately prepared for college are those whose parents encouraged to work hard, express high expectation and communicate it to them. These ones make significant difference in academic pursuits.

Higgins (2011) studied further parenting styles (authoritative, authoritarian and permissive) and the effects on children learning. It was found that homes that practice either authoritarian or permissive parenting styles are not beneficial to their children in that they scored lower than those students who came from an authoritative home environment. The reason being these parents either take an excessively active interest in their student's homework or have no interest at all. Therefore, students raised in an authoritative household communicated expressly with their parents and are free to ask questions during homework without panic of being chastised (authoritarian) or disregarded (permissive). The secret of high academic performance here is the warm relationship and collaborative effort that exist between parents and student over school work.

Lee and Bowen (2006) conducted a meta-analysis on the existing research on parental involvement in middle school to determine which types of parental involvement are related to achievement. Results from fifty studies affirmed positive association between parental involvements with the exception of and academic achievement. In all these studies, parental involvement was positively associated with achievement, with the exception of parental help with homework. Involvement that reflected academic socialisation had the strongest positive association with achievement. Based on the known characteristics of the developmental stage and tasks of adolescence, strategies reflecting academic socialisation are most consistent with the developmental stage of early adolescence.

Studies on parental involvement in students' formal learning of Yoruba language and its value concepts in particular reported a weak relationship. Parents and significant others around the child are expected to teach, guide and be worthy examples to the young ones such that as they grow they imbibe morals and social values. It is expected that children will be familiar with the concepts when they get to the classrooms and be able to transfer the prior-knowledge to formal learning of the concepts as supported by Patrikakou (2008). Many parents are failing in their duties because they are being carried away by western civilisation.

Fabunmi and Salawu (2005) reported that some basic aspects of the Yoruba culture, especially different forms of greetings, are now completely foreign to many elite families. Many children can not differentiate between “È kú iyálèta” and “È kú àfẹ̀mójú” (Mid-day greeting and early morning greeting) because the forms are not in use in their homes and environment. These groups of parents find these forms of greetings unnecessary and time wasting. Instead of these, a simple greeting pattern of, Hi/Hello is preferable. It implies that no kneeling down is necessary for girls and boys will not need to prostrate but just take a bow or have a handshake. This act is not transferable to formal learning of greetings in Yoruba culture.

Adebileje (2012) and Olabode and Siyanbola (2013) affirmed that taboo is one way in which the Yoruba society expresses its disapproval of certain kinds of behaviour believed to be harmful to its members, either for supernatural reasons or because such behaviour violates a moral code. Taboos touch every aspect of the individual's life in Yoruba society. Modern parents no longer point out taboos to children; even the ones that are connected to their lineage either for disbelief or nonchalance. When assignments are given to children on this,

some parents hardly know how to assist their children. The tradition of using taboos as caution and main sources of regulating and directing the behaviour of individuals in the community is fading. This is one of the major reasons why the society becomes perverse and full of abomination.

Ademowo and Balogun (2014) presented proverbs as the simple truths of life that contain the ethical, moral values of a society, aesthetic and figurative value which present a graphic statement that expresses a truth of experience. The truth presented in the proverbs is not logical or intuitive truth: it is often an empirical fact based upon and derived from the people's experience of life, human relationship and interaction with the world of nature. Adeboye (2010) and Awolaoye (2015) justified the integration of young ones in its communicative competence and its inclusion in school curriculum for cultural preservation. Modern parents speak to children in slangs rather than in educative idioms and proverbs that can enhance their communicative competence.

Salawu (2002) observed that in the area of vocabulary, many native lexical items are being replaced fast by the loan words from English. Even the semiliterates and illiterate code-mix loan-words and English words whether correctly or not in their conversations. The study stated that the greatest danger here is that the Yoruba children acquire these loan-words from adults and peers in the social environment and use freely as if they are the native words. This has adverse effect on their performance in continuous writing. The implication is that the parents and immediate environment are not helping students achievement in Yoruba language.

Generally, parental involvement in students' academic achievement is a strong determinant. Hunley, Vaden-Kierman and McManus (2005) found that parent involvement in education has so many faces as it involves so many things about the child in relation to school activities. Apart from feeding and catering for social and welfare of the child, parents should regularly found out from their wards the school's atmosphere daily, monitoring homework and successful completion, ascertain children's use of the library, museums, cultural and art events as required. Parents should participate in school's program evaluation and other decision making activities when the opportunities are given. Henderson and Mapp (2002); Patrikakou, Weissberg, Redding, and Walberg (2005) indicated children achieve greater academic outcomes right from early childhood and far beyond adolescence when

their parents are consistently involved in their academic pursuits. On the contrary, children fall victims of circumstances such as substance abuse and addiction, risk behaviours stemming out of delinquency and emotional problems and eventually, academic under-achievements when parents are absent when help is needed (Annunziata, Houge, Faw, and Liddle, 2006).

A meta-analysis is undertaken, including 52 studies by Jeynes (2005), on the influence of parental involvement in the educational outcomes of urban secondary school children. Statistical analyses were done to determine the overall impact of parental involvement as well as specific components of parental involvement. Four different measures of educational outcomes were used. These measures included an overall measure of all components of academic achievement combined, grades, standardized tests, and other measures that generally included teacher rating scales and indices of academic attitudes and behaviors. The possible differing effects of parental involvement by race and socioeconomic status were also examined. The results indicated that the influence of parental involvement overall was significant for secondary school children. Parental involvement as a whole affected all the academic variables under study by about .5 to .55 of a standard deviation unit. In the study, positive effects of parental involvement hold for both White and minority children.

Studies have it that from time immemorial, the impact of parents on overall development of children cannot be overemphasised. This is corroborated by the study of Henderson and Berla (1994) which reviewed the findings of sixty-six studies and submitted that the outcomes of the researches were evidences in support of the fact that the family's level of income is not the most accurate predictor of student achievement but the extent to which the family is involved in the child's education.

2.3.9 Parental involvement and attitude to value concepts in Yoruba language.

Parents are role models to children from cradle. Children imbibe whatever values the parents present to them hook, line and sinker till they grow enough to discern right from wrong and make a choice. The entire environment is also a learning ground saturated with culture wherein children learn and acquire the norms of the society. As well the societal ills are observable and open to acquisition. As children act and re-act to the virtues and vices in

the environment and homes, they notice their parents approval' and disapproval; attitude formation begins from here. Higgins (2011) affirmed that children are largely what their parents input in them. Parents ought to be a major social agent advocating Yoruba value concepts, nurturing youngones in the culture, reflecting it in their own living such that the youngones will appreciate and accept the culture as unique.

Awoniyi (1975) affirmed that parents of this age are intellectually deceived with the notion of western education to the point that they jettison their traditional education and culture seeing them as primitive. The study stated that theoretical facts without any foundation in the culture of the people become a sham. In other words, we should be acquiring theoretical knowledge in vain, if we ignored our origin, the basic principles of our own existence and the real world we are living in.

Modern parents deprived children of rich corpora of texts that are derivable from folklore, proverbs, poems, songs and so on from infancy. Few parents that still know folklores and other moonlite stories are either too busy to share with their children or felt it is no longer relevant. Children are made to watch cartoons and other unedited films, play with in-door toys and games and at best taken out to play on swings and jig-saw. Cultural values are lost, the joy and cheerfulness that moonlite plays induced are lost, mental alertness and body exercise missed; cooperativeness among children in the compound is lost and of course moral lessons that are commensurate with children's age range and natural character formation at that level are missed. Even at school, reports from schools' observation revealed that the plays, rhymes and songs taught to children in all the preschools in Yoruba speaking states are foreign and in foreign languages media.

Salami and Oyaremi (2012) examined teachers' knowledge, use and perception of the relevance of Yoruba indigenous child's play to pre-primary and primary education levels. The pre-primary and primary school teachers use of indigenous play is low (weighted average = 2.4) though teachers agreed that they are relevant (weighted average = 3.5) to the educational development of the pupils. There are evidences that show the use of indigenous plays in the public schools than in the private schools ($t=5.376$; $df=294$; $P<. 05$). The study emphasised that these plays inculcate in the children acceptable habits, attitudes and values that could produce a fundamental and deeper knowledge of societal norms. They grossly promote the process of socialisation because they are capable of drawing children one to the

other without any bias to play. In togetherness, they learn to express themselves, evaluate their capability, gain self-confidence, build self-esteem, observe individual differences, develop perseverance, sharing, role-taking, and accepting responsibilities and cooperativeness.

Parents, literate and illiterate, show preference for English language and devalued Yoruba language. Adeosun (2008) observed that since the time English language has been adopted as the language of the elites and contemporary world, most of the parents especially those who are not privileged to be literate take pleasure and are elated when their children speak it fluently, even if they are failing in the proficiency of their mother tongue, Yoruba language. This is clearly shown to the children as they express displeasure at hearing them speaking in Yoruba but highly impressed when they speak in English even if the tenses are incorrect. These parents struggle to send their wards to private schools early where the medium of instruction is English language so that children could pick-up the language. The study asserted that the adverse effect of that act is that many of the children may become culturally misplaced which could lead to serious social and educational problems in future.

Ola Olorun, Ikonta and Adeosun (2013) investigated parental attitude to the mother tongue in relation to their choice of L₁ for their children and how this has influenced the children's perception of their mother tongue and consequently their academic performance in English Language. The results showed that parental attitude to the mother tongue determines their choice of English Language as L₁ for their children. This choice was found to have detrimental effect on the children's perception of their mother tongue which invariably influences their academic performance negatively in English Language. In some urban areas in Nigeria many young people cannot speak their mother-tongues. The unfortunate thing about the situation is that some parents feel that it is a positive sign that their children will acquire a good command of English to the detriment of their mother tongue. Modern parents are overwhelmed with western civilisation and they train their children in that perspective. Awoniyi (1975) described such people as members of two 'worlds' of culture (the traditional and the European cultures) but citizen of neither. He said the kind of people live a life saturated in ignorance and superstition, a false life based on a false education because the elements of European civilisation are not fully integrated and harmonised with indigenous African culture.

Decades in the past, traditional parents educate youngones with indigenous knowledge, art and crafts, beliefs, morals, customs and laws. Yoruba culture in a broad sense includes dressing, oral and written literature, art and crafts, food and technology, religion and so on. Some parents now still appreciate some aspects of the culture and want to see them manifest in the lives of their children but do not want the language. Hardly do they know that language and culture are inseparable and that they play crucial roles in education and development (Kolawole, 2016).

Parental involvement should be seen in the psychological, social and cultural growth of children. It is evident that some parents downplay the negative response of their children to Yoruba culture because they also failed to present it meaningfully to them. For instance when a child is named in Yoruba culture, the naming ceremony is spiritual and meaningful, showing the status and the circumstances at the time of birth. Therefore, it is expected that the child grows to honour that name and to avoid anything that can tarnish it. It is believed that the name has a link with the destiny of the child. However, Raheem (2013) reported an empirical study of one of the different dimensions of globalisation on language attitudes, language choice pattern, and resultant language shift among youths in Southwestern Nigeria. Youths, for the sake of conformity and loyalty to a foreign language and socialisation, throw off the beauty and meaning of their personal names on Facebook and other communication media. It is common to customise/anglicise their shirts and personal belongings using these names all around the town.

Hence, Anglicising Yoruba names take away the meaning and reduce them to just something with which an individual is addressed. This is what we have when “Abisola” (one born into wealth) is anglicised and written as “Harbeesorlar”, “Oluwafunmilayo” (The Lord has given me joy) rendered as “Holuwaphunmilaryor”, “Tolulope” (to the Lord be appreciation) “Tholulorphe”, “Temitope” (mine is worthy of praise) “Temmytorphe” and so on. The anglicised forms of these names are in most cases longer than the actual Yoruba forms. This is sometimes as a result of the introduction of sounds which are not present in the Yoruba sound system or alphabet. The Yoruba sound system has no /ph/, what we have is /f/, as in Oluwafunmilayo. But today, many people with Yoruba names with this letter sometimes replace this letter with the closest sound to it in the English language. In the study, 72% of the sample prefers to write their Yoruba personal names in Anglicised forms and

only 28% write their names in Yoruba forms, showing that Nigerians, especially the youths, attach more importance to the English language than to their indigenous languages, which are supposed to be the first carriers of their identity. Parents have been silent on this because it does not matter. All the cultural concepts that parents are ignoring have their bits in Yoruba language curriculum. Learners are not paying attention, parents are not motivating. This attitude is a bane to moral development and students' achievement in Yoruba language.

In teaching and learning process, Washington (2011) described parental involvement in home-school activities as a responsibility or duty, cooperatively fulfilling the obligations of both the professional and the parents/caregivers in order to produce achievers for the future generation. Hill and Craft's (2003) formulated school-based involvement to include being available for important deliberations (parent-teacher-forum), participating in school events (inter-house-sport competition, open/visiting day), or volunteering. Commitment at home includes helping children to resolve school-related issues, such as selection of subjects and assignments as well as communicating with children and encouraging them for optimum performance; teaching the values of hard-work and watching over their welfare and social developments. This conceptualisation clarifies the roles, expectations, and resources that parents can and should provide through their involvement. The study stated that the teachers' roles can not be taken over by the parents in the care of the children and vice-versa because the roles of one are complimentary to the other.

Bowen and Bowen (1998); Dwyer and Hecht (1992); Hill and Tyson (2009) found that parental involvement decreases students' tendencies to quit school because they grow to realise and understand the quality time and energy expended by their parents to ensure their success in school.

Zins, Bloodworth, Weissberg, and Wallberg (2004) recognised the value that social and emotional factors added to learning and academic achievement. It is acknowledged that the values develop individuals morally and enhance academic success. For instance, children who were exposed to early childhood programs with the full co-operation of the parents hardly display delinquent behavior later in life unlike those who were not privileged. Also, adolescents who were supported at home and at school display more positive attitudes especially at school, portray readiness for school activities and usually, far from truancy and risk-behaviour. This is supported by Black (2002) who found that despite increase negative

peer pressure in the community, parents who invested virtues in the lives of their children remain referenced and obeyed when it gets to vital life issues than the peer group.

2.4.0 Peer influence and achievement in value concepts in Yoruba language.

A child has the knowledge of peer group as soon as he/she is able to identify similarities and differences among individuals that are within age range as his/hers. At a tender age, this group only recognise themselves as play mates but at teen and adolescent, it becomes evident and crucial in social development of young ones. Individuals begin to feel the pressure one is placing on the other, and the demands of the group on one another. Peer pressure emanates from peer group and the subtle form of this is referred to as peer influence. Peer group in Yoruba is known as “Akegbé/Ìrò” (Age group). In the Yoruba culture the significance of age group cannot be over emphasised. From moonlight plays to higher responsibility, age group is reckoned with. For instance, when children and youths are out at evenings for plays; they do so with their age mates. Also in carrying out activities like “ààró/òwè” (Traditional method of helping one another), age mates are called having the belief that they have approximate same strength to work.

In Yoruba culture, responsibilities are often shared according to age range except in situations when other criteria supersede. In academic achievement, many studies have indicated that peer influence impacts on students academic achievement while a few found no correlation. In Yoruba language, to the knowledge of this researcher no study has raised intervention to examine the relationship between peer influence and students’ achievement in Yoruba language. Some of the studies on peer influence and academic achievement in other school subjects are thus reviewed.

Furrer, Skinner and Pitzer (2014) reported the influence of teacher and peer relationships on students’ classroom practices and everyday motivational resilience. The study explored the relationships that work in the classroom by reviewing fundamental human needs for relatedness, competence and autonomy as explained by Deci and Ryan (1985) and Skinner (1995). Relatedness is the need to be connected to others or belong to a larger social group; competence is the need to feel effective in interactions with social and physical environments; and autonomy is the need to express one’s authentic self and be the source of action. In the classroom, teachers and peers are social partners who can meet (or undermine)

a student's needs via three pathways: relatedness is promoted by warmth or undermined by rejection; competence is promoted by structure or undermined by chaos; and autonomy is promoted by autonomy support or undermined by coercion. When a student's needs are met, he or she is more likely to be engaged profitably in classroom activities (Deci and Ryan, 2000; Skinner, Furrer, Marchand and Kindermann, 2008).

The study analysed that warmth, structure and autonomy are key features of high quality peer relationships, development of self-control and independence. In order for children to feel accepted and understood by their peers, they need opportunities to discuss and listen to one another, have the privilege to give emotional support to the other, share knowledge and develop attitude of giving respect. Students enjoy warm interactions with classroom peers; it makes them feel comfortable and confident that they are into a relationship. Within warm peer relationship, students display academic competencies, learn to resolve conflicts, provide help and advice as the case may be, and create shared academic goals and behavioral standards (Ciani, Middleton, Summers, and Sheldon, 2010; Furrer and Skinner, 2003; Martin and Dowson, 2009). Predictable, instrumentally supportive interactions between classmates (e.g., interpreting teacher instructions, sharing materials) promote structure and, therefore, feelings of competence because students know they can rely on their peers for information and help. Interactions with classroom peers can also fulfill students' need for autonomy (Guay, Boivin and Hodges, 1999). When students work together to negotiate activities in the classroom, cooperate on group projects, examine and challenge their own beliefs, explain the relevance of classroom assignments to each other, engage in self-exploration, and share their ideas, they cocreate an autonomy-supportive context (Beiswenger and Grolnick, 2010)

The above studies supported, Ryan (2000) that peer groups are influential regarding changes in students' intrinsic value for school (i.e. liking and enjoying) as well as achievement (i.e. report card grades). However, the impact of peer group is not felt strongly on students' passion for school; in that they hardly mount pressure on individual's value for school (i.e. importance and usefulness). However, it is found that hard-working students' who associated with friends, who are diligent at study, are better equipped whereas those who linked up with indolent students have their positive affect toward school decreased.

Korir and Kipkemboi (2014) evaluated school environmental factors and peer influence in terms of the level of psychological impacts they had on learners. The study established that school environment and peer influence contributed significantly to the students' academic performance. Bankole and Ogunsakin (2015) investigated the influence of peer group on the academic performance of secondary school students. The finding showed that there was positive relationship between peer influence and students' achievement in Chemistry. Students that were in the peer group performed better than those that were not because the group organised study time for Chemistry and also chose their friends from the group. This is in line with Hamm, Lambert, Farmer and Agger (2013) who submitted that peer interaction varies. Some adolescents seek quality friendship and get peers who are positively minded, diligent and having support for academics, and psychosocial development of self and the group while some are without quality, rendering negative support like skipping classes deliberately and being unruly in the school.

