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**LINGUISTICS AND LANGUAGES  
AS SCIENTIFIC TOOLS FOR  
NATION BUILDING:  
*The Nigerian Perspectives.***

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# LINGUISTICS AND LANGUAGES AS SCIENTIFIC TOOLS FOR NATION BUILDING: The Nigerian Perspectives

© Prof. Tajudeen Bolanle Opoola

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## **Protocol**

The Vice-Chancellor,  
Deputy Vice-Chancellor (Administration),  
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Registrar,  
Bursar,  
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Provost, College of Medicine,  
Dean of Post-Graduate School and Chairman, Committee of Deans,  
Deans of Faculties and Dean of Students,  
Directors of Academic Programmes and all other Directors  
Heads of Departments and Units,  
My Distinguished Colleagues,  
Traditional Rulers here present,  
Ọ́lọ́yẹ́ of Ọ́yẹ́ Empire,  
All Invited Guests,  
Greatest Nigerian Students,  
Gentlemen and Women of the Press,  
Distinguished Ladies and Gentlemen,

## **My Antecedents**

Mr. Vice-Chancellor Sir, as a young undergraduate then, my desire was to be a Military Officer with the zeal to militarily lend weight to the revolutionization of the maintenance of law and order in Nigeria. I aspired to defend my country with the last drop of my blood. However, this was not to be as I ended up doing what my late father Alátiṣe Ọ̀pọ̀ọ́lá long professed as my career--TEACHING. How I wish he lived to witness the fruits of his prophetic declaration and today's honour of being a TEACHER. After my Nigeria Certificate in Education at Là̀nlátẹ̀ Campus of the then College of Education Ilesha, I deliberately went for a Bachelor of Arts (B.A. Hons) Linguistics at the University of Calabar instead of a Bachelor in Education but at the end remain a teacher of Languages and Linguistics till date.

Mr. Vice-Chancellor Sir, as a boy and Prince of Olóògùnebi Dynasty in Iṣéyìn, I had the opportunity of tutelage in a royal community at Agure compound of the Agunloye clan of Aláàfin of Ọ́yọ́ where I witnessed several proceedings of traditional settlement of rifts for more than a decade in the 60s and 70s.

My primary Education was done at Agboye Baptist Primary School Òyó and I attended the Catholic Church services between ages 5 and 10, courtesy of my converted uncle, Prince Bola Owoade who was fond of tricking me into going to the Catholic Church at Asogo, Òyó with regular fulfilled promises of vegetable-oil-fried *Orí Òkú Èkó'* fish head' after every service. May his gentle soul rest in peace.<sup>1</sup>

As a Muslim parent, my father in return for my uncle's trick sent me to Ansar-Ud-Deen Secondary Modern School Opapa, where to the glory of God I am presently serving as the Chairman of the school's Governing Board through my appointment by the then Òyó State Governor late Abiola Isiak Ajumobi in 2019 with a renewed tenure dated 31st January 2022 by the present Governor of Òyó State Engr. Seyi Makinde.

The Vice-Chancellor Sir, I primarily belong to an academic section of this University, being a member of the Faculty of Arts, where with passion, we prepare high-calibre personnel in humanities for the socio-economic growth of Nigeria and the world at large.

In the Faculty of Arts where I am operationally based, I thank God for having the honour of being the first Professor of Linguistics and aspire to remain a good mentor to my distinguished colleagues in whom I see open (and not hidden) talents in our highly cherished chosen field of specialization, Linguistics and Language Studies. In the Linguistics department, we train our students in Linguistics and Nigerian Languages (Hausa, Igbo, and Yorùbá) as well as French. It is also worthy of note to mention that with the collective support of my respected and reputable academic staff, I am currently serving as an elected substantive Dean of the Faculty of Arts (2021 till date) after having successfully served as an Acting Dean of the same Faculty for three consecutive sessions (2018- 2019, 2019 – 2020, 2020 – 2021).

## **1.0 Preamble**

The Vice-chancellor Sir, it is with humility, and utmost delight, adroitly woven into a bag of absolute gratitude to God, that I have this rare opportunity to deliver this lecture being the 7th in the series of inaugural lectures of the Federal University, Oye-Ekiti and the second

from the Faculty of Arts, though the first in the Department of Linguistics and Languages. I have great respect for my Vice-chancellor Prof. Sunday Abayomi Fasina for always being the supporting pillar of my relevance and existence as an academic staff of the Federal University, Oye-Ekiti. I cannot but mention your unflinching efforts that consolidated my professional status as a Lecturer in this citadel of learning, in spite of all known odds: 'TèmíYémi, Ọpẹ̀ Yẹ̀ Baba'.

Mr. Vice-Chancellor Sir, in line with the academic tradition, please permit me to refer to an apt answer of Salawu (2015) for this rhetorical question: What is "Inaugural Lecture? As put down in Salawu (2015), and Olaniran (2002), an inaugural lecture is an address that is given to mark the inauguration or installation of a University Professor at a formal occasion. I pray that today, I will have the privilege to be so inaugurated by the Vice-Chancellor of this fastest-growing university.

Mr. Vice-Chancellor Sir, the Federal University Oye-Ekiti has successfully organized a number of inaugural lectures, delivered by erudite scholars like; Prof. (Mrs.) Cecilia Olufunke Akintayo, Prof. Rasaki Ojo Bakare, Prof. Jeremiah Shola Omotola, Prof. (Mrs.) Mojisola Adenike Oyarekua, Prof. Emmanuel Gbenga Olumayede and Prof Olugbenga Amu.

The first inaugural lecture from the Faculty of Arts was delivered by Prof. Rasaki Ojo Bakare in 2020. Mr. Vice-Chancellor Sir, distinguished colleagues, ladies, and gentlemen, that first inaugural lecture's topic with its contents from the Faculty of Arts is closely related to the present one because they are both products of the Arts.

Mr. Vice-Chancellor Sir, I am making a presentation on the relevance of linguistics as a scientific tool for nation building. This is to further enlighten readers on the existence of a scientific discipline in Arts. In this lecture, evidences of the scientific nature of linguistics are listed and discussed while tremendous efforts are expended on the presentation of my research works with reference to the commitment of unwritten languages into written forms.

This lecture is sub-divided into six (6) sections for conceptual definitions of language, the scientific and technical features of Linguistics, my contributions to knowledge, the way forward, and a conclusion with my brief profile as a Linguist, Language Teacher, and Researcher, whose research works centre on language education and language development (orthography).

### **1.1 Language as a concept in Linguistics**

Language has been variously defined as a means of expression of thought, opinions, feelings, and ideas (Opoola 1995). According to Sapir (1921) cited in Bamgbose, (1996) and Essien (1998), language is the germane instrument for the survival of man and animals. Language as a medium of communication could be vocal or non-vocal, written or unwritten. In the words of Ganiu 2022, 'each individual language is a piece of neural audio technology for rewriting other people's minds. It allows one to implant a thought from one mind directly to do the same to himself without performance of surgery'. Ganiu (2022), citing Mark Pagel (TED Global 2011) further defines language thus:

*"the most significant tool in human existence. It is the means through humans bond, and it is the distinct property that distinguishes human beings from other creatures and serves as carrier of world views. It remains the instrument of ideologies and a tool for carving identities".*

In the world, at present, there exist about 6000 languages of coping ages while Nigeria, as a nation, has over 500 languages and exceedingly more than 250 ethnics/tribes with a population of close to 200 million people. Language moves like human beings and the movement usually results in language change, language shift, loss of linguistic items, borrowing, loaning, and nativization of dictions (words).

Languages are media of teaching and learning of other academic disciplines. Natural scientists, social scientists, Lawyers, Astrologers, Engineers, Philosophers, Agriculturalists, and others, make use of one language or the other to skilfully perform in their disciplines. A language may be First, Second, Mother tongue, Target, or alternate

in nature. Language belongs to different status based on demography (population of speakers) and the roles they play in speech communities, nations, and states.

Implicitly, therefore, there are minor and major languages, particularly in heterogeneous nations like Nigeria. Interference is a notable effect or a consequence of language contact situations. The use of two or more languages by bilinguals results in borrowing, nativized words, code-mixing and code-switching.

Opoola (2009), at a presentation at Petra Christian University in Indonesia cited how Nigerian Musicians are fond of mixing English and Yorùbá for the composition of entertainment songs.

Obviously, the beauty of language cannot be overemphasized. It is a tool for entertainment, cultural promotion, education, administration, advertisement, and social interaction, among others.

In the entertainment sector, for instance, the beauty of languages is embedded in music and songs, dance and dancing steps, drama, poems and poetry, tongue-twisting and others too numerous to be listed. In this presentation, my samples and analogies are mostly in African and European Languages with specific attention to Yorùbá and English.

Traditionally in Africa, languages are useful in praise-singing the kings and chiefs particularly in Yorùbá land. For example, the Ọ̀yọ́ Àjàkà national anthem is a total departure from the anglicized anthems of many organizations, especially in Nigeria. It is as shown below (*TMA Drummers*):

### **Yorùbá**

Ọ̀yọ́ ló l'ọ̀ba  
Ọ̀yọ́ ò lól'ọ̀ba  
Èsàréwá  
È wá rakẹ̀sán  
Ọ̀yọ́ ò ló l'ọ̀ba  
Kòníjásẹ̀mọ̀  
Kò níjásẹ̀mọ̀

### **Gloss**

Ọ̀yọ́ owns an esteemed King  
Ọ̀yọ́ owns an esteemed king  
Come and see us in Ọ̀yọ́  
Come to Akesan market  
Ọ̀yọ́ owns an esteemed King  
It won't be the last festival  
It won't be the last

Ọdún egúngún ìwòyí o.	This year's masquerade celebration
Kòníjášemọ.	It will not be the last one
Ké è lódòọkọ	Too close to the husband
Ké è lódòọkọ	very close to her spouse
Obìnrin ìwòyí oo	modern days' wives
Ké è lódòọkọ	Always with their husbands.

Language functions as a medium of traditional drama presentation. The use of language involves the expression of the beauties of African traditions. These are as exemplified in Yorùbá, Eégún Alaré (Touring Dramatic Masquerade) chants as cited in Opoola (2019) at a conference in Luanda, Angola.

Bí á bá ńroko  
 Àá dógún ọdún o  
 Bí ábá ń ràjò  
 À á dọgbòn Oşù  
 Ọjẹlárìnàkà ń lo  
 Kòdàgbà kankan  
 Ọjẹlárìnàkà.  
 Baálẹ̀ arèkúeléléégún

**Gloss:**We announce twenty years in journeys to the farm  
 We target thirty months for town-to-town trips  
 Ọjẹlárìnàkà, the masquerade journeys have no target  
 Ọjẹlárìnàkà, the chief of the masquerade fraternity.

Language existence can be threatened depending on the attitude of its speakers (natives and non-natives). There are living and dead languages. Many languages are dying on daily basis. The case of Yorùbá, as used by the present generation of Yorùbá youths and elites is a typical example of movement towards extinction. Many Yorùbá native speakers do not know the origin of some words, phrases, and sentences in Yorùbá.

Opoola (2019) etymological research entitled “Adoption of electronic techniques in teaching English-Bilinguals Youths the semantic Expansion and Etymology of Yorùbá words and statements” published in ‘Theory and Practice in Language Studies vol. 9 No.11 (MLA Indexed) encourages the use of electronic gadgets in language



teaching. This approach positively stimulates the youths failing interest and lack of knowledge of many Yorùbá words, clauses, and phrases.

The following few words among others were collated as data from selected discourses and waxed as musical records:

<b>Nativized</b>	<b>English</b>
Gáàdi	Police station
Bétálaifù	Better life
Àgbékòyà	Yorùbá farmer
Òkúèkó	Frozen fish
Penkelemésì	Peculiar mess
Eléwéeran	Ògùn State Police headquarter
Èjìkánisòṣòbù	Ghanian tailor
Bàbáàjèbù	Pool betting

The flair for the use of English is daily inhibiting better performance in African' Languages. Our youths prefer to use English even when they could effectively communicate in their native languages. Therefore, reverse interference is the order of the day, so much so that many African languages are dying while foreign languages are gaining prominence. The objective of making Europeans in Africans policy of the Colonialists is yielding results in favour of the latter as in Opoola (1999) Citing Emenanjo (1996)

Let us make Africans

Who will be Africans in blood?

But European in taste, dress, and tongues.

Cuneiform is the first known form of written language though predated by spoken language for ten thousand years. The world languages' can be encoded into secondary media audio-visually and tacitly as writing, signing, or brailing. Language is the raw material for the workings of linguistic study. It is an indispensable tool in human existence. Language source has been traced to multifarious myths and adjudged to be a divine gift from God. Algeo (1974) asserted that:

The gift of language is the single human traits that mark us all genetically, setting us apart from the rest of life. We engage in it communicably, compulsively, and automatically. We cannot be human without it.

