

REVITALIZING THE YORÙBÁ LANGUAGE CURRICULUM IN NIGERIAN COLLEGES OF EDUCATION FOR SELF-RELIANCE AND ENTREPRENEURSHIP

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Abstract

One of the problems observed in the Yorùbá language curriculum in Colleges of Education in Nigeria is its inability to make students self-reliant after graduation. The main objective of this paper is to explore ways of upgrading the Yorùbá language curriculum in these Colleges of Education so as to make language students self-reliant upon graduation. The paper examines the meaning and scope of curriculum, Yorùbá as a language, and the relationship between Yorùbá and entrepreneurial curricula. In addition, some courses are proposed to upgrade the Yorùbá language curriculum to meet the economic challenges facing the country. Method of data collection for this paper was secondary data, using Kolb's Experiential Learning Theory as postulated by David Kolb. The findings of the study reveals that for students who struggle with the current one-size-fits-all schooling system, the new Yorùbá-Entrepreneurial curriculum will help them to develop their creativity and design a life where earning and learning become lifelong activities. The major finding of the study suggests that Yorùbá traditional entrepreneurial skills provide a pathway for learners to survive in the business world. The paper concludes that the present Yorùbá language curriculum in Colleges of Education in Nigeria needs to be upgraded or revitalized in order to meet global demands. Traditional Yorùbá occupations such as hair plaiting, soap making, and tie-and-dye are recommended for inclusion in the curriculum, as research has shown that the government can no longer provide jobs for all Nigerian youths.

Keywords: Yoruba language, Curriculum and Entrepreneurial

Introduction

Curriculum from the view point of the recipients of school education means different things to different people. It has been seen by some as all the learning experiences that the learner acquired under the guidance of schools directed towards acquiring some skills or competencies. People who favour this conception of curriculum attribute the advantage of this definition to its focus on the learner and learning rather than teaching and its inclusion of all experiences of the learners both planned and unplanned.

Some scholars focus on its abstract and complex nature – making the curriculum of a school so comprehensive that it cannot be described in simple terms or short phrases. Many definitions have been proposed for the term curriculum but a close look at each of them will show you one or two disadvantages. What curriculum means has been extended beyond its dictionary meanings as a course of study to embrace the total spectrums of content, resources, materials and method of teaching through which the purposes of Education are achieved (Wasagu, 2000)

As a process, curriculum can be seen as the development of educational experience and activities which will achieve for the pupils/students and all members of society some predetermined objectives. Is a planned experiences offered to the learner under the guidance of the school which must cater for cognitive, psychomotor and Affective domains of the learners. The question on ground is, does psychomotor domain of a learner really changed during and after the learning processes most especially the student learning Yorùbá language in Colleges of Education in Nigeria either as L1 or L2 ?. The answer to this question is that the present Yorùbá curriculum did not cater for psychomotor domain of the learners, i.e. there is no practical courses as far as Yorùbá curriculum is concern, there is no Yorùbá Entrepreneurial courses that can be learn within the duration of the study, The paper observes these problems and clamoring for inculcation of Yorùbá Entrepreneurial courses into Yorùbá curriculum in College of Education in Nigeria to enable language students to be motivated, acquire a skill that will make them to be well established and earn legal income instead of looking for white collar job. This paper will focus on programmes of studies which is a segment of the curriculum.

Theoretical Framework: Kolb's Experiential Learning Theory

The model was published in 1984 by David Kolb, an American psychologist, Professor and education Theorist. Kolb was born in 1939 and earned his undergraduate degree from Knox College in 1961. He then earned a PhD in social Psychology from Harvard University. Kolb's experiential learning theory was influenced by the work of other education Theorists, including Jean Piaget, John Dewey, and Kurt Lewin.

