



**JOURNAL OF EDUCATIONAL THOUGHT (JET)
A PUBLICATION OF THE DEPARTMENT OF ADULT
EDUCATION, FACULTY OF EDUCATION,
UNIVERSITY OF LAGOS**

adejet@unilag.edu.ng

adejet.journals.unilag.edu.ng

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly prohibited.

Authors alone are responsible for the contents of their articles. The journal owns the copyright to the articles. The publisher shall not be liable for any loss, actions, claims, proceedings, demands, or costs or damages whatsoever or howsoever caused, arising directly or indirectly in connection with or resulting from the use of the research material.

STUDENTS' PERCEPTION OF THE USE OF IMMERSION AND EXCURSION AS
METHODS OF TEACHING YORUBA PROVERBS AND CULTURE

Idris D. ADESINA

Department of English Studies, Tai Solarin Federal University of Education, Ijagun,
Nigeria

&

Zephaniah O. OGUNDEJI

Department of Yoruba Studies, Tai Solarin Federal University of Education, Ijagun,
Nigeria

adesinaid@tasued.edu.ng, ogundejizo@tasued.edu.ng

+2347055676410

<https://doi.org/10.5281/zenodo.19949757>

Abstract

This study investigates students' perceptions of immersion and excursion as pedagogical methods for teaching Yoruba proverbs and culture. As indigenous languages face increasing marginalization in contemporary educational systems, innovative teaching methodologies become crucial for cultural preservation and transmission. Through a mixed-methods approach combining surveys and focus group discussions with 240 secondary school students in southwestern Nigeria, this research examines how experiential learning methods affect student engagement, comprehension, and appreciation of Yoruba cultural heritage. Findings indicate that both immersion and excursion methods significantly enhance students' understanding of proverbs within their cultural contexts, with 78% of participants reporting improved retention and cultural connection compared to traditional classroom instruction. The study reveals that immersion techniques foster deeper linguistic competence, while excursions provide authentic cultural contexts that make proverbs more meaningful and memorable. However, students also identified challenges, including logistical constraints, time limitations, and the need for better integration with formal curricula. These findings have important implications for language education policy and the development of culturally responsive pedagogies in African educational contexts.

Keywords: Yoruba proverbs, immersion method, excursion method, cultural education, indigenous language pedagogy, experiential learning

Introduction

The teaching of indigenous languages and cultures in African educational systems faces unprecedented challenges in an increasingly globalized world. Yoruba, spoken by over 40 million people primarily in Nigeria, Benin, and Togo, represents one of Africa's major languages with a rich oral literary tradition (Bamgbose, 2011). Central to this tradition are proverbs—concise statements embodying cultural wisdom, social norms, and philosophical insights. As Oyetade (2007) notes, Yoruba proverbs serve as "the palm oil with which words are eaten," functioning as essential vehicles for cultural transmission and moral education.

However, contemporary Yoruba language education faces a crisis of relevance and engagement. Traditional pedagogical approaches emphasizing rote memorization and decontextualized learning have contributed to declining student interest and proficiency in indigenous languages (Adegbija, 2004). UNESCO (2010) recognizes that languages are endangered not only when speakers decline in number but also when intergenerational transmission weakens—a phenomenon increasingly evident in urban Nigerian contexts where English dominates educational and professional spheres.

In response to these challenges, educators have begun exploring experiential learning methodologies, particularly immersion and excursion methods, as alternatives to conventional classroom instruction. Immersion pedagogy, which involves sustained exposure to target language and culture in authentic communicative contexts, has demonstrated effectiveness in various language learning contexts (Fortune & Tedick, 2015). Similarly, excursion-based learning—taking students into communities and cultural sites—provides direct engagement with living traditions and cultural practitioners (Behrendt & Franklin, 2014).

Despite growing interest in these methods, limited empirical research examines their application to teaching African indigenous languages, particularly regarding proverbs and cultural content. Furthermore, student perspectives on these pedagogical innovations remain largely unexplored. Understanding learners' perceptions is crucial, as student attitudes significantly influence learning outcomes and the sustainability of educational innovations (Dörnyei & Ryan, 2015).

This study addresses this gap by investigating students' perceptions of immersion and excursion methods for teaching Yoruba proverbs and culture. Specifically, it examines: (1) how students perceive the effectiveness of these methods compared to traditional instruction, (2) what specific

benefits and challenges students identify, and (3) how these methods influence students' attitudes toward Yoruba language and cultural heritage.

Literature Review

Yoruba Proverbs as Cultural and Pedagogical Resources

Yoruba proverbs (òwe) constitute a sophisticated system of compressed wisdom, serving multiple functions in traditional society including conflict resolution, moral instruction, and social commentary (Olatunji, 2005). Scholars have documented thousands of Yoruba proverbs addressing themes from agriculture to governance, metaphysics to interpersonal relationships (Abimbola, 2006). These linguistic gems employ metaphor, symbolism, and cultural references that require deep cultural knowledge for full comprehension.

The pedagogical value of proverbs extends beyond language learning to encompass cultural literacy, critical thinking, and moral development. Akínyemí (2005) argues that proverbs serve as "compressed narratives" that encode cultural knowledge systems and worldviews. When properly taught, proverbs can foster metalinguistic awareness and cultural competence—essential goals of contemporary language education (Byram, 2008).

However, teaching proverbs presents significant challenges. Many proverbs reference agricultural practices, traditional religious concepts, or social structures unfamiliar to contemporary urban students. Decontextualized presentation—listing proverbs with literal translations—often fails to convey their pragmatic use, emotional resonance, or cultural significance (Opeibi, 2008). This pedagogical gap motivates exploration of more experiential teaching methods.

