ASSESSMENT OF EFFECTIVE IMPLEMENTATION OF TRADE-SUBJECTS CURRICULAR IN SENIOR SECONDARY SCHOOLS: THE PLACE OF INDIGENOUS LANGUAGE

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Abstract
Education is all about transformation which aims at bringing about changes that transforms the society through the contribution it makes to the progressive development of human beings. This paper therefore examines the basics of the 3-year Senior Secondary Education (SSE) curriculum and its 34 trade-subjects. Selection of learning experiences, methods and evaluation procedure in the integration of indigenous language with the use of local artisans as instructors were also examined. Various strategies for the integration of indigenous language into the curricular of SSE in the implementation of the proposed 34 trade-subjects with local artisan were elucidated.

Keywords: Indigenous Language, Curriculum Integration, Curriculum Implementation

Introduction
Nigeria is a linguistic heterogeneous society. There are over 400 indigenous languages in Nigeria today. Indigenous Language is not a sub-standard nor vernacular (Ogunsiji, 2004; Oladosu, 2010) language but legal medium of expression with phonic and graphic substances. Since Nigeria is a federated nation with a linquistical pluralistic entity (Ogunsiji, 2004), it proposed two media of communication for both academic and business dealings (Oladosu, 2010). Nigeria language policies entertain bilingual by encouraging every citizen to add at least one indigenous language to foreign (English) language for both academic and business transaction(s). English language was adopted as official language (Oladosu, 2010) not because indigenous language is sub-standard but federated nature and colonial linage with British government. There is no much differences between foreign language and indigenous one due to qualities of functions, phonic, graphic and expressive nature except the coverage of users of the globe while Nigerian indigenous language like Hausa and Yoruba are being used outside Nigeria (Cameroon, Cuba, Brazil, North Africa and some parts of America). Nigeria’s earlier curriculum addressed the theoretical needs of the learners, but insecurity called for the introduction of science and technology inculcated curriculum through 6-3-3-4 and entrepreneurial education. With this, there is need for the inculcation of indigenous language in line with the learners’ and societal needs.

According to Awoniyi (1982), Hausa, Yoruba, Igbo, Fulani, Efik, Kanuri, Ibiobio, Tiv, Ijo and Edo are the major recognized ones while Hausa, Yoruba and Igbo languages are known and recognized ones while Hausa, Yoruba and Igbo languages are known and recognized nationally as official languages. In his own submission, Gutberlet (2005) stated that the ability of individuals
and peoples to communicate with each other is perhaps the most fundamental aspect of any society. The diverse character of human society underscores the deep-seated need for such communication. It is against this backdrop of human interaction, both individual and collection, that language must be recognized to be of paramount importance. Explicit or implicit, existence of language policies which attempt to regulate language use and acquisition reflects the function of language as a primary means of expression and communication.

The principle of indigenous language in education is based on the general belief that a child learns better and develops talent effectively with the use of mother tongue. It is in the light of this that the Federal Government of Nigeria came out with an indigenous language policy in the National Policy on Education in 1997. Article 8 on the policy states:

*In addition to appreciating the importance of language in the educational process, the Government considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major languages other than his own mother tongue. In this connection, the Government considers the three major languages in Nigeria to be Hausa, Ibo and Yoruba.*

In a multi-lingual and multi-cultural society like Nigeria, one could say that the Nigerian indigenous language policy is an attempt to recognize and actualize the multi-cultural approach in order to ensure the effective socialization of the younger generation into their civic culture. Buttressing this view, Ivowi, (1998) contended that curriculum into nation has to do with the incorporation of all tools / systems that can easy the development, reality and relevancy of curriculum to the individual and societal needs. With this, curriculum is an idea that can only be identified via the medium of expression (language). Language, both indigenous and foreign is the only tool that can make curriculum a relevant policy. The language for curriculum development and implementation depends on individual and societal needs. Since the curriculum meant for the development of individual to be useful for himself and nay, the society he may find himself (Fafunwa & Ogunwuyi, 2010), there is need to integrate foreign (English) and indigenous language in curriculum development (Adegbite, 2004). Curriculum implementation is the actualization of educational programme for the learners’ and societal needs. The role language played in education/curriculum implementation cannot be overlooked (Ibitoye, 2011). This made the federal government to recognize and approved the inculcation of Hausa, Igbo and Yoruba language into educational system. This to a large extent will make the 34 trade-subjects curricular achievable.