As the name says, experiential learning involves the transformation of experience into effective learning. Kolb's experiential learning theory stresses how our experiences, including our thoughts, emotions and environment, impact the learning process. Kolb's theory defines experiential learning as a four-stage process:

1. Concrete learning occurs when a learner has a new experience or interprets a previous experience in a new way. For example, a nursing student has to learn a new procedure as part of their clinical education.
2. Reflective observation – the learner reflects on the new experience to understand what it means. In our example, the nursing student might think about how they could have done the procedure better.
3. Abstract conceptualization – the learner adapts their thinking or constructs new ideas based on experience and reflection. For example, the nursing student realizes they need to have all their materials ready before starting the procedure.
4. Active experimentation – the learner applies their new ideas to real-world situations to test whether they work and see if any changes need to be made. This process can happen quickly or over an extended time. Our nursing student might note how smoothly things go consistently when they have everything ready for a procedure in advance.

The four stages of Kolb's model are portrayed as an experiential learning cycle. Learners can enter the cycle at any time. For example, imagine a group of students are learning to use computer-aided design (CAD) software. One student might begin the learning process by observing others using it. Another learner might start by reading about the program. Still, another learner might immediately jump in and have a go at using it. Kolb explains learners have natural preferences for how they enter the experiential learning cycle. "Because of our hereditary equipment, our particular past life experiences, and the demands of our environment, we develop a preferred way of choosing," he wrote.

These preferences are the basis of Kolb's learning styles model, which divides learners into four types based on their dominant learning style. Kolb's learning styles are:

- Diverging – In this learning style, learners focus on concrete experience and reflective observation. They prefer to watch and reflect on what they've observed before jumping in.
- Assimilating – This learning style incorporates learners who favour abstract conceptualization and reflective observation. They like using analytical models to explore and prefer concepts and abstract ideas.
- Converging – Learners using this learning style focus on abstract conceptualization and active experimentation. They like to solve problems and enjoy applying learning to practical issues.
- Accommodating – Learners using this learning style favour concrete experience and active experimentation. They relish a challenge and using intuition to solve problems.

Kolb's Experiential Learning Theory has many benefits for students, these include:

- The chance to immediately apply the learning process to real-world experiences, which supports knowledge retention
- Improved motivation, as students are more excited about learning in real-world situations
- Promotion of learning through reflection, which deepens and strengthens the learning experience
- The chances to make good use of their preferred style of learning
- Enhanced teamwork because experiential learning often involves working as part of a team
- The opportunity to prepare for future work through genuine, meaningful real-world practice
- The chances to meet colleagues and potential employers.
- Allow you to develop highly engaging and appropriate learning opportunities for students, supporting your reputation as an educator of choice for preparing students for the real-world workforce
- Help you design learning and reflection activities that allow students to learn in ways that suit their preferred learning styles
- Ensure your students develop skills that enhance employability and optimize their chances of future success.

For employers, experiential learning gives access to teams of highly motivated students who are equipped with the latest knowledge. It provides a chance to up skill current workers, identify and attract leading graduate talent and build relationships with key stakeholders in industry.

Kolb's theory explains that concrete experience, reflective observation, abstract conceptualization and active experimentation form a four-stage process (or cycle) transformed into effective learning. The researchers adopt this theory because of its strength that is, ability to make learners to acquire skills that will make them to be independent and established themselves without searching for white cola job that is, learning by doing.

Meaning and Scope of Curriculum

Curriculum is a concept and one of the elements of any educational system either Formal, non-formal or informal. The term is, however, more prominently used in formal education. Just as many other concepts such as 'Education', 'learning', 'love', religion, etc, Curriculum does not have, or cannot be given a definite definition. It has been defined in several ways by several authors. Some of the definitions are examined below.

Basically, in its broadest sense, curriculum is somehow anonymous with content of education, and that is why it (curriculum) has been viewed etymologically as 'the course or race to be run'. Etymologically, 'curriculum' is derived from a Latin word 'currere' which means 'a running course', a course of events to purposefully go through within a specified period of time. In other words, it is a course to be run for the attainment of predetermined goals. Little wonder then that some people think of curriculum as meaning the same thing as syllabus, course of study, scheme of work, and even lesson plan because they usually contain selected of work, and even lesson plan because they usually contain selected course of events. As it will be discussed later, curriculum is more than syllabus or scheme of work.