Language characteristics are enormous including being arbitrary which Funegan (2008) described as making reference to arbitrary signs, traffic lights, railroad crossing indicators, wedding rings, and the national flag. Language is discrete especially when one thinks of the significant differences in speech sounds of languages from one to another. The quality features of language indicate that it has two levels of organization which are:

1. the primary level -the combination of sounds in forming meaningful units.
2. the secondary level- an indication of the meaningless speech sounds. That is language is made up of strings of houses known as sounds whose combination produces meaningful words.

Language is systematic because it operates with laid-down rules that guide words and sentences formation. Language functions in limitless ways. We use language to express love, hatred, anger, happiness, praise, satisfaction, and dissatisfaction (Eyisi, 2000).

Widdowson (1975) defines language as a system of arbitrary local symbols that permits all the people who have learned the systems of culture to communicate and interact. Language characteristics are as stated below:

1. Language is made up of sounds.
2. Language is arbitrary and conventional.
3. Language could be acquired and learnt.
4. Language acquisition is mainly in unconscious and automatic ways.
5. Language is creative and productive.
6. Language is used for talking about history.
7. Language is a means by which culture is transmitted.

Opoola (2016) highlighted the Mentalist theory of language, listing the following three categories: (1) Neurologist, (2) Naturist, and (3) Cognitionist.

1. The Neurolinguists believe that language acquisition is a product of the function of the workings of the human brain. Language acquisition with this theory is strictly linked to mental activities as submitted by Stephen Krashen.

2. The Nativist theory was proposed by Noam Chomsky. The theory affirms that the peculiar INNATE capacity in human beings makes human beings acquire languages. This Language Acquisition Device (LAD), according to the Nativists, is a special mechanism built in man to enable him to acquire languages.
3. The cognitionists are of the view that the cognitive endowment present in man is not only meant for the acquisition of language but also for other things.

The implications of the mentalist theory for language acquisition therefore are:

1. That every normal child can acquire language.
2. That capacity to acquire language is innate in every child.
3. That language acquisition is purely an internalized process.
4. That the brain is at the centre of language acquisition.
5. That language is acquired naturally, that is, by nature. One's language projects one's tradition, culture, and oftentimes attitude.

In Opoola (2000), language is also defined as the natural gift of man and animals in the expression of ideas, feelings, and state of the minds. Opoola asserted thus:

Birds sing praises  
Only decoded among themselves,  
Goats bleat to inform their offspring at the sight of danger.  
Hens signal their chickens on seeing corns,  
While human beings convert speech sounds  
[consonants and vowels]  
into meaningful utterances.

## 1.2. The Nigerian Language Situation

Nigeria is a nation among nations called '**one country many tongues**'. Bamgbose (1993) claimed that Nigeria houses five hundred and twenty (520) languages out of the estimated world languages of six thousand (6000). As indicated in the Nigerian Constitution 1999 section 55, Hausa, Igbo and Yorùbá are the Nigerian National Languages and should in line with the National Policy on Education (NPE) (1977, 1981) be studied in the pre-primary, primary, and post-primary education levels. They are also to be studied along with the minority languages by students whose languages fall under minority languages. The four notable foreign languages in Nigeria are English, French, Arabic, and Chinese. The Nigeria's multilingual linguistic-map has made it face many challenges in the education of her youths. The native speakers of the minority languages (over 497) cannot but resist the domineering posture of the three major language speakers (Hausa, Igbo, and Yorùbá).

In the words of Bamgbose (2017),

“Any situation in which more than one language exists, such a situation involves groups rather than individuals”.

Bamgbose (2017) enumerated the problems of Nigerians' media choice of the Nigerian Languages to include the following factors:

- [1] Differences in the level of development of the Nigerian languages whereby some are well-situated and have substantial literature while others are still to be given a practical orthography,
- [2] The problem of producing materials for initial literacy and for teaching other subjects through another tongue medium (the latter will involve extensive corpus planning, particularly in respect of technical vocabulary, and Linguistics diversification in certain areas). For instance, in Nigeria, some languages are spoken by very small numbers of people e.g. Gudu which is spoken in the Adamawa division of Gongola State [present-day Adamawa State] by 1,200 people.

Francis Egbokhare (2001 p. 116) once estimated Nigerian Languages as shown in the table below:

**Tale 2: Nigerian Languages and population of Speakers**

---

<b>State</b>	<b>Total Population (1991 Census)</b>	<b>Approx. No of Languages</b>
Abia	2,297,978	0.1
Adamawa	2,124,049	46
Adwa Ibom	2,359,736	17
Anambra	2,761,903	01.
Bauchi	4,294,413	80
Benue	2,780,398	10
Borno	2,596,589	30
Cross River	1,865,604	34
Delta	2,570,181	08
Edo	2,159,848	30
Enugu/Ebonyi	3,161,298	14
Imo	2,485,499	01
Jigawa	2,829,929	04
Kaduna	3,969,252	43
Kano	5,632,040	03
Katsina	3,878,344	02
Kebbi	2,062,226	14
Kogi	2,090,046	05
Kwara	1,655,469	07
Lagos	5,685,781	02
Niger	2,482,367	29
Ògùn	2,38,570	02
Oñdó	3,844,485	02
Ọşun	2,203,016	01
Ọyó	3,488,789	01
Plateau	3,983,857	74
Rivers/Bayelsa	3,983.857	27
Sokoto/Zamfara	4,392,391	30
Taraba	1,480,590	54
Yobe	1,411,481	03
Abuja	378,671	05
Nasarawa	-	07

---

**Source:** Francis Egbokhare (2001 p. 116)

The contact between English and Yorùbá has both negative and positive implications for English-Yorùbá bilinguals. The flair for English has continued to put Yorùbá on the extinction trip. There are

a lot of English phrases and sentences loaned into Yorùbá whose etymology the present-day youths cannot explain as we have in the following few examples:

Àdonkiá	-	I do not care
Rìpétò	-	Inspector (Police)
Sájéñti	-	Sargent (Police)
Ínànaàtù	-	in and out
Ìsórànsì	-	insurance
Léfùtàìmù	-	every time
Eépìnnì	-	a penny
Kóbò	-	copper
Sílè	-	shilling
Òbúlòdìfuùlù	-	bloody fool
Sonṣábàsì	-	son of a bitch
Panteńsàn	-	hypertension
Ifáfiti	-	University
Sàtífíkètì	-	certificate

Obemeata (1984) cited in Opoola (2017) once asserted that pupils' good knowledge of their mother tongues aids their proficiency in second language performance. In his words:

Yorùbá learners of English should be assisted to attain proficiency in Yorùbá as an aid to learning English

Exposing a large number of English-Yorùbá bilinguals to reading and writing in Yorùbá, Opoola (2017) once designed a drilling word - list thus:

<b>Yorùbá</b>		<b>Gloss</b>
1. Àlùfàńsá	-	uncouth statement
2. Kòmúòkun	-	fact or thrust
3. Ósá mi	-	it escaped my memory
4. Ógbèrègèjigè	-	it is well established
5. Ó léenkà	-	it's too much
6. Óbùáyà	-	it's wonderful
7. Ó bẹ́jó lórí	-	he/she has performed creditably
8. Kàràńgídá	-	extremely necessary
9. Kósó	-	a special kind of drum
10. Ọ̀rọ̀nàà pọ̀jù é lọ	-	you've over-stepped your bounds

- 11. Egbé ọ̀ṣu kò ní iyán - beyond comparison
- 12. Ìlọ́ṣà ọ́á gègè ní wọ̀n - idiomatic phrase for description
- 13. Jẹ̀n gbẹ̀tìe lẹ̀ - a descriptive phrase (which means a traditionally powerful man)

### 1.3. Linguistics as a Science Subject in Arts

Linguistics is basically the scientific study of languages. It is a scientific area in the arts. A linguist is better described to a layman as a professional that has nothing to do with being a polyglot or a philologist. In other words, a linguist is not a polyglot that speaks many languages. He rather has the skills to scientifically analyse any language of the world (Opoola 2001). The scientific nature of Linguistics is explained bearing in mind its approaches to language analysis. The following questions, therefore, beg for answers in my explanation of the science-in-art features of linguistic studies.

1. Do we use laboratories for language analysis in linguistics? **Yes.** This is apparent as shown in the picture of an Audio-Lingual Laboratory of the Federal University Oye-Ekiti below:



*Some equipment in FUYOE Linguistics Language Laboratory Designed by Opoola in collaboration with PENTEL. (NIG) L.T.D and PECCO GLOBAL VENTES LMTED in 2019*

2. Do we use figures and mathematical symbols such as +, -, x,+, /, //, <, >in Linguistic field? **Yes**,

The use of mathematical symbols is part of linguistics. It is a discipline that involves the use of figures and symbols as shown in the following syntactically-analysed English words using the phrase structure rules.

The syntactically analysed sentence is:

'Young Opoola jumped over the fence'

NP + VP

NP<sub>1</sub> → Det + N

Det → Young + N

N → Opoola

VP → V + NP<sub>2</sub>

V → Tense + V + NP<sub>2</sub>

Tense → past[ed] + V + NP<sub>2</sub>

V → climb + NP<sub>2</sub>

NP<sub>2</sub> → Det + N

Det → the + N

N → Fence

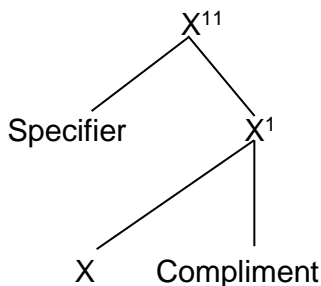
The syntactic rules of sentence analysis among others are also presented in the following X-bar syntactic theory:

$\bar{X}$  - one sentence

$\bar{\bar{X}}$  - two sentences

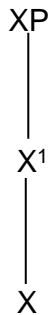
$\bar{\bar{\bar{X}}}$  - compound sentences (more than two bars)

The internal structure of an  $\bar{X}$  is as shown below:





Ndimele (1992) presents the notion of nominal head using x-bar theory as shown below:



3. Has Linguistics anything to do with data collection and data analysis? **yes.**

The use of the Swedish 400 words list adapted by Ibadan for data collection attests to the fact that data collection for phonetic information and phonological analysis is an integral part of linguistics.

4. Are Linguists concerned with the **acoustic** treatment of speech and sounds as done in Physics? **Yes.**

In linguistics, equipment like oscillogram and sound waves with several others are available in language laboratories for scientific analysis of speech sounds'

5. What is the relevance of Clinical Linguistics in teaching hospitals? The Clinical linguistic work of Michael Perkinwilley.com) [https://www.wiley.com/en-us/MICHAEL Perkins and Sara Howard \(2007\)](https://www.wiley.com/en-us/MICHAEL+Perkins+and+Sara+Howard+(2007)), for example, focuses on “patient-driven” cases. The research glaringly showed the collaboration between Applied Linguists and Language Therapists.

Clinical linguistics has to do with linguistic approaches to health. It is an aspect of linguistics that centres on linguistics theories, concepts, and methods of language disorders. For instance, it deals with language therapy and has special units in the teaching hospitals world over. The speech therapy in stroke rehabilitation of Ezinne

Uvere is a good example of this assertion. The research investigated stroke as a characteristic of improved rehabilitation of patients' neurological deficits and disabilities, and neurological disorders. It is a study that warrants the Researchers (though Linguists) working closely with Health Professionals. In a related development, Linguistics students of the Federal University Oye-Ekiti 2019/2020 set did their practical clinical works at the Federal Teaching Hospital, Ido-Ekiti in 2019. There is a close affinity between linguistics and the clinic.

6. Can linguists handle the identification of and treatment of dyslexia and dyslexic children scientifically?

***Yes, it does!***

Balogun, Ikotun, **Opoola**, Awoniyi, and Raji received in 2021 a TETFund Research Grant for the identification and treatment of dyslexia cases among students in the Southwestern Nigeria. (details to be discussed ).

7. How relevant is computer science to Linguistics?

***Computer and Linguistic studies are closely related.***

Opoola's (2014) presentation at Harvard University, Massachusetts, USA, Arts, and Social Science Conference cited Ajayi, 2009. Ifa 6A Bit Paper Computer Model is an example of the effective use of computer and modern technology in African Languages and Linguistic studies

- 1 The Ifá 6A-Bits A-Paper-Computer Model N
- 2 New Model Computer Program in Basic Language.