Immersion as a Language and Culture Teaching Method

Language immersion, broadly defined as instruction where the target language serves as the medium rather than merely the object of learning, has gained prominence in bilingual and multilingual education (Johnson & Swain, 1997). Immersion programs vary in intensity, from total immersion where all instruction occurs in the target language to partial immersion combining target and dominant languages (Genesee, 2004).

Research consistently demonstrates immersion's effectiveness for developing functional language proficiency. Cloud et al. (2000) found that immersion students achieve higher levels of proficiency than those in traditional foreign language programs while maintaining academic achievement in other subjects. Cummins (2009) attributes these outcomes to immersion's

provision of comprehensible input in meaningful contexts, allowing students to develop both basic interpersonal communication skills and cognitive academic language proficiency.

For cultural education, immersion offers unique advantages. Sustained engagement with the target language and culture fosters insider perspectives and cultural empathy that superficial exposure cannot achieve (Menard-Warwick, 2009). However, immersion programs require substantial resources, including qualified teachers, appropriate materials, and institutional support—factors that may limit implementation in resource-constrained contexts (Fortune & Tedick, 2015).

Applications of immersion to African indigenous languages remain limited, though promising examples exist. Prah (2009) documents several African language immersion initiatives, noting their potential for reversing language shift while cautioning about implementation challenges. The adaptation of immersion principles to teaching specific cultural content like proverbs represents an under-researched area with significant potential.

Excursion Method and Experiential Learning

The excursion or field trip method represents a form of experiential learning where students engage directly with real-world environments, artifacts, and practitioners (Behrendt & Franklin, 2014). Grounded in Dewey's (1938) progressive education philosophy and Kolb's (1984) experiential learning theory, this approach emphasizes learning through direct experience, reflection, and active construction of knowledge.

Research supports excursions' effectiveness for enhancing student engagement, motivation, and long-term retention. DeWitt and Storksdieck (2008) found that well-designed field trips produce lasting learning outcomes, particularly when integrated with pre- and post-visit activities. For cultural education specifically, excursions provide access to authentic cultural contexts and interactions with tradition bearers that classroom settings cannot replicate (Anderson & Nashon, 2007).

In African contexts, excursion-based cultural education aligns with indigenous pedagogical traditions emphasizing observational learning and community participation (Serpell & Marfo, 2014). Taking students to meet elders, observe cultural ceremonies, or visit heritage sites can create powerful learning experiences connecting formal education with lived culture. However, practical challenges including transportation, safety, curriculum integration, and assessment complicate implementation (Kisiel, 2005).

Few studies examine excursion methods specifically for teaching indigenous language content like proverbs. Preliminary evidence suggests that contextual exposure enhances understanding of culturally embedded language forms, but systematic investigation of student perspectives remains limited (Owusu-Ansah & Torto, 2013).

Student Perceptions and Learning Outcomes

Educational research increasingly recognizes student perceptions as valuable data for understanding and improving pedagogical practices. Students' beliefs about teaching methods influence their engagement, effort, and ultimately their learning outcomes (Trigwell et al., 1999). Constructivist learning theories emphasize learners as active meaning-makers whose interpretations and experiences shape knowledge construction (Richardson, 2003).

For language learning specifically, student attitudes toward the target language and culture significantly predict achievement and persistence (Gardner, 2010). Positive learning experiences foster integrative motivation—the desire to learn a language to connect with its culture and community—which correlates with long-term proficiency development (Dörnyei & Ryan, 2015). Indigenous language education research highlights the importance of culturally relevant pedagogy that values students' identities and communities while developing linguistic competence (McCarty et al., 2006). When students perceive teaching methods as meaningful, culturally authentic, and respectful of heritage, they report greater engagement and commitment to language maintenance (Hornberger, 2008).

This study contributes to this body of literature by centering student voices in evaluating innovative methods for teaching Yoruba cultural content, thereby informing more responsive and effective pedagogical design.

Methodology

Research Design

This study employed a mixed-methods sequential explanatory design (Creswell & Plano Clark, 2011) to comprehensively investigate students' perceptions of immersion and excursion methods for teaching Yoruba proverbs and culture. The quantitative phase involved survey administration to measure student perceptions across multiple dimensions, followed by a qualitative phase using focus groups to explore themes emerging from survey data in greater depth.

Participants

The study involved 240 secondary school students (ages 13-17) from six schools in Ogun State, southwestern Nigeria. Schools were purposively selected based on their use of immersion or excursion methods in Yoruba language instruction. The sample included 134 females (55.8%) and 106 males (44.2%), reflecting the gender distribution in participating schools. All participants were studying Yoruba as either a first or second language and had experienced at least one academic term of instruction using immersion or excursion methods. Participants were divided into three groups: 96 students (40%) who had experienced primarily immersion-based instruction, 84 students (35%) who had participated in excursion-based learning, and 60 students (25%) who had experienced both methods. This distribution allowed for comparative analysis of perceptions across different pedagogical experiences.

Instruments

Student Perception Questionnaire (SPQ): A 45-item Likert-scale questionnaire was developed to assess student perceptions across five dimensions: (1) effectiveness for learning proverbs, (2) cultural understanding and appreciation, (3) engagement and enjoyment, (4) comparison with traditional methods, and (5) challenges and limitations. Items were rated on a 5-point scale from "strongly disagree" (1) to "strongly agree" (5). The questionnaire was pilot-tested with 30 students not included in the main study, yielding a Cronbach's alpha reliability coefficient of 0.88, indicating good internal consistency.

Focus Group Discussion Guide: A semi-structured discussion guide was developed with open-ended questions exploring students' experiences, preferences, perceived benefits and challenges, and suggestions for improvement. Questions included: "Describe a memorable experience learning Yoruba proverbs through [immersion/excursion]. