USAGE OF SOCIAL-MEDIA FOR TEACHING YORÙBÁ LANGUAGE IN NIGERIAN HIGHER INSTITUTIONS

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Abstract
This paper explores the usage of social media for teaching Yorùbá language in Nigerian higher institutions Social-media as a cultural medium is also seen as a veritable platform to display Yorùbá oral poetry. Language is an integral part of culture. Language policy in Nigeria was partly aimed at assigning roles to the major languages (Hausa, Igbo and Yorùbá) so as to curb the excess dominance of English over them. As history is important to a nation, indigenous language is sine quo non to Yorùbá cultural values. The objective of this study is to determine the major obstacles bedeviled with teaching of Yorùbá language with social media. The challenge of this study hinged on attitude of Yorùbá Teachers to adopt social medial platform as a means of teaching Yorùbá language in higher education during covid-19 era. The study concludes that Facebook, WhatsApp, Instagram, and YouTube are social media platform for teaching Yorùbá language in Nigerian higher education in new normal. Therefore, the study recommended among others that authorities of higher education should organise training, Seminars, workshops, colloquium, and symposiums on the usage social media for teaching Yorùbá language.
Keywords: Higher Education, Social-media, Usage and Yorùbá language

Introduction
All over the world, language seems to be a system of sounds or vocal symbols that humans use to transmit their ideas, custom, convention, feelings, orientation, tradition, culture, and experiences from one generation to another. Language is the backbone of nation building. It is the most significant aspect in determining who one is, where one comes from, what one is made of, one's culture, tradition and heritage. Therefore, Man learns to speak a language in the same way that he learns to walk, climb, or swim. It is a vehicle for imparting knowledge, as well as a vehicle for thought, culture, and communication. As observed by Nnamani (2012), language serves as the vehicle for realization of the national policy on education in Nigeria; as sound production by an individual citizen depicts how developed education had transformed the cultural, ethical and ethnic standards of Nigeria communities.

In Nigerian educational system, language serves two purposes: as a curriculum subject and as a medium of instruction. According to National Policy on Education (FRN, 2004), the provision for mother tongue is essential in Nigeria. Yoruba is a language in which the students must have knowledge of all four basic language skills, namely listening, speaking, reading, and writing, in order for it to work well. However, Information and Communication Technology (ICT) has undoubtedly aided in the social media and educational sector as a way of connecting people and as a medium of interaction between teachers and students. As a result, higher education has been looking into the exciting potential that technological advancements have provided for universities, polytechnics and Colleges of Education in Nigeria. Technology has changed the way people interact and has brought about the emergence of an open social platform in the form of social media (Tayo, Temitope & Yahya, 2019).

The advent of social media has impacted significantly on students both in their academic and social life as a means of making connections for various purposes. Boateng & Amankwaa (2016) asserted that social media has influenced instructors, students, and other academic stakeholders to unite with each other to promote knowledge construction in teaching and learning. The use of social media has become global. Some of the popular social media platforms are Facebook, WhatsApp, Twitter, MySpace, Instagram, LinkedIn, and Google Plus, among others. Institutions and academics are continually exploring social media technologies for

collaboration and knowledge construction in teaching Yorùbá language. Today, social media is used in higher education institutions as a platform where Yorùbá education students connect with their lecturers, fellow students and other scholars across the globe.

Concept of Indigenous Language
Language is an essential dialect which one uses to express himself. Language is an integral part of culture. It is an instrument which human beings use to make representations of their feelings and thoughts. It could be verbal or written. Offorma (2009) defined it as a system of signs, symbols and rules for using them, and that is why each language has its lexis, structure, stylistics, orthography and phonology. It is made up of words, their pronunciation and the methods of combining them. Language development goes in four sequential stages: Listening, speaking, reading and writing. Language serves as the vehicle for realization of the national policy on education in Nigeria; as sound production by an individual citizen depicts how developed education had transformed the cultural, ethical and ethnic standards of Nigeria communities (Nnamani, 2012). Historically, language policy on education dates back to the colonial era when in 1927 the British Advisory Committee on native education in tropical Africa recommended that indigenous languages should serve as medium of instruction in the lower years of primary education (Musa, 2010).

However, indigenous languages play a pivotal role in socio-economic, political and educational sectors of a nation. Language is *sine quo non* to cultural values. Therefore, "He who silences his language kills his identity". Nigeria is a multilingual and heterogeneous state with over 450 indigenous languages with above 180 million people (Shittu, Momoh & Akindele, 2020). However, indigenous language is logically diminished, jettisoned and categorised as vernacular with severe punishment at home and schools located in South-west, Nigeria. The South-west region include: Èkìtì, Ògùn, Òǹdó, Òṣun, Ọ̀yọ́, and Lagos States. Major government activities and teaching strategies in primary, secondary and tertiary institutions are conducted in English language without the use of the native languages. Meanwhile, indigenous African education and knowledge closely involves understanding education as: A means to an end; social responsibility; spiritual and moral values; participation in ceremonies, rituals; imitation; recitation; demonstration; sports; epic; poetry; reasoning; riddles; praise; songs; story-telling; proverbs, folktales; word games; puzzles; tongue-twisters; dance; music; plant biology; environmental education, and other education centered activity that can be acknowledged and examined.

Usage of Social Media for Teaching Yorùbá Language in Higher Education
The term "social media" seems to be a group of online communication channels focused on community-based input, engagement, content sharing, and collaboration. Perhaps, many higher educations in Nigeria now have Facebook profiles and groups where students and lecturers may engage, share information, and express thoughts on Yorùbá culture and traditions. According to Ali, Iqbal and Iqbal (2016), social media is the collection of applications such as Facebook, Twitter, WhatsApp, LinkedIn and YouTube, among others, that link people together as they share information through social networking. As indicated by Junco, Heiberger & Loken (2010), social media is referred to as a collection of Internet websites, services, and practices that support collaboration, community building, participation and sharing. Another notable feature of social media is the absence of traditional media's stringent institutional gatekeeping. Students of social media have the freedom to write and post whatever they like, even if it isn't socially responsible or ethically correct for those who are connected to them. The majority of these social media sites are free; users simply need to be online, register, and then they can utilize any social media channel for engagement and communication. According to Solo-Anaeto and Jacobs (2015), the following are examples of popular social media form:
Facebook is a popular free social networking website that allows registered users to create personal profiles, add other users as friends, give status updates, send messages, upload photos and video and keep in touch with friends, family and colleagues. It is the world's largest social network, with more than 1.32 billion monthly active users (as of June 2014 (Tufts University, 2015)). Users create a personal profile, add other users as friends, and exchange messages, including status updates. Organisations and brands create pages and Facebook users can "like" brands' pages.
Twitter is a free social networking and micro blogging platform that allows registered members to stay connected and broadcast short posts (140-character limit) called tweets. Twitter members can follow each other and rebroadcast other users' tweets. Public messages sent and received via Twitter — or 'tweets' — are limited to no more than 140 characters and can include links to blogs, web pages, images, videos and all other material

online. However, 'thousands of academics and researchers at all levels of experience and across all disciplines already use Twitter daily' (Mollett et al (2011, p1).

LinkedIn is a social networking site designed specifically for professionals with similar areas of interest. It enables users to information and participates in conversations. The goal of the site is to allow registered members to establish and document networks of people they know, trust and connect with professional. LinkedIn is a social network used by experts all over the world, covering 170 industries (professions) and 200 countries. LinkedIn was officially founded in 2003. The website was launched on 5 May (often referred to as "Cinco de LinkedIn – The LinkedIn five" by the employees) when the five website founders invited their 300 most important contacts to join the network. One month later, LinkedIn had 4500 online members.

Pinterest is a social duration website for sharing and categorizing images and photos found according to individual interests and preferences. Clicking on an image on Pinterest will take you to the original source of the image. Example, if you click on a picture of a furniture or dress, the user will be taken to a site where he can purchase them. An image of wedding might take you to the recipe; a picture of a bicycle might take you to the instructions on how to couple it.

Instagram: Instagram is one of the highlights among students. The attractiveness of students to Instagram is very high, the reason they use the Instagram application is that the Instagram feature is quite interesting, which is the reason why students prefer Instagram as a tool for exchanging information. It is a free photo and video sharing platform that allows users to apply digital filters, frames and special effects to their photos and then share them with followers and on other social networking sits. It is primarily use it to share images, videos and now it is also a source to consume and spread information faster than ever.

Flickr: It is social networking that is similar to Instagram; it is an image and video hosting website with a community of friends. Photos can be shared on Facebook, Twitter, and other social networking sites. Flickr was originally created as a tool for a multiplayer online game. Flickr has currently a database of 4 billion photos and 36 million users worldwide. Flickr allows paid subscribers to upload videos, limited to 90 seconds in length and 150 MB in size, and also, it added the ability to upload and view high-definition videos. It is consistently reported that 80 per cent of photos on Flickr are shared publicly (Torrone, 2004; Fast company, 2005; Schofield, 2005).

YouTube & Vimeo: They are websites on which users post videos free of charge which can be accessed and viewed by anyone in the world. The concept was to allow the students the opportunity to reflect on the videos, by learning in a visually appealing and therefore constructive manner. However, the potential of these videos is to increase students' participation and promote reflective learning and on-line collaboration. YouTube & Vimeo has the potential to become a powerful teaching and learning tool that will engage students in the use of e-learning resources within the School of Education.