In Ajayi (2009), considering the Loci on the arms of the 'Òpèlẹ̀', the "F" pairs could be punched [O]. Using this code, a paper model of Ifa 6 A Bits Computer Model N was developed. As cited in Opoola (2014), the model is presented in the Table below:

**Table: Ifá 6A Bit Computer Model (adapted from Ajayi)**

	<i>Pinches</i>	<i>Odù Name</i>
	000000	Ogbè [1]
	0000001	Osù [10]
	000010	Òtúá [13]
	000100	Ìrètè [14]
	001000	Ògúndá [9]
	000011	Ìrosùn [5]
	000101	Òsé [15]
	001001	Ìwòrì [3]
	00010	Òdí [4]
	001010	Òfún [16]
	001100	Òwọ̀nrín
[6]	000111	Òbàrà [7]
	001011	Ìká [11]
	001110	Òtùrùpọ̀n
[12]	001110	Òkànràn
[8]	001111	Òyèkú [2]

According to Ajayi [2009], this model that is based on the binary system does not take into consideration the traditional system in which the Ifá corpus rests. In order to have the traditional hierarchy, the following table was obtained as a new Ifá duration model.

### **A New Ifa Duration Model (Source: Ajayi, 2009)**

<b>New Model</b>	<b>Old Tradition</b>	<b>Sequence</b>	<b>Odù</b>
0000	1	Cycle 1	Ogbè
0001 The course of	9	Cycle 9	Ògúndá
0010 Diversion is	14		Ìrètè
0100 The Fundamental	13+	Cycle 3	Òtúá
1000 Nos	12		Òtùrùpọ̀n
0011	5	Cycle 4	Ìrosùn
0101	15		Òsé
0110	4	Cycle 5	Òsé
0111	7		Òdí Òbàrà

1010	16		Òfún
1001	3	Cycle 6	Ìwòri
1011	11		Ìká
1100	6	Cycle 7	Òwónrín
1101	10		Òsá
1110	8	Cycle 8	Òkànràn
1111	2	Cycle 9	Òyèkú

In addition, Ajayi (2009) also provided the computer program in basic language to produce the numbers as shown below:

**10 \*\*\* PROGRAM: NUMBERS**

```

20      REM
30      DIM N[18]: 22 [IB] DD [18]
40      REM ** INPUT OLD SEQUENCE ***
50      N [1] 1111; NN [22] =222; NN [ 3] =2112 NN [4] = 1221; NN
        [5] =NN [6]= 2211
60      NN [7] =1221;NN [8] = 2221; NN [9] =1112; NN [10] = 2212;
        NN [11] = 21222
70      NN [12] = 2111; NN [13] =1211; NN [15] = 1212 NN [16] =
        2121

```

For more details, see Ajayi (2009 p.10-20)

With the above illustrations, we have pointed out the relativity of Linguistic and computer science disciplines. The scientific and mathematical inputs of Linguistics in science and information communication technology research works cannot be overemphasized.

**Linguistics** is of two broad categories namely:

- i. Descriptive Linguistics; and
  - ii. Applied Linguistics
- i. Descriptive Linguistics focuses on the basic components such as phonetics (articulation and perception of speech sounds), Phonology(study of sounds/phones behaviour), morphology-aspects of morpheme combinations and word structure, syntax

- grammar and sentence structure, semantics- sense, and meaning.

2. Applied Linguistics- These are attempts towards the application of descriptive linguistics knowledge into performance in areas such as the following:
  - Sociolinguistics
  - Translation
  - Clinical Linguistics
  - Language teaching and learning

#### **1.4. My Contribution to Knowledge**

My frantic attempt to place all my contributions to knowledge in my chosen field (Applied Linguistics) in this presentation has been grossly inhibited by the limited number of pages expected of this Lecture paper. However, I have managed to put down a few of my research works, teaching innovations and administrative experiences as aptly shown below, covering my career sojourns particularly from 1985 in the Eastern part of Nigeria (South East and South-South), to the United States of America, Birmingham, United Kingdom, Bali, Indonesia, Thailand, London, Canada, Angola (Luanda), Frankfurt, Germany, United Arab Emirates, Saudi Arabia, and Libya (Tripoli).

##### ***1.4.1. Second language teaching and development of orthographies of unwritten languages in south east and south-south Nigeria.***

- 1). As a Linguist, while in the employment of teaching Yorùbá as a second language in Igbo land , (Former Enugu state), I collated a number of Yorùbá basic words and sentences in a co-authored book entitled “**Yorùbá Language for the Beginners**” in 1986. The book was one of my contributions to the implementation of the second language aspect of the Nigerian National Policy on Education. The book was adopted in six states of Nigeria.

According to the National Policy on Education’s Language Policy section, and in line with the desire for unity among Nigerians using Language as a viable tool, Hausa, Igbo, and Yorùbá, on the demographic ground, were chosen as the three Nigerian major languages to be taught as second languages in Nigerian secondary

schools. Hausa and Yorùbá in Igbo speaking states, Igbo and Hausa in Yorùbá and Hausa speaking states. In order to accomplish this rare challenge, Opoola and Adigun (1986) produced a text entitled “YORÙBÁ LANGUAGE FOR BEGINNERS” while at the Queen’s School Enugu under Mrs. Ifeoma Gbulie through the assistance of Chief Ezekwezili of the then Anambra State Teaching Service Commission Enugu. In the book, Yorùbá speech sounds, Clauses, phrases and sentences were explained for Yorùbá as second language students of Queen School, Enugu. The text was one of the first primers for teaching Nigerian languages as second languages in Nigeria in the 80s

- 2). The zeal for Language standardization and commitment of unwritten languages to a written form encouraged Opoola’s (1992 and 1994) development of orthographies for Utanga, Bette and Ubang languages. These are three major languages in Obudu and Sankwala Local Government Areas in Cross River State, Nigeria.

In Opoola (1994), the orthography of the Bette language was developed at least for school instruction. This study promoted the Bette language of Obudu Urban people of Cross River State Nigeria. It also complemented the early Missionary efforts on the development of Bette into a written form having established Bette speech sounds through a phonological analysis. The following words were written out for effective mother tongue education in Bette-speaking communities of Cross River State:

<b><i>Bette</i></b>	<b><i>Gloss</i></b>
1. ñdè	money
2. wo jùí	do you here
3. òtùò	wine
4. zìlìsí	eat
5. òkàhndì	master
6. bé	come
7. úfùlihúó	good night
8. ìkwò	shoe
9. itùhshì	eye
10. kàbèlì	tongue

3). In a related development, Opoola (1994) undertook research on the phonological analysis of the Ubang language. Ubang speech community is a community where women speak differently from men in spite of their living in the same speech community - Ubang Village near Ukpe, Obudu LGA (Local Government Area) of Cross River State Nigeria. In Ubang people's cultural beliefs and history, the building of the biblical ***Tower of Babel*** took place in Ubang village. This, according to their oral narratives led to why God left behind a man and a woman that speak different languages in Ubang. After six months of staying in Ubang town, Opoola (1994) produced a research report on writing in Ubang published in the "Journal of Education, vol. 1 no. 1, of the University of Nigeria, Nsukka.

I developed the writing systems of Ubang male and female varieties after establishing the speech sounds of the languages (consonant and vowel sounds) using the standard phonological analysis.

The Data analysis for the study was done using tables and phonetic transcription. Table one indicates twenty English words translated into both the female and male varieties of Ubang and thereby provided at a glance the differences in both variants that could either or not qualify the language as two languages. A cursory look at both the male and female varieties of Ubang reveals that it is a language of not too unique syllabic structure compared with other African languages. Ubang words comprise the sets of monosyllabic, disyllabic and polysyllabic words. A careful phonological study of the language indicates that some words are of open syllables, a notable feature of African Languages.

**Table 1-Ubang Monosyllabic words**

<b>Male Variety</b>	<b>Gloss</b>	<b>Female</b>	<b>Syllable pattern</b>
[sí]	eat	[si]	CV
[mè]	swallow	[mi]	CV
[lùò]	bite	[lú]	CV
[fá]	vomit	[là]	CV
[bé]	come	[bé]	CV

**Source:** Opoola 1994

The observed differences in the words of the male and female varieties are mostly in the area of auto-segmental feature where the use of tone

marks the observed differences. The monosyllabic words are of only two sounds usually a consonant and a vowel as in Table 1. Each of the monosyllabic words is called at once. However, as in other world languages, there are Ubang words of two syllables. The pronunciation of such words calls for slight pausing at the end of such a syllable. The best indicator of a syllable is the tone mark as revealed in the Table below:

**Table 2:** Below shows examples of Ubang disyllabic words

Male variety	Gloss	Female	Syllable pattern
[ì –jì]	hair	[í – jí]	V – CV
[i g á]	tooth	[i g á]	V – CV
[ó –dém]	neck	ó-dém]	V – CV
[ì – ká]	chin	[í –ká]	V – CV
[í – zím]	back	[ì – zìm]	V – CV
[ì – fù]	money	[ì - fú]	V – CV

*Source: Opoola 1994*

There are Ubang words of more than two syllables. Words under this category are phonologically referred to as polysyllabic words as exemplified in Table3.

**Table 3 – Ubang Polysyllabic Words**

Male variety	Gloss	Female variety	Syllable pattern
[ì –jà-ò-kwùe]	body	[ì-jà-ò-kwùe]	V-CV
[ì-ke-bé]	bone	[i –ke-bé]	V-CV
[ì-kpà-kàm]	jaw	[ì-kpá-kàm]	V-CV
[ò-gì-gà]	pepper	[ò-gì-gà]	V-CV
[ì-kú-ra-tà]	guinea corn	[ì-kú-ra-tà]	V – CV

*Source: Opoola, 1994*

Many African Languages are not of open syllable structure words. However, some Ubang words have a closed syllable as in Table 4 below:

**Table 4 -Ubang Closed Syllabic Words**

Male variety	Gloss	Female variety	Syllable pattern
[ó – rom]	Orange	[ò-rím]	V – CVC
[ì-kebé]	Bone	[kó-fún]	CV CVC(glairing)

*Source: Opoola, 1994*



The commonest syllable structure in African Languages is open Syllabic Structure Vowels that end words in Ubang as is the case in other African Languages. See Table 5.

**Table 5-**Ubang Open Syllable Words

Male variety	Gloss	Female variety	Syllable pattern
[bà – kù]	oil	[bà – kù]	CV – CV
[kì-tù]	Yam	[ì-rùì]	CV – CV
[ré – bú]	kolanut	[rè – bò]	CV – CV
[s – ts – bi]	tobacco	[o – to – bó]	V – CV – CV
[kásúo]	calabash	[kì-kpú-pku]	CV – CV – CV
[ka-ké]	basket	[ka-kí]	CV – CV
[ì-r-ò]	iron	[ì-r-ó]	V – CV

*Source: Opoola, 1994*

The recorded words in the cassette tape enabled us discover the basic tones in the Ubang language. Ubang has tone marks as a feature considered typical of African languages. The collected data revealed the use of the pitch of voice in distinguishing the meaning of Ubang words. The basic tones in Ubang are high, low, mid, and falling which are responsible for the concentration of high and low tone symbols.

However, for the purpose of this study the four identified tones are assigned the following symbols:

- (1) /Λ/ falling tones as in (rebe) tongue (both varieties) ‘rain’ (female variety).
- (2) /// for the pitch of the voice, i.e. high tone is represented with the acute sign
- (3) / \ / for the low pitch of the voice i.e. grave sign represents the symbol for low sound
- (4) / / for the mid-tone

**Table 6:** Tone in Ubang

Low pitch	Mid pitch	High pitch
[mù] ‘fall’	[sti] ‘tail’	[ríró] ‘knee’
[bè] ‘come’	[isa] ‘sheep’	[ríkámá] ‘crab’
[bìni] ‘four’	[onitsie] ‘man’	[kuó] ‘die’
[ùkìà] ‘medine’	[rite] ‘day’	[rísé] ‘lie’

The words above are pronounced the same way by both male and female Ubang speakers. I phonetically transcribed all Ubang words in this study hence there was no known standard orthography of the language at the time of this research work. In spite of the limited scope of this study, attempts were made to examine the syntactic features of Ubang in a brief form. Features such as pronoun, tense and plural markers in the two variants of Ubang were examined. Both the male and female varieties of Ubang made no distinction in the use of pronouns: Items such as /he/ /she/ /it//they/, /we/ and /you/ in English are called the same way as shown in Table 6 below:

**Table 7:** Samples of Ubang Sentences

<b>Ubang Male Variety</b>	<b>Gloss</b>	<b>Ubang Female Variety</b>
[ò – wé]	‘He goes’	[ò – wé]
[ò – wé]	‘She goes’	[ò-wé]
[kì – wé]	‘It goes	[kì – wé]
[bà wé]	‘They went’	[bà wé]
[o-bí-wé]	‘He went’	[o-bí-wé]
[ìn wé]	‘You (sing) went’	[ìn wé]

*Source: Opoola 1994*

### **Ubang Tense system**

Tense markers in both female and male varieties of Ubang are also identical. The words below express the use of tense markers in Ubang.