The above definition of curriculum can be said to be rather too and or too vague. Tyler (1949) in Omoniyi (2012), trying to be somehow precise, defines curriculum as all the learning of students which is planned and directed to the school to attain its educational goals. Wheeler (1967) in Omoniyi (2012) also sees curriculum as the planned experiences offered to learners under the guidance of the school. Similarly, Okunrotifa (1975) like Oliver (1965) in Omoniyi (2012) considers it as all the learning experiences or educational programmes planned for pupils under the auspices of the school.

Planning learning experiences, being referred to in these definitions are planned educational programmes of school which according to Oliver (1965) and Emeruwa (1981) in Omoniyi (2012) must include the following:

- i. Programme of studies
- ii. Programme of activities, and
- iii. Programme of guidance

The programme of studies primarily refers to school subjects (e.g. English Language, Mathematics, Geography, Yorùbá, Fine Arts, Music, Elementary Science, etc) and it is a segment of the curriculum. It contains learning experiences that are academic in nature. Programmes of activities are all the activities capable of enhancing the academic experiences of learners and exposing them to present-day life experiences that are non-academic but educational. According to Emeruwa (1981: 24-25), programme of activities at the elementary level will include: activities such as daily assemblies, various kinds of group and club activities (religious, cultural, agricultural/farming/gardening etc), special interest activities like Boy Scouts, Girl Guides, Choir, Band, etc, and different kinds of projects such as trips, tours, visits, excursions, social services, and health related Activities.

School games and sports also form part of programmes of activities. These activities are traditionally referred to as 'extra-curricular activities', and in the modern times as 'co-curricular activities. Programmes of guidance, on its own, is a programme of service geared towards guiding individuals to realize the educational objectives and leading a fulfilled life. Vocational guidance, educational guidance as well as personal social guidance, for examples is all needed by individuals to lead a successful life.

From the fore-going, one can therefore, say that curriculum is made up of all the experiences both curricula and co-curricular, which learners are exposed to under the administration of the school.

Nicholls and Nicholls (1978) cited by Omoniyi (2012) in their own opinion say that curriculum is made up of learning opportunities intended to bring about certain changes in pupils and the assessment of the extent to which changes have taken place. From this definition, one can see that curriculum goes beyond the planned learning experiences that can bring about changes in learners' behaviours. It also includes evaluation programme. Nicholls and Nicholls definition actually stems out from Taba's (1962) more comprehensive definition. According to Taba, curriculum is a plan of learning which usually contains statements of aims and specific objectives, which indicates some selection and organization of content; and which implies or manifests a certain pattern of learning and teaching (i.e. methodology). It also includes programmes of evaluation of outcome. Taba has tried to subsume in her definition the four basic ingredients of curriculum. These are:

- i. Statement of aims, goals and objectives
- ii. Selection and organization of content/learning experiences,
- iii. Implementation methodology and
- iv. Evaluation strategies.

It can therefore, be said that curriculum is meant to help learners achieve predetermined purposes. It is made up of planned educational experiences for the realization of certain societal values as expressed in the statements of educational aims, goals and objectives of a society. In other words, it consists of educational programmes

designed to serve the needs, interests, and aspirations of a nation or society in general and of individual citizens in particular. It is aimed at transmitting to the citizens of a society the worthwhile beliefs, values, aspirations and ideals of such society. It is a total dynamic programme with which the school educates the young people. It is usually a deliberately and systematically structured formal document which specifies the purpose of learning, what is to be learned, materials, methods and activities that will enhance learning, and finally the appraisal or evaluation of student learning. (Ọmọńyì, 2012: 3)

A curriculum covers a specified period of time. Hence, we can have primary school curriculum, Junior Secondary School Curriculum, Senior Secondary School Curriculum and tertiary Education Curriculum.