On the contrary, Kirk (2000) found that negative peer pressure had less effect on students' academic performance. It could be so because as students mature, the more they conceal their academic progress report even from one another but display social behaviours. Academic performance of the affected student may be dwindling, but he/she may cover it up from peers. Then, it is possible that the achievement gap could widen and not collapse as a result of the peer effect. Second, adolescents peer pressure may focus on extracurricular behaviour and be noticeable rather than on classroom behaviour. It is common in schools that effect of peer pressure are felt on students through the display of anti-social behaviour like truancy, disobedience to school authority, rudeness in classroom, indecent dressing and hair-do, smoking of cigarret, drinking alcohol, rape , late-coming, bullying, stealing and other unruly behaviour in the school. This illicit behaviour catches the attention of adolescents faster than academic related issues.

Studies proved that student's performance depends on a number of factors. The study asserted that when a student has friends, he may learn many skills that are helpful like good interaction, better reactions to issues in order to avoid conflicts and learning to trust one and others. But while staying alone as adolescent having being rejected by peers; may result in heighten anxiety and translate to lack of concentration in the classroom which might degenerate into non-acquisition and retention of facts. From a social competence perspective,

it was affirmed that students who have difficulty establishing themselves in a peer group may also have academic difficulties in school. In other words, it may be difficult for students to excel academically in isolation from others. As studies had established, adolescents have many positive things to learn from their peers when they are rightly guided (Nansel, Overpeck, Pilla, Ruan, Simon-Marton and Scheidt, 2001; Wentzel and Caldwell, 2004).

Since Howard (2004) among others said that peers can influence everything about the adolescent apart from engaging in drugs and other bad behaviours that parents know. This implies that peers are strong socialising agents; the influence should neither be underrated nor ignored. Therefore, it is necessary to examine the influence of peers on students learning outcomes in Yoruba value concepts.

2.4.1 Peer influence and attitude to value concepts in Yoruba language

Adolescents often times need to display certain actions similar to that of the group with which they intend to identify with in order to catch the attention of the particular group members. Moreover, it has been observed that peers, siblings and significant others as well are contributors to daily actions and reactions of adolescents. Peer group as a special social group and the first outside the child's home, where he /she needs to seek acceptance and recognition. Once acceptance is granted, peer influence begins; adolescents often desire to look like their group members in all; exhibiting the same behaviour pattern whether or not it pleases adults; choice of same expression of speech, and picking up attitude that interest the group. Children learn all through interaction with peers since socialisation is achieved in interaction, as they spend more time with their peers, changes in behaviour, attitude, interest and general orientation about life occur in conformity with the group (Uzez and Deya, 2017).

However, Castrogiovanni (2002) was of the opinion that educators and parents should be aware that peer groups provide a variety of positive experiences for adolescents such as : the opportunity to learn how to interact with others; support in defining identity, interests, abilities, and personality; autonomy without control of adults and parents; opportunities for witnessing the strategies others use to cope with similar problems, and for observing how effective they are; involved emotional support and building and maintaining friendships.

With regards to Yoruba value concepts, peers conform to the ideas and manners of the group in speech, dressing and deportment. For instance, one hears adolescents saying,

‘Mumsy, *ṣé ẹ wà pa?*’ instead of saying, ‘Màámi, *ṣé àlàáfíà ni ẹ wà?* meaning, ‘My mother, are you feeling good?’ ‘Mumsy, *ẹ ẹ já sí i*’ meaning, ‘Mum, you don’t know anything’. Whereas in Yoruba culture, the statements are disrespectful to adults. In dressing, males are better than females; many matured girls do not know how to wrap ‘*iró*’ (wrapper), a few will manage to tie using a string, while they all embrace Europeans dresses, decent and indecent. Youth are becoming poorer and poorer in indigenous verbal and non-verbal communications. A large percent of youths can not decode simple proverbs. Not quite many can decipher a non-verbal cues given by adults especially when a given situation does not warrant verbal communication. Nowadays, obedience to prohibition to social customs is rare. Some youths often say that nothing is taboo. This attitude of course, is not their fault majorly but negligence on the adults’ part and this accounts for social vices in the society.

Biddle, Bank and Marlin (2001) conducted a study to examine parental and peer influence on adolescents. The researchers found that adolescents adopt peers’ behaviours and are satisfied with being together for a longer period than emulating parents’ behaviour and staying in-door with parents and siblings. As a result, peers influence the adolescent more than their parents but where parents firmly take up their responsibility, parental norms affect the adolescent than peer norms. It was discovered that most parents fail to appropriately supervise their children, know their friends, associate with them in order to understand their values and moderate these appropriately. Moreover, some parents are unable to communicate their values clearly enough for their adolescents to understand. Therefore, these adolescents seek counsel from their peers since they understand them better. This eventually put the adolescents in greater danger of giving in to negative peer pressure. Adolescents are not separable from peers because they found their identity there; even so, parents who devote time for their children and had become an indispensable factor in their growth and development will foster positive peer influence as studies found that adolescents are likely to seek peers with attitude and behaviour similar to theirs (Li and Wright, 2014).

Ryan (2002) also observed that the personal value that an individual places on a trait determines his disposition to it. If an individual places a high value on smoking, it will be difficult for him to change his attitude to smoking. If an individual has low value for smoking but engages in it because he likes to identify with his peers in the habit; it may be possible for him to stop smoking with persuasion and isolation. That is, the individual is separated from

his group for some time, after counseling, he could be placed in a neutral class to refresh and fix himself up to a group that strengthens achievement since no adolescent can be away from peers completely.

As already attested to, peers can be powerful social agents transforming lives, providing help to the helpless and guiding a child till he turns a successful adult. Peer influence on adolescent impact their academic outcomes this is because adolescents pair with his/her likes; the pair may be promoting pro-achievement or characterised by anti-achievement (Butler- Barnes, Estrad Martinez, Collins and Jones, 2015). It is important for parents, teachers' and care-givers to be aware that they cannot afford to overlook peer influence as their wards grow understand the complex aspects of peer influence in order to stop these negative effects before they occur.

2.4.2 Home background and achievement in value concepts in Yoruba language.

A child's home environment has significant effects on learning and school performance. Home factors are the sustaining power behind students' success at school. As a matter of fact, students' home status is evident and easily assessed in the physical appearance, achievement level and their disposition to events and situations. The status of home background could be in term of educational attainments of parents, socio-economic status, and family structure and so on. In homes where both parents are learned, the children are most likely to grow with high level of awareness and strong desire for higher educational attainment. This could be opposing to life in homes where both parents never attended school or made nothing out of little they attained educationally. In other words, the worldview of children of the educated parents are brighter and futuristic while that of children from illiterate/semi-illiterate homes are dull and dangling; not known what the future holds for them in term of achievement level and continuity.

Socio-economic status of parents determines to a large extent the family's income and expenditure and of course the available resources for learning in favour of children's academic achievement. The family structure implies the parenting status- single-parents, double/two-parents. Family/home is either broken or intact. It is common that single-parents have an average lower income than two-parent families and are thus more constrained in ensuring adequate financial resources to meet their children learning needs. However, in two

parents' home, where one is not contributing to the family's resources, or where there is inadequate income, financial constraints may abound. All these factors determine largely the social development and academic achievement of learners.

In the time past, children have high proficiency of Yoruba language because they hear, speak and live the culture daily for they are nurtured in a family compound that is 'all eyes'. Now, most young families live separate of their relatives and prefer to maintain just the nuclear home setting their social status notwithstanding. In such homes, parents having low educational background will rather code-mix English and Yoruba language than speak pure Yoruba language to their children. The elites do scold their wards if they are caught speaking in Yoruba even at home. These parents will not buy Yoruba newspapers for themselves and Yoruba short story books for children to learn reading (Salawu, 2006). Publishers of such books are discouraged because of low patronage. It has been observed that children's literature in English abounds; parents buy different novels in accordance to children's ages to encourage and enhance children' knowledge of the language and fluency at reading. Therefore, young children read English literature fluently and correctly too but if they were to read elementary Yoruba literature, insignificant number read with high level of difficulty while so many confessed that they could not read Yoruba (Adegoju, 2008). Parents are not bothered. In fact they prefer schools where Yoruba language is neither taught nor spoken. The language is forbidden in their homes. This is peculiar to a home where Yoruba language is of less value. The Yoruba cultural values can hardly manifest in such homes.

Adeosun (2008) looked into factors that hinder good performance of a Yoruba child in spoken and written forms and also suggested some solutions to the barriers. Some of the factors include: abandonment of Yoruba oral literature which in time past helped young children to develop basic language skills, understand cultural norms, and learn speech making easily. Another factor is non-use of Yoruba poems, short stories and moonlight plays. Some poems are designed to teach children language competence, some mnemonics serve as aid-memoire for counting, some, like folktales could assist child language performance. Oral literature in general, contains figurative vision aimed at developing imagining and to draw out creativity in children.

Social development is achieved when children come out of their parents' homes to join other children in child-plays. Children learn through themselves and by themselves in

interactions. Parents have stopped folktales for children and moonlight plays among mates and replaced with foreign tales, indoor plays and cartoons. It is rare now to have average Yoruba children that can tell or re-tell folktales in good Yoruba language because there is no room for moonlight plays, parents are not teaching them at home and most of the schools will only teach English rhymes and folktales. The outcomes include the fact that children lose indigenous knowledge and identity of being a native. The core of Yoruba language is not in their repertoire; so it is difficult to harvest and imbibe the virtues in the culture (Adeosun, 2008; Dei, 2011).

Children who had acquired competence in their mother-tongue before learning a second language at school have added advantage. There are similarity features in languages; such children will identify the features and found the new language familiar. Besides, a bilingual has the advantage of transferring knowledge and skills acquired in the first language to accelerate learning of the second language. If challenges arise, bilingual students can think in two languages; enhancing higher level of creativity (Walqui, 2000, Mustapha, 2012 and Oribabor and Adesina, 2013).

Children who are not in the home environment where Yoruba proverbs are used in discourse will only learn the few ones taught in school by rote and to him it will be very abstract. Non-use of these proverbs deprived children of the acquisition of Yoruba values and moral concepts and also low academic achievement in Yoruba as a school subject. Empirical studies on the relationship between home background and students' academic achievement in Yoruba language and value concepts is rare, hence this study added to literature on the subject. However, there abound many studies on the influence of home background on students' academic achievement in other disciplines some of which are reviewed below:

In evaluating educational and social background of parents, Wilkesmann, Fischer and Virgillito (2012) asserted that educational and social background of the parents are important even in influencing academic motivation of students. Schindler (2010) explained the differences between high and low families and students' school achievement. Socio-economic status of parents determines the purchasing power. Students need some materials that aid learning; availability of the materials at home induce students' confidence and readiness to study. Students from lower status families do not have access to educational gadgets that inspire and a well equipped study in the house like their counterparts whose

parents are of higher status. Moreover, this social difference affects students' achievement levels. Students from higher status families are vibrant and enthusiastic about learning; they seem to have no option than to study and exceed their parents' statuses in future; they are goal setters. Many students from lower status families are exactly opposite. They make do with less cultural resources made available to them and look into the future with uncertainty. On the average, students from lower status families have lower achievement level than their classmates from higher status families.

Non-availability of texts and other materials needed for learning Yoruba language at homes coupled with discouragement from parents could be a factor in low academic achievement in Yoruba value concepts. Educational resources that should be made available at home are many; basic ones include good Yoruba dictionaries, recommended Yoruba literature books, Yoruba newspapers, Yoruba metalanguage and encyclopedias, story books and folktales in Yoruba, computer, educative cultural films and tapes in Yoruba oral tradition and a specific area to study with comfortable furniture. If students are reading in the living room, there could be distractions, reading on the bed is not advisable; it slows down the pace of reading and assimilation, they could even sleep off.

Poverty can affect school readiness and hinder students' success in several ways. Children from lower-income homes could suffer instability; they are often distributed to caregiver homes where they are seemingly house keepers. There, they suffer hunger, have no expression, no quality time to study and do school assignment, and no one supervises their school progress. Children from impoverished families suffer low self-esteem; come to school in torn uniforms, unacceptable footwear, inadequate notebooks and non-payment of school levies. All these are associated with lower levels of cognitive development. Students who are able to access the learning resources and use will find pleasure in learning and attain high level achievement academically (Kim, 2004; Hunley, Evans, Delgado-Hachey, Krise, Rich, and Schnell, 2005).

Ushie, Emeka, Ononga and Owolabi (2012) investigated the influence of family structure on the academic performance of students. Academic performance of students in four selected subjects (English, Mathematics, Economics and Biology) was measured using their scores. Data obtained was analysed using cross tabulation, tables, simple percentages, independent samples test and multinomial logistic regression (MLR). The findings reported

no significant difference in the academic performance of students from single parent families and those from two parent families ($p>0.05$), while the MLR reported that parental socioeconomic background rather than family structure influenced students' academic performance significantly ($p<0.05$). This is possible because a buoyant economy is not predicted by marital status. A single-parent in a good job or business can transcend low socio-economic status and provide adequately for his/her children.

Omoruyi (2014) investigated the influence of broken homes on academic performance and personality development of the adolescents. The data collected were analysed using both independent t-test and Pearson Product Moment Correlation statistical methods. The results were held significant at 0.05 alpha level. The results revealed a significant difference between single-parenting and academic performance of the adolescents. There was a significant difference between parental socio- economic status and academic performance and the relationship between adolescents from broken homes and academic performance was significant. There is need for further studies on the influence of home background and students' academic achievement as the findings are inconclusive especially in Yoruba language.

2.4.3 Home background and attitude to value concepts in Yoruba language

The home has a great influence on the child's psychological, emotional, social and economic state. This is because the home in the context of a child affects his reaction to life situations and his level of performance. In Yoruba tradition, extended family living together in a family compound is cultural. In this era of western civilisation, nuclear family is eroding the values of extended family to individuals and the society. Extended family is an agent for social verve, social security and socialisation of young and new members. Yoruba elders have sayings that support cooperativeness in achieving a common goal, such as, "Àgbà kí wà lójà kí orí ọmọ tuntun wó. (An adult can not be present in the market and let the head of a young baby twist to one side) "Àgbájo ọwó la fíi sọyà, àjèjé ọwó kan kò gbèrù dórí"(United we stand, divided we fall).All these are indicating the power of unity and oneness as the responsibility of one is the responsibility of all even in the upbringing of a child. The Yoruba believe in family compound where members live together and rear children communally.

Arowolo (2010) asserted that there is no more respect for age; no more respect for values that we held sacrosanct in Africa; younger ones now find it very difficult to greet elderly ones and nobody wants to be anybody's keeper because individualism has taken over collectivism, the traditional African heritage. The study opined that individualism that is imbibed from Western culture is the bane of single parenthood and the idea of living in separate apartment in Yoruba community today coupled with breaking down of family values and societal norms.

Family structure in a child's home contributes to the social, psychological, moral and attitudinal disposition of the child. Single-parenting may result from divorce, separation, death of a partner, sexual abuse or sheer carelessness wherein no man claims a pregnancy that eventually brought a child to life. Though problems of coping with adolescence' strife for autonomy is common to all homes, there are some problems that are exceptional, which are only faced by the single-parents, which make it somewhat difficult to raise children. These problems include: bitterness towards the absent spouse, loneliness, poverty and insecurity about raising children alone without a help. For these and some other reasons, single parents sometimes cling to their children or over-indulge them or less attention is paid to their education. The teachers commonly describe children from single parent as more hostile, aggressive, anxious, fearful, hyperactive and distractive than children from intact family (Tenibiaje and Tenibiaje 2011; Omoruyi 2014).

Tenibiaje and Tenibiaje (2011) investigated the effects of single-parenthood on the academic performance and truancy behaviour among secondary school students. The purpose of the study is to find out the influence of family pattern on the academic performance and truancy behaviour of secondary school students. A total number of two hundred and fifty (250) students were randomly selected from senior secondary schools in Ado-Ekiti Local Government. The findings showed that there is no significant difference between the academic performance of adolescent students from single parent homes and those from intact parent homes but there is significant difference between truancy behaviour of adolescent students from single parent homes and those from intact homes. It was recommended that students from single parenthood should be counselled on self-esteem and self concept with the view to managing anti-social behaviour.

Negative attitude and non-competence of young parents in Yoruba language make good use of Yoruba proverbs rare in many homes. Ademowo and Balogun (2014) examined the invaluable nexus between language and development, with particular emphasis on how the use of proverb and its lessons could help revive moral/cultural values, and thus be used as a veritable instrument of development. This is done by taking as a foil a content analysis of some of Yoruba proverbs, particularly the proverbs whose subject matter is centred on development-related themes such as care for others and cooperation, leadership qualities, advice, reproach and punishment, conflict resolution and warning. Also, Adeyemi (2005) acknowledged that proverbs has been a very powerful and effective instrument for the transmission of culture, philosophy, social morality and values and the sensibility of the people from time immemorial until today. It does not connote just the thoughts of the people; proverbs are models of compressed or forceful language that make people behave according to norms and mores of the land and it is of great relevance to the existence of man.

Pong, Dronkers, and Hampden-Thompson (2003) revealed that a major dynamic students' home factor that affects their social development and academic achievement is the marital status of their parents. The findings showed regardless of the fact that many American children from single-parent families succeed in school; they face a higher risk of dropping out and low academic achievement than children from two-parent families. There are a few possible explanations for why living in a single-parent family is often a stressor. The first idea is that the inter-parental conflict stemming from a dissolving marriage places great psychological stress on children. These children bring this inner harbored stress to school and the negative home environment directly influences their school achievement and behaviours.

Secondly, many single-parent families have fewer resources and less time to participate in their children's lives as they struggle to "make ends meet." Often, single-parents come from lower income backgrounds and cannot afford resources to help with homework at home or to place their children in further enrichment programs outside of school. According to Pong et al., (2003), single-parents are less involved in their children's schooling, and there is less supervision and lower expectation of the child. Schultz (2006) observed that if adolescents from unstable homes are to be compared with those from stable homes, it could be seen that the former have more social, academic and emotional problems.

According to Hopson and Lee (2011), students from poor families are ten times the risk for dropout than students from higher income families. They have higher rates of behavior problems at school and academic difficulty. In specific regards to students eligible for free or reduced lunch, they are more likely to have lower GPA, and perform poorly on standardized tests, reading and math. Furthermore, students living in poverty face stressors at many levels, including the family system and neighborhood. Parents who are struggling economically are usually less involved in students' school lives, show less support, and are less invested in parenting. Living in a low income neighbourhood with few positive resources and role models also causes safety problems and serves as an additional stressor; this perpetuates students' low academic achievement and low graduation rates. In addition to the lack of resources and safety factors that living in poverty often brings about, students whose parents are from low socioeconomic backgrounds also contributes to their low academic achievement as a consequence of anti-social behaviour.

Hill and Taylor (2004) observed that parents from lower socioeconomic backgrounds are most likely to be less educated, having non-flexible work schedules, meager resources, transportation challenges and inadequate knowledge of gains in their involvement than other parents from higher socioeconomic statuses. These parents have probably had more negative than positive experiences with schools and teachers. These parents may often feel disadvantaged and inadequate to become involved in school or talk with teachers and other school personnel. Also, parents with students who would most benefit from parent involvement in their education often struggle the most with becoming involved and helping their children succeed.