Therefore, for effective implementation of the 34 trades-subjects curricular at Senior Secondary Education, local artisans and other relevant skilled people at the grassroots will be required as instructors based on the following underlying philosophy:

1. Education is all about transformation both on the part of the teacher and the learner;
2. To develop talents effectively with the use of indigenous language especially in the implementation of vocational curricula;
3. Students need to be exposed to outside the school by all means with a view to generating socially useful knowledge to be applied for the benefit of the society;
4. A de-emphasis on narrow and foreign oriented specialization as the future of the youth requires broad based curriculum implementation;
5. An approach to integration of indigenous knowledge through the use of indigenous language and local artisans as instructors without necessarily increasing the workload of serving classroom teachers;
6. Emphasis on the role of cultural values in organizing and implementing the 34 trades subjects curricula;
7. A change from the orthodox model of curriculum implementation with due cognizance of the bulk of relevant education that are available out-of-school;

**Basics of Curriculum Development**

According to Ajala (1996), curriculum materials find their sources in the culture and indigenous knowledge system of the society that chooses to establish schools and in the nature of the individual who lives in the society and who will learn through his curriculum experiences. Therefore, indigenous language must find ways to individualize instruction so that each learner may best develop his own personality, ability and interest. There is the need to integrate the curriculum of indigenous language for the implementation of Senior Secondary Education 34 trades subjects curricula for the attainment of the goal of transforming Nigeria to become one of the twenty leading economics by the year 2020. In any society, curriculum are developed and implemented to ensure the continued existence of the society. To this end, all children and youth must learn certain essentials of their culture in order to perpetuate their society as adults in lengthy debates concerning the appropriate role of the school in social change. However, a major goal of any curriculum implementation in schools is to equip graduates to deal effectively with contemporary social problems.

Hugh (1999) in his own submission maintained the fact that the process of curriculum development cannot be separated from the machinery for its implementation. The need to encourage the use of indigenous language in curriculum implementation comes in, considering the fact that a child needs to be trained with materials and values of his society if he is to live a useful life. In as much as the mother tongue remains the language a child acquires from birth, emphasis should be placed on it in curriculum implementation. The use of mother tongue will enable a child to learn effectively and acquire skills in indigenous education faster and more effective than in the use of foreign language as a medium of instruction.

**The Implementation of the 3-Year Senior Secondary Education Curriculum (SSE)**

It will be recalled that the implementation of the 3-year Senior Secondary Education curriculum commenced in September 2011 with the first set of Basic Education graduates. The curriculum structure spelt out 34 trade subjects of which students are to choose their compulsory Trade/entrepreneurship from the list. Some of them are listed below: Auto body repairs and spray painting, auto mechanical work, auto parts merchandizing, air conditioning and refrigeration, welding and fabrication, engineering craft practice, radio, TV and electrical work, bricklaying and concrete work, painting and decorating, plumbing and pipe fitting, machine woodworking, carpentry and joinery, furniture making, upholstery, catering craft practice, germent making, textile trade, dyeing and bleaching, Printing craft practice, etc. (Source: The New Nigeria Education Times. April-May 2009 Edition 20 – 21).

The inclusion of the study of 34 Trade-subjects in senior secondary education is to diversify its curriculum to cater for the differences in talent, opportunities and roles possessed by or open to students after their junior secondary school course. To achieve this laudable goal, the curriculum
development experts need to work out the modality to incorporate local artisans and other relevant skilled people at the grass root as instructors in the senior secondary education irrespective of their academic background since the proposed medium of instruction will be mother tongue. A vital issue to be considered in this context is that whatever the content of the syllabus says, the instructors, the school and the community are to some degree supposed to choose their own language medium. The main determination as far as the issue of incorporating the local artisans as instructors in teaching and learning of this trader subjects are concerned in what language the instructors can use in imparting knowledge and what language the students can best understand. It should be acknowledged that to insist dogmatically on the use of foreign language (English) in carrying out instructions in trade subjects with the use of local artisans will be unworkable. Nigeria educational goals are to be realized and surpassed in the 21st century, transformative teaching and learning have to be put into practice, sustained and integrated into the Senior Secondary Education 34 trade subjects curricula. Below are some of the salient features of Curriculum Development that has to be considered in integrating indigenous language in curriculum implementation.