<b>Male Variety</b>		<b>Female Variety</b>	
<b><i>Present Tense</i></b>	<b><i>Past tense</i></b>	<b><i>Gloss</i></b>	<b><i>Present</i></b>
[bé] come	[béé] came	[bé] come	[béé]came

Also, both variants of Ubang indicate plurality by the addition of the prefix syllable as shown in the following examples:

**Table 8:** Plurality in Ubang

<i>Male</i>		<i>Gross</i>	<i>Female.</i>
<i>Singular</i>	<i>Plural</i>		<i>Singular</i>
[ríkòó]	[bánkòó]	Cup	[ògbà [a] [ìgbàlà]
[rébú]	[ábá]	Kolanut	[rébó] [ìbì]
[ìgbuà]	[kìbuè]	goat	[óbí-] [ìbì]
[kítù]	[bìtù]	Yam	[ìrùì] [bìrùì]

**Source:** *Opoola 1994*

- 4). Linguistics and Languages are principal tools in the Education of every nation. In Nigeria, there exists the National Policy on Education with emphasis on the relevance of languages as essential instruments for instruction at schools.

The Nigerian heterogeneous Linguistic map informs the Language Policy in Education as in NPE, 1977, and the revised education of 2004.

In summary, English functions in Nigerian Education so much so that it plays the role of an unofficial Lingua Franca. English is the foreign language inherited from the colonialists before the nation's independence in 1960. English was the language of the missionaries and functioned as the language for the preparation of the Catechists, and Translators of the then Colonial Administration. Since the advent of English till date, it functions as the Language of education, entertainment, Judiciary, economy, and administration in Nigeria.

In an attempt to point at the relevance of the English contact with Nigerian Languages, especially in the Nigerian Music Sector, Opoola (2009) in his paper at Petra Christian University Indonesia, linguistically analysed the code-mixing and code-switching, sociolinguistic concepts especially in a few Nigerian music.

The study revealed the beauty of the use of code-mixing and code-switching as sociolinguistic strategies in the composition of many Nigerian Music. It also pointed to Pidgin English as an important medium in the Nigerian music industry.

- 5). The four basic language skills are listening, speaking, reading, and writing. In the existing related studies, improving basic language skills has occupied a central place in language studies. I have conducted a number of researches aimed at developing strategies for students' improved language skills especially as reported in Opoola (2012) *Sino-US English Teaching* (4) 1014-1082. In this research work, reading was defined as a pertinent skill of the four basic skills in teaching and learning the English Language. This research traced the treatment of the reading aspect of English in the Nigerian Junior Secondary Schools using teachers, students, and the Nation's educational curriculum as instruments of operation. It drew the English teachers' attention to better ways of teaching English reading skills in Nigerian schools.
  
- 6). In collaborative work with Faniran and Opoola (2020), I carried out a research that examined the contents and values of parts of the body idiomatic expressions in Yorùbá. The research report was published in the *Journal of Language Teaching and Research* (MLA Index) Vol. II issue 2 pp. 293-300, Academy Publication, London. The study examined the contents and values of Yorùbá Idiomatic expressions that relate to the parts of the human body in social interactions with a view to establishing their communicative values in Yorùbá socio-cultural discourses. The idioms identified were classified into three domains which captured roughly the major divisions of the human body. The three major parts altogether ensure in scientific parlance, the homeostasis, and viability of the human body. The research adopted the ethnography of communication model as its theoretical framework. The results of the research showed that almost every part of the human body is capable of being used to construct thought-provoking idiomatic expressions which can enhance poetic and rhetoric vigour as well as serve as cultural feeling meant to rekindle the flagging interest of the Youths in Yorùbá culture and save the Yorùbá Language from extinction. Please see the following words that explain meaning extension as a semantic term.

### **Idiomatic expressions that Relate to Head and leg**

- i. Foríkóléagbón - use head to connect the hornet's net (to be in serious trouble)
- ii. Gbéàgbòndò lówó - to hold one chin (to be idle)
- iii. Forígbaórí - to knock two heads (to be in a contest with someone)
- iv. Gbontí nù - to shake off the ear lobes (to fail to heed the warning)
- v. Fètèòkèlutodò - use the upper lip to hit the lower lip (to engage in a talk)
- vi. Jìn lésè - hit on the leg (to betray someone)
- vii. Pàkùròlójúgun è - crack the palm kernel nut on someone chin (to display wickedness someone)
- viii Fowó rogiìgbàgbé - to hang onto (forgotten tree (to be dead or forgotten)
- ix. Fẹ̀sẹ̀wọ̀nsẹ̀ - match legs together (to be in a contest with someone)

### **Idiomatic expressions that relate to the internal organs of the body**

- x. Fẹ̀dò léorìòrònró - to place liver on top of bile (to be at peace with oneself )
- xi Gbókàn lé - depend on someone or something.

7). In the recent time, many African languages are on the verge of extinction due to poor language attitude of their native speakers. In Nigeria, a lot of Nigerian Languages are not being used by their native speakers because of natives flair for English and other foreign languages. The Yorùbá Youths and mostly elites like their peers in some African countries have relegated their native languages to the background. The love, affection, and status accorded English, French, Chinese as languages of civilization, ego, administration, international business transactions among others contribute to their favoured usage at the expense of many African indigenous languages. Many Nigerian Youths no longer have interest in the use of their native languages once derogatively described by the colonialists as '**vernacular**'. In my 2019 research work report published in Theory and Practice in Language Studies 9 (II) 1369-1378 (MLA

Index). African youths were encouraged to promote the use of their native languages. The research is entitled 'Adoption of Electronic Technologies in Teaching English -Yorùbá bilingual Youths, the Semantic Expression, and Etymology of Yorùbá words and statements'. Twenty Yorùbá words and statements using videotape recorder, and android phones were adopted for data collection. The Yorùbá words and statements were collated as used in some selected acting dramatic plays recorded on CD-ROM and practically pronounced in organized classroom teaching and learning situations. Data for the research also included discourses in the Yorùbá language with their etymology traceable to past historical happenings. The major sources of the data included recording of discourses in Yorùbá, waxed musical records and conversations among Yorùbá natives especially in urban areas in Nigeria. Twenty of the collated words, phrases, clauses and statements were socio-linguistically analysed. The study recommends the use of more electronic gadgets in teaching Yorùbá as a means of preventing Yorùbá from becoming a dead language, as a result of its native youths' (speakers') lack of interest and knowledge of the origin of many of its words, clauses, phrases, and statements. See the following highlighted examples:

**1. Èlẹ̀wàasàpọ̀n** - Sàpọ̀n cooked-beans vendor

Sàpọ̀n is a residential area in Abẹ̀òkúta where a food vendor used to sell cooked beans. The phrase 'èlẹ̀wàasàpọ̀n' therefore originated from the Yorùbá proverb that says: *Şe bí o ti mọ èlẹ̀wàasàpọ̀n*

'Do not do beyond your limit'. Or, 'not call yourself what you are not'

This is a kind of warning and a Yorùbá moral lesson.

**2. Wàro** - Name of a slave

'Wàro' was a proper noun for one of the Alààfin of Oyo's slaves. The slave felt unrecognized in the palace affairs in spite of his loyalty and dedication to duty. He, therefore, set many dried grass-built huts ablaze and was seriously punished though not without the following Yorùbá traditional song:

Wàro lósun léoo(2ce)  
Wàroṣowòṣì bí owò àkòndà  
Wàro lósun léoo

**Gloss:**

Wàro burnt the houses

With his curved left hand

Wàro burnt the entire house

This word is used for whoever is seeking for undue recognition

**3. Alómókọ - Beautifully slim lady**

This concept was used in one of the traditional Yorùbá Fuji songs by Late Sikiru Ayinde Barrister. He praised his younger wife and artistically qualified her beauty thus:

Alómókọ ẹ máj'Àyìndé ó já (2ce)

Àjọkéṣọlọyàyà

Alómókọ ẹ máj'Àyìndé ó jáoo

Alómókọ ẹ máj'Àyìndé ó já o

**Gloss:**

The husband beautiful favourite, detach not

The husband beautiful favourite, detach not

Àjọké the lovely cheerful lady detaches not from Àyìndé

Alómókọ primarily means: "to remain close to a lover" while by meaning extension 'it is a slim and beautiful lady'.

**4. Bàbá Tonkéré- Tonkéré Village father**

Tonkéré is a village near Ilé Ifẹ in Ọṣun State, Nigeria where an old man who was once an adherent follower of the defunct Unity Party of Nigeria (UPN) lived. After decamping from UPN, one of the party campaigns was scheduled to hold in front of his house at Tonkéré village in 1980. His annoyance made him pointed a fully loaded din gun to the then Ọyó State Governor, Chief Bola Ige. The assassination attempt failed and the man was paraded throughout the rest of the political campaign tours of the party in more than three

towns. The adage then was ‘Ta lóṭúnfẹ̀sọ̀ra rẹ̀ di baba Ṭọ̀nkẹ̀rẹ̀?’

“Who wants to be named Baba Ṭọ̀nkẹ̀rẹ̀. {Another name for Assailant then}

#### **5. Àgbẹ̀kọ̀yà -Farmers’ resistance**

This word originated from the Farmers' violent tax riot in the 60s in the defunct western region of Nigeria.

This word is meant to remind the government and the governed to tread carefully in policy making.

#### **6. Bẹ̀táìfù - Fifty naira**

During the reign of Nigerian military President Ibrahim Badamosi Babangida, there was a welfare program for Nigerian women known as Better Life for Rural Women. Therefore, the picture of the Nigerian women on a fifty (50) naira currency note was then translated into what fifty naira stands for in Yorùbá though coined as Bẹ̀táìfù– a better life.

#### **7. Muri -Twenty naira.**

A Nigerian note that was made in recognition of the assassinated President, General Murtala, Ramat Mohammed in February 1976.

- 8). In the promotion of Yorùbá and African culture, Adeoye Jeleel, and Opoola (2019) carried out research entitled ‘A sociolinguistic consideration of Interaction in Greeting Discourses among the Yorùbá people of South West Nigeria’. The report of the study was published in the ‘Journal of Language and Literature’, Volume 19. No. 9. (MLA indexed). This research portrays greetings as a discourse issue between two people or parties who are capable of exchanging pleasantries. It is a unique linguistic investigation because there has been no known existing work on intermediation in greeting discourses among Yorùbá people such that greetings are directed to the second person such as toddlers, extremely sick person, kings and the bereaved are answered on their behalf by a third party. This research examined intermediation and the rationale in greeting discourses among the Yorùbá people. The data for this



study were drawn from participants' discourses and observations from some Yorùbá literature texts, and Yorùbá home movies. The mutual contextual beliefs theory as proposed by Bach and Harish (1979) was adopted for the data analysis.

The research established, among other things, that greetings are sacrosanct in Yorùbá culture and the answer/reply is obligatory irrespective of the state, status, circumstance, and condition of the person(s) being greeted. It also showed that intermediation in greeting discourses could be for politeness, incapacitation, authority, and educating the young ones.

- 9). Opoola and Awoniyi (2019) as published in 'Theory and Practice in Language Studies, Academy Publication, Limited, London also carried out a research on the perlocutionary effects of cautionary notices on Motorists using Nigeria Highways.

The research focused on the danger associated with traffic violations on the highways and examined the communicative effects of cautionary notices and the attention people generally paid to them. The study which is descriptive in nature drew its data from the major highways in Nigeria where notices were erected based on performed acts of the speech act theory. The notices in the views of many people are not considered ordinary graphic writings and symbols because of their importance to both the writers and the readers. The study carefully examined how the intentions of the cautionary notices are achieved in the communication between the dispatcher and the recipient in order to determine the effectiveness of the notices on the behaviour of the motorists.

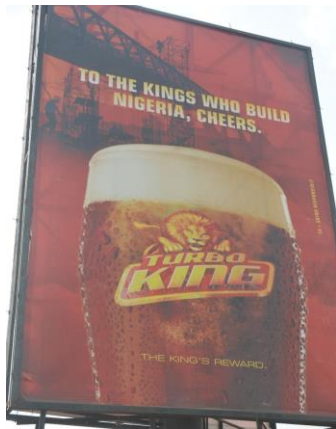
The findings of this research also revealed that cautionary notices have helped in the maintenance of law and order on the highway, especially among vehicle drivers. The cautionary notice boards are making them to be security conscious and thus helping to educate people on preventable deaths as a result of over-speeding and sundry vices. The study finally reveals that the sociolinguistic analysis of cautionary notices is a new dimension in Linguistic studies.