Closely related to availability of learning resources and monitoring of its use, Hunley, Evans, Delgado-Hachey, Krise, Rich and Schnell (2005) looked at the relationship between computer use and non-school based activities on academic performance. One hundred and one high school students from social studies and science classes were asked to monitor and record their home computer use in one of several categories, such as word processing, playing games and emailing just to name a few. The students' recordings and grade point averages were analysed to determine the relationship between the two variables; no resulting relationship was found between computer use and homework. However, the researchers did find that the percentage of students spending more time on the computer engaging in

activities, such as visiting web sites and playing games, was higher than those using the computer for word processing and researching information for other school projects. Also, with non-school based computer activities, non-school based activities have an effect on a student completing their homework. A negative relationship was found between non-school based activities and grade point average.

Students who spent time watching television, talking on the phone with friends and listening to the radio performed poorly in comparison to their counterparts. Students who do not take the time to complete their homework are hindering the development of positive study habits for their future academic success. Students who took their time to make sure their homework was completed and spent time reading at least twenty pages developed good study habits, thus, promoting the possibility of parents enforcing a “required reading” rule in the home. Furthermore, these rules could be set forth as guidelines for the students to abide by as to complete tasks and projects in a timely fashion, or to participate in extracurricular activities, (Higgins, 2011).

Any laxity on the part of parents’ in assisting and guiding the adolescents may result in academic backwardness and development of unwholesome behaviours. The foundation of what a person becomes in the society is laid in the home and at the initial stage of life. Parents therefore have important roles to play in ensuring that the youths acquire the appropriate social, psychological, moral and academic development by maintaining conducive atmosphere at home.

2.4.4 Appraisal of Literature

Value concepts in Yoruba language is an integral part of traditional education in Yoruba culture. Value concepts comprise moral education as well as things considered worthwhile, desirable, right and good to adopt by the people on a daily basis to enhance human existence. It is embedded in the subject to teach morals and uphold cultural heritage. The school curriculum is loaded to impart essential knowledge and culture and to develop skills and abilities necessary for the individual to operate effectively in the society. Scholars and studies found high rate of failure in the last one decade in Yoruba language and increase in negative attitude towards the subject. The consequences of these are more than poor

academic achievement for it has great implications on students' career choice, moral development and total way of life. These are huge challenges that require intervention.

Studies identified some factors as causes of failure in this core area. These are language policy implementation failure, teacher factor, misconceptions about learning and speaking of Yoruba language, globalisation and technological advancement and attitudinal disposition to Yoruba language. Ever since, research efforts to salvage Yoruba language and culture from extinction have been interventions through various teaching strategies, examining teachers' factors, explicating the consequences of globalization and technology and reviewing the attitude towards Yoruba language in the society but none of these studies looked into student related factors (psycho-social factors- motivation, locus of control, self-esteem, parental involvement, peer influence, home background) that could result in poor achievement in and attitude to value concepts in Yoruba language. This study investigated these and thus filled the gap in literature.

Literature reviewed on the selected value concepts (Ọmọlúàbí 'Virtuous person', Oríkì orílẹ̀ 'Lineage praise poetry', Èèwò 'Taboos', and Òwe Yorùbá 'Yoruba proverbs') include explicit literary work on each of the concepts comprising the meaning and usage; with a few writings on the relevance of them in the contemporary times but very few on their relevance in the school curriculum, assessment of these concepts in academic achievement and the implications of failure in these concepts. This study reviewed the selected value concepts, justified their inclusion in the school curriculum, assessed students' achievement and attitude toward them and predicted students' related factors that contributed to failure in these aspect of Yoruba language. Implications were drawn based on the findings thereby, filled a wide gap in literature.

CHAPTER THREE

METHODOLOGY

This chapter describes the research design, population, sample and sampling procedure, research instruments, validity and reliability of instruments, procedure for data collection and methods of data analysis.

3.1. Research Design

This study adopted the descriptive survey design of correlational type as it investigated the extent to which the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence and home background) predicted learning outcomes in Yoruba value concepts.

3.2. Population of the study

The population of the study comprised all the Senior Secondary School two (SSII) students offering Yoruba language in Ibadan, Nigeria.

3.3 Sample and Sampling Techniques

The respondents of this research were drawn from the public senior secondary schools in Ibadan, Nigeria. Multi stage procedure was used. Five Local Government Areas (LGA's) out of eleven LGA's in Ibadan (Ido L.G, Oluyole L.G, Ibadan North East L.G., Ibadan North West L.G., Ibadan South East L.G.) were randomly selected. Purposive sampling technique was used to select four senior secondary schools from each of the (LGA's) using these criteria:

- i. The school must have at least a graduate teacher of Yoruba language.
- ii. The school must have produced candidates for West African Secondary School Certificate Examination for at least three sessions.
- iii. The students must have been taught all the value concepts selected in this study.

Through proportionate to sample size technique, one thousand (1000) students from senior secondary school II class were selected (486 males and 514 females) as the respondents in this study.

3.4 Research Instruments

Eight research instruments were used in the collection of data. These are:

1. Motivation Scale (MS).
2. Locus of Control Scale (LOCS)
3. Self Esteem Scale (SES)
4. Students' Parental Involvement Scale (SPIS)
5. Peer Influence Scale (PIS)
6. Home Background Scale (HBS)
7. Attitude Towards Yoruba Value Concepts (ATYVC)
8. Yoruba Value Concepts Achievement Test (YVCAT)

3.4.1 Motivation Scale (MS)

The instrument was adapted from English Learning Motivation Scale, (ELMS) by Vaezi (2008) and Student Motivation Towards Learning Science Scale (SMTLSS) by Tuan, Chin and Shieh (2005). The ELMS by Vaezi (2008) has 12 items testing integrative motivation while 13 items were generated to test instrumental motivation. The scale was used to highlight the extent of Iranian undergraduate students' motivation in learning English as a foreign language and the differences in integrative and instrumental motivation. Six factors of motivation (self-efficacy, active learning strategies, Science learning value, performance goal, achievement goal and learning environment stimulation) were considered and used in designing Student Motivation Towards Learning Science Scale (SMTLSS). The instrument has 35 items in all. The two instruments were written in English language with 5-point Likert scale. The generated instrument for this study was written in both English and Yoruba language (bilingual) with 4-point Likert scale. The bilingual instrument is made up of sections A and B. Section A contains demographic information on students such as student's identity number, local government area and class while Section B contains 16 items which are structured along four point Likert scale of Strongly Agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D) (Mo fara mó ọn gan an, Mo fara mó ọn, N kò fara mó ọn rárá, N kò fara mó ọn) to elicit their source and level of motivation.

The instrument was validated by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculty of Arts, University of Ibadan and corrections from them were used to improve the quality of the items. The Yoruba version of the instrument was administered to twenty students in a public secondary school that is outside the sample of this study. A reliability test was conducted on the data using Cronbach Alpha. It has reliability coefficient of 0.79

3.4.2 Locus of Control Scale (LOCS)

This instrument was adapted from Trice Academic Locus of Control Scale. The original scale has 28 items with 'True or False' option. The pattern was followed to formulate 15 items used in this study. The content was modified to examine students' locus of control in learning the selected value concepts in this study. The items generated were written in both English and Yoruba language to suit the context of this research. It has two sections-A and B. Section A has students' personal information such as student's identity number, local government area and class while Section B contains 15 items with "FALSE or TRUE" (Bẹ̀ẹ̀ ni/Bẹ̀ẹ̀ kó) response as option. The items are to elicit the locus of control of learning value concepts in Yoruba language among the students.

The instrument was validated by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculties of Education and Arts, University of Ibadan. The corrections from them were used to improve the quality of the items. The Yoruba version of the instrument was administered to twenty students in a public secondary school that is outside the sample of this study. A reliability test was conducted on the data using Cronbach Alpha. It has reliability coefficient of 0.83

3.4.3 Self Esteem Scale (SES)

This instrument was adapted from the Rosenberg (1965) Self Esteem Scale. Rosenberg's ten-item scale measures global self-esteem and remains the most-widely used scale of self-esteem by social psychologists today despite almost four decades having passed since its contrivance. The content of the scale was only translated to Yoruba language to fit into the context of this study. The mode of scoring of the scale was re-structured to four point Likert scale of: Strongly Agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D)

(Mo fara mó ọ́n gan an, Mo fara mó ọ́n, N kò fara mó ọ́n rárá, N kò fara mó ọ́n) instead of the initial six point to elicit students' self esteem in respect to the selected value concepts in Yoruba language.

The instrument was validated by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculties of Education and Arts, University of Ibadan and corrections from them were used to improve the quality of the items. The Yoruba version of the instrument was administered to twenty students in a public secondary school that is outside the sample of this study. A reliability test was conducted on the data using Cronbach Alpha. It has reliability coefficient of 0.76

3.4.4 Students' Parental Involvement Scale (SPIS)

The instrument was designed by the researcher using Epstein's Framework of Six Types of Parental Involvement as a guide. Epstein (1995) extensively discussed various social factors that could influence the academic performance of children by the involvement of parents under the following sub-themes: parenting (helping families with childrearing and parenting skills), communicating (developing effective home-school communication), volunteering (creating ways that families can become involved in activities at the school), learning at home (supporting learning activities in the home that reinforce school curricula), decision-making (including families as decision-makers through school-sites councils, committees) and collaborating with the community (matching community services with family needs and serving the community).

The self-designed instrument was written in both English and Yoruba language. The scale has two sections: A and B. Section A contains the demographic data of respondents such as: identification number, local government area, class, type of family, father's qualification, mother's qualification, guardian' qualification, father's job, mother's job and guardian's job. Section B has 15 items that elicits level of involvements of parents in their academic pursuits and learning of Yoruba value concepts in particular. Four responses of 'Always, Occasionally, Rarely and Never' (Nígbà gbogbo, Lẹ̀kẹ̀kẹ̀kan, Kò wópò, Kò ẹ̀lẹ̀ rí) are given to score the manifestation of each item.

The instrument was validated by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculties of Education and Arts,

University of Ibadan, and corrections from them were used to improve the quality of the items. The Yoruba version of the instrument was administered to twenty students in a public secondary school that is outside the sample of this study. Using Cronbach Alpha, the reliability index was 0.87

3.4.5 Peer Influence Scale (PIS)

This instrument was adapted from Peer Influence factor and Students' Academic Performance Scale, (PIFSAPS) by Korir and Kipkemboi (2014). The original instrument was used to measure students' response to the relationship between peer influence factors and students' academic performance. Having Form Four students in public secondary school in Kenya as the respondents, the instrument has 10 items of a five point Likert scale written in English language. The pattern was followed but the content was modified to address the focus of Yoruba value concepts in this study. The generated instrument for this study was written in English and Yoruba language to suit the context of the study. The scale has two sections: A and B. Section A contains the demographic data of respondents such as: identification number, local government area, gender and class. It has 16 items that are structured to elicit responses on how influential the respondents' peers are on their attitude to Yoruba value concepts and learning of the content in Yoruba language. The items are structured along four point Likert scale of Strongly Agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D), (Mo fara mọ ọn gan an, Mo fara mọ ọn, N kò fara mọ ọn rará, N kò fara mọ ọn).

The instrument was validated by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculties of Education and Arts, University of Ibadan, and corrections from them were used to improve the quality of the items. The Yoruba version of the instrument was administered to twenty students in a public secondary school that is outside the sample of this study. The Cronbach Alpha measure the reliability coefficient to be 0.89.

3.4.9 Home Background Scale (HBS)

This instrument was adapted from Amao (2010) with reliability coefficient of 0.86 Cronbach Alpha having tested it on Primary school pupils. The items were modified to

address the focus of Yoruba value concepts in this study. The instrument was written in English and Yoruba language to suit the context of the study. The scale has two sections A and B. Section A contains demographic information on students such as: identification number, local government area, class, number of children in the home, parents' job and so on. Section B contains 18 items which are structured along four point Likert scale of Strongly Agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D), (Mo fara mó ọ́n gan an, Mo fara mó ọ́n, N kò fara mó ọ́n rárá, N kò fara mó ọ́n) to elicit learning resources made available in the home and how learners respond to these.

The instrument was re-validated for suitability by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculties of Education and Arts, University of Ibadan, and corrections from them were used to improve the quality of the items. The instrument was administered to twenty students in a public secondary school that is outside the sample of this study. Using Cronbach Alpha, the reliability index was 0.92.

3.4.10 Attitude Towards Yoruba Value Concepts (ATYVC)

This instrument was self-designed. It was written in both English and Yoruba language. It is made up of sections A and B. Section A contains demographic information on students such as: identification number, local government and class while Section B contains 16 items which are structured along four point Likert scale of Strongly Agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D), (Mo fara mó ọ́n gan an, Mo fara mó ọ́n, N kò fara mó ọ́n rárá, N kò fara mó ọ́n). Positively worded items attracted 4,3,2,1 while the scores were reversed for negatively worded items. The items are structured to elicit students' disposition to Yoruba value concepts based on their psychological and sociological environments.

The instrument was validated by lecturers in the Department of Arts and Social Sciences Education and Yoruba language experts in the Faculties of Education and Arts, University of Ibadan, and corrections from them were used to improve the quality of the items. The instrument was administered to twenty students in a public secondary school that is outside the sample of this study. The reliability of the instrument was determined using Cronbach Alpha, the reliability index was 0.94.

3.4.11 Yoruba Value Concepts Achievement Test (YVCAT)

This instrument was designed by the researcher to measure students' achievement in the selected Yoruba value concepts (Ìwà Ọmọlúàbí, Oríkì Orílẹ̀, Èèwò, Òwe ilẹ̀ Yorùbá). Five multiple choice questions with four alternatives, one correct response and three distracters form the A part and five short answer format questions were set on each of the four aspects of Yoruba values to form the part B. Ten marks are allotted to each section to make up forty marks.

The instrument was subjected to experts' review. The corrected version was administered to twenty students in a public secondary school that is outside the sample of this study. The reliability of the instrument was determined using Kuder Richardson 20, the reliability index was 0.86.

3.5 Procedure for Data Collection

A letter of introduction was collected from the Department of Arts and Social Sciences Education, University of Ibadan to the schools where the research was carried out. The researcher sought and obtained the consents of the principals, teachers and SSII students of the participating schools. The Yoruba teachers that were adopted and trained as research assistants were addressed on the purpose of the research. Within the training session, they were guided on the administration, marking and recoding of the achievement test. These preliminary activities across the five local government areas took about three weeks.

The Student Attitude Towards Yoruba Value Concepts Scale Attitudinal Scale (SATYVCS) was administered first, followed by the achievement test (YVCAT) on the same day. At another appointment, the three psychological variable scales (MS, LOCS, and SES) were administered and at the last appointment, the social variable scales (SPIS, PIS, HBS) were administered. The administration and collection of instruments in all the five local governments was done within seven weeks. The study was carried out within ten (10) weeks.

3.6 Methods of Data Analysis

Data collected were analysed using descriptive statistics of frequency counts, mean and standard deviation. Also, inferential statistics of Multiple Regression was used to find out the joint and relative contributions of the independent variables to the dependent variables. The results were interpreted at 0.05 level of significance.

CHAPTER FOUR
RESULTS AND DISCUSSION

4.1. Answering of Research Questions.

4.1.1 Research Question 1a: What is the relationship among independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) and students' achievement in value concepts in Yoruba? (Eéki Àkàkún Yorùbá)

Table 4.1: Correlation Matrix Showing the Relationship between Independent Variables and Students' Achievement in Value Concepts in Yoruba

Variables	1	2	3	4	5	6	7
1	1						
2	0.046 0.144	1					
3	0.178* 0.000	0.009 0.765	1				
4	0.319* 0.000	0.005 0.874	-0.048 0.131	1			
5	0.540* 0.000	0.138* 0.000	-0.042 0.183	0.097* 0.002	1		
6	0.631* 0.000	0.119* 0.000	-0.422* 0.000	0.082* 0.010	0.009 0.764	1	
7	-0.049 0.121	-0.032 0.309	0.192* 0.000	-0.019 0.558	0.153* 0.000	0.162* 0.000	1
Mean	15.10	49.56	13.98	30.38	46.01	44.84	59.45
STD.D	7.127	6.039	5.685	5.064	6.510	7.133	7.736

Sig. * = 0.05.

Key

1 - Students' achievement in value concepts in Yoruba (Eéki Àkàkún Yorùbá)

2 – Motivation (Ìgúnni-ní-kéşé-inú)

3 – Locus of Control (Orísun ìpinnu-ìpilè)

4 – Self-Esteem (Ìfira-ẹni-sí-ipò- àyésí)

5 – Parental Involvement (Ìkópa òbí)

6 – Peer Influence (Ìkòwòòrìn Òrè)

7 – Home Background (Ìkésòò-ìmò-jáde)

Table 4.1 shows that there is no significant relationship between motivation ($r = 0.046$; $p > 0.05$) and students' achievement in Value Concepts in Yoruba. There are significant relationships among locus of control ($r = 0.178$; $p < 0.05$), self-esteem ($r = 0.319$; $p < 0.05$),

parental involvement ($r = 0.540$; $p < 0.05$), peer influence ($r = 0.631$; $p < 0.05$) and students' achievement in Value Concepts in Yoruba. This implies that locus of control, self-esteem; parental involvement and peer influence are positively related to students' achievement in Value Concepts in Yoruba. There is no significant relationship between home background ($r = 0.049$; $p > 0.05$) and students' achievement in Value Concepts in Yoruba. This implies that home background is not related to students' achievement in Value Concepts in Yoruba.

4.1.2 Research question 1b: What is the relationship among independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) and students' attitude to Value Concepts in Yoruba? (Eéki Àkàkún Yorùbá)

Table 4.2: Correlation Matrix Showing the Relationship Between Independent Variables and Students' Attitude to Value in Concepts Yoruba

Variables	1	2	3	4	5	6	7
1	1						
2	0.040 0.201	1					
3	0.250* 0.016	-0.187* 0.000	1				
4	0.030 0.337	0.291* 0.000	-0.048 0.131	1			
5	0.229* 0.000	0.138* 0.000	-0.540* 0.000	0.097* 0.002	1		
6	0.326* 0.000	0.119* 0.000	-0.422* 0.000	0.082* 0.010	0.631* 0.000	1	
7	0.365* 0.000	-0.032 0.309	0.192* 0.000	-0.019 0.558	0.153* 0.000	0.162* 0.000	1
Mean	48.17	49.56	13.98	30.38	46.01	44.84	59.45
STD.D	7.830	6.039	5.685	5.064	6.510	7.133	7.736

* denotes significant at $p < 0.05$

Key

1 - Students' attitude to value concepts in Yoruba

2 – Motivation (Ìgúnni-ní-kẹ́sẹ́-inú)

3 – Locus of Control (Orísun ipinnu-ipilẹ̀)

4 – Self-Esteem (Ìfira-ẹni-sí-ipò- àyẹ́sì)

5 – Parental Involvement (Ìkópa òbí)

6 – Peer Influence (Ìkọ̀wọ̀rìn Ọ̀rẹ̀)

7 – Home Background (Ìkẹ̀şò-ìmò-jáde)

Table 4.2 shows that there are no significant relationships among motivation ($r = 0.040$; $p > 0.05$), self-esteem ($r = 0.030$; $p > 0.05$) and students' attitude to Value Concepts in Yoruba. There are significant relationships among locus of control ($r = 0.250$; $p < 0.05$), parental involvement ($r = 0.229$; $p < 0.05$), peer influence ($r = 0.326$; $p < 0.05$), home background ($r = 0.365$; $p < 0.05$) and students' attitude to Value Concepts in Yoruba. This implies that locus of control, parental involvement; peer influence and home background are positively related to students' attitude to value concepts in Yoruba.