Selection of Learning Experience
Learning experience refers to those classroom activities that the learner engages in order to bring about positive change. It is largely through the learning experiences that the pre-determined outcomes are realized. This also depends on:

i. The nature of the content (or subject matter) to be learned;
ii. The characteristics of the learners, such as their ages, previous knowledge, home background; etc;
iv. The types of materials available to aid learning; and
v. The time and place content of the lessons-(Mansaray 1991)

Selection of Teaching Method
Teaching methods have important roles to play in the transmission of knowledge through indigenous languages. Over the years, several methods of teaching have evolved in the classroom. This implies that many different teaching methods abound. However, some of the methods that are suitable for the implementation of an activity-based trade- subjects are specified below:

Discovery Method: The above method is based on the assumption that it is better and more useful for learners to discover for themselves certain facts, truths, principles, knowledge, etc. According to Adedapo (2004) there are two ways of discovery methods, the guided inquiry method and unguided inquiry method. In guided discovery methods, the teacher gives the guideline while the students exercise free choice of investigation. Unguided discovery method is regarded as learner-centred because the teacher only serves as helper or facilitator.

Project Method: The project method enables the learners to discover the link between the classroom work and real life. It promotes the spirit of team-work and cooperation among the learners.

Demonstration Method: Demonstration serves to captive students’ interest and make procedures clear because it provides visual experience about the topic under consideration. Students are shown the sequence of things or operation and the manner in which they are performed. The role of the teacher is to illustrate a principle or show how to do something which the students later repeat. The teacher monitors the performance of each student and corrects errors observed from the student’s activities.
Evaluation: There should be a direct relationship between a teacher’s instructional objectives and his evaluation, considering the fact that a teacher really needs to determine whether his/her teaching has been worth all the effort put in place in teaching and learning. Therefore, there is the need to find out how far the objectives of teaching have been realized. Hence, evaluation is the process of determining the nature and extent of changes in the behaviour of the learners after being exposed to content and learning experience. According to Aguokogbuo (2000), different kinds of test could be constructed by the teacher. These include objective test such as the supply-test and the selection test items, extended-answer tests and essay test. Attitudinal scale could be used by the teacher to measure change in attitude. An instructor should however take cognizance of cognitive, affective and psychomotor aspect of instructions in evaluative processes.

Strategies for the Use of Indigenous Language as Medium of Instruction in the Implementation of Curricular in Senior Secondary Education

- Federal and State Governments need to provide adequate funding of the programme.
- Federal and State Ministries of Education should embark on public enlightenment campaign to educate all the stakeholders on the importance and need for mother tongue to be used as a medium of instruction by the local artisans.
- There is the need for proper planning of “crash programme” for the training of local artisans instructors
- Curriculum development experts should be employed to develop appropriate objectives, content, learning experience, and evaluation of trades subjects curricula with due cognizance of philosophy of Nigerian education
- The trade-subjects curricula should be broken down to teachable levels with the indigenous language.
- Specially trained inspectors of education should be empowered to assess teaching and learning in school to ensure quality control in line with international standard so that this innovation will not lead to fall in the standards of education.
- Relevant instructional materials and textual materials are to be written in the indigenous language
- All teaching and learning activities should develop through the three basic domains of education as below:
  I. Cognitive domain: This refers to ability to recall and reproduce something that has been learned.
  II. Affective domain: This has to do with behaviour, interest, value and attitude
  III. Psychomotor domain: Here, we are concerned with physical performance, skills in doing things.

Conclusion

Nigerian education system has undergone changes since independence. These changes have become inevitable because the earliest Nigerian educational system was planned, introduced, implemented and handed to the nation by the colonialist. The system put in place did not have a place for the indigenous knowledge system. The system turned out teachers, pastors and clerks. Originally, we adopted 6-5-4-3 system of education, we later changed to 6-3-3-4 system and by September 2011 we changed to 9-3-4 system. It should be noted that for any system adopted to be effective, the foundation of our education system ought to be the indigenous knowledge with indigenous language as a medium of instruction.
References