It should also be noted that curriculum is dynamic but never static. It is subject to periodic evaluation and constant re-adjustment to meet the ever-changing needs, interest, values and aspiration of the ever-growing society and her citizens. According to Onwuka (1981) in Ọmọńyì (2012) the curriculum in every society must not only change the behaviours of children and youth but also enable them to gain insight and power to building a better society.

The Status of Yorùbá Language in Nigeria

Yorùbá language is one of the major languages in Nigeria. It has an estimated population of not less than thirty million speakers Ọ̀gùn, Ọ̀sun, Kwara, Ọ̀ndó, Èkítì and Kogi states. Apart from being widely spoken in Nigeria, Yorùbá language and people constitute major language and ethnic group in the West African states of Benin, Togo, Ghana, Ivory Coast, Liberia, Serreia Leone and are also found in quantity in Brazil, Argentina, Republic of Cuba, West Indies and the United States of America (Akinlabi, 2014). Fafunwa (2008) asserts that Yorùbá language is ranked number six languages widely spoken and having more population throughout the world.

Awoniyi (1978) cited in Akinlabi (2014) asserts that the genesis of studying Yorùbá began around 1800 A.D. According to him, the language was initially known and called 'Aku language' by the white men who came to preach Christian religious faith to the freed slaves in present day Freetown. After the abolition of slave trade, effort was being made to repatriate and rehabilitate all the black slaves who, by law had been declared free citizens in Europe and America. The law of abolition permitted them either to stay back abroad or return to their respective home lands. Majority of them chose to return home, but, unfortunately, this could not be done successfully because it was difficult to trace their home lands owing to long distance, and coupled with insecurity that characterized the entire coast of West Africa.

Consequently, Freetown, in the present Sierra-leone was chosen by the Americans as an independent state for the settlement of the freed slaves, to live with the original natives. The law that established Freetown forbids any act of slavery either for domestic or foreign trade. Meanwhile, the establishments of this town provided a good ground for missionaries to propagate the Christian faith, especially among these new settlers. Therefore, each church denominational sect struggled to win converts among the freed slaves, even though; they were confronted with communication barriers. Except missionaries could use local languages to preach the gospel, their ambition to win souls for Christ would be futile. In the year 1818 for example, the Church Missionary Society founded the Pourah Bay College to train ex slaves who incidentally were the main converts to the religion. Teaching and learning are not possible without literature. And there can be no literature without orthography, since literature is an offshoot of orthography. In that case, teaching the Yorùbás, like every other native was initially difficult for the missionaries because there was no orthography on the language and forming one for it remained a difficult task. The first attempt to pencil down words in Yoruba was made by a missionary woman; Mrs Hannah Kilham in 1828 according to Awoniyi (1978). This attempt was further developed by another English man, Reverend John Raban who published a primer in Yorùbá language between 1830-1832. And around 1840, the second Yorùbá primer was published by Mr. Norris. (Àjùwọ̀n, 2015)

A major landmark in the documentation of Yorùbá language was made by Bishop Samuel Ajayi Crowther towards the late end of 1800 when he translated English Bible into Yorùbá. These early literatures were not without some pockets of problems, especially, problem relating to the spelling of the words. Each writer wrote the words as he or she perceived their pronunciations, which brings about disparities in their spellings. Majority of the spellings reflected the interference of English language in its writing. This could not be settled until January 28, 1875 when educationists and the Christian religion stakeholders converged at Ita-faji, Lagos state to ratify what was then the standard Yorùbá orthography. At the meeting, twenty-four phones were adopted the use of tones and diacritic marks were equally. Presently, the problems of Yorùbá orthography seem to be settled. Religious literatures and literary texts continued to circulate in the hands of the reading community. The use of the orthography continued up to the post-independence Nigeria in 1960 when agitations to perfect some anomalies began to surface. Consequently, in January 1966, the Federal Ministry of Education, and the Western Nigeria government inaugurated the 'Yoruba Orthography Committee' to look into any minor or major anomaly in the existing orthography. The Committee published its report titled 'Kááárò-o-ò-jjire', a report on Yorùbá orthography in 1969'. Among other recommendations it made was the addition of vowel /i/ to the existing twenty-four letters to

make the present twenty-five letters in Yoruba orthography. Other recommendations cover page ii-ix of the sixty-page documents.