- 10). On language and gender discrimination, **Opoola** and Emmanuel Awoniyi (2019) undertook research entitled ‘Sexualization of Women in Nigeria Advertorial English medium Bill Boards’. The research report was published in Theory and Practice in Language Studies Vol. (8) pp 811-901. (MLA Index). This research was a survey of sexism in English citing selected communicative instances in English medium billboards in Ilé-Ife, Òşun State, Nigeria. The photographs and written inscriptions on the selected Billboards depict the stereotypical representation of women as a group of **WEAKER** species and the exertion of men’s power over women. We achieved this through a critical discourse analysis of visual and verbal language discourses in ten randomly selected English medium Bill Boards as sources of gathering data bearing in mind that in Nigeria, billboards are meant for public announcements and advertisements as well as conveyance of information about products and company services.

Our findings revealed that there is asymmetrical power relation in terms of dominance and subordination between men and women as demonstrated by the portrayal of men in terms of physical attributes, such as strength, vigour, and daring ability as against the portrayal of women in terms of sex appealing, physical attractiveness as well as concern for trivial censorious and playful things.

The study recommends equal treatment of men and women without bias or sex differentiation.



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- 11). In an effort to improve the teaching and learning of English in Nigerian schools, **Opoola Bolanle** and Opoola Fatimo (2011) conducted research titled 'The Teacher of English in the Nigerian Schools: An Analysis of a Diagnostic Test'. This research report was published in the US-China Foreign Language Journal of April 2011, no.4 pp 254 – 263. The research re-emphasized the popular and acceptable status of English as many Nigerians' means of livelihood and investigated the quality of Nigerian English Language teachers. Enough data for the research were collected in 2009 at an organized workshop of the Oyo State Basic Education Commission. The analysis of English teachers' performances through the given diagnostic post-tests confirmed that many English Teachers lack the expected competency in the grammatical construction of English sentences and mispronunciation of words. Also observed were punctuation errors and the inability of a good number of the observed English Teachers to adequately and competently produce good expressions in English. The research suggested, among others, the need for training and re-training of English teachers in the Nigerian schools.
- 12). On the use of oratory knowledge as means of gaining self-employment among the Nigerian Youth, **Opoola** and Aare (2019) published a research report entitled 'Deploying Oratures

to meet the Challenges of Unemployment in Nigeria'. The report of this research was published in 'International Journal of Education and Literary Studies' (MLA indexed) vol. 7 no 2. This linguistic investigation appraised the perennial problems of unemployment in Nigeria as a common problem in the developing nations of the world. It also identified some challenges responsible for youths' unemployment to include widespread exploitation and misadventure in the African continents, defective political structure, and the political elites that continue the exploitative tendencies of their masters. The study, on the basis of the above, identified challenges that are the bases of unemployment, particularly from the Nigerian perspective as Africa's most populous nation.

The theoretical frame for the research was Pluriversalism Behavioural Theory. Having realized that many African youths have verbal artistic talents that encapsulate the sensibility and knowledge production of African traditional drama, poems, narratives writing, and creativity embedded in native intelligence, **it was suggested that they should be encouraged to annex these natural gifts for self-employment and national development.** The artists and drummers are making their living with their talents in African dance performances.

- 13). The values inherent in language use prompted Faniran, **Opoola**, Olaiya, and Ikotun (2021) in carrying out and publishing a research work in 'Journal of Asian and African Studies 56 (8) pp1982 – 199 (Scimago indexed) entitled "Vehicle Writing as conveyors of Humors, slang, and witticism. A case study of vehicle writings in Ibadan Metropolis'.

In this research, we examined some vehicle writings that convey humour to the readers of the vehicle insignia because few of the previous studies on vehicle writings have focused on this subject matter. The research adopted the Ethnography of Communication Theory with data collected from fifteen (15) randomly selected vehicle writings. In our opinion, the humour-laced messages convey profound messages which serve as

tension-dousing artifacts intended to be amusing and easily enjoyed by the users and some of the reading public.

The research submitted that language in social interactions can help douse tensions in societies where acute poverty and unrest are prevalent.

See the following inscriptions on vehicles 1, 2, and 3.

Data 1.

**Òròbòkìibò**- This conjures up the image of a sensuous and voluptuous woman.

Data 2.

**Jẹunsókè**-This inscription or sticker is highly favoured mostly by young commercial drivers between ages 18 and 40.

Data 3.

**Under G.**- This conveys obloquy to readers of high moral, social and spiritual standards. This is mostly on campus vehicles.

Data 4.

**Da dùbùlẹ** - This conjures up the image of a person in a sleeping posture. It is an imperative slang that commands a male person to position his female counterpart in readiness for illicit sexual intercourse.

Data 5.

**Gbogbo igbà, ẹ stand by** -This inscription borrows from an important sociolinguistic marker of bilingualism. It is a form of code choice among bilinguals.

- 14). Òpòṣá (2017) carried out another research work in support of the promotion of the aspect of Target Languages of the Nigerian National Policy on Education as stipulated in NPE 2004. It is a research that adopted the use of an audio-visual approach in creating a pleasurable teaching environment and condition for non-Yorùbá natives' learners of Yorùbá in Cross River State -(a state with over 45 languages and dialects). The students used for the research were the ones whose native languages are Bendi, Bakor, Bette, Boki, Ejagam, Ikom, Ubang, Nbube, and Utugwang (Languages of upper Cross River State). An Ibibio

speaker from Akwa Ibom state was also one of the subjects of the study.

In carrying out the research, related literatures of Bax (2003, 2011), North Ham (2013), Hockley (2012), Hubbard (2005), Onalo (1993), Raheem (1957), Haden and King (1993), Haden and King (1974) and Ujoha (1996) were appraised. It is a study that supported Emenanjo (1998) assertion that:

*“AU kinds of Linguistic research are necessary in African context ranging from investigation on conceptual and theoretical frame works concrete applications”*

A total of fifty non-Yorùbá natives were taught Yorùbá as second language electronically using Yorùbá film -‘Owoasepo’

The result of the study showed that in spite of the psychological milestone theory of language acquisition effects on language acquisition and learning, teaching a second language in a pleasurable condition promotes qualitative language education.

- 15). In 1992, my zeal to contribute to the development of more unwritten African languages prompted a phonological analysis of the Utanga language in Cross river State, Nigeria. This attempt compliments the language development projects of the Cross River language scholars like Damachi’s Bette production of Malibo Ushie books (Williamson, et. al.,1974),Yala Book series including existing Holy Bible Translation in Boki, Bette, and Ukpe. In spite of the above publications and the language development trials on the mentioned Northern Cross River languages, none of the languages mentioned had a codified orthography at the time of this research.

In line with NPE Language section, and the 1999 constitution, the teaching of Yorùbá as L2 in Utanga prompted my development of Utanga writing system. The research made me produced the alphabet of Utanga and the following examples of words in Utanga language were written out:



<b>Utanga</b>	<b>Gloss</b>
bùk	pass
tsùfàn	open
dùd	thousand
èhè	new
ètà	okro
fánègé	now
gùrí	narrow
gbéjé	listen
ìnù	might
hìrè	return
dzidzí	fate
kèbè	few
kpúé	fate
lúdizí	right
mèkúre	oil
núrá	needle
èhùn	sheep
òén	sweet
tùh̀bè	draw
váh̀dà	refuse
jà	eat
zíf̀dà	banish

#### 16). **Language use on military parade grounds**

Opoola (2018) carried out an investigation into VOWEL LENGTHENING in military parades. The study appraised the related linguistic works of Owolabi (1993), Oyebade (2006), Utulu (2009), and Ikotun (2010a, 2010b). The research work shows vowel lengthening as a sociolinguistic phenomenon that is common in utterances of language speakers, which is used to express linguistic functions such as affirmative, directive, command, summon, emphasis, question, denial, discontentment, disappointment, bad behaviour, calamity, sorrow, sympathy, and surprise. In this linguistic investigation, it was affirmed that vowel reduplication is grammatically based and governed while vowel lengthening is socio-linguistically oriented and determined. The report of Opoola's (2020) research on

vowel lengthening was published in Journal of English and Communication in Africa, Vol.1 no 2 2018 (English Department Obafemi Awolowo, University Ilé-Ife). This research work is descriptive in nature while its data were drawn from the following three sources:

1. Data were drawn during the Nigerian Independence Day ceremony of 2011 and 2015 when Nigeria marked the Nation's Independence Day.
2. Data were collected during the Nigerian Armed Forces Remembrance Day celebration when the Nigerian Army usually holds parades to honour their fallen Heroes.
3. Data were obtained from tape-recorded of routine inspection of Guards of honour between 2010 and 2015 when some important dignitaries visited some army and police formations on routine inspections. These very senior officers were welcomed to the barracks and stations with some Guards of honour.

The data presented in the research included seven English words that belong to different lexical items such as nouns, adjectives, prepositions, adverbs, and verbs and a few of the words are used by the Nigerian Armed Forces during parade ceremonies. The data simply confirm that Vowel lengthening is inevitable in language use among members of the Armed Forces at parade grounds. Some examples that were discussed in the paper are presented below:

<b>Words</b>	<b>Pronunciation Armed</b>	<b>Forces Pronunciation</b>
1. fall-in	f ɔ:l-n	f ɔ:l:iiiiiiiiiiin
2. right	raɪt	raiiiiiiiiiiiiiiiiit
3. parade	pæ'reɪd	preeeeeeeeeeeeeeed
4. attention	ætənʃən	ə-ten enenenension
5. at	ət	eeeeeeeeeeeeeeet
6. guard	gaɪd	gaaaaaaaaaaaaaaaaaad
7. salute	salu:t	saluuuuuuuuuuuuuuut

The contribution of this research to linguistic studies is that it has continued phonological discussion on vowel lengthening with

reference to sociolinguistics and argued that preparedness', readiness, echo, command, accuracy and precession that contribute to the beauty of military parades are enhanced or made possible through vowel lengthening in language use. The contact between English and Yorùbá has both the negative and positive implications for English Yorùbá bilinguals.

- 17). The flair for English has continued to put Yorùbá on the death language trip. There are a lot of English phrases and sentences loaned into Yorùbá that many Yorùbá youths cannot explain. A few examples are as follows.

Exposing a great number of English-Yorùbá bilinguals to reading and writing in Yorùbá, Opoola (2017) designed a drilling word list thus:

<b>Yorùbá</b>		<b>Gloss</b>
1. Alufansa	-	uncouth statement
2. Komuokun	-	fact or thrust
3. O sapa milori	-	it escaped my memory
4. Ó gbèrègèjigè	-	it is well established
5. Ó léenkà	-	it's too much
6. Óbùáyà	-	it's wonderful
7. Ó bẹ́jọ́ lórí	-	he/she has performed creditably
8. Kàràngídá	-	very necessary
9. Kósó	-	a special kind of drum
10. Ọ̀rọ̀nàà pọ̀jù ẹ̀ lọ	-	you've over-stepped your bounds
11. Ẹ̀gbẹ̀isù kọ̀niiyán	-	beyond comparison
12. Ìlasaságègèníwọ̀n	-	idiomatic phrase for description
13. Jẹ̀ngbẹ̀tiẹ̀lẹ̀	-	description phrase for a traditionally powerful man
14. Ọ̀rọ̀nàà ga	-	it's too much
15. Jíròrò	-	discuss
16. Ọ̀gbufọ̀	-	translator
17. Orí rẹ́rẹ́ kọ̀bìlàkọ̀bìlà	-	description of somebody's large size head
18. Afọfun gbému	-	fool
19. Ọ̀dàlẹ̀	-	betrayers
20. Ìsàlẹ̀ọ̀rọ̀ lẹ̀gbin	-	Sources of rich are susceptible.