In Nigeria, Yorùbá, Igbo and Hausa are majority tongue but English or Arabic could be a mother tongue (MT) for a Nigerian speaker whose father is a Yorùbá, if either of the foreign languages was what he/she was exposed to. The language of a child is part of his personal, social and cultural identity. The mother tongue is an essential tool for the development of intellectual, moral, and physical skills in schooling. Furthermore, it is a means of approaching, comprehending, and communicating other subjects. There is a need for an integrating or unifying language to be used for national development in a multilingual and multicultural country like Nigeria, where various languages strive for national recognition and higher political standing. The English language, a foreign language with a history of cultural imperialism, was chosen as the lingua franca, resulting in a significant underutilization of indigenous Nigerian languages. English is the primary language of educated Nigerians, as well as the primary medium of instruction for secondary and university education, as well as the primary language of wider communication and literate expression. English is the official language of Nigeria's government, business, media, and education, and it is also the only language of inter-ethnic communication. It is the medium used for keeping most official and private records of transactions in administration and business (Agwu, 2013). In Nigeria, the child's mother tongue is extremely important in the teaching and learning process. Its categories make up a considerable part of a child's environment, since it contains names for the majority of the objects, actions, concepts, and traits that are essential to him and to any given civilization.

The value of mother tongue in Nigerian education was encouraged in Nigerian education for a variety of reasons. According to Fafunwa in Oyewole (2017), explained that a child learns best from his mother and that it

is as natural to him as mother's milk, so it is not surprising that it should be encouraged in young people at the primary school level. Teaching of Yorùbá language should be more practice in our higher education and the number of teaching period should be increased. Teachers of Yorùbá language should endeavour to always bring the reality to the classroom when teaching through the aids of social media, instructional materials and methodologies. All materials for learning Yorùbá language subjects should be supplied. If all Nigerian languages are developed, teaching them in higher education will be easier and more goal-driven. English is fortunate in this regard. Language is an essential factor of human life as well as the most important tool in education. In the early 1980s indigenous language awareness was created in the country. This followed a language conference held in Ghana in 1969 where a call was made for indigenous African languages to be given paramount attention. However, undue priority and attention was given to English language in the Nigerian institutions of learning. More hours are allocated to its teaching and a poor performance in English denotes a poor performance in the examination in question. Perhaps, academic institutions are increasingly using social media platforms, such as Facebook and LinkedIn, to connect with current and potential students and to deliver instructional content (Paul, Baker, & Cochran, 2012). Lecturers of higher education might consciously project teaching African culture via internet discourse. More so, Students can occasionally post and remark in their native language on Facebook and other social media platforms. However, make use of Yorùbá idioms, proverbs, stories as well as myths exclusive to their ethnic group. At the same time, these create virtual African Yorùbá communities. As a result, social media can be used to show and introduce students to diverse ethnicities/cultures, as well as to maintain and reinforce ethnic and cultural values and bonds between students of the same ethnicity.

Implications

Yorùbá cultural history is diverse and unique, and it should not be diluted or lost to extinction. The advent of social media, which is perceived as a threat to teaching Yorùbá language in higher education, also has a lot of potential for presenting and promoting African tradition. Preserving the traditions of Yorùbá, it creates capacity for storing and disseminating information, as well as its interactive capabilities. Students can get to know, comprehend, and appreciate nature. In the classroom, teaching and instruction will elude students who have a teacher whose oral communication is not effective teaching Yorùbá language. This position supported Ndaku (2013) which showed that students spend much of their study time on social media which has diverted their attention from attaining educational objectives. Furthermore, Rideout (2012) has shown that students spend time on social media platforms more than twice the average amount of time spent in school each year.

Conclusion

The study concludes that the most used social media platforms are WhatsApp, Facebook, Instagram, and YouTube; these platforms are used mainly for socialisation, information, and academic purposes. According to a Yorùbá proverb: "effective speaking of Yorùbá language can make us receive the gift of kolanut just as it also can cause the quiver to unleash its arrows." * Òrò rere ni í yọ obì lápò, tó bá ṣe búburú, á yọ òfà lápò*. Language is the bedrock of any educational process; all learning in schools in Nigeria is accomplished in only one form of language. English language except the French, Hausa, Ibo, Yorùbá, Efik, and Ibibio are mainly chosen as qualifying subjects in Nigerian higher education. Language must be studied intensively in higher education. Lecturers in Yorùbá language should be trained to foster teaching Yorùbá language through social media. Yorùbá language laboratories must be built in Universities, Polytechnics and Colleges of Education.

Recommendations

The following recommendations are suggested:

1. The government should ensure that indigenous Language Policy as stated in the National Policy on Education is implemented at all levels of the educational system in Nigeria through the uses of internet and social media aid.
2. The authorities of higher education should organise training, seminars, workshops, colloquium, and symposiums on the usage social media for teaching Yorùbá language.
3. The government should make Yorùbá Language a pre-requisite knowledge and core subject required for tertiary institution admission like English language.
4. Seminars, training, workshops, colloquium and symposiums should be organized for Yorùbá Language teachers, where experts will discuss recent methodologies of teaching and learning language with social media.

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