Today, Yorùbá language is no more at its infant stage. It is being studied both locally as well as internationally. It is studied as first language from primary school to university level and also as a second language in secondary and colleges of education all over Nigeria. Interestingly, students and scholars study the language in other foreign Universities as Akinloyè (1999) testified that:

the department of Comparative Literature and the University of Georgia added Yorùbá to its offerings in the African Language Program

As a testimony he says that, not less than fifty-two Universities across American alone study Yorùbá language as a course. To the extent the recruits' graduates of the Yorùbá language to participate in her Department of Education's group programme abroad and in Nigeria yearly. Similarly, the students that study the language as an international language also come from Britain and Germany for acculturation and internship programmes in Nigerian Universities annually.

Owing to this development, the use of Yorùbá language on the internet is gaining grounds. People can access Yorùbá literatures, researches and documentaries on the internet all over the world with ease. In the economic and international business world, the expansion in the use of this language has continued to ginger the patronage of international manufacturers to use the language to promote their goods worldwide. Among these multinational firms that make use of Yorùbá language in the advertisement of their products worldwide includes: LG electronics and Nokia phones (Ọmọńíyí, 2012). Equally, entertainments industries such as film makers produce films in Yorùbá language and market the same abroad to promote the use of the Language beyond the shores of Nigerian. Nationally, Yorùbá has received priority attention from the government as one of major languages in Nigeria, for it is being selected as one of the national languages to be studied in schools and colleges. Consequently, there are many resounding professors and Doctorate certificate holders in the language who are using their sound knowledge to promote and teach the course both in the local Universities and outside the country.

Yorùbá Language Syllabus L₁

The programme of academic studies is made up of planned and organized school subject. Therefore, therefore, syllabus can also be defined as the condensed programmes of studies. It is thus clear that curriculum is broader than syllabus or academic programme of studies. Syllabus should rather be seen as a segment of the curriculum. The two in the real sense are not synonymous as they are taken to be and used by some writer

Objectives of Studying Yorùbá according to Colleges of Education Minimum Standard for Language (2020)

The NCE programmes in Yorùbá are designed to:

1. Equip the student with basic skills of listening, speaking, reading and writing in the current and approved Yoruba orthography
 2. Teach the student the sounds, lexis and structure of Yorùbá language.
 3. Expose the student to the available oral and written literatures in Yorùbá language.
 4. Familiarize the students with the rich culture of the Yorùbá people
 5. Equip the student with the principles and the technique of teaching the Yorùbá language and
 6. Equip the students with the necessary techniques of updating their knowledge through research
- Akinlabi, 2014 highlights six aims and objectives of studying Yorùbá language different from aforementioned objectives. He says is to:
1. Express correctly in the appropriate Yorùbá Language employing appropriate lexis and figures (vocabulary, idioms, proverbs metaphors etc)
 2. Demonstrate familiarity, acquaintance and ability to discuss elements of the oral tradition of the language (folktales, games, songs etc.)
 3. Read and appreciate literature written in Yorùbá Language without difficulty and at a reasonable speed.
 4. Carry out continuous writing in Yorùbá Language employing correct usage of grammar, idiomatic expression, orthography punctuation and the mechanics of the language.
 5. Manifest creativity in Yorùba language through composition of short stories, plays, word-game, songs etc.
 6. Acquire the necessary tool to cope with further studies in Yorùbá language. (Akinlabi, 2014, 122-127)