21. Sọkutuwòwò	-	impressively planned-party
22. Lemọlemọ	-	incessantly
23. Ó nńán-gbinrin	-	smooth surface
24. Dúdú-bíièédú	-	as black as charcoal
25. Àgùntàn n wòbòbò	-	sheep looks dull
26. Gbeḡedeḡbiná	-	trouble started
27. Olùkọgbinájẹ	-	the teacher grew annoyed/ the teacher flared up
28. Géńdékùnrin	-	man of adulthood
29. Arẹwàòbìnrin	-	beautiful lady
30. Deedeagbo	-	tempting trouble
31. Àkùrọ	-	a garden by the waterside
32. Ebu ose	-	nature black soap industry
33. Ìgbàlẹ	-	centre for masquerade preparation
34. Ojúoóri	-	grave side
35. Gbòngàn-ipàdé	-	hall
36. Ọ̀dẹ̀/ọ̀dẹ̀dẹ̀	-	balcony
37. Ehinkule/eyinkunle eyinkule	-	backyard
38. Ojúgbó	-	bush/forest
39. Aginjù	-	thick forest
40. Ahéré	-	small hut
41. Abà	-	a cluster of huts (more than one)
42. Baálẹ	-	chief
43. Baálẹ	-	head of a house/compound
44. Ẹ̀yìn	-	palm nut
45. Iléko	-	farm hut
46. Ilé-ìwòsàn	-	hospital
47. Ilé-aláwo	-	herbalist house
48. Ojúbọ Ọ̀bàtálá	-	Ọ̀bàtálá's shrine
49. Ojúbọ Ẹ̀sù	-	Ẹ̀sù's shrine
50. Ojúbọ Ẹ̀sù Láàlú	-	Ẹ̀sù Láàlú's (devil) shrine
51. Ó hu nínú oko	-	calling in the bush
52. Ójùdíwùkẹ-wùkẹ	-	He/she danced gracefully
53. Àdìgúnyanfanda	-	Àdìgún walked majestically
54. Gẹ̀gẹ̀	-	glottal protrusion
55. Igẹ	-	chest

56. Iwe	-	gizzard
57. Eḍò	-	kidney
58. Kòṅkòṣò	-	sieving clothe for (Elubo)
59. Aásà	-	Yorùbá nature snuff (poudry) (powdery)
60. Ọmúaṣọ	-	instrument for weaving nature
61. Sálúbàtà	-	pair of sandals
62. Abbèbè	-	hand fan
63. Àtélewọ	-	palm/ hand
64. Sòkòtòkẹ̀mbẹ̀	-	Yorùbá baggy trousers
65. Èwùgbáriyẹ̀	-	nature embroding upper
66. Bèbè	-	beads for women's waists
67. Olùkọ́ ńrejú	-	the teacher is sleeping
68. Olènapápá bora	-	the thief ran away
69. Ààrẹ̀fẹ̀yìnsilẹ̀	-	the president abandoned
70. Ọ̀jọ̀gbọ̀n	-	Professor
71. Ọ̀mọ̀wé	-	Doctor of Philosophy (PhD holder)
72. Onísẹ̀gùn Ọ̀yìn bó	-	Physician, medical doctor
73. Balùwẹ̀	-	bathroom
74. Sáláńgá	-	pit toilet
75. Ààtàn	-	refuse dump site
76. Bàntẹ̀	-	Yorùbá nature bulletproof (there are other types of “bàntẹ̀” than bullet proofs).

Adoption of the above samples of words particularly in Yorùbá L1 and L2 classes goes a long way at promoting its teaching and learning.

- 18). Language moves from a place to another and this leads to contact between a language and another language. This linguistic situation is referred to as languages in contact. Language users, due to war and business transactions, for instance, do have contact with each other or one another with the resultant effects such as the use of Pidgin - marginal language as in the case of the British Colonialists and Africans.

Language contact leads to interference phenomenon as we experience the influence of one's knowledge of a language over

the other in the coloration of linguistic items of loaned words of second language(s) as shown in the following:

Sùkúù - School (Yorùbá)  
Sukurudírèbà - Screwdriver (Hausa)  
Kod - God

“all other kod are sinking sonk (2ce)  
(data collected from an Ibibio bilingual).

**Gloss.**

All other Gods are singing songs,  
All other Gods are singing songs.

For improvement of effective teaching of English particularly in Nigerian schools, Opoola and Adeyemi (2019) examined language education situation in Nigeria. This research posited that the quality of the product of language depends largely on the quality of education diet that students and pupils receive as well as teachers’ roles. The study examined the implementation of the language aspects of NPE and the non-compliance by the educational stakeholders. It further stressed that many Nigerian language education reforms, policies, commissions, ad-hoc committees on language education of the Federal and State have been initiated unrealistically and aided the falling standard of education. It therefore recommended a comprehensive review of language education policy implementation strategies as bedrock to promotion of qualitative education and improved students’ performance in English language and literature.

- 19). Opoola, and Awoniyi (2018) once carried out research on children language disabilities that vary in severity and interference with the acquisition of the spoken languages with reference to reading or writing and mathematics.

In the study, a special focus was on dyslexia as a lifelong disability. The disability cannot be cured, but affected persons can be assisted by linguists, teachers, and health workers to attain good academic performance.

In the research, the impacts of dyslexia on academic performances of some native English Yorùbá-bilinguals were

discovered using a descriptive questionnaire survey method. Data were collected from 100 (one hundred) pupils in fourteen primary schools in both Iréwólé and Ìsòkan local government areas of the state of Osun, Nigeria. The data collected were linguistically and statistically analysed. The linguistic interpretation shows that the pupils had deficits in phonological processing, word/letter recognition, omission, deletion, word substitution, reading, letter reversal, poor handwriting and meaningless orthographic representation.

The paper concludes that not every pupil who has difficulty in reading is dyslexic and that the syndrome is not in any way connected to second language learning, as the pupils were noticed to manifest disability in their mother tongue as well as in English, their L2. The research findings were published in *Inquiry in African Languages and Literature* Adekunle Ajasin University, Akungba Akoko, no.11. 2018.

20). In a broader way, TETFund (2021) research grant of twenty-eight million naira was approved for extension of the Dyslexia research to all the six states in the western zone of Nigeria. The research has a formidable Team that includes Prof Temitope Balogun (UNIOSUN), **Prof. B. T. Opoola** (FUOYE), Prof. R. O. Ikotun (EKSU), Mr. Emmanuel F. Awoniyi and Dr. Mrs M. Raji (UNIOSUN). The ongoing research is expected to, among others, achieve the following objectives.

- [1]. determine the prevalence of dyslexia among children in selected schools.
- [2]. raise the level of awareness among the policy makers in the education sector, school teachers, and parents about dyslexia in some selected secondary schools.
- [3]. highlight evidence-based approaches through which government, teachers and parents can help school children suffering from dyslexia,
- [4]. build capacity of the teachers in identifying and dealing with dyslexia among pupils in respective schools,
- [5]. develop new curriculum that could promote all-inclusive education programme across the country.

At least for the benefit of the parents the dyslexia characteristics were highlighted in the study. The exact characteristics of dyslexia are yet to be known due to the controversies between countries and association on dyslexia. The only similarity between the definitions is the notion that dyslexia has to do with an unusual difficulty in learning to read. "Dyslexia is recognizable as a measurable discrepancy between cognitive ability and literacy level." (see NWP Report, Dyslexia in Higher Education, 1999). According to Adegbite (2009), dyslexia is a form of reading or writing disability in which the patient reads or writes backwards ('pin' as 'nip') or confuses the orientation of the letters ('b' for 'd', 'P' for 'q' and 'u' for 'n'). Although a dyslexic patient is expected to have one or more characteristics of dyslexia, there are numerous other possible characteristics reported in the literatures that might also be an indication of dyslexia. They include, but not limited to difficulty with:

- i. formation of letters;
- ii. naming letters;
- iii. associating sound (phonetics) with the symbol (grapheme);
- iv. writing letters of the alphabet in the proper sequence;
- v. difficulty in handwriting (Dysgraphia); Unsure of right or left handedness, poor or slow handwriting, messy and unorganized papers, difficulty in copying, poor or fine motor skills, loses of papers, messy desks, and works.
- vi. finding a word in the dictionary;
- vii. following instructions;
- viii. expressing ideas in writing;
- ix. distinguishing left from right, east from west;
- x. telling time, days of the week, months of the year;
- xi. short term or working memory; "The working memory is that part of the memory function which has to hold on to inputs collected from the scenes (either immediate or brought back from long term memory). This inputs or information are to be understood and organized (usually in some kind of sequence) before being applied and acted on in some form and then returned to the long-term memory store"(Smith, 1996).



- xii. Inconsistent performance and grades;
- xiii. Lack of organization and balance.

According to Davis and Braun (1994) and British Psychological Society (1999), a dyslexic child will also exhibit the following traits:

- i. Can be easily clumsy.
- ii. Have an apparent lack of concentration.
- iii. Excessive tiredness due to the amount of concentration and effort required.
- iv. Remembers best when shown what to do rather than when told to do something.
- v. Hard time learning a foreign language.
- vi. Performs unevenly day to day.
- vii. May have sensitivity to glare.

See [[www.deni.gov.uk](http://www.deni.gov.uk)] for more details.

It should be noted that it is absolutely impossible for a child to have all the characteristics listed above because the characteristics of dyslexia can differ from one person to another. Also, there are some individuals who do have difficulties with the skills but are not dyslexic.

- 21). Language policy within and outside the education domain involves the interplay of social, cultural, economic and political factors.

Internal security implies the sense of goodwill people within a nation have for one another in spite of the social and cultural differences and the fostering and protection of goodwill by the appropriate agencies. Ogunsiji (2001) once asserted that languages should be appreciated for what they are because languages are closely related to the psyche of the people who use them. Therefore, according to Opoola (2017), “to marginalize any language is to deflate the psyche of its native speakers”.

Every language in Africa must be comprehensive enough to practically serve the common interest of the continent/nation by spelling out why the various languages should serve certain roles at different levels. Language discrimination as observed in the research of Opoola (2017) led to civil wars in many African

countries. In his submission, Opoola (2017) recommended equal treatment for all languages in Nigeria in terms of standardization and investment of the national funds. He concluded that establishing fairness in all aspects of life will remove the fear of domination, marginalization, and insecurity. This invariably will promote psychological fraternity where co-existence, compromise, and assimilation, among others, will surely weave the people into an internship and rewarding solidarity.

- 22). Language is the natural medium for the promotion and preservation of people, culture, and tradition. Language is the driving vehicle of cultural documentation and preservation. Bamgbose (2017) once asserted that:

*"Oral tradition itself finds expression through language and both are components of the broader cultural heritage of been defined as including works of its artists, architects, musicians, writers, and scientists".*

In his research, Opoola (2019) socio-linguistically analysed the masquerade chants of the Yorùbá traveling theatre document of Ogunniran's (1975) published book 'Eégún Aláré'in which the skilful use of Yorùbá, as an African language, was undertaken. The research confirmed the tremendous relevance of electronic application for the achievement of qualitative second language education, especially in Nigeria. It also recommended the use of more indigenous entertaining materials like Jùjú records, traditional songs, and performances in Yorùbá deities like Ijó Egúngún (Masquerade), hunting chants (Ìrèmòjé eré Ìsípà Ọde), wake keep chants –(Òkú pípè) among others as materials that can be electronically recorded for teaching, learning and commercial purposes.

With incantation in Yorùbá, not all messages can directly be provided with expected feedback i.e. if one receives 'èpè' for instance, will one have the time to respond in speech considering the high quality of incantation in Yorùbá tradition?

In a selected drama in EégúnAlaré, incantation was used to rescue the dying masquerade whose fellow competitors had spiritually cursed while performing magic during one of his outings.

“Dúdúyẹmí sárégbéranlẹ o dide  
Ohun tá a wífógbọlọgbọ ńgbọ  
Ohun tá a bá sofógbà, lọgbà ágbà  
Ọrọtókètébá sọnilẹgbọ  
Dúdúyẹmígbéranlẹ o dideojólọ”. (Ogunniran, 1972).

**Gloss:**

*Dúdúyẹmí wake up quickly and move on  
Ọgbọ heard whatever he is commanded to do  
Ọgbà leave does not refuse commands  
Squirrel does not refuse the soil's instruction  
Dúdúyẹmí, rise and walk before it is too late.*

Though previous research works have claimed that incantation is an important aspect of Yorùbá literature that is divided into chants, song, and recitation, this study has focused on incantation as a means of communication among Egúngún masquerades. It was a study whose report was presented at the African Theatre Association Conference in Luanda Angola and published in the International Journal of Comparative Literature and Translation Studies vol. 7 issue 2. (MLA indexed).

- 23). The beauty of the African languages is apparent in African prose and poetry. In pursuit of the enhancement and documentation of African culture and religion, the report of Opoola's (2020) work entitled “The Impact of Cultural Factors on E-learning: Practical Teaching of Sànpònná chants among the Yorùbá Youths in Nigeria”, was published in the Journal of Language Teaching and Research Vol. II issue I pp 23-32, Academy publication Co, Ltd. London.

As evidence of the linguistic relationship with oral literature using modern techniques, Opoola (2020) used the e-learning approach in the linguistic analysis of ‘Sànpònná’ chants (The god of small pox). Few Sànpònná chants were obtained from Sànpònná

Priest in Ọ̀yọ́, Ọ̀yọ́ State Nigeria. The need for the research is to re-awaken African Literary Scholars on the inherent benefits of promoting African Culture and religions. The youths should be taught their culture, traditions, and religions using the e-learning and e-teaching materials maximally.