4.1.3 Research question 2a: What is the composite contribution of independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' achievement in value concepts in Yoruba?

Table 4.3: Summary of Multiple Regression Analysis of Composite Contributions of Independent Variables to Students' Achievement in Value Concepts in Yoruba

Sources of Variance	Sum of Squares	Df	Mean Square	F	Significant
Regression	1441.111	6	240.185	4.741	0.032*
Residual	50305.437	993	50.660		
Total	51746.548	999			
R = 0.593 R Square = 0.289 Adjusted R Square = 0.0284 Std. Error of the Estimate = 7.11759					

* denotes significant at $p < 0.05$

Table 4.3 reveals that the composite contribution of independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' achievement in Value Concepts in Yoruba are significant. The F value ratio of the result ($F_{(6,993)} = 4.741$; $P < 0.05$) shows that the independent variables have composite contribution to students' achievement in Value Concepts in Yoruba. Table 4.3 further reveals a multiple regression coefficient ($R = 0.593$) and multiple regression adjusted ($R^2 = 0.284$). This implies that 28.4% of the variation in students' achievement in Value Concepts among the respondents is accounted for by the joint effect of the independent variables. This means that the remaining is due to other factors and residuals.

4.1.4 Research question 2b: What is the composite contribution of independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' attitude to Value Concepts in Yoruba?

Table 4.4: Summary of Multiple Regression Analysis on Composite Contributions of Independent Variables on Students' Attitude to Value Concepts in Yoruba

Sources of Variance	Sum of Squares	Df	Mean Square	F	Significant
Regression	13851.681	6	2308.613	48.369	0.000*
Residual	47395.430	993	47.730		
Total	61247.111	999			
R = 0.476 R Square = 0.226 Adjusted R Square = 0.221 Std. Error of the Estimate = 6.90866					

Table 4.4 shows that the composite contribution of independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' attitude to Value Concepts in Yoruba are significant. The F value ratio of the result ($F_{(6,993)} = 48.369$; $P < 0.05$) shows that there is composite contribution of the independent variables to students' attitude to Value Concepts in Yoruba. Table 4.4 further reveals a multiple regression coefficient ($R = 0.476$) and multiple regression adjusted ($R^2 = 0.221$). This implies that 22.1% of the total variation in students' attitude to Value Concepts in Yoruba is attributable to the composite contributions of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background). This means that the remaining is due to other factors and residuals.

4.1.5 Research Question 3a: What is the relative contribution of independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' achievement in Value Concepts in Yoruba?

Table 4.5: Summary of Multiple Regression Showing Relative Contribution of Independent variables to Students' Achievement in Value Concepts in Yoruba

Model	Under standardized Coefficients	Standardized Coefficient		Rank	t	Sig.
	Beta (B)	Std. Error	Beta (β)			
(Constant)	15.609	3.291			4.742	.000
Motivation	.062	.040	.050	5th	0.404	.118
Locus of control	.112	.051	.053	4th	1.461	.026*
Self-esteem	.122	.047	.065	3 rd	1.564	.009*
Parental involvement	.261	.050	.073	2nd	1.571	.006*
Peer influence	.180	.041	.165	1st	1.616	.002*
Home background	-.046	.032	-.016	6 th	-.259	.144

Table 4.5 reveals the relative contributions of each of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' achievement in value concepts in Yoruba. The relative contributions of motivation ($\beta = 0.050$; $t = 0.404$, $P > 0.05$) and home background ($\beta = -0.016$; $t = -0.259$, $P > 0.05$) to students' achievement in Value Concepts in Yoruba are not significant. The relative contributions of locus of control ($\beta = 0.053$; $t = 1.461$, $P < 0.05$), self-esteem ($\beta = 0.065$; $t = 1.564$, $P < 0.05$), parental involvement ($\beta = 0.073$; $t = 1.571$, $P < 0.05$) and peer influence ($\beta = 0.165$; $t = 1.616$, $P < 0.05$) to students' achievement in Value Concepts in Yoruba are significant.

4.1.6 Research Question 3b: What is the relative contribution of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' attitude to Value Concepts in Yoruba.

Table 4.6: Summary of Multiple Regression Showing Relative Contribution of Independent variables to Students' Attitude to Value Concepts in Yoruba

Model	Under standardized Coefficients	Standardized Coefficient		Rank	t	Sig.
	Beta (B)	Std. Error	Beta (β)			
(Constant)	6.556	3.195			2.052	.040
Motivation	.045	.038	.034	5th	1.159	.247
Locus of control	.247	.049	.179	3rd	4.988	.000*
Self-esteem	.001	.045	.001	6th	.027	.978
Parental involvement	.113	.048	.094	4th	2.347	.019*
Peer influence	.323	.040	.294	1st	8.027	.000*
Home background	.273	.031	.270	2nd	8.929	.000*

Table 4.6 reveals the relative contributions of each of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' attitude to Value Concepts in Yoruba. The relative contributions of motivation ($\beta = 0.034$; $t = 1.159$, $P > 0.05$), self-esteem ($\beta = 0.001$; $t = -0.027$, $P > 0.05$) to students' attitude to Value Concepts in Yoruba are not significant. The relative contributions of locus of control ($\beta = 0.179$; $t = 4.988$, $P < 0.05$), parental involvement ($\beta = 0.094$; $t = 2.347$, $P < 0.05$), peer influence ($\beta = 0.294$; $t = 8.027$; $P < 0.05$), home background ($\beta = 0.270$; $t = 8.929$, $P < 0.05$) to students' attitude in Value Concepts in Yoruba are significant.

4.1.7 Research questions 4a: Which of the psycho-social factors (motivation, locus of control, self-esteem, parental involvement, peer influence and home background) would predict students' achievement in Yoruba value concepts?

Table 4.5 shows the relative contributions of the independent variables to the prediction of students' achievement in Value Concepts in Yoruba at different levels and ranks as expressed by the t-values, the prediction power is as shown: Peer influence ($t = 1.616$, $P < 0.05$) > Parental involvement ($t = 1.571$, $P < 0.05$) > Self-esteem ($t = 1.564$, $P < 0.05$) > Locus of control ($t = 1.461$, $P < 0.05$) > Motivation ($t = 0.404$, $P > 0.05$) > Home background ($t = -0.259$, $P > 0.05$). Peer influence was the independent variable that strongly predicts students' achievement in Value Concepts in Yoruba, and was followed by parental involvement, self-esteem, while locus of control was the least predictor of students' achievement in Value Concepts in Yoruba.

The prediction equation is given by $Y = 15.609 + 0.180X_1 + 0.261X_2 + 0.122X_3 + 0.112X_4$

Where Y = Students' Achievement to Value Concepts in Yoruba

6.556 = Constant

X_1 = Peer influence

X_2 = Parental involvement

X_3 = Self-esteem

X_4 = Locus of control

4.1.8 Research questions 4b: Which of the psycho-social factors (motivation, locus of control, self-esteem, parental involvement, peer influence and home background) would predict students' attitude to Yoruba value concepts?

Table 4.6 shows the relative contributions of the independent variables to the prediction of students' attitude to Value Concepts in Yoruba at different levels and ranks as expressed by the t-values, the prediction power is as shown: Home background ($t = 8.929, P < 0.05$) > Peer influence ($t = 8.027; P < 0.05$) > Locus of control ($t = 4.988, P < 0.05$), Parental involvement ($t = 2.347, P < 0.05$) > Motivation ($t = 1.159, P > 0.05$) > Self-esteem ($t = -0.027, P > 0.05$). Home background is the independent variable that strongly predicts students' attitude to Value Concepts in Yoruba, and is followed by peer influence, locus of control, while parental involvement is the least predictor of students' attitude to Value Concepts in Yoruba.

The prediction equation is given by $Y = 6.556 + 0.273X_1 + 0.323X_2 + 0.247X_3 + 0.113 X_4$

Where Y = Students' Attitude to Value Concepts in Yoruba

6.556 = Constant

X_1 = Home background

X_2 = Peer influence

X_3 = Locus of control

X_4 = Parental involvement

4.2 Discussion of Findings

4.2.1 Motivation and achievement in Value Concept in Yoruba

The findings of this study showed no significant relationship between motivation and students' achievement in Value Concepts in Yoruba. This might be due to the fact that value concepts are the culture and traditions of the Yoruba people; a tribe to which about 90% of the respondents belong. Such individuals were born and grew up within the culture so, acquisition of the language and acculturation happened spontaneously but when it comes to formal learning of it, it does not just happen because it entails so many things. This assertion was corroborated by Peter-Szarka (2012) who affirmed that motivation to learn is the result of the interaction of different internal dynamic incentives and external determinant factors, the cognitive, affective and effective interactional system of the learning environment that develop in an active and situation – dependent way. Learning Value concepts in Yoruba language at school requires willingness, efforts and supports of significant others around the learner. These are weak sometimes and even lacking in many situations as reported by Fabunmi and Salawu (2005), Adegoju (2008), Ogunsiji (2012), that schools and parents forbid students from speaking Yoruba language at schools and homes, government does not assign significant roles to native languages to make them worthy of honour, it is not compulsory to pass it before promotion is granted to another class or gained admission to a tertiary institution. Yoruba language is portrayed inferior in the immediate environment of students therefore it does not appeal to cognition.

Hosseini and Pourmandia (2013) found that learners' motivation, the type of task at hand, cultural background and previous experiences are all contributive to the way learners behave toward and perceive learning strategies and their ability in maintaining higher levels of learning. This finding is consistent with Ilesanmi and Adeyinka (2016) which found no significant correlation between motivation and students' achievement in Yoruba language. Also, Onuka and Durowoju (2010) found that motivation has no significant relationship with students' achievement in Junior Secondary School Business Studies. However, so many studies found correlation between motivation and academic achievement in English as Foreign language, (Wechsumangkalo and Prasertrattanadecho, 2004; Vaezi, 2008; Liu, 2010; Wilmomas, 2012; Wilkesmann, Fischer, and Virgillito, 2012). Studies on motivation and achievement in value concept in Yoruba are rare.

4.2.2 Motivation and Attitude to Value Concept in Yoruba

This study found no significant relationship between motivation and students' attitude to Value Concepts in Yoruba. This may emanates from the fact that a first language is acquired in a purely natural environment within a social group into which the child is born without any bias belief or attitude formation. As the child grows and exposed to various foreign cultures there is probability of preference for one at the expense of the other. Also it affirmed that motivation does not at all times come from the input of parents, peers and significant others but the mindset of the individual. They may not have the privilege of opting out of their native culture but begin to express little or no appreciation of it as before. Then, learning the culture formally at school may then require: positive attitudes toward learning the language (affect) the desire to learn the language (want) and motivational intensity (effort) as in the learning of second or foreign language according to Gardner (1985). Liuoliene and Metiuniene (2004) found that the learner's orientation to language learning and the learner's attitudes towards the learning situation is core to motivation. Students are made to believe that going to a tertiary institution to obtain a degree in the Yoruba language is not lucrative, (Fabunmi and Salawu, 2005). Adeosun (2008) identified government attitude to the development of Yoruba language as unsupportive and reported that the competence of children in the Yoruba language has been badly affected, and when children lack competence in the language of a culture, they cannot have access to the wealth of information available in that culture.

Adegoju (2008) confirmed the hard truth that Nigerians are poorly motivated to learn their native languages. Added that while education in indigenous languages is most desirable, it should translate to enhancing individual's social mobility and better social economic life and playing vital roles in national development processes. When this is done, a strong language loyalty will develop within the speakers and learners.

4.2.3 Locus of control and achievement in Value concepts in Yoruba

This study found significant relationships between locus of control ($r = 0.178$; $p < 0.05$), and students' achievement in Value concepts in Yoruba. This implies that the students believe in the Yoruba language and the culture of pre-destination. It shows that the culture itself is not seen as bad and neither is it found unworthy; but that time and chance are determinants of students' reaction to cultural stimulus presented to them. This is a state where some students who are internalisers feel personally responsible for everything that happens to them in their lives including academics. They attribute their success and failure to their own ability and effort. They see themselves as being in charge in spite of all distractions while externalisers attribute their success and failure to chance, environment, and conditions that are beyond them. However, some are at the middle of the continuum; just driven by circumstances. This finding corroborates many studies that found positive relationship between locus of control and achievement in English language, Fakeye (2011), Nejabati (2014), Hassan and Khalid (2014), Aslan and Akin (2014), Keshmandi, Akbari and Ghonsooly (2015), Abid, Kanwal, Nasir, Iqbal and Huda (2016) but negates Amadi (2010), Eslami-Rasekh, Rezaei and Davoudi (2012) and Rahimi and Bigdeli (2014) that found insignificant correlation between learners' locus of control and achievement in English language. Also, Ilesanmi and Adeyinka (2016) found no significant correlation between locus of control and students' achievement in Yoruba language.

4.2.4 Locus of control and attitude to Value concepts in Yoruba

Findings in this study show significant relationships between locus of control ($r = 0.250$; $p < 0.05$) and students' attitude to Value concepts in Yoruba. This could be as a result of the fact that learners are central to any teaching process and play major role in any learning environment. Attitude is a key factor in human response to issues and situations. Scholars have described attitude in varying ways but all agreed that the success of learning a language is determined by the thought and evaluation of learners about the target language, the target speakers, culture, and the learning process, Hosseini and Pourmandia (2013). Learners come into language classroom in their full personality traits- beliefs, attitudes and language styles; with no exceptions to Yoruba language.

Thus, students have positive and negative attitude to the language they want to learn only a few are ambivalent. So, learners' source of control could be personal to them and how they are made to perceive value concepts in Yoruba could be a strong determinant of their response to it too. Consistent with this are: Bamgbose (1998), Adegoju (2002), Adegbija (2004), Salawu (2006), Adeosun (2008) submissions that positive attitudes, covert or overt, are developed towards languages that are perceived to have capability to offer socio-economic value, status-raising potential, instrumental value and the like globally. Fakeye (2010) showed that there was a positive relationship between students' attitude and their academic achievement in English Language. Ifamuyiwa and Akinsola (2008) found no significant main effects of locus of control on students' attitude towards Mathematics. Rinn, Boazman, Jackson, and Barrio (2014) found that locus of control did not significantly predict academic dishonesty among high ability college students. Rastegar, Heidari and Razmi (2013) found significant negative relationship between internal locus of control and test anxiety, and a significant positive relationship between external locus of control and test anxiety. To the best of this researcher's knowledge, there is a dearth of research on the possible relationship between students' loci of control and attitude to value concepts in Yoruba.

4.2.5 Self- esteem and achievement in value concepts in Yoruba.

This study found significant relationships between self-esteem ($r = 0.319$; $p < 0.05$) and students' achievement in value Concepts in Yoruba. This may not be far from the fact that every individual would want to rate himself or herself high as having confidence in one's capacity to achieve values though their competence in the language dwindle by day. More also, that a large number of them is born and grown within the culture. Although they have challenges of being fully immersed in the culture owing to the present style of life where people from various tribes live together in contrast to a typical traditional family compound of old. There is dearth of literature on evaluation of students' self-esteem and achievement in value concepts in Yoruba. Pullmann and Allik (2008) found that high self-esteem facilitates academic achievements, but that low general self-esteem does not necessarily signal a poor academic achievement. Soureshjani and Naseri (2011), Vishalakshi and Yeshodara (2012) and Khansir and Abdolahi (2014) found significant positive correlation between self-esteem

and students' academic achievement in English language. In contrast, Marsh and O'Mara (2008) found that prior self-esteem has small positive effect on subsequent educational attainment. Also, D'Amico and Cardaci (2003) reported that self-esteem scores had not correlation with achievement. Baumeister, Campbell, Krueger and Vohs (2003) emphasised that high self-esteem appears to be the result, not the cause, of doing well in school, as gradually emerged from painstaking longitudinal studies. Whitesell, Mitchell, Spicer and the Voices of Indian Teens Project (2009) found that it was not self-esteem actually that accounted for academic success but rather factors associated with self-esteem.

4.2.6 Self- esteem and attitude to value concepts in Yoruba langu.

It is shown in this study that there are non-significant relationships between self-esteem ($r = 0.030$; $p > 0.05$) and students' attitude to Value Concepts in Yoruba. Learners hold no reservations about Yoruba as a tribe and language but with putting efforts to learning it when they cannot justify its utility at higher level and even economy wise. For ninety percent of students' in public schools, Yoruba language is their home language within which they can best express themselves. Another challenge could be the civilisation of the global world all around that made them to perceive their culture and values as primitive and secondary to others. So they have less confidence to display pride in honour of Yoruba language and culture. Significant others around them are not doing better. They hardly accept that connecting children to nature and traditional norms helps them to develop a sense of identity, effective communication skills and connection to the land. Culture plays a key role in a child's development, identity and self-esteem, and in determining the overall well-being needs of the child.

There is no empirical study on self-esteem and attitude to value concepts in Yoruba prior to this study. Related studies are thus reviewed. Akinkurolere and Abuya (2013) reported that literate and non-literate parents do not appreciate their children studying Yoruba language for they thought it is worthless learning a language they already know and speak. OlaOlorun, Ikonta and Adeosun (2013) found that parental attitude to the mother tongue determines their choice of English language as L_1 for their children. This choice was found to have detrimental effect on the children's perception of their mother tongue and the values it portrays. Students' seeking admission into tertiary institutions often reject offers to study

Yoruba language but take delight and pride in studying English Language and other European languages for university degrees and college diplomas because they believe that Yoruba language is not lucrative (Adegoju, 2002, Fabunmi and Salawu 2005). If students are sensitised to perceive Yoruba value concepts beyond classroom situations, they would embrace it and be proud of it in the global world.

4.2.7 Students' Parental Involvement and achievement in Value concepts in Yoruba

This study reported a significant relationship between parental involvement ($r = 0.540$; $p < 0.05$) and students' achievement in Value concepts in Yoruba. The respondents are still under the care of their parents and caregivers. The moral support, interaction and assistance they give to their academics would impact on achievement whether negative or positive. The Yoruba value concepts selected in this study are cultural issues and events that children should get familiar with in their homes and environment and transfer to their learning at school. Studies found that parental involvement throughout the child's education was positively associated with achievement, Patrikakou, Weissberg, Redding, and Walberg (2005), Jeynes, (2005), Patrikakou (2008).