YEAR ONE
ÌLÀNÀ KÓÒSÌ YORÙBÁ L₁

APÉJÚWE ÀTI IPO				
KÓÒSÌ	KÓÓDÙ	KÌN-ÌN-NÌ SIMÉSÌTÀ KÌN-ÌN-NÌ	KÍRÉDÌÌTÌ	IPO
YOR ₁	111	Àkótó Yorùbá	2	C
YOR ₁	112	Ìlò Èdè Yorùbá	2	C
YOR ₁	113	Fònetíki Yorùbá	1	C
YOR ₁	114	Ìfààrà sí Lítirésò Yorùbá	1	C
		Total	6	

ODÚN KÌN-ÌN-NÌ SIMÉSÌTÀ KEJÌ				
YOR ₁	121	Fonólójì Yorùbá	2	C
YOR ₁	122	Ìtumò Èdè	1	E
YOR ₁	123	Ìtàn Àsà àti Ìgbé ayé Yorùbá	1	E
YOR ₁	124	Ìtàn Àròsò Àpilẹ̀kọ Yorùbá	2	C
		Total	5	

YEAR TWO

ODÚN KEJÌ SIMÉSÌTÀ KÌN-ÌN-NÌ				
YOR ₁	211	Mofólójì Yorùbá	1	C
YOR ₁	212	Gírámà Yorùbá I	1	C
YOR ₁	213	Eré-Onise Àpilẹ̀kọ Yorùbá	1	C
YOR ₁	214	Ogbón Ìkòní ní Yorùbá I	2	C
		Total	5	

ODÚN KEJÌ SIMÉSÌTÀ KEJÌ				
YOR ₁	221	Ogbón Ìsèwádíí ní Yorùbá	1	E
YOR ₁	222	Ìfikóra Ìsè àti Ònkòwé Alátinúdà Yorùbá	2	C
YOR ₁	223	Ewì Àpilẹ̀kọ àti àwọn Akéwì Yorùbá	1	E
YOR ₁	224	Ogbón Ìkòní ní Yorùbá II	1	C
		Total	5	

YEAR THREE

ODÚN KÈTÀ SIMÉSÌTÀ KÌN-ÌN-NÌ				
EDU 311		(KÓMỌ-N-WO-O)	6	C

ODÚN KÈTÀ SIMÉSÌTÀ KEJÌ				
YOR ₁	321	Gírámà Yorùbá II	1	C
YOR ₁	322	Àgbéyèwò Ìsè-Ọ̀nà Lítirésò àti Ìmọ̀ Ìsọ̀wọ̀lò èdè	2	C
YOR ₁	323	Ìmọ̀ Èrọ àti Sáyẹ̀nsì Yorùbá	1	E
YOR ₁	324	Ìsẹ̀-gbíbòrò lóri Lítirésò Alohùn Yorùbá	1	E
		Total	5	

(Nigeria certificate in Education Minimum Standards for Languages. 2020)

OBJECTIVES OF L₂ PROGRAMME

At the end of the programme the students should:

- Be able to understand clearly simple Yorùbá, whether spoken or written
- Be able to reasonably express his thoughts and experiences in simple spoken or written Yorùbá
- Be able to reasonably teach Yorùbá at the Primary or Junior Secondary school level in the absence of a trained L1 teacher and
- Be able to advance his studies along the L2 programmes.

YEAR ONE
ÌLÀNÀ KÒÒSÌ YORÙBÁ L₂

APÈJÚWE ÀTÌ IPÒ				
KÒÒSÌ	KÓÓDÚ	KÌN-ÌN-NÌ SÌMÉSÌTÀ KÌN-ÌN-NÌ	KÍRÉDÌTÌ	IPÒ
YOR ₂	111	Ìmóòṣe Ìbáńsòrò ní Yorùbá I	2	C
YOR ₂	112	Ìwé Kíkà àtí Ìwé Kíkò I	2	C
YOR ₂	113	Ìtúmò Èdè	1	E
YOR ₂	114	Àfikóra Àsògbà ní Yorùbá I	1	E
		Total	6	