In this research work, Sànpònná, the god of smallpox chants were recorded and analysed using the e-learning approach in teaching selected Yorùbá Youths on a better rendition of the chants. The study was informed by the fact that many African scholars' attention, in recent time, is on teaching the oral traditions and literature of foreign languages without being mindful of the advantages of documentation of African traditional oral chants. The study electronically introduced the youths to some poetic devices employed by the Sànpònná poets which include simile, hyperbole, irony, paradox, sarcasm, euphemism and repetition. See the following few renditions:

Ósòbò yàwó di kólòbó  
Ósokó ọkọ di rọbọdi  
Òtítí eléwù oògùn  
Eléwù oògùnnlá  
A bàsé lenu  
Olọ́ró rẹgbẹ̀jì  
Fàáké kàn án kó o ríjà ayé  
Fọwọ kàrán kó oríjà ẹlẹyẹ...

**Gloss:**

*Turn the bride private part to ordinary calabash*  
*Transform the male genital to a flattened rod*  
*Òtítí, owner of medicinal garment*  
*The boastful one with commanding tune*  
*Touch him and hear the witches' voices*  
*Attack him and experience the spiritual world.*

- 24) Opoola (1992) investigated the scientific and sociolinguistic problems militating against effective teaching and learning of the English spoken form in secondary schools using more than thirty-one(31) secondary school SS3 Students in Ọ̀yọ́ L.G.A. and 10 English language teachers. The research recommended

persistent oral drilling technique for improvement of students' performance having identified the selected Teachers' pronunciation errors due to wrong English stress placement, misuse of intonation as a supra segmental feature, and wrongly substituted lexical items as well as the inability to distinguish between English words with lengthening vowels and the ones with short vowels.

### **1.5. The Way Forward**

*WATCH THE FOLLOWING FOUR (4) VIDEO CLIPS:*

Video 1

Video 2

Video 3

Video 4

It is possible for Nigerians to utilize their potentials to the fullest if honestly encouraged with the use of their native languages. The following recommendations are, therefore, meant to serve as possible ways forward if seriously considered;

- \* Nigerian indigenous languages need to be employed as media of instruction at schools particularly for scientific and technological disciplines. More computer-based language programmes should be developed using Nigerian languages.
- \* Tongue twisting, moonlight plays, indigenous games like ayò, bojúbojú, àlò àpagbè, àlò àpamò and others in which African languages are the media of interaction and communication should be given the deserved prime of place and made compulsory in Nigerian primary schools' curriculum. This will inculcate the idea of loving one's culture among Nigerians from the infant stage and expose our children to moral education in African culture and traditions. A good foundation in African traditionally based education prepares a well-brought-up individual in an African child. The eruption of moral rotteness where the struggle of life is resulting in kidnapping, armed robbery, prostitution, political assassination, hooliganism, cultism, gangster and other lawless acts are the effects of wrong childhood orientation built on alien foundations and culture.

- \* To date, many African schools are still in the habit of referring to and treating African languages as VERNACULAR. The derogatory name was ascribed to African languages during the pre-independence period.

In many schools, the use of African languages has continued to attract fines (cash) and corporal punishments.

Africans are ignorantly killing their own languages, traditions, values, and knowledge on daily basis. We are unconsciously limiting the reasoning horizons of African children forgetting that education in the mother tongue has greater values than the one imparted with foreign languages. A clear proof of this observation was in Fafunwa's six-year Ifè project (1977) published in (1989). The research was sponsored by UNESCO. The pupils prepared purely in Yorùbá with English as only a subject performed better at the primary school leaving certificate examination than those taught purely in English with Yorùbá as only a subject.

In the words of Obemeata once cited in the early section of this paper, a good education in Yorùbá made the pupils better at learning and performing in English.

- \* African parents should complement the strives of the education stakeholders in teaching African children in his/her mother tongue. Many private nursery and primary schools in recent times teach French, Chinese and German to encourage patronage from African parents whose desire is to make a European, French or German citizens out of their wards. This is a continental and national disgrace that deserves urgent positive attention.
- \* In the name of national integration and for the Nigerian unity of purpose, the teaching of Nigerian indigenous as second language was proposed and briefly implemented. In the Nigerian schools today, the idea of Hausa L2, Igbo L2 and Yorùbá L2 as in the 80s is no more in practice and has continued to remain a paper intent in NPE. Once the trial for the unification of all tribes in Nigeria, for instance, has been thrown to oblivion, why will the nation not witness the trends of hatred for one another? There has emerged a series of agitations from IPOB, to Yorùbá Nation, the South-

South creek boys, Boko Haram, and others. Love, affection and oneness can no longer be guaranteed among Nigerians because of neglect of appropriate Language education.

The Vice-Chancellor Sir, please, permit me to inform this audience that the Nigerian L2 programme that took me to Enugu in 1985 was one of my major sources of becoming whatever I am today. I was accepted by my Igbo mentors, who never knew my parents. Pa OKOLO provided free accommodation for me at Emene and Chief Ugwu hosted me at 39 Onyiuke Street, Obiagu in Enugu without taking house rent from me. Chief Ezekwuezili offered me immediate employment at Queen School, Enugu, and was guided by Mrs. Ifeoma Gbulie the wife of the former Army Chief of staff of the defunct Biafra Republic and one of the first Nigerian Army Majors that took part in the first Coup along with Kaduna Major Nzeogwu and twenty three other Majors in Nigeria. I was shown real love and taught Yorùbá as a Second Language to Igbo students in 1985. Let us use the development of our diverse tongues in promoting our nations' unity and sincere integration.

- The recent Federal Government compulsion of Mother tongue as medium of instruction in Nigerian primary schools should be appropriately implemented by the educational stakeholders particularly the Teachers, Education Ministries officials and parents. This decision will promote the Nigerian culture, languages, and traditions
- Language development efforts of the government should be positively refocused. In Nigeria, as once mentioned in this lecture many indigenous languages are still unwritten and undeveloped. The establishment of NINLAN (National Institute of Nigerian Languages) at Aba should be justified. The orthographies of more Nigerian languages should be developed and standardized. The Institute should design templates for effective monitoring of language policy implementation. Non-conformity with the dictates of the language aspect of the National Policy on Education must be addressed.
- In Nigeria, there is no serious effective language education involving Nigerian indigenous languages. The role given to

languages determines their status. We should ascribe pertinent roles to African languages, especially in education.

- There are talents among African youths that should be allowed to flourish using African indigenous languages.
- In Nigerian universities, more teaching-learning supports and aids through the institution of CHAIRS in languages and linguistics departments should be encouraged.
- The status being enjoyed by English is also possible for African indigenous languages. If the Japanese and Chinese distinct resolutions to be truly independent are yielding their present-day productivities and notable recognition in the comity of nations, positive aggressive attention to the development and use of African languages will promote fast technological growth in African nations. The possibility of this recommendation is noted in Hiv/Aids collated terms and science concepts in Yorùbá.

Teaching and research in science and technology using Nigerian languages will save the Nigerian child the rigor of first learning the foreign languages before mastering science and technological concepts.

- E-Learning and e-teaching supports are essential tools for the achievement of qualitative indigenous language education. We need good collaboration between ministries of education, science and technology as well as communication in the training of indigenous language teachers and students in Nigeria.



## 1.6 Acknowledgements

I appreciate the Vice-Chancellor of this University, Prof. Abayomi Sunday Fasina, for all he represents in my life at the Federal University Oyé, Èkìtì. A highly esteemed Professor of Soil Science and the then Deputy Vice-Chancellor Administration, I received God's special favour through Prof A. S. Fasina. He weathered the storm from all directions to make me build a career in this University. He has remained unperturbed in the passionate supervision of Academic and Administrative affairs of this University. To me, you have shown more than enough love and affection for this University. I shall remain a loyal officer worthy of your confidence in carrying out every given assignment. I will rather lose my voice at the end of every successful event in the interest of this University under your watch than to undiligently handle any given schedule of duty. Thank you, Sir, for the honour and respect accorded me all the time in spite of your being my SUPERIOR BOSS. I note this at all times and at times embarrassed until I discovered that it is your style to accord respect to your subordinates as an epitome of humility built in you by God, I pray for your successful tenure in office. Sir, ***I am very grateful indeed.***

Mr. Vice-Chancellor. Sir, permit me to express profound gratitude to the Deputy Vice-Chancellor (Administration) Prof. J. Shola Omotola for his relentless efforts in assisting my academic career in FUOYE. It is also with the required emphasis that I appreciate the Deputy Vice-Chancellor (Academic) Prof. O. S. Shittu whose gentle approach is tremendously assisting my professional operations in our faculty. The Registrar, Mr. Muftau A. Ibrahim, the Bursar, Mrs. Adekemisola Adebolanle Debo-Ajagunna, the University Librarian, Dr. Isaac Oluwadare Busayo, the Director of Academic Planning, Prof. Chika Euphemia Asogwa, who collectively represent the winning Team, with whom the university is steadily progressing and significantly moving forward on a daily basis.

I salute our distinguished Provost, College of Medicine, Deans, Professors and Members of the Senate, particularly my mentor and friend Prof. Rasaki Ojo Bakare who was the Honourable Commissioner for Arts, Tourism, and Culture Ekiti State, Nigeria. He brought me to this University and stood by me to date. May God bless

your household. Also worthy of mention are Prof. Patrick Olajide Oladele, my long-time Landlord in Ado-Ekiti, and Prof. Cecilia Akintayo, the former Director of Academic Planning, for their regular and unwavering commitments towards my affairs since my assumption of duty in this university. I hereby specifically thank Prof Abifarin, Dean, Faculty of Law, Dr. Harry Olufunwa, Dr. Laide Nasir, Dr. Adeoye for editing this work.

Having agreed with my destiny as a TEACHER ordained by God, my career journeys have taken me to several places and also afforded me the opportunities to come in contact with scholars of repute among whom was Prof. Okon Essien of blessed memory and one time the President of the Linguistics Association of Nigeria (LAN).

He prepared me as a Linguist right from my first year at the University of Calabar Languages and Linguistics Department where I completed my Doctorate Degree in 1999 and convocation in the year 2000. He was a kind father and mentor to me with my Master's degree thesis Supervisor, an Indian scholar, Mrs. Rukumini Vanamali.

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The bedrock of my interest in language studies was derived from my several journeys and the tutelage of Prof. Dotun Ogundeji, former Dean, Faculty of Arts, University of Ibadan with whom I used to travel together to Osogbo to meet Late Oyin Adejobi of Kóòtù Asípà. That was the time Prof. Ogundeji was on his PhD research programme. Prof. Ogundeji remains my mentor till date. I also want to appreciate my brother, Dr. James Sokan Ojebode, the President and founder of Atiba University for involving me keenly in the establishment of Atiba University, Ọ̀yọ́ from the year 2001 to December 2017 when we received the operational license from the Federal Executive Council meeting chaired by President Mohammadu Buhari. A special space is once again inevitable for my friend, brother, and caring mentor,

Prof. Rasaki Ojo Bakare. He remains a companion from our undergraduate days he squatted me at Hall 4 at the University of Calabar. The rest of our experiences remain indelible in our hearts and minds.

It is germane to appreciate the show of love of my committee of friends in FUYOYE. Our intimacy is boundless particularly when it comes to the defense of justice, truth, and fair play. I cannot but inscribe our list in this lecture because you deserve to be honoured as great achievers in all ramifications. My affectionate friends are Professor J. Shola Omotola, Prof. A. Ajiboye, Prof. O. S. Hammed, Prof. A. Fajinmi, Prof. Dosu Malomo and Prof. S. B. Fakayode. Prof. Wasiu. Oyedokun-Ali, Dr Abmbola, Dr M. A. Akinsorotan, Dr Enoch Opeyemi, Mr. K. A. Odunjo-Saka and Dr. Banji Olaleye.

My Distinguished colleagues in the Faculty of Arts also deserve special recognition. I have to but mention Dr. Mrs. Lilian Bakare, Deputy Dean of Arts, Dr. I. Ariremako, Acting Head - Linguistics and Languages, Dr. Raifu Farinde, Acting Head - English, Dr. Bifatife Adeseye, Acting Head - Philosophy, Mrs Maureen Emenike, the present Coordinator, Dr. Nasiru Olaide, Acting Head -Religious Studies, Dr. Paul Akanmidu, Acting Head - History and International Studies, Dr. Harry Olunfunwa, Dr. Waheed Laide Oladimeji, Dr Mrs. Asiyanni, Dr. Osadola, Mr. Ajibade, Mr. Emeka, Miss Obioma Uzor and many others.