4.2.8 Students' Parental Involvement and attitude to Value concepts in Yoruba

The findings revealed low significant positive relationships between parental involvement ($r = 0.229$; $p < 0.05$) and students' attitude to value concepts in Yoruba. This could be as a result of the fact that some parents do not know that language is inseparable from culture. They cane a child for speaking Yoruba rather than the English language that they paid for and also cane the child when he stands and stretches out his hand for a handshake from his grandparents rather than prostrating. Then the child is confused. This is corroborated by Ball (2011) when emphasising the submission of Baker (1992) on the fact that most parents want their children to learn their mother tongue and to be proud of their cultural heritage but, studies found that these same categories of parents tend to act more on promoting second language learning than on their expressed desire for mother tongue learning.

OlaOlorun, Ikonta and Adeosun (2013) investigated parental attitude to the mother tongue in relation to their choice of L_1 for their children and how this has influenced the

children's perception of their mother tongue and consequently their academic performance in English Language. The result showed that parental attitude to the mother tongue determines their choice of English language as L₁ for their children. About Fifty-five (55.2) percent of the parents prefer their children to speak English language only, 4.22% would want their children to speak both English and Yoruba, while 25.9 want more English than Yoruba. Surprisingly, 14.7 would want more Yoruba than English. This behaviour in turn affects children's dual language behaviour; they sense that home language is less important, resulting in weakening of mother tongue in favour of English language. This is the situation of Yoruba language and culture among the indigenes. Attitude of parents to Yoruba language inform the response of students to learning the language to a large extent. In addition, it is of utmost importance for parents to be tolerant and maintain friendliness with their children in order not to lose them to strange cultures. Black (2002) stated that teenagers with close ties to their parents were far less likely to become delinquent or suffer depression than students who felt distant from their families.

4.2.9 Peer Influence and academic achievement in Value concepts in Yoruba.

The findings of this study revealed that there is significant relationship between peer influence ($r = 0.631$; $p < 0.05$) and students' achievement in Value Concepts in Yoruba. This finding is justified because Yoruba culture does not underestimate the peer group as a social agent from childhood to adulthood. The result is consistent with extensive literature which note that a child's peer group influences social and academic development and that these influences begin at the very start of formal education. The influence and motivation that peers receive could be substantial because of the time that they share together. Though others like parents, teachers, religious groups and other contacts they may make impact on their lives; that of peers is vivid on their outlook and reactions to events of life (Pellegrini 1992, Wentzel 1998, Kirk 2000). This study confirmed that peer influence impact on academic achievement in value concepts in Yoruba.

Korir and Kipkemboi (2014) established that peer influence made significant contribution to the students' academic performance. Ryan (2000) and Howard (2004) found that peer groups are influential regarding changes in students' intrinsic value for school as well as achievement. The peer group is not however; influential regarding changes in

students' utility value for school (i.e. importance and usefulness). Furrer, Skinner and Pitzer (2014) asserted that when student's needs are met, he or she is more likely to be engaged in classroom activities. On the contrary, Kirk (2000) found that negative peer pressure had less effect on students' academic performance.

4.2.10 Peer influence and students' attitude to value concepts in Yoruba

It was reported in this study that there was significant relationship between peer influence ($r = 0.326$; $p < 0.05$) and students' attitude to value concepts in Yoruba. This might not be unconnected with the fact that on the average the adolescents of this age look up to belonging to the culture of the civilized world though they still reside in this part of Nigeria hence they respond alike to Yoruba value concepts. More so, students select their friends and often select those having unobservable characteristics similar to theirs. In support of this finding, Fabunmi and Salawu (2005) found that children do not know some forms of Yoruba greetings again. Arowolo (2010) affirmed that the trend of cultural westernisation of Africa has become very pervasive and prevalent, such that Western civilisation has taken precedence over African values and culture and the latter is regarded as inferior to the former. Adebileje (2012) found that ninety percent of young ones are ignorant of most of Yoruba taboos due to parents' negligence. Raheem (2013) reported nonchalance attitude of youth to the mores and norms of Yoruba culture even to the anglicizing of their personal names and identities. However, Castrogiovanni (2002), Zimmerman (2003) and Howard (2004) supported the fact that not all peer influence is negative. Ryan (2002) found that through selection, some adolescents may place themselves in peer group situations that support or foster their achievement-related beliefs and behaviours while others may place themselves in contexts that weaken achievement related beliefs and behaviours.

4.2.11 Home background and students' achievement in value concepts in Yoruba

There is non-significant relationship between home background ($r = 0.049$; $p > 0.05$) and students' achievement in Value Concepts in Yoruba. This might be as a result of societal attitudinal disposition to formal and informal learning of Yoruba language and culture. Parents are so much engrossed in economic gains at the expense of moral and social development of their children. Provision of resources required for proper engrafting of young

ones into their culture are not available at homes. Children are not made to realise and utilise the few that are present in their environment. For example, children are involved in marriage ceremonies only at the wedding receptions; their attention is not drawn to the traditional marriage, the dowry brought by the in-laws, the importance of marriage and the significance of the items brought in Yoruba culture. Mere praise name and short praise poetry of their lineage, they cannot shower their children with to stimulate them. Adults speak jargons and in slangs now rather than in proverbs and figures of speech and so there is no practical way of inculcating Yoruba virtues in their children. So, nothing worthwhile is transferable to value concepts learning at school. Consistent with this finding are studies of Walqui (2005), Salawu (2006), Adegaju (2008) and Arowolo (2010), Schindler (2010) that posited the impact of non availability of good role models, home support, print and non-print materials on learning of cultural related concepts.

In addition, Pong, Dronkers, and Hampden-Thompson, (2003), Schultz (2006), Omoruyi (2014) revealed that a major dynamic student's home factor that affects their social development and academic achievement is the marital status of their parents. The findings showed that when adolescents from unstable homes are to be compared with those from stable homes, the former are faced with a higher risk of dropping out and low academic achievement than children from two-parent families. The former have more social, academic and emotional problems that affect their social development and academic achievement than the latter. In contrast, Ushie, Emeka, Ononga and Owolabi (2012) revealed that parental socioeconomic background is a stronger determinant of students' academic achievement than family structure because no matter how ill-planned a family structure is, students whose parents are well placed with huge resources enjoy adequate funding and higher educational attainment.

4.2.12 Home background and student attitude to Value concepts in Yoruba

There is significant relationships between home background ($r = 0.365$; $p < 0.05$) and students' attitude to Value Concepts in Yoruba. Family environment is a valuable source of cultural knowledge and skills, and linking the child with community and participating in events that can help children to feel a sense of being and belongingness. The likely factor for this finding could be because most of the parents could not fathom the need to spend on

material and expend effort on facilitating their children's learning of the home language and culture which to them have limited prospect. The little resources affordable are directed toward learning foreign languages and other school disciplines. On the use of learning materials at home, Hunley, Evans, Delgado-Hachey, Krise, Rich and Schnell (2005) found a negative relationship between non-school based activities on computer and grade point average. This implies that students fail to use the available resources appropriately and lack time management that could enhance learning because parents are not there to monitor and guide.

Tenibiaje and Teniabiaje (2011) found no significant difference between the academic performance of single-parent students and intact parents students, but there is difference between them in truancy behaviour and the attendant consequences. This is posing a huge challenge in public schools now where a notable number of students are truants and miscreants. Often, when investigations are made, these students are found to be products of broken-homes left to the care of grandparents or uncommitted guardians. Unfortunately, they become pollutants and cancerous to a few students from porous intact homes.

Homes where English language has replaced their first language, where materials needed to study Yoruba language are not provided, cultural teachings and social values are not taught, speaking of Yoruba language is punishable; attitude that learning the language they hear and speak is worthless is formed in the children already. Parents have stopped folktales for children and moonlight plays among mates and replaced with foreign tales and cartoons. The result is that the competence of children in the Yoruba language has been badly affected, and when children lack competence in the language of a culture, they cannot have access to the wealth of information available in that culture (Adeosun, 2008, Dei, 2011, OlaOlorun, Ikonta and Adeosun 2013, Akinkurolere and Abuya 2013). Researches (Walqui, 2000, Mustapha, 2012 and Oribabor and Adesina, 2013) had shown that children who come to school with a solid foundation in their mother-tongue develop stronger literacy abilities in the school language.

4.2.13 Composite Contribution of Independent Variables to Students' Achievement in Value concepts in Yoruba

This study found the composite contribution of independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' achievement in value concepts in Yoruba significant. The joint effect of the independent variables accounted for 28.4% of the variation in students' achievement in value concepts among the respondents. This result is not unexpected because learning encompasses a wide range of variables ranging from affect to cognitive and the social relationships the student has and how he or she interacts within the social group. This finding is consistent with the results of Higgins (2011) that showed parental involvement and family resources to be positively associated with academic performance directly. In contrast, family rules negatively correlated with academic performance. Ezeokoli and Fasan (2013) and Ajogbeje and Omirin (2013) reported significant composite contributions of psychosocial factors to students' achievement in English reading comprehension and Mathematics respectively. Rather than being separate, cognitive and affective domains are two sides of the same coin (Andres, 2003).

4.2.14 Composite contribution of Independent Variables to Students' Attitude to Value concepts

This study found that the composite contribution of independent variables to students' attitude to value concepts in Yoruba was significant. It shows that 22.1% of the total variation in students' attitude to value concepts in Yoruba is attributable to the composite contributions of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background). This means that the remaining is due to other factors and residuals. This could emanate from the fact that every learner acts and reacts to stimulus within the influence of their emotions and social environment. The result is in correlation with Ibeagha, Balogun and Adejuwon (2004) who found composite contribution of high self-esteem, internal locus of control and affective utilization of intra and extra-familiar social support to resiliency among students. Onabamiro, Omoruyi, Soyngbe and Rosiji (2013) found significant composite contribution of psychosocial factors to academic self-efficacy of students. However, Fakeye (2013) revealed that students' have

positive beliefs toward English language but the relationship between students' belief and their achievement in English language is negative and weak. There is dearth of literature on this aspect in Yoruba value concepts.

4.2.15 Relative Contributions of Independent Variables to Students' Achievement in Value concepts in Yoruba

Peer influence made significant relative contribution to students' achievement in value concepts in Yoruba. This is followed by parental involvement and self-esteem while locus of control has the least relative contribution. The probable explanation for this is that learners have peers as intimate and distant friends whom they relate with and conformity to the social norm is of interest to them at this stage. Parents have the substantial role to play in directing and monitoring their children. Knowing ones worth and having control of a given task are necessary tools for success. However, in considering factors that could make significant contribution to students' achievement in Value concepts in Yoruba, peer influence has to be given the highest priority, followed by parental involvement, self-esteem and locus of control. This result is in support of the findings of Ryan (2000), Fakeye (2011), Vishalakshi and Yeshodara (2012), Hafiz, Tehsin, Malik, Muhammad and Muhammad (2013), Korir and Kipkemboi (2014), Khansir and Abdolahi (2014) and Hasan and Khalid (2014) who reported that these psychosocial factors made significant relative contributions to students' achievement. On the other hand, Amadi (2010), Rahimi and Bigdeli (2014) and Ilesanmi and Adeyinka (2016) found that locus of control did not make relative contributions to achievement in English language and Yoruba language respectively. D'Amico and Cardaci (2003) and Baumeister, Campbell, Krueger and Vohs (2003) found that self-esteem did not make relative contributions to students' achievement.

4.2.16 Relative Contributions of the Independent Variables to Students' Attitude to Value concepts in Yoruba

This study reported that home background, peer influence, locus of control, parental involvement made significant relative contributions to students' attitude to Value concepts in Yoruba. This finding could be as a result of the impact that sociological environment of man has on his attitudinal disposition to situations, learning inclusive. A child's home

environment provides the foundation for learning. A home that provides positive physical and mental atmosphere has prepared students' ready for success. Peer influence at teen age cannot be over emphasised. Students' are overwhelmed by the thoughts of their peers about them. They could not afford to fall below the norm and be ridiculed. Locus of control stems out of learners' belief and emotions. This study is consistent with Ojedokun and Balogun (2011), Ushie, Emeka, Ononga and Owolabi (2012), Korir and Kipkemboi (2014) and Ahmet (2014) but contrary to Mohammad (2012) who found no relative contributions of locus of control on students' achievement.

4.2.17 Independent Variables as Predictors of Students' Achievement in Value Concepts in Yoruba

The results showed that of the six independent variables, only four: peer influence, parental involvement, self-esteem and locus of control are capable of predicting achievement in Value Concepts in Yoruba at different levels and ranks as expressed by the correlation and regression analyses used in this study. Peer influence was the highest predictor of students' achievement followed by parental involvement and self-esteem while locus of control was the least.

4.2.18 Independent Variables as Predictors of Attitude to Value concepts in Yoruba

Findings of this study revealed that four out of the six independent variables were able to predict students' attitude to value concepts in Yoruba. The variables are home background, peer influence, locus of control and parental involvement. The predictive capacity of each of the variables on students' attitude to value concepts in Yoruba is in the order of home background, peer influence, locus of control and parental involvement.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

The study investigated Psycho-social factors as predictors of learning outcomes in Value concepts in Yoruba among senior secondary school students in Ibadan, Nigeria. Findings revealed that:

- 1a. Locus of control, Self-esteem, parental involvement and peer influence were positively related to students' achievement in value concepts in Yoruba but motivation and home background were not.
- b. Locus of control, parental involvement, peer influence and home background were positively related to students' attitude to value concept in Yoruba while motivation and self-esteem were not.
- 2a. The composite contribution of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' achievement in Value concepts in Yoruba was significant. The independent variables jointly accounted for 28.4% of the total variation in students' achievement in value concepts in Yoruba.
- b. The composite contribution of the independent variables (motivation, locus of control, self-esteem, parental involvement, peer influence, home-background) to students' attitude to value Concepts in Yoruba was significant. The independent variables jointly accounted for 22.1% of the total variation in students' attitude to value concepts in Yoruba.
- 3a. Locus of control, self-esteem, parental involvement and peer influence made significant relative contributions to students' achievement in value concepts in Yoruba but motivation and home background did not.
- b. In this study, locus of control, parental involvement, peer influence and home background made significant relative contributions to students' attitude in value concepts in Yoruba but motivation and self-esteem did not.
- 4a. Peer influence is the independent variable that predicted students' achievement in value concepts in Yoruba mostly.

- b. Home background is the independent variable that predicted students' attitude to value concepts in Yoruba mostly.

5.2 Conclusion

Based on the findings of this study, four of the independent variables (peer influence, parental involvement, self-esteem and locus of control) were found to be capable of predicting students' achievement in value concepts in Yoruba though at varying levels while four of the independent variables (home background, peer influence, locus of control and parental involvement) were capable of predicting students' attitude to value concepts in Yoruba at different levels and ranks. The study had thus revealed some psychosocial factors that could influence students' learning outcomes in value concepts in Yoruba. It could be concluded therefore, that these psychosocial variables are germane to solving the problems associated with poor achievement in and attitude to value concepts in Yoruba among senior secondary school students in Ibadan. These variables are students' personal factors that could render emphasis on the cognitive aspect of learning ineffective if not adequately taken care of. If students' peers are not under check, parents are failing in their duties, supportive home is lacking, students' feel unworthy to learn and not in charge of learning process then, good teachers with good strategies may not achieve teaching goals.

5.3 Implications of the findings

Findings of this study have implications for teaching and learning process of value concepts in Yoruba as follow:

This study revealed that psychosocial factors do not only impinge on the learning of second/foreign language but impactful also in the formal learning of students' first language. It disclosed that students' attitude towards the task and readiness to learn predicts achievement in such task. In Yoruba language, too much activities and efforts are targeted at developing the potentials of learning in the cognitive domain while ignoring the instrumental role of the students' psychosocial factors. Research attempt to predict cause of poor achievement and proffer solution should not be limited to foreign languages and other disciplines but be extended to learners' first language.

5.4 Contributions of the study to knowledge

The study has contributed to knowledge in the following ways:

1. The study has established that positive peer influence, supportive parental involvement and high self-esteem are good predictors of students' achievement in value concepts in Yoruba while resourceful home background, positive peer influence and internal locus of control strongly predicted students' attitude to value concepts in Yoruba.
2. The study revealed that psychosocial factors such as peer influence, self-esteem, locus of control, parental involvement and the home background are of paramount importance to students learning of value concepts in Yoruba.
3. It has contributed to students' knowledge of self, appraisal of strength and readiness to seek help.
4. The study revealed that psychosocial factors are causative to students' attitude to value concepts in Yoruba and consequently unruly behaviours in schools and the community.
5. It is a step forward in the effort to revive students' diminishing interest in Yoruba studies.

5.5 Recommendations

As a result of the outcome of this research, the following recommendations were made:

1. Teachers and other stakeholders should boost affective domains of young ones and provide enabling environment to develop them.
2. Teachers should take cognizance of the predictors of Yoruba value concepts such as: peer influence, parental involvement and home background; and factor them into their instructional processes in order to enhance students' achievement in and attitude to Yoruba value concepts.
3. Apart from taking Yoruba language as a whole, students' achievement in the sectional parts (Yoruba grammar, essay writing, literature and culture) could be examined to predict students' strength and proffer solution.

4. All parents and the society at large should henceforth see Yoruba language beyond being just a school subject but custodian and propagator of culture; being good models, grooming and integrating young ones into the mores of their culture. Society's positive attitude towards Yoruba language will encourage young ones.

5.6 Limitations to the study

Some constraints limited this study. The psychosocial variables in this study are selected out of many. Some schools did not have Yoruba teachers consistently. As a result, the students have not been taught some value concepts in Yoruba and so were inadequate to participate in this study.

5.7 Suggestions for further studies

Based on the limitation to this study, the following suggestions are made for further research. This study could be replicated using more Local Government Areas and public secondary schools in Oyo state to be able to extend its generalisation. Motivation should further be studied as independent variable and as moderator to predict its impact in students' learning of value concepts in Yoruba and Yoruba language as first language. Besides, academic performance can ultimately be predicted by several factors along different path. Researchers should come up with strategies to tackle negative attitude towards Yoruba value concepts and the consequences such as quest for undesirable alien cultures.

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APPENDIX I

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

STUDENTS' MOTIVATION SCALE (SMS)

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B request that you indicate what stimulates your learning value concepts in Yoruba, {iwa omolúàbí-virtuous character; oríkì orílẹ̀-lineage praise poetry; èèwò-taboo;and òwe Yorùbá-Yoruba proverb}. Please do this by putting a mark {x} in front of the indicator\pointer that represents your opinion exactly. The indicators are: (SA) Strongly Agree (A) Agree (D) Disagree (SD) Strongly Disagree.