ODÚN KÌN-ÌN-NÌ SÌMÉSÌTÀ KEJÌ				
YOR ₂	121	Ìmóòṣe Ìbáńsòrò ní Yorùbá II	1	E
YOR ₂	122	Ìwé kíkà àtí Ìwé Kíkò II	2	C
YOR ₂	123	Ewì Yorùbá	1	C
YOR ₂	124	Àfikóra Àsògbà ní Yorùbá II	1	E
YOR ₂	125	Ètò Èkò Ifaramolé	2	C
		Total	7	

YEAR TWO

ODÚN KEJÌ SÌMÉSÌTÀ KÌN-ÌN-NÌ				
YOR ₂	211	Ìmóòṣe Ìbáńsòrò ní Yorùbá III	1	C
YOR ₂	212	Ìwé kíkà àtí Ìwé Kíkò III	2	C
YOR ₂	213	Ìtàn Àròṣò Yorùbá	1	C
YOR ₂	214	Ògbón Ìkóni ní Yorùbá I	1	C
		Total	5	

ODÚN KEJÌ SÌMÉSÌTÀ KEJÌ				
YOR ₂	221	Ìmóòṣe Ìbáńsòrò ní Yorùbá IV	1	E
YOR ₂	222	Ìwé kíkà àtí Ìwé Kíkò IV	1	E
YOR ₂	223	Fònéfíkì àtí Fonólójì Yorùbá	1	C
YOR ₂	224	Ògbón Ìkóni ní Yorùbá II	1	C
YOR ₂	225	Ìtàn àtí Àṣà Yorùbá	1	C
		Total	5	

YEAR THREE

ODÚN KETA SÌMÉSÌTÀ KÌN-ÌN-NÌ				
EDU 311		(KÓMỌ-N-WÒ-Ó)	6	C

ODÚN KETA SÌMÉSÌTÀ KEJÌ				
YOR ₂	321	Àfikóra Iṣẹ Yorùbá	1	C
YOR ₂	322	Gírámà Yorùbá	1	C
YOR ₂	323	Eré-Oniṣe	1	C
YOR ₂	324	Àfikóra Àsògbà ní Yorùbá III	1	C
		Total	4	

(Nigeria Certificate in Education Minimum Standards for Languages. 2020)

Considering the aforementioned aims and objectives, one can say that learners are ready made manpower for national development but looking at the courses from minimum standard above (Both L1 and L2), one can conclude that the curriculum did not accommodate skill acquisition and learners cannot acquire skills that will enable them to be established and cope with the economy challenges facing the country

Entrepreneurial Curriculum

This is a type of curriculum created in direct response to the challenges in the current education system. It was a curriculum designed for students, employees, and freelancers to learn how to be entrepreneurial and create job instead of needing to get a job. The current education system and online courses do not provide any recognized curriculum that society can rely on. The global education industry is in dire need of revitalization. The 2020 world Economic forum “School of the future” report and highlights the urgent need for more relevant curriculum to prepare students and adults for future. The COVID-19 crisis has amplified the necessity to overhaul the system.

Entrepreneurship education stimulates the desires of students to choose self-employment after graduation. EC makes students to be aware of the different ways to start business ventures as well as the support services available. Fátókí and Odeyemi (2010) note that in spite of vocational education and entrepreneurial support programmes, graduates rarely consider entrepreneurship as a career or show interest in becoming entrepreneurs.

EC is a curriculum that nurtures and promotes economic growth, job creation and prosperity through viable business. Rwigema and Venter (2004) define Entrepreneurship as the process of innovative conceptualization, organization and management of a sustainable business.