I shall also register my appreciation to my Faculty Officer, Mr. T. O. Dada, my confidential secretary, Mrs. Fakomiti, our technical officers- Mrs. Bolu, Mrs. Olaleye, Mrs Ajileye, Mrs. Arowolo, Mrs Oke, Mrs Owoeye, Mrs Adebayo and Mrs Amudalat.

All teaching and non-teaching staff of the Faculty of Arts have shown kindness to me and are hereby appreciated.

Mr. Vice-Chancellor sir, I am indebted to my very senior Professors, colleagues, and subordinates in the Senate of this University. I enjoy our commitments to duty through frank debates and decision taking all the time.

Our proceedings have always been in favour of superior arguments. I am still learning from the members' wealth of experience.

This group of distinguished Professors has also been in good standing with my operation, especially as the Chairman, University Ceremonies Committee in spite of my age as the youngest of them all (Laughter). I also want to use this opportunity to thank Mr. Fatuase, Dr. Sobowale, Mrs. Alamu, Mr. Onibumo, Mr Ogunmode, Mr Arogundade, Mr. Victor Balogun, Mr. Abayomi and other members of the Ceremonies Committee, as well staff of the Vice-Chancellor, Registrar. Bursar, DVs, offices for their assistance in ensuring that I succeed in assignments given to me by the Vice-Chancellor.

The Vice-Chancellor sir, please permit me to acknowledge the support I enjoy from the Chairman Committee of Deans- Prof. R. A. Omolehin, the University Registrar - Mr. Ibrahim Muftau, the Bursar - Mrs. Bolanle Debo-Ajagunna, the Librarian - Dr. Isaac Busayo, Ag. Director of Works and Services - Engr. Mrs. Adebayo, QS Ojo, Mr. Usman, Deputy Director, Audit, Mr. Warji Deputy Bursar, Mr Akin, Mrs Ajayi, Director of Academic Planning, Prof Rev. Sister Chika Asogwa and others for the roles they are playing in assisting my performance as the Dean of Arts.

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The royal and fatherly support I have been receiving from the Oyé's Palace cannot be quantified through His Royal Highness, Oba

Oluwole, Michael, Ademolaju .JP, OON, OLOYE of Oye, Kingdom whom I owe in high esteem.

I arrived my office early during one of the Mondays of the year 2018, and received a call that almost put me off balance. It went thus:

*Ọ̀pọ̀ọ̀lá, Ọ̀pọ̀ọ̀lá Ọ̀mọ Ọ̀ba, You have been on ground without calling at your father's palace. This is the Ọ̀lọ̀yẹ́ of Ọ̀yẹ́ Aláàfin of Ọ̀yọ́ gave me your GSM. Come home o, because you ought to be going to office from the Palace here*

With the assistance of my loyal friend, Mr. Sunday Adetunya, I hurriedly dashed to the palace, prostrated, and apologized for my late coming and since then, the rest has been good stories from His Royal Majesty and my Mama, Olori.

I need not bring Aséyìn of Ìséyìn or Aláàfin of Ọ̀yọ́ down here today because once I am a palace boy, Ọ̀yẹ́ palace remains my home and place of abode. I have utilized this great opportunity for the interest of this University and the Ọ̀yẹ́ community in my own little ways.

Kábíyèsí o.

Kádé pẹ́lórí

Kí bàtà pẹ́ lẹ̀sẹ̀

Kẹ̀sin Ọ̀ba ó jẹ̀ko kánrin.

Kí ìrùkẹ̀ ó jẹ̀ kù bíí abéré

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Mr. Vice-Chancellor sir, I hereby humbly acknowledge the positive contributions of all teaching and non-teaching staff of the Faculty of

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Mr. Vice-Chancellor sir, please let me bestow honour of acknowledgment to **Prof. Michael Ajibola Abiodun**, the pioneer Head of Linguistics and Languages Department (on sabbatical) between 2016 and 2017 at the Federal University Oye-Ekiti. We have been building on his solid foundation since inception. Prof. Abiodun has severally shown me the way in academics. I also doff my cap for my Academic father and Mentor, **Prof. R. O. Ikotun**, who to me is a Linguist of substance. I also want to place on record the valuable guidance and support of this giant and unassuming scholar. He has been a wonderful father to me in many areas of Linguistic research and publications. I will forever remain grateful to **Mr. Folunso Emmanuel Awoniyi** of Oşun State University for being my research companion. Prof. Salawu, Prof. Alamu, Prof. Kolawole, Prof. Dada, Mr. Jeleeli Adeoye and Mr Segun. Owoyele of Ekiti State University have been my wonderful and hard-working friends.

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Mr. Vice-Chancellor Sir, permit me to introduce my wife and my God's given children to this esteemed academic gathering. A unique thing about my wife is that we are of the same profession and both in the Faculty of Arts. **Dr. (Mrs.) FATIMO Opoola** had her first degree in

Linguistics and two Master's degrees, one in English language and the other in Early Childhood Education specializing in mother tongue education. Her first third degree, PhD, is in Educational Management specializing also in mother-tongue education policy implementation.

Her second Ph.D., dissertation was defended in the Department of English and Literary Studies, Federal University, Oye Ekiti, on 21<sup>st</sup> December, 2022. It will interest everybody to know that our courtship that started in 1982 when she was in Lánlátẹ High School, a town where I did my NCE. Our five children by God's grace are here and are doing well in their respective fields of choice. Dr Mrs Opoola fondly called double Doctor is today the Director of Degree and Diploma Programme, Federal College of Education Special, Oyo, having being appointed by the Provost, Prof. Kamaru Olayiwola Usman.

Our first boy, Ahmed Tajudeen Opoola is a Senior Public Relations Officer at the National Examinations Council, Minna and a PhD student at the University of Ibadan. He is married with children. Our first daughter fondly called my young mama 'Mummy Amoke' is now Mrs. Jelifa Adebukola Opoola-Jimoh and is at present a Microbiologist and Lecturer at the Federal College of Education (Sp). Ọyọ with MSc Industrial Microbiology. The second boy known as Shasil Adedoyin Opoola is at present a Youth Corp member, having graduated from the Federal University of Technology Minna with a Bachelor of Technology Degree. The second girl Miss Amidat Opoola is also a B. A. Hons. English holder of Atiba University, Ọyọ while our youngest boy Mr. Abeebulahi Opoola is with us as a promising scholar of repute, In sha Allah. My prayer partners are also appreciated. They are Alhaji Badmus, Dr Mrs Aromolaran, Alhaji Misbaudeen Keuyemi (Amir), Dr. Sanni of Faculty of Education, FUOYE and others.

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## **PROFILE OF PROFESSOR TAJUDEEN BOLANLE OPOOLA**

Professor Tajudeen Bolanle Opoola was born over six decades ago in Ọyọ Alááfin, Ojo pa sekere ọmọ Àtibà. He is a Prince of Olóògùnebi dynasty, Ìsẹyin, Ọyọ State Nigeria. He had his primary education at both Agboye Baptist primary school and Ansar-Ud-Deen Secondary Modern School. He attended Ládìgbòlù Grammar School, Ọyọ for his secondary education. In furtherance of his education, he attended and graduated from the then defunct Oyo State College of Education, Ilesha, Lànlátẹ Campus for his Nigerian Certificate in Education (NCE) and the University of Calabar in Cross River State where he bagged B.A. (Hons) degree in Linguistics in 1989, M.A. degree in Languages in 1994 and PhD degree in Applied Linguistics in 2000.

Professor Opoola has been a teacher of note having taught in almost all levels of Education in Nigeria (Primary, Secondary and Tertiary levels).

At the Tertiary level, Professor Opoola started his lecturing career in 1991 at the Federal College of Education Obudu in Cross Rivers State and in the year 2000 transferred his services to the Federal College of Education special Ọyọ. As Deputy Provost, Professor Opoola was the Chairman of the University of Ibadan/FCE (Special) Regular Degree Programme, as well as, the Lagos State University degree programme of the College.

Professor Opoola has visited more than 15 countries of the world on academic missions. He was at the following Institutions for scholastic works: Petra Christian University Indonesia, 2007, Harvard University Massachusetts, USA, 2013, Alliant University California, San Diego, USA, 2014, De Paul University Chicago, USA, 2015, American Muslim University, Chicago, USA, 2015, NEC Birmingham, UK, 2006, York University, UK (2019), University of Angola, Luanda, 2019, NIDA Banjul Thailand, Ryerson University, Toronto, Canada, 2013. He has also been to a number of countries in the world. The countries include: Saudi Arabia, Ethiopia, United Arab Emirate (Dubai), Libya (Tripoli) Frankfort (Germany) and several others.

Professor Opoola is a renowned administrator who has and is still playing notable roles in working with Educational Supervisory Agencies in Nigeria.

1. He was at the Salaries, Wages and Incomes Commission's Workshop for deliberations on Chief Executive Officers of Federal Educational Institutions Entitlements, Salaries and Allowances at NUC, Complex, Abuja in 2016.
2. Appointed Chairman, School Governing Board (Opapo), Oyo State, 2020 - 2022
3. Commissioned Item Writer (JAMB), 1996 - 2000.
4. External Examiner, Atiba University, Oyo 2021 - till date
5. Secretary, Board of Trustees, Atiba University, Oyo 2001 - till date.
6. INEC Collation Officer- KotonKarfe, Kogi State (Governor & Senate Election), 2019.
7. Member, Oyo State Education Trust Fund, 2016.

At the Federal University, Oye-Ekiti, Prof. Opoola has facilitated the growth of this citadel of learning having been given the following opportunities among others.

1. Acting Dean, Faculty of Arts, 2018 - 2021.
2. Dean, Faculty of Arts, 2021 - till date.
3. Ag. Head, Linguistics Department, 2017-2021.
4. Chairman, University Ceremonies Committee, 2021 - till date.
5. Chairman, Staff Training Promotion (Non -Teaching) Committee, 2021.
6. Chairman, University Dress Code Committee, 2021.
7. Member, University Senate, 2017 - till date.
8. Chairman, Faculty of Arts Academic Board, 2018 - till date.
9. Editor-in-Chief, TETFund Journal of Contemporary Humanities, and Social Science, Federal University, Oye-Ekiti.
10. Member, National Universities Commission Accreditation Team to Federal University Birni-Kebbi 2021.
11. Member, National Universities Commission Abuja Accreditation Team to Al-Kalam University, Kastina 2021.
12. Member, National Universities Commission Accreditation Team to Kaduna State University, Kaduna 2021.
15. Member, National Commission for Colleges of Education Accreditation Team to several Colleges of Education in Nigeria between 1998 and 2017.
16. Appointed Monitoring Officer, National Examinations Council from 2000-2021.

17. Team Leader and Provost Representative at the House of Representative Education Committee Briefing, National Assembly Lower Chamber, Abuja 2016.
18. Editor-in-Chief, The Oye Journal of Arts (TOJA)
19. Member, University Legal Committee, 2022.
20. Editor/Reviewer, Academia
21. Member, FUOYE Governing Council Sub-committee on Choice of Honorary Awardees.
22. Senate Representative on the Governing Council Committee on the selection of the Registrar and Bursar, 2022.
23. Member/Senate Representative FUOYE, Governing Council, October 2022 till date.

Prof. Opoola's academic leadership has made him a mentor to both staff and students and has successfully supervised more than thirty (30) first degree students in the Undergraduate programmes of the University of Ibadan/FCES and Federal University Oye-Ekiti between 2012 and 2021, three (3) Master's degree students of the Federal University of Oye-Ekiti (Graduated) and currently on three (3) PhD students (at the verge of completion).

Prof. Opoola is the Patron of National Association of Nigerian Authors (ANA), Oyo State Chapter (2016).

He is a fellow of Institute of Management and Policy Development (Fimpd)

Chartered President, OYO Royal Lions Club  
 A member of the Nigeria Institute of Management (mnim)  
 A member of African Theatre Association (afta)  
 Member Ikoyi Tourist Blue Club,  
 War Marshal, Man-o-war of Nigeria.

## **Awards**

Vice-Chancellor Award as the **BEST DEAN** of the year 2021

Awardee of ANAN as **ICON of Peace** with the then Chief of Staff of the Nigerian Army, Lt. Gen. Buratai

Prof. Opoola is married to a God-fearing, and humble woman, Dr. (Mrs.) Opoola Ayobami Fatimo and the marriage is blessed with handsome and beautiful children.

Prof. Opoola is an active teacher, a quiet achiever, a passionate and assiduous Academic and an Administrator per excellence.

Prof. Opoola has published well over fifty (50) scholarly articles in reputable journals indexed in Scopus, MLA and SCImago, edited ten books, singly authored six books on several topics in Languages and Linguistic studies.