All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:

Local government:

Class:.....

Age:

SECTION B

S/N		SA	A	D	SD
1	I am studying value concepts in Yoruba because it will enable me to better understand and appreciate Yoruba culture.				
2	Outside of class, I almost never think about what I learnt in Yoruba traditions and values.				
3	Adequate knowledge of value concepts in Yoruba can improve my scores in the Yoruba language examination.				
4	I feel at ease when I am learning any aspects of value concepts in Yoruba.				
5	I am interested in learning Yoruba proverbs and idiomatic expressions because I find them useful in my writing and communication.				
6	Studying value concepts in Yoruba can be important for me because it will someday reflect in my actions and reactions.				
7	Studying value concepts in Yoruba is important for me to know the basics of this tribe.				

8	My Yoruba teacher always explains difficult topics patiently when I do not understand them.				
9	Formal study of Yoruba language is important to me because it makes me to appreciate foreign languages.				
10	I like to study Yoruba language in higher institution to have a better understanding of these value concepts.				
11	I don't really have a great desire in formal learning of value concepts in Yoruba.				
12	I don't really feel that learning value concepts in Yoruba can be of benefit to me.				
13	I do not bother to learn Yoruba traditions and oral literature.				
14	I am willing to participate in Yoruba tradition and oral literature because the contents are exciting and familiar.				
15	I enjoy lessons on any aspects of value concepts in Yoruba because the students are involved in class discussions.				
16	When I meet any value concepts in Yoruba that I do not understand, I still try to learn them.				

ÀSOMỌ KÌN NÍ
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN

ÌDIWỌN ÌGÚNNI-NÍ-KÈŞÉ-INÚ LÓRÍ ÀWỌN EÉKÌ ÀKÀKÚN YORÙBÁ

Akékòọ ọwọ̀n,

Aṣẹwádíí yíi mọ rírí ifowósowópò rẹ nínú iṣẹ iwádíí yíi. Ó rọ ọ pé kí o jẹ olòótító nínú àkọsilẹ rẹ àti fifi èrò ọkàn rẹ hàn gégé bí ó ti rí gan an. Àwọn gbólóhùn tí a kọ sí abala B jemọ ohun tí ó gún ọ ní kẹşé tàbí wú ọ lórí láti kẹkọọ lórí àwọn eékì àkàkún Yorùbá {iwa ọmọlúàbí, oríkì orilẹ, èwò, àti ọwe Yorùbá}. Fi èrò rẹ hàn pàtó nípa fifi máàkì {×} sí iwájú atọka tí ó bá èrò ọkàn rẹ mu. Àwọn atọka náà ni: MO FARA MỌ ỌN GAN AN, MO FARA MỌ ỌN, N KÒ FARA MỌ ỌN, N KÒ FARA MỌ ỌN RÁRÁ.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti ẹ pèlú igbé ayé / iṣe rẹ ní ilé ẹkọ. A ó dáàbò bo èrò rẹ, a ó sì lò ó fún iṣẹ iwádíí yíi nikan ọso.

O ẹ é púpọ.

ABALA: A

Nónbà idánimọ:

Ìjọba ibílẹ:.....

Kíláàsì:

Ojọorí

ABALA: B

Nónbà		Mo fara mọ ọn gan an	Mo fara mọ ọn	N kò fara mọ ọn	N kò fara mọ ọn rará
1	Mo ní kẹkọọ nípa àwọn eékì àkàkún Yorùbá nítorí pé yòò ràn mí lówọ láti ní ọye àti mọ rírí àṣà Yorùbá.				
2	Léyìn idánilékọọ, n kí ronú lórí eékì àkàkún Yorùbá tí mo kọ mọ.				
3	Ìmọ tí ó tó nínú eékì àkàkún Yorùbá lè mú kí máàkì mi lọ sókè sí i nínú idánwò.				
4	Ara mi máa ní balẹ ní àsikò tí mo bá ní kọyíkẹyíi nínú eékì àkàkún Yorùbá.				
5	Ó wù mí láti kọ̀we àti àkànlò èdè Yorùbá nítorí pé wọ̀n wúlò fún síso àti kíkọ èdè náà.				
6	Kíkọ nípa eékì àkàkún Yorùbá ẹ pàtàkì sí mi nítorí pé n ó ẹ àmúlò rẹ lójọ kan nínú iwà àti iṣe mi.				
7	Kíkọ nípa eékì àkàkún Yorùbá ẹ pàtàkì láti				

	mọ àwọn ohun tí ó ẹ kókó nípa ẹyà yíí.				
8	Olùkọ Yorùbá a má a fi sùúrú ẹ̀làyé àwọn orí ọ̀rọ̀ tí kò bá yé mi dáadáa.				
9	Kíkọ eéki àkàkún Yorùbá ẹ pàtàkì sí mi nítorí ó jẹ kí n mọ rírì ẹ̀dè ilẹ̀ ọ̀kèèrè.				
10	Ó wù mí láti kẹ̀kọ̀ọ̀ ìmọ̀ ijìnlẹ̀ Yorùbá ni ilẹ̀ ẹ̀kọ̀ gígá kí n lè ní ìmọ̀ tí ó yè kooro sí i nínú àwọn eéki àkàkún yíí.				
11	N kò fi bẹ̀ẹ̀ ní iwúrí láti kọ eéki àkàkún Yorùbá ní ilẹ̀ ẹ̀kọ̀.				
12	N kò fi bẹ̀ẹ̀ lérò pé kíkọ̀ àwọn eéki àkàkún Yorùbá lè ẹ ẹ̀nfàní kan fún mi.				
13	N kò yọ ara mi lẹnu láti kọ ẹ̀sà àti lítírẹ̀şọ̀ alohùn Yorùbá				
14	Mo nífẹ̀ẹ̀ láti jẹ akópa nínú ẹ̀sà àti lítírẹ̀şọ̀ alohùn Yorùbá nítorí pe àkóónú rẹ̀ jẹ ẹ̀yí tí kò ẹ̀jọ̀jì sí mi, ó sì múniláradá.				
15	Mo má a ń gbádùn idánílẹ̀kọ̀ọ̀ lóri orí ọ̀rọ̀ yówù nínú eéki àkàkún Yorùbá nítorí pé àwọn akẹ̀kọ̀ọ̀ a má a kópa nínú ijíròrò.				
16	Nígba yówù tí mo bá ẹ̀lábàápàdẹ̀ orí ọ̀rọ̀ kan tí kò yé mi tó nínú eéki àkàkún, síbẹ̀ n ó gbìyànjú láti mọ ọ̀n.				

APPENDIX II
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN

Yoruba Value Concept Locus of Control Scale (YVCLOCS)

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B are to elicit the source of the decisions you make to learn or otherwise; these value concepts in Yoruba-*iwa omolúábí*-cultured individual; *oríkì orílẹ̀*-lineage praise poetry; *èèwò*-taboo; and *òwe Yorùbá*-Yoruba proverb. Please do this by putting a mark {x} in front of the indicator/pointer that represents your opinion exactly. The indicators are: “TRUE” or “FALSE”. All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:
 Local government:
 Class:.....
 Age:

SECTION B

S/N		TRUE	FALSE
1	The mistakes that make me to score low marks in value concepts in Yoruba are my responsibilities to deal with.		
2	My score in value concepts in Yoruba show the effort I put into learning the contents.		
3	I would perform better if additional assistance were given to me at home.		
4	I do not perform very well in Yoruba value concepts because my teacher does not teach this aspect very well.		
5	A hard working student will always perform well in any given task.		
6	I will improve my performance in Yoruba value concepts if I work extra hard.		
7	I sometimes feel that there is nothing I can do to improve my understanding of Yoruba proverbs and contents of lineage praise poetry.		
8	No matter how hard I try; Yoruba value concepts that seem difficult will remain difficult.		
9	I will record improvement in my performance in Yoruba cultural practices if I do not listen to my friends' discouragement.		
10	Often, failure at any given task is due to bad luck and this may affect learning of value concept in Yoruba too.		
11	Yoruba value concepts involve some social activities that are		

	against my belief so I do not put such to heart.		
12	I do not perform very well in Yoruba value concepts because it is often taught at noon when one is bored.		
13	My inability to speak the language at home increases my poor performance in cultural aspects of Yoruba language.		
14	I will perform better in Yoruba value concepts if I study it as much as I do other aspects of Yoruba language.		
15	I don't need to expend great energy on learning it because it is just an added subject.		

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ÌDIWỌN ORÍSUN ÌPINNU-ÌPILÈ LÓRÍ ÀWỌN EÉKÌ ÀKÀKÚN YORÙBÁ

Akékòò ọ̀wọ̀n,

Aṣẹwádíí yíi mọ́ rírí ifowósowópò rẹ́ nínú iṣẹ́ iwádíí yíi. Ó rọ́ ọ́ pé kí o jẹ́ olòtító nínú àkòsílẹ̀ rẹ́ àti fífí èrò ọ̀kàn rẹ́ hàn gégé bí ó ti rí gan an. Àwọ̀n gbólóhùn tí a kọ́ sí abala B jẹ́mọ́ fífí orísun ìpinnu tí ọ́ n ṣe lóri kíkẹ̀kọ̀ nípá àwọ̀n eéki àkàkún Yorùbá {iwa omolúàbí, oríkí orílẹ̀, èèwò, àti ọ̀we Yorùbá} hàn. Fí èrò rẹ́ hàn pàtò nípá fífí máàki {×} sí iwájú atọ̀ka tí ọ́ bá èrò ọ̀kàn rẹ́ mu. Àwọ̀n atọ̀ka náà ni: Bẹ̀è ni, Bẹ̀è kọ́.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti ṣe pẹ̀lú igbé ayé / iṣe rẹ́ ní ilé ẹ̀kọ́. A ọ́ dáàbò bo èrò rẹ́, a ọ́ sì lò ọ́ fún iṣẹ́ iwádíí yíi nikan ṣoṣo.

O ṣe é púpọ́.

ABALA: A

Nónbà idánimò:

Ìjọba ibílẹ̀:

Kílaàsì:

Ojọ́orí

ABALA: B

Nónbà		Bẹ̀è ni	Bẹ̀è kọ́
1	Ojúṣe mi ni láti wá ọ̀nà àbáyọ́ sí gbogbo àṣiṣe tí ọ́ n jẹ́ kí n gba máàki pẹ̀rẹ̀te nínú idánwò tí ọ́ jẹ́mọ́ àwọ̀n eéki àkàkún Yorùbá.		
2	Máàki mi nínú eéki àkàkún Yorùbá ṣàfihàn aápon tí mo ṣe lóri àtimọ́ àkóónú ẹ̀kọ́.		
3	N ọ́ ṣe dáadáa sí i, bí wọ̀n bá n ràn mí lówó nílẹ̀.		
4	N ọ́ ṣe dáadáa tó nítorí olùkọ́ kì í kọ́ abala yíi dáadáa.		
5	Akékòò tí ọ́ bá jẹ́ akíkanjú yòò má a yege nínú iṣẹ́ yòówù tí a yàn fún un.		
6	Máàki mi nínú àwọ̀n eéki àkàkún Yorùbá yòò pọ́ sí i bí mo bá túbò tẹ́pá mọ́ṣé.		
7	Lẹ̀kọ̀ọ̀kan, ọ́ má a n dàbí pé kò sí ohun tí mo lè ṣe láti mú kí imọ́ mi gbèrú nínú ọ̀we àti àkóónú oríkí orílẹ̀.		
8	Kò sí bí mo ti lè gbiyànjú tó; àwọ̀n eéki àkàkún Yorùbá tí ọ́ ṣòro láti mọ́ yòò wà bẹ̀è gégé.		
9	Bí n kò bá fetisí àwọ̀n ọ̀rẹ́ tí ọ́ n mú irẹ̀wèsìọ̀kàn bá mi, n ọ́ ní àkòsílẹ̀ iṣe déédé nínú àṣà àti iṣe Yorubá.		
10	Ní igbà míràn, kádàrá a má a ṣokunfà ikùnà nínú iṣe tí a yàn fún ni èyí sì lè wáyé nínú kíkọ́ eéki àkàkún Yorùbá pẹ̀lú.		
11	Àwọ̀n eéki àkàkún kan wà tí ọ́ níiṣe pẹ̀lú àwùjọ́ bí i: ìjálá, ẹ̀sà, iyèrè		

	ifá abbl; èyí tí ó lòdì sí ìgbàgbò mi nítorí náà, n kíí fí ọkàn sí abala bèẹ.		
12	N kí í ẹẹ dáadáá nínú èdè àtí àṣà Yorùbá nítorí àkókò tí idánilékòọ náà n wáyé lórí àtẹ iṣẹ.		
13	Àilèsò èdè Yorùbá ní ilé ẹkùnfà àiṣe dáadáá mi nínú ẹkọ àṣà Yorùbá.		
14	N ó ẹẹ dáadáá sí i nínú àwọn eéki àkàkún Yorùbá bí mo bá kà á bí mo ẹẹ n ka àwọn abala ẹkọ èdè Yorùbá yòókù.		
15	N kò nílò láti lo agbára fún kíkọ èdè Yorùbá nítorí iṣẹ àkókún lásán ni.		

APPENDIX III
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN
YORUBA VALUE CONCEPTS SELF ESTEEM SCALE (YVCSES).

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B are on making a personal evaluation with regards to one's knowledge of value concepts in Yoruba, {iwa ọmọlúàbí-cultured individual; oríkì orílẹ̀-lineage praise poetry; èèwò-taboo;and òwe Yorùbá-Yoruba proverb}. Please do this by putting a mark {x} in front of the indicator\pointer that represents your opinion exactly. The indicators are: (SA) Strongly Agree (A) Agree (D) Disagree (SD) Strongly Disagree.

All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:

Local government:

Class:.....

Age:

Section: B

S/N		SA	A	D	SD
1	On the whole, I am satisfied with myself.				
2	At times I think I am no good at all.				
3	I feel that I have a number of good qualities.				
4	I am able to do things as well as most other people.				
5	I feel I do not have much to be proud of.				
6	I certainly feel useless at times.				
7	I feel that I am person of worth, at least on an equal plane with others.				
8	I wish I could have more respect for myself.				
9	All in all, I am inclined to feel that I am a failure.				
10	I take a positive attitude toward myself.				

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ÌDIWỌN ÌFIRA-ẸNI-SÍ-IPÒ-ÀYÉSÍ LÓRÍ ÀWỌN EÉKÌ ÀKÀKÚN YORÙBÁ

Akékòó ọwọ́n,

Aṣẹwádíí yìí mọ́ rírí ifowósowópò rẹ́ nínú ìṣẹ́ iwádíí yìí. Ó rọ́ ọ́ pé kí o jẹ́ olóòtító nínú àkòsílẹ̀ rẹ́ àti fifi èrò ọkàn rẹ́ hàn gégé bí ó tí rí gan an. Àwọ́n gbólóhùn tí a kọ́ sí abala B jẹmọ́ ifojú-inú wọ́n ìmọ́ ara ẹni lórí àwọ́n eéki àkàkún Yorùbá {ìwa ọmọ́lúàbí, oríki orílẹ̀, èèwò, àti ọ̀wẹ́ Yorùbá}. Fi èrò rẹ́ hàn pátó nípa fifi máàki {×} sí iwájú atọ́ka tí ó bá èrò ọkàn rẹ́ mu. Àwọ́n atọ́ka náà ni: MO FARA MÓ ỌN GAN AN, MO FARA MÓ ỌN, N KÒ FARA MÓ ỌN, N KÒ FARA MÓ ỌN RÁRÁ.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti ṣe pèlú igbé ayé / ìṣe rẹ́ ní ilé ẹ̀kọ́. A ó dáàbò bo èrò rẹ́, a ó sì lò ó fún ìṣẹ́ iwádíí yìí nìkan ṣoṣo.

O ṣe é púpọ́.

ABALA: A

Nónbà idánimò:

Ìjọba ibílẹ̀:.....

Kílaàsì:

Ojọ́orí

ABALA: B

Nónbà		Mo fara mọ́ ọ́n gan an	Mo fara mọ́ ọ́n	N kò fara mọ́ ọ́n	N kò fara mọ́ ọ́n rárá
1	Ní àkótán, ipò tí mo wà bá yìí tẹ́milọ́rùn.				
2	Nígbà míràn, mo má a n rọ́ pé ipò tí mo wà kò dára rárá. Èyí ni pé n kò fi bèẹ́ kún ojú ọ̀sùwọ́n.				
3	Mo rọ́ pé mo ní àwọ́n àwòmò tí ó dára.				
4	Mo lè ṣe àwọ́n nńkan gégé bí ọ̀pò èniyàn ti lè ṣe.				
5	Mo lérò pé n kò ní ohun púpọ́ láti gbéraga lé lórí.				
6	Dájúdájú, mo má a n dàbí aláimọ́ṣe léèkòòkan.				
7	Tí mo bá gbe ara mi lé iwọ́n pèlú àwọ́n míràn, mo lérò pé mo wà ní ipò àyésí.				
8	Ìbá wù mí kí n wà ní ipò àyésí ju bá yìí lọ.				
9	Ní àkótán, mo lérò pé mo jẹ́ aláikúnjú ọ̀sùwọ́n.				
10	Mo fi ara mi sí ipò àyésí.				

APPENDIX IV
DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN

Yoruba Value Concepts Parental Involvement Scale (YVCPIS)

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B are to elicit your response on how your parents assist you in the learning of value concepts in Yoruba language, {ìwa ọmọlúàbí-cultured individual; oríkì orílẹ̀- lineage praise poetry; èèwọ̀- taboo; and òwe Yorùbá- Yoruba proverb}. Please do this by putting a mark {x} in front of the pointer which expresses your mind exactly. The indicators/ pointers are: “Always”, “occasionally” “Rarely” “Never”.

All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:

Local government:

Class:.....

Type of family: Polygamy:.....

Monogamy:.....

What is the highest qualification of your:

(a) Father?

(b) Mother?

(c) Guardian?

What does your:

(a) Father do?

(b) Mother do?

(c) Guardian do?

SECTION B

S/N		Always	Occasionally	Rarely	Never
1	My parents' rebuke me when I fail to greet an adult respectfully				
2	I heard of most proverbs and the meaning from my parents.				
2	My parents' utmost priority is to pay my school fee.				
3	It bothers my parents' not if I failed in Yoruba language.				
4	My parents' are impressed when I participate in school's Yoruba cultural activities.				

5	My parents do teach me any homework on value concepts that I do not understand.				
6	My parents' emphasize our lineage taboos and how important it is for us to observe them.				
7	At least, one of my parents do attend PTA meeting.				
8	I feel free to communicate with my parents at any time on any aspect of Yoruba culture.				
9	My parents willingly give me money to carry out Yoruba practical.				
10	My parents' frown at any teacher who punishes me for not having texts or low performance in Yoruba language.				
11	My mother taught me our family lineage praise poetry				
12	My parents ignore even when I am discussing my needs in Yoruba practical class.				
13	When projects in Yoruba value concepts seem difficult my parent gets me a resource person that helps me out.				
14	My parents' call my attention to important cultural aspects whenever we attend any traditional occasion.				
15	My parents are pleased when I speak Yoruba language in any society.				