Introducing Practical courses to Yorùbá curriculum and adopting EC in Nigeria will achieve the following:

- Student will be able to think for a better future through planning
- There will be personal growth and development
- Creation of job opportunities
- Entrepreneurship prepares the students for the future
- It helps them to identify problem easily
- Through EC students become self employed
- Create opportunities using latest Technologies
- Students become creative and innovative
- Contributes to the economy of the country

It is difficult for companies to find talent because of an entrepreneurial mindset; people don't want to do job. The only way to make this happen is to give our students at least basic education of entrepreneurship right from start, not just as a subject but as the need of this society. EC is a curriculum that force students to give value to themselves, their life style and most importantly it teaches them to make continuous progress to design a better future for themselves

Courses to Introduce to upgrade Yorùbá Language Curriculum with Entrepreneurial

(i) Yorùbá Oratory: Curriculum is an educational experience offered to the learner in a school setting including the time table subjects and all those aspects of its life certain changes in their behavior. In order to fortify Yorùbá language curriculum, there is need to train/teach the students how to become Alága Ìdúró and Alága Ìjókòó i.e. Master of Yorùbá (traditional Marriage ceremony), these are the custodian of traditions according to Akinyemi in Nkasiobi (2019).

(ii) Yorùbá Practical Theatre: Courses like Eré Oníṣe Yorùbá (Yorùbá written Drama) i.e. YorL1 213 and YorL2 323 should be practically taught so that students can become an Artist and Actress after their graduation. They can establish their cultural troupe and promote the entertainment industry of the country

(iii) Yorùbá Broadcasting: Courses like Yorùbá Broadcasting, advertising and Journalism can be inculcated into Yorùbá curriculum and vigorously and practically taught, this will enable the learners to be a good orator and venture into advertising industry and earn income through self-reliance instead of depending on government. Under this course, Yorùbá editing can be inculcated, where book editing can be practically taught and students will be vase

(iv) Yorùbá Traditional Occupations: There is needed to go back to Yorùbá traditional occupations and look for a way to create opportunities using latest Technologies. There are traditional occupations that can serve as skill acquisitions, such as: Blacksmithing, Tie and Dye, Local Soap making, Plaiting, Cloth Weaving (Asọ Òkè híhun) and Mat weaving etc.

(v) Yorùbá Translation/Interpretation: The sole aim of translation is to transfer the sense or equivalence in meaning of a message or piece of information from one language to another, and as far as this effective translation is concerned no bold statement can be made as regards success in this area in electronic media services Akinlabí (2014 :122-127). Translation in Yorùbá (YorL1 122 and YorL2 113) should be core course instead of elective and must be taught vigorously and practically in all our colleges so that students can be skilled in translating text from one language to another, such student can established translation agencies in the country, this venture will go a long way in our economy and gives the learners wide and influential recognition, nationally and internationally as well as achieve enviable social and economic status in the society.

Conclusion and Recommendations

This paper has shown that the Yorùbá language curriculum can extend beyond the teaching of cultural codes, vocabulary, grammar, literature, and tradition. It has examined Yorùbá as a language, the Yorùbá syllabus, entrepreneurial curriculum, and the meaning and scope of curriculum. The paper also proposed the introduction of skill-acquisition courses in Yorùbá language programmes across Colleges of Education in Nigeria. These are

courses that can make learners employers of labour rather than job seekers. Such courses include Yorùbá Broadcasting, Advertising, Journalism and Editing, Yorùbá Translation, Yorùbá Oratory, and Yorùbá Theatre Arts. In addition, some traditional Yorùbá occupations can be introduced practically into the curriculum. It is believed that these innovations will go a long way toward boosting the national economy and helping graduates to become self-employed instead of depending on the government for jobs.

To achieve the revitalization of the Yorùbá language curriculum, curriculum planners, with the support of the government, need to allocate adequate funding for implementation. Infrastructure should be provided, and specialists in the proposed courses should be employed. Workshops, studios, and performing arts laboratories where the practical aspects of the courses will take place should be established in advance. Language laboratories should also be well equipped. In addition, government-backed soft loans should be made available to graduates to help them establish small-scale enterprises.

Since curriculum development is subject to periodic evaluation and constant readjustment to meet the changing needs, interests, values, and aspirations of a growing society, therefore, there is an urgent need to upgrade the Yorùbá language curriculum in Colleges of Education to meet the economic needs of society. Finally, it is emphasized that entrepreneurial curriculum is relevant to all fields of study, not only to Yorùbá language education.

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