ÀSOMÓ KẸRIN

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IDIWỌN ÌKÓPA ÒBÍ LÓRÍ ÀWỌN EÉKÌ ÀKÀKÚN YORÙBÁ

Akékòò ọwọ̀n,

Aṣẹwádíí yíi mọ rírí ifowósowópò rẹ nínú iṣẹ iwádíí yíi. Ó rọ ọ pé kí o jẹ olòótító nínú àkòsilẹ̀ rẹ àti fifi èrò ọkàn rẹ hàn gégé bí ó ti rí gan an. Àwọ̀n gbólóhùn tí a kọ sí abala B jemọ ipa tí àwọ̀n òbí tírẹ̀ n kó láti ràn ọ lówó nínú kíkẹ̀kọ̀ lórí àwọ̀n eéki àkàkún Yorùbá {iwa omólúàbí, oríkì orílẹ̀, èèwò, àti òwe Yorùbá}. Fi èrò rẹ hàn pátó nípa fifi máàki {×} sí iwájú atọ̀ka tí ó bá èrò ọkàn rẹ mu. Àwọ̀n atọ̀ka náà ni: NÍGBÀ GBOGBO, LÈÈKÒÒKAN, KÒ WÓPÒ, KÒ SÈLÈ RÍ.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti se pèlú igbé ayé / iṣe rẹ ní ilé èkọ̀. A ó dáàbò bo èrò rẹ, a ó sì lò ó fún iṣẹ iwádíí yíi nikan soṣo.

O se é púpò.

ABALA: A

Nónbà idánimò:

Ìjọba ibílẹ̀:

Kílaàsì:.....

Ààtò ẹbí:---ọkọ kan, aya kan []; ọkọ kan, aya méjì []; ọkọ kan, aya méta[].

Ìwé ẹ̀rì tí ó ga jù lọ tí:

Bàbá rẹ ní.....

Ìyá rẹ ní.....

Alágbàtọ̀ rẹ ní.....

Iṣe tí bàbá rẹ n se.....

Iṣe tí iyá rẹ n se.....

Iṣe tí alágbàtọ̀ rẹ n se.....

ABALA: B

Nónbà		Nígbà gbogbo	Lèèkòòkan	Kò wópò	Kò sèlè rí
1	Àwọ̀n òbí mi a má a bámiwí tí n kò bá kí àgbàlagbà pèlú itẹ̀ríba.				
2	Ènu àwọ̀n òbí mi ni mo ti gbọ̀ ọ̀pọ̀lọ̀pọ̀ òwe ati itumò wọ̀n .				
3	Àwọ̀n òbí mi kì í fí itara hàn bí mo bá kùna nínú èdè Yorùbá.				
4	Ó má a n wú àwọ̀n òbí mi lórí bí mo bá kópa nínú àṣà ibílẹ̀ ní ilé èkọ̀.				
5	Àwọ̀n òbí mi a má a kọ mí ní iṣe àṣetiléwá tí kò bá yé mi.				
6	Àwọ̀n òbí mi a má a sọ èèwò idílẹ̀ wa àti bí ó se jẹ pàtàkì fún wa láti pa èèwò mó.				
7	Ó kéré tán, ọkan nínú àwọ̀n òbí mi yóò wá sí ipadé òbí àti olùkọ̀.				

8	Mo ní ànfààní láti bá àwọn òbí mi sọrọ nígbàkúgbà lórí ohunkóhun tí ó jẹmọ àṣà àti iṣe Yorùbá.				
9	Tífètífẹ̀ ni àwọn òbí mi fi ń fún mi ní owó láti ṣe iṣe agbàṣe tí ó bá la owó lọ.				
10	Àwọn òbí mi a má a fi ẹ̀hónú hàn sí olùkó Yorùbá tí ó bá fún mi ní ijìyà nítorí àìní ìwé tàbí àìṣe dáadáa tó.				
11	Ìyá mi kọ mi ní oríkì orílẹ̀ wa.				
12	Àwọn òbí mi a má a ṣàlkàsí pàápàá nigba tí mo bá ń sọ ohun tí mo nílò ní kílààsì Yorùbá.				
13	Bí iṣe àkànṣe lórí àwọn eéki àkàkún Yorùbá bá fẹ̀ le, àwọn òbí mi a má a wáeni tí yóò ràn mí lówó.				
14	Bí a bá lọ sí ibi ayeye ajemáṣà, àwọn òbí mi a má a pe àkiyèsí mi sí abala àṣà tí ó ṣe kókó				
15	Ó tẹ̀ àwọn òbí mi lórùn pé kí n má a sọ èdè Yorùbá ní àwùjọ̀ bì mo ṣe fẹ̀.				

APPENDIX V

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

Yoruba Value Concepts Peer Influence Scale (YVCPIS)

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B are to elicit your response on how the contributions of your friends at school and neighbourhood enhance your learning in value concepts in Yoruba language, {iwa omolúàbí-cultured individual; oríkì orilè-lineage praise poetry; èèwò-taboo;and òwe Yorùbá-Yoruba proverb}. Please do this by putting a mark {x} in front of the pointer which expresses yourmind exactly.

The indicators/ pointers are: (SA) Strongly Agree (A) Agree (D) Disagree (SD) Strongly Disagree. All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:
Local government:
Class:.....
Male:..... Female:.....

SECTION B

S/N		SA	A	D	SD
1	Most of my friends are disciplined in school and at home.				
2	Most of my friends in school have adequate understanding of value concepts in Yoruba.				
3	My friends make fun of students who are in Yoruba cultural group.				
4	I do not speak mainly in Yoruba in the presence of my friends so that I would not be labeled 'local'.				
5	Through my friends I know more of the Yoruba value concepts.				
6	My friends attend school regularly.				
7	My friends and I like to participate in cultural events in school.				
8	I spend most of my time in school with friends discussing academic work/revising for examination.				
9	My friends prefer foreign films, music and literature than indigenous ones.				
10	Some of my friends see Yoruba lessons as periods for relaxation.				
11	Some of my friends are active members of school's Yoruba cultural group.				
12	A few of my friends sneak out of class when it is time for Yoruba language teaching.				

13	My friends do not like listening to chanters of praise poetry because it has no meaning to them.				
14	My friends encourage me to learn aspects of Yoruba language that seems difficult for me.				
15	My friends often say that taboos are mere statements and deceits.				
16	My friends are respectful in speech and manner.				

ÀSOMÓ KARÙN ÚN

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

IDIWỌN ÌKỌWỌRÌN ỌRÉ LÓRÍ ÀWỌN EÉKÌ ÀKÀKÚN YORÚBÁ

Akékòó ọwón,

Aṣẹwádíí yìí mọ rírì ifowósowópò rẹ nínú iṣẹ iwádíí yìí. Ó rò ọ pé kí o jẹ olòótító nínú àkọsilẹ rẹ àti fífí èrò ọkàn rẹ hàn gégé bí ó ti rí gan an. Àwọn gbólóhùn tí a kọ sí abala B jemọ ipa tí àwọn ọrẹ rẹ ní ilé èkọ àti àyíká n kó lórí kíkọ àti mímọ àwọn eékì àkàkún Yorùbá {ìwa ọmọlúàbí, oríkì orílẹ̀, èèwò, àti ọwe Yorùbá}. Fí èrò rẹ hàn pátó nípa fífí máàkì {×} sí iwájú atọka tí ó bá èrò ọkàn rẹ mu. Àwọn atọka náà nìyí: MO FARA MỌ ỌN GAN AN, MO FARA MỌ ỌN, N KÒ FARA MỌ ỌN, N KÒ FARA MỌ ỌN RÁRÁ.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti ṣe pẹ̀lú ìgbé ayé / iṣe rẹ ní ilé èkọ. A ó dáàbò bo èrò rẹ, a ó sì lò ó fún iṣẹ iwádíí yìí nìkan ṣoṣo.

O ṣe é púpọ.

ABALA: A

Nónbà idánimò:

Ìjọba ibílẹ̀:

Kílaàsì:.....

Okùnrin:.....

Obínrin:.....

ABALA: B

Nónbà		Mo fara mọ ọn gan an	Mo fara mọ ọn	N kò fara mọ ọn	N kò fara mọ ọn rará
1	Púpọ nínú àwọn ọrẹ mi a má a kó ara wọn ní ijánu ní ilé èkọ àti ní ilé.				
2	Púpọ nínú àwọn ọrẹ mi ní ó ní imọ tí ó tó nínú eékì àkàkún Yorùbá				
3	Àwọn ọrẹ mi a má a fí àwọn akékòó tí ó wà nínú egbé eré àṣà ibílẹ̀ Yorùbá ṣe yẹyẹ.				
4	N kí í sọ kíkì èdè Yorùbá bí mo bá wà pẹ̀lú àwọn ọrẹ mi kí wọn má ba à pè mí ní ará oko.				
5	Nípasẹ àwọn ọrẹ mi mo ní ọye sí i nínú eékì àkàkún Yorùbá.				
6	Àwọn ọrẹ mi a má a wá ilé èkọ déédé.				
7	Èmi àti àwọn ọrẹ mi fẹràn láti				

	kópa nínú ayeyẹ ajemàsà ní ilé èkó.				
8	Ọpọ àsikò ni mò n ló ní ilé èkó pẹlú àwọn ọré láti jíròrò lóri èkó àti igbàradi fún idánwò				
9	Fíimù, orin onírúurú àti iwé ilé òkèèrè tẹ àwọn ọré mi lórùn ju ti ilé wa lọ.				
10	Àwọn kan nínú ọré mi rí àkókò ikòni ní èdè Yorùbá gégé bí àsikò isinmi.				
11	Púpọ nínú àwọn ọré mi n kó ipa takun-takun nínú egbé eré àṣà ibílẹ Yorùbá.				
12	Diẹ nínú àwọn ọré mi a má a yó pọró jáde ni kílààsì ní àkókò fún idánilékò ọdè Yorùbá.				
13	Àwọn ọré mi kì í fetísilẹ gbọ àwọn tí ó n kí oríkì nítorí kò ní itumò sí wọn.				
14	Àwọn ọré mi a má a rò mí láti kó àwọn eékì àkàkún Yorùbá tí ó dàbí i pé ó ọ̀ro láti mọ.				
15	Àwọn ọré mi sáà n sọ pé ọ̀ro ẹnu lásán àti itànje ni èèwò Yorùbá jẹ.				
16	Àwọn ọré mi ní itẹríba nínú ọ̀ro síṣọ àti iṣe.				

APPENDIX VI

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN
Yoruba Value Concepts Home Background Scale (YVCHBS)**

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B are to elicit information on how availability of human and material resources in your home could enhance your performance in value concepts in Yoruba language, {ìwa ọmọlúàbí-cultured individual; oríkì orílẹ̀-lineage praise poetry; èèwò-taboo;and ọ̀we Yorùbá-Yoruba proverb}. Please do this by putting a mark {x} in front of the pointer which expresses your mind exactly.

The indicators/ pointers are: (SA) Strongly Agree (A) Agree (D) Disagree (SD) Strongly Disagree. All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:

Local government:

Class:.....

No of children in the home: 1-3[], 4-6 [], 7-9 [].

I live with my: Father and mother [], father [], mother [], grandparent [], father and stepmother [].

Type of family: Monogamy [], Polygamy[]

Parent's Job: Father Mother

SECTION B

S/N		SA	A	D	SD
1	I have the opportunity of speaking Yoruba in my home.				
2	There is a study for the use of children at home.				
3	I attended a nursery and primary school.				
4	My parents encourage me to read Yoruba magazines or newspapers.				
5	Yoruba speaking is prohibited in my home.				
6	I do browse the internet for Yoruba folktales at home.				
7	My parents provide me with the prescribed Yoruba textbooks and tapes to help my understanding of value concepts in Yoruba.				
8	I sought a small space to study at home.				
9	My father and mother speak Yoruba at home.				
10	I prefer to study at school because many things disturb my reading at home.				
11	I listen to Yoruba proverbs, taboos, and lineage praise poetry from				

	my parents and siblings.				
12	My grandmother often tells us traditional stories.				
13	I do watch VCD/DVD/VHS at home that help me to learn Yoruba value concepts.				
14	We stay within our flat; we do not interact with our neighbours and extended families.				
15	We all have praise names with which 'mum' eulogizes us once in a while.				
16	My parents make it compulsory for us to observe lineage taboos.				
17	My family and I do listen and watch Yoruba cultural programs on television.				
18	I have the prescribed textbooks in English language and Mathematics but none in Yoruba language.				

ÀSOMÓ KEFÀ

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

**ÀÀYÈ ÌDIWỌN ÌKÉŞỌ-ÌMỌ-JÁDE LÁTI ILÉ ẸNI LÓRÍ ÀWỌN EÉKÍ ÀKÀKÚN
YORÚBÁ**

Akékọ́ ọ̀wọ̀n,

Aṣẹwádíí yíi mọ́ rírí ifowósowópò ẹ́ nínú iṣẹ́ iwádíí yíi. Ó rọ́ ọ́ pé kí o jẹ́ olòótító nínú àkọ̀sílẹ̀ ẹ́ àti fifi èrò ọ̀kàn ẹ́ hàn gégé bí ó ti rí gan an. Àwọ̀n gbólóhùn tí a kọ́ sí abala B jemọ́ bí èniyàn àti ohun èlò tí ó wà ní àrọ̀wótó ẹ́ ní ilé tí lẹ̀ ràn ọ́ lówọ́ sí i láti ẹ́ dáadàa nínú kíkọ́ àti mímọ́ àwọ̀n eéki àkàkún Yorùbá {iwa ọ̀mọ̀lúàbí, oríkì orilẹ̀, èèwò, àti ọ̀we Yorùbá}. Fi èrò ẹ́ hàn pátó nípa fifi máàki {×} sí iwájú atọ̀ka tí ó bá èrò ọ̀kàn ẹ́ mu. Àwọ̀n atọ̀ka náà níyí: MO FARA MỌ́ Ọ̀N GAN AN, MO FARA MỌ́ Ọ̀N, N KÒ FARA MỌ́ Ọ̀N, N KÒ FARA MỌ́ Ọ̀N RÁRÁ.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti ẹ́ pèlú ìgbé ayé / iṣẹ́ ẹ́ ní ilé ẹ̀kọ́. A ó dáàbò bo èrò ẹ́, a ó sì lò ó fún iṣẹ́ iwádíí yíi nikan ṣoṣo.

O ẹ́ é púpò.

ABALA: A

Nọ́nbà idánimọ́:

Ìjọba ibílẹ̀:

Kíláàsì:.....

Omọ́ mélòò ní ó wà nílẹ̀? 1-3 [], 4-6 [], 7-9 [].

Mò n gbé pèlú: Bàbá àti iyá mi [], Bàbá mi [], Iyá mi [], Iyá àgbà [], Bàbá àti iyáálẹ̀/iyàwó iyá mi [].

Àtò ẹ́bí: Ọ̀kọ kan, aya kan []; ọ̀kọ kan, aya méjì []; ọ̀kọ kan, aya méta [].

Iṣẹ́ tí ọ̀bí mi n ẹ́: Bàbá; Iyá

ABALA: B

Nọ́nbà		Mo fara mọ́ ọ̀n gan an	Mo fara mọ́ ọ̀n	N kò fara mọ́ ọ̀n	N kò fara mọ́ ọ̀n rárá
1	Ààyè wà fún mi láti sọ èdè Yorùbá ní ilé mi.				
2	Yàrá ikàwé wà fún àwa omọ́ láti lò ní ilé.				
3	Mo lọ sí ilé ẹ̀kọ́ aládaani jélé-ó-simi àti alákoṣẹ̀.				
4	Àwọ̀n ọ̀bí mi gbà mi níyànjú láti má a ka iwé iròhìn lédè Yorùbá.				
5	Kò sí ààyè fún síso èdè Yorùbá ní ilé mi.				
6	Ní ilé, mo má a n sàwárí itàn /alọ́ lórí ẹ̀rọ ayélujára.				
7	Àwọ̀n ọ̀bí mi a má a pèsè gbogbo iwé àkànlo lédè Yorùbá tí ijọba yàn fún lílò àti fọ̀nrán tèèpù láti ran ọ̀ye mi lówọ́.				

8	Mo sàwàrí àlàfo kékeré kan láti má a kàwé ní ilé.				
9	Bàbá àti iyá mi a má a sọ èdè Yorùbá ní ilé.				
10	Ó témilòrùn láti kàwé ní ilé èkó nítorí òpò nńkan a má a dí mi lówó láti kàwé nílé.				
11	Mò n gbó òwe Yorùbá, èèwò àti oríkì orílẹ̀ lẹnu àwọn òbí, ègbón àti àbúrò mi.				
12	Ìyá àgbà a má a sọ oríṣiríṣi ìtàn fún wa.				
13	Mo n gbó/wò fọnrán VCD/DVD/VHS tí ó lè ràn mí lówó láti kọ àwọn eékì àkàkún Yorùbá.				
14	Kò sí ìtākúròṣọ láàrin aláadúgbò àti mọ̀lẹ̀bí wa nítorí ilé aládaàgbé (filààti) ni à n gbé.				
15	Gbogbo wa ni a ní oríkì tí iyá mi fí n kì wá lẹ̀kọ̀kọkan.				
16	Àwọn òbí mi ọ̀n-ọ̀n ní dandan fún wa láti pa èèwò idílé wa mọ.				
17	Èmi àti ẹbí mi a má a wo ètò tó jẹmọ àṣà ìbílẹ̀ Yorùbá lórí tẹlifisàn.				
18	Mo ní iwé àkànlò èdè Gẹ̀ẹ̀sì àti Matimátíikì sùgbón n kò ní ti èdè Yorùbá.				

APPENDIX VII

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

Students' Attitude to Yoruba value concepts Scale (SATYVCS)

Dear students,

This researcher appreciates your cooperation in this research. She is pleading that you act faithfully in the information you give and in indicating your opinion exactly. The sentences in section B are to elicit information on your feelings and attitude towards learning the listed value concepts {ìwa ọmọlúàbí-cultured individual; oríkì orílẹ̀-lineage praise poetry; èèwò-taboo;and òwe Yorùbá-Yoruba proverb}. Please do this by putting a mark {x} in front of the pointer which expresses your mind exactly.

The indicators/ pointers are: (SA) Strongly Agree (A) Agree (D) Disagree (SD) Strongly Disagree.

All your responses have nothing to do with your career in school. It shall be protected and used for the purpose of this research only.

Thank you.

SECTION A

Identification number:

Local government:

Class:.....

SECTION B

S/N		SA	A	D	SD
1	I enjoy listening to Yoruba oral Poetry.				
2	I read value concepts in Yoruba only to pass in examinations.				
3	I enjoy reading Yoruba magazines and other literature books.				
4	I feel excited when I score highly in Yoruba practical.				
5	Whichever method is adopted to teach value concepts in Yoruba; I am not interested in learning in them.				
6	I feel good whenever I hear my lineage praise poetry.				
7	Difficult words and proverbs discourage me from further reading.				
8	Learning English language excites me than any aspect of Yoruba language.				
9	I am always happy when I am in a free zone to speak Yoruba.				
10	I feel that it makes no sense to uphold any taboos in this modern society.				
11	I prefer to take a bow than to prostrate/kneel when I need to greet an elder.				
12	I believe that some of the Yoruba values are no longer relevant to this age.				
13	It does not bother me if I score poorly in Yoruba since it is neither English nor Mathematics.				

14	I appreciate everything that is cultural in Yoruba society.				
15	I feel it is not good enough to expect the younger to carry loads for adults and release seat for them to sit on as the situation demands.				
16	I feel Yoruba language should only be for community use and not a school subject.				

ÀSOMÓ KEJE

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

ÌDIWỌN ÌHÀ AKÉKỌỌ SÍ ÀWỌN EÉKÍ ÀKÀKÚN YORÙBÁ

Akékọọ ọwọ́n,

Aṣẹwádíí yìí mọ́ rírí ifowósowópò rẹ́ nínú ìṣẹ́ iwádíí yìí. Ó rọ́ ọ́ pé kí o jẹ́ olòótító nínú àkọ̀sílẹ̀ rẹ́ àti fífí èrò ọkàn rẹ́ hàn gégé bí ó tí rí gan an. Àwọ́n gbólóhùn tí a kọ́ sí abala B jemọ́ síso ìhà tí akékọ́ọ kọ́ sí kíkọ́ àti mímọ́ àwọ́n eéki àkàkún Yorùbá {ìwa ọmọ́lúàbí, oríkì orílẹ̀, èèwò, àti ọ̀we Yorùbá}. Fí èrò rẹ́ hàn pátó nípa fífí máàki {×} sí iwájú atọ́ka tí ó bá èrò ọkàn rẹ́ mu. Àwọ́n atọ́ka náà niyí: MO FARA MÓ ỌN GAN AN, MO FARA MÓ ỌN, N KÒ FARA MÓ ỌN, N KÒ FARA MÓ ỌN RÁRÁ.

Ohun gbogbo tí o bá sọ kò ní ohunkóhun láti ṣe pẹ̀lú ìgbé ayé / ìṣe rẹ́ ní ilé ẹ̀kọ́. A ó dáàbò bo èrò rẹ́, a ó sì lò ó fún ìṣẹ́ iwádíí yìí nikan ṣọ̀so.

O ṣe é púpọ́.

ABALA: A

Nónbà idánimò:

Ìjọba ibílẹ̀:

Kíláàsì:.....

ABALA: B

Nónbà		Mo fara mó ọ́n gan an	Mo fara mó ọ́n	N kò fara mó ọ́n	N kò fara mó ọ́n rára
1	Mo gbádùn gbígbo ewi alohùn Yorùbá.				
2	Mò n ka àwọ́n eéki àkàkún Yorùbá kí n lè yege nínú idánwò				
3	Mò n gbádùn kíkà magasìni àti iwé Yorùbá miiran.				
4	Ara mi a má a yá gágá nígbà tí mo bá gba máàki tó tẹ̀wọ́n nínú ìṣẹ́ agbàṣe lédè Yorùbá.				
5	Ọ̀nà yòowù tí a gbà kọ́ èyíkéyí eéki àkàkún Yorùbá; kò wú mi lórí láti mọ́ ọ́n.				
6	Orí mi a má a wú nígbà tí mo bá gbọ́ oríkì orílẹ̀ mi.				
7	Àwọ́n ọ̀rọ́ àti ọ̀we tí ó sòro láti túmọ́ a má a jẹ́ kí iwé kíkà lédè Yorùbá ó tètè sú mi.				
8	Kíkọ́ èdè Gẹ̀ẹ̀sì yá mi lára ju abala yòowù nínú èdè Yorùbá lọ.				
9	Inú mi a má a dùn nígbà tí mo bá wà ní àwùjọ́ tí mo tí lè sọ èdè Yorùbá láì sí idíwọ́.				
10	Mo lérò pé kò sí ọ̀gbọ́n nínú kí á tún má a pa èèwò mọ́ ní àwùjọ́ ọ̀lájú yìí.				
11	Mo gbà láti tẹ̀rìba ju wí pé kí n dọ̀bálẹ̀ tàbí kúnlẹ̀ tí				

	mo bá fẹ́ kí àgbàlagbà.				
12	Mo gbàgbó pé àwọn nńkan àkàkún kan nínú àṣà Yorùbá kò bá àwùjọ ọlájú mu mọ́.				
13	Kò bà mí lókàn jẹ́ bí máàkì mi kò bá dára tó nínú èdè Yorùbá níwòn ìgbà tí kì í ṣe èdè Gẹ̀ẹ̀sì tàbí Matimátíkì.				
14	Mo mọ́ rírì ohun gbogbo tí ó jẹ́mọ́ àṣà àti ìṣe Yorùbá.				
15	Mo lérò pé kò dára tó kí ọmọdẹ́ ó má a bá àgbà gbé ẹ̀rù àti dide fún àgbà láti jókòó.				
16	Mo lérò pé kò yẹ́ kí àwọn eéki àkàkún Yorùbá wà nínú ìṣe àmúṣe ní ilé ẹ̀kọ́ ṣùgbọ́n kí o wà fún ilò àwùjọ nńkan.				

ÀSOMỌ KEJỌ

**DEPARTMENT OF ARTS AND SOCIAL SCIENCES EDUCATION
FACULTY OF EDUCATION
UNIVERSITY OF IBADAN, IBADAN**

Ìgbéléwòn Ránpé
Fa ilà sí idí idáhùn tí ó yẹ

A. Ìwà ọmọlúàbí

- i.ni ó gbódò kó ọmọ ní èkó ilé.
(a) òbí ọmọ (b) àwọn irọ/akegbé ọmọ
(d) gbogbo mọlẹbí àti àwùjọ (e) ilé èkó
- ii. Ọmọlúàbí gbódò mọ bí a ẹ ní kını.....
(a) ní èẹkan soṣo (b) láti igbà dé igbà
(d) lẹnu isẹ (e) níbi igbeyàwó
- iii.ni baba ìwà ọmọlúàbí
(a) itijú níní (b) akíkanjú(d) ọrò síso
(e) ijàkadì
- iv. Idí tí a fi n kó ọmọ ní èkó ilé ni láti.....
(a) di ọmọlúàbí (b) wúlò fún ara ilé rẹ
(d) di alágbára (e) ní iwà ànikànjọpón
- v. Ọmọ tí a bí tí a kò kó ni a n pè ní.....
(a) Ọmọ rere (b) àkòṣgbà
(d) àbíikó(e) aláìgboràn

B. Kọ ihùwàsí męta tí a lẹ fi dá ọmọlúàbí mọ

- i.
- ii.

Kọ ewu méjì tí ikásẹnilẹ ìwà ọmọlúàbí lẹ fà ní àwùjọ.

- iv.
- v.

A. Oríkì Orílẹ

- i. A má a n lo oríkì orílẹ ní ibi.....
(a) isomólórúkọ (b) ayeyẹ gbogbo (d) isinkú àgbà
(e) igbeyàwó
- ii. Oríkì orílẹ a má a şàfihàn ohun wọnyí yàtò sí.....
(a) èèwọ iran (b) isẹ iran (d) orúkọ àmútòrunwá (e) irísí
- iii. Nínú oríkì orílẹ yíí, isẹ wo ni wón yàn láàyò?
Ìrèsẹ ọmọ ẹwà tó diran
Èyin l'ọmọ Adegbo tó dí gágá peran
Èyin lọmọ Adòdàn gbà nşàşà pẹtù
Èyin lọmọ Ọpẹkùn perin
(a)isẹ epo fifọ(b)isẹ ọḁ şışe(d)àtà gbígbe
(e)isẹ aşo
- iv. Oríkì orílẹ jẹ oríkì.....
(a)enikan(b)ọba(d)eranko(e)iran
- v. A lẹ gbọ oríkì orílẹ iran kòṣkan ní.....
(a)gbogbo ibi tí iran Yorùbá tẹdó sí(b)Ìlú Ọyó

(d)inú ìran Olúkòyí (e)Ìlú Ìbàdàn

B.

Ṣeéwọlá Ìpònná, ará Ìrẹsà
Omọ tó loyin
Omọ oba tí jẹpo, tí joyin
Èdè Òdí kò wí fún mi pé,
Òun yóò jòrí.

Ṣeéwọlá ẹlẹgbàà ọpe.
Fèni sépo ní bí Ìrẹsà nínú,
Bó sílé o bu epo ní í yá mọde lára.
Èdè Òdí tí í gbé àtà lé àtà
Báriólá, omọ Aragbada nílá síyán epo.

- i. Oríkì orílẹ̀ wo niyí?.....
- ii. Kọ iṣẹ takun takun kan tí a mọ ìran yíi mọ.
.....
- iii. Kọ ihùwàsí kan tí ó jẹyọ.

Orílẹ̀ Aláàfin lineage-

Elése ni yín, ẹ̀ kì í jẹ̀ èsè rárá;
Ìran baba yín kò gbọdò j'èran àyè
Omọ Òkò Ìrèsé kan kì í j'agó.
B'omọ bá n sunkún nílè Ìrèsé,
È má f'agó rẹ̀ wón l'ékún láílái,
Ekukéku tí ẹbá rí ni ẹ̀ mú f'omọ.

- iv. Kọ ohun méjì tí ó jẹ èwò fún ìran yíi
(a) (b)

A. Èwò

- i. Èwò pé aboyún kò gbọdò rìn ní ọsan gangan tàbí ọru ọgànjó
jẹ.....(a)èwò ilàna(b)èwò ibáwí
(d)èwò iderubani (e)èwò ikilò
 - ii. Èwò ni pé ọde kò gbọdò bá iyawó ọde egbé rẹ̀ se nńkan pò, èyí
jẹ..... (a)èwò èsin(b)èwò ikilò
(d)èwò ibáwí(e)èwò ikóra-eni-ní-ijánu
(c)èwò iderubani
 - iii. Èwò ni, omọde kò gbọdò fi ọwọ gbe ọjò bí ó bá se bẹ̀ ọwọ rẹ̀
yóò.....
(a) gé (b)şejè(d)kákò(e)bájé
 - iv. Ta ni ó yẹ kí ó pa èwò mọ.....
(a)àwọn omọde(b)àwọn agbà(d)gbogbo obinrin
(e)gbogbo eniyán tí ó kàn
 - v. Ilẹ̀ Yorùbá nikan ni èwò wá
(a)bẹ̀ ni(b)bẹ̀ kó
- B. i. Kí ni èwò?.....

- ii. Kọ èèwò kan tí ó jẹmọ:
 ìmótótó:.....
 ilú:
 èsìn:
 àisàn:

Ìlò òwe

- A. Parí àwọn òwe wònyí.
- i. Ènikan kò lè gbọ́n tó.....
 (a) baálé ilé (b) ọlọgbọ́n ọmọ (d) báyii ni n ó ẹ̀ nńkan mi
 (e) bàbá tí ó bí
- ii. Ìpàkó onípàkó ni à á rí(a) a kò lè rí tẹ̀ni (b) ìbèrè èébú
 (d)díngí ni ó rí tẹ̀ni(e) ẹ̀ni ẹ̀lẹ̀ni ní rí tẹ̀ni
- iii. Bèwè kí o rí ọ̀kòsẹ̀,
 (a)şahun kí o rí atoroje(b)şagbe kí o rí ahun
 (d)şagbe kí o rí abúni(e)kọkọ kí o rí apani
- iv. Şikà şikà gbàgbé àjọbí.....
 (a) ó ba ilé baba rẹ̀ jẹ (b) adánilóró şikà púpò
 (d) adánilóró gbàgbé ọ̀la (e)ẹ̀ni şisẹ̀ ọ̀ta ọ̀le
- v. Àşá wo ìgbín kọ̀rò.....
 (a) ó şebí ẹ̀yelé kò gbọ (b) nítorí ó tóbi láti gbé
 (d) itọ̀ kò jẹ̀ kí ó gbé e (e) Karawun kò jẹ̀ kí ó gbé e
- B. Sọ itumọ̀ àwọnòwe wònyí ní sọkí:
- i. A kì í wí síbẹ̀, kì á kú síbẹ̀:.....

- ii. Èni tí yóò jẹ̀ oyin inú àpáta kì í wo ẹ̀nu àáké:.....

- iii. Bí etí kò bá gbọ̀ yìnkìn, inú kì í bàjẹ̀:.....

- iv. Aríşe la rí kà, a rí kà ni baba ìrègún:.....

- v. Bíkú ilé kò pani, tòde kò lè pa ni:.....

ÀSOMỌ KESÀN-ÁN

Ìdáhùn sí ìdánrawò ráńpẹ.

A. Ìwà ọmọlúàbí

- i. gbogbo mọlẹbí àti àwùjọii.láti ìgbà dé ìgbà
- iii. ìtjú níní iv. di ọmọlúàbí
- v. àbííkó

B₁ i.Ìkíni ii.Ìteríba iii. Ìtjú níní iv. Jjé akíkanjú

B₂ i.Ìwà ipá àti ọdaràn yóò pò ní àwùjọ ii. Àìbọwọ fún àgbà

iii. Ìwà àìbíkítà yóò pò ní àwùjọ

Oríkì Orílẹ̀

A. i. ayeyẹ gbogboii. orúkọ àmútòrunwá

iii. isẹ ọdẹ síse iv.Ìran v. gbogbo ibi tí ìran Yorùbá tẹdó sí

B. i.Arèsà ii.isẹ epo fifò/ oyin fifá/rírẹ iii. Wọn jẹ ìran tí ó lawọ / ìran tí kò láhun
iv / v. eran àyẹ, eku àgọ, èsé

Èèwò

A. i. èèwò ìkílọ ii. Èèwò ìkóra-ẹni-ní-ìjánu iii. Kákò

vi. gbogbo èniyàn tí ó kàn v.béè kó

B. i.Èèwò ni ohun tí a kò gbọdọ ẹ

ii. Ìmótótó: A kò gbọdọ jókòó ní ẹnu ọ̀nà jẹun / A kò gbọdọ jókòó sí orí odó/A kò
gbọdọ fi ọwọ kó ilẹ.....

iii. Ilú : Wọn kì í jẹ ọkété ní ilú Ọ̀ndó/ Wọn kì í sọ pé ọyẹ mú ní ilú Ọyẹ Èkìtì.....

iv. Èsin : A kò gbọdọ fi àdí bọ ẹ̀sù / Ọlóbàtálá kò gbọdọ mu ẹmu /

v. Àìsàn: Oníkó kò gbọdọ jẹ àgbọn / Ẹni tí sọ̀npònná bá mú kò gbọdọ soje.....

Ìlò ọ̀we

A. i. báyií ni n ó ẹ nńkan mi. ii. ẹni ẹlẹni ní rí tẹni

iii. ẹagbe kí o rí ahun iv. Adánílóró gbàgbé ọla

v.karawun kò jẹ kí ó gbé e

B. i.Kí á má a sọ ọ̀títọ nígbà gbogbo ii. Ẹni tí ó bá fẹ ohun rere, kò ní sá fún wàhálà tí ó
rọ mọ ọ̀n. iii. Kò sí à̀nfààní nínú fifetí sí ọ̀rọ aláhesọ

iv.Èdè tí a lè ló nígbà tí ẹni tí a ẹ lóore bá di ọ̀tá, tí kò sì mọyì oore.

v.Èniyàn kò ẹ é finú hàn; irú ẹni béè lè di alá̀ròkà ẹni

APPENDIX X

**STUDENTS' PERFORMANCE IN THE WEST AFRICAN SENIOR SECONDARY SCHOOL
CERTIFICATE EXAMINATION (OYO STATE)**

MAY / JUNE (2004 – 2013) YORUBA LANGUAGE

Table 1.1

YEAR	TOTAL REGISTERED	TOTAL EXAMINED	NO AND % OF A1 – C6	NO AND % OF D7- E8	NO AND % OF F9
2004	29,810	26,777	14,921 (55.72)	6,618 (24.72)	5,238 (19.56)
2005	34,225	32,712	10,849 (33.17)	8,328 (25.46)	13,535 (41.38)
2006	58,952	58,947	30,656 (52.01)	14,993 (25.43)	13,298 (22.56)
2007	59,821	59,816	31,527 (52.71)	15,325 (25.62)	12,964 (21.67)
2008	34,735	32,126	13,644 (42.47)	13,430 (41.80)	5,052 (15.73)
2009	25,573	24,670	6,236 (25.28)	13,701 (55.54)	4,733 (19.19)
2010	40,318	37,749	13,332 (35.32)	11,093 (29.39)	13,324(35.30)
2011	46,299	46,299	11,009 (23.78)	13,661 (29.51)	21,629 (46.72)
2012	43,276	43,276	14,496 (33.50)	4,433 (10.24)	24,347 (56.30)
2013	74,439	72,723	34,373 (47.27)	23,317 (32.06)	15,033 (20.67)

Source: Oyo State Ministry of Education, Research and Statistics Department

APPENDIX XI

Students' Performance in the West African Senior Secondary School Certificate Examination Yoruba Language (Nigeria)

Table 1.2.

Year	Total Entry	Total No of candidates	Total Credits and Distinctions	Passes (D7 & E8), Failures(F9)
2006	301,511	277,026 (91.87%)	76,314(27.54%)	200,712 (72.45%)
2007	352,009	345,304 (94.05%)	69,343 (23.4%)	275,961(79.73%)
2008	370,401	341,805 (92.28%)	72,954 (21.34%)	266,643 (78%)
2009	364,042	336,220 (92.35%)	105,503 (31.37%)	225,626 (67.1%)
2010	377,104	351,127 (93.11%)	141,134 (40.19%)	206,802 (58.89%)
2011	388,043	365,118 (94.09%)	122,945 (33.67%)	242,026 (66.29%)
2012	376,240	354,122 (94.12%)	133,431 (37.67%)	217,511 (61.41%)
2013	379,341	362,615 (95.59%)	166,032 (45.78%)	192,822 (53.17%)
2014	316,704	305,640 (96.51%)	105,087 (34.38%)	198,454(64.93%)

Source: Statistics Section, West African Examinations Council (WAEC) National Office, Onipaanu, Lagos.



Excerpt of one of the schools used during the research field work



The researcher sensitizing the respondents at one of the randomly selected schools.



A cross sectional view of respondents filling the questionnaires.



Supervision of respondents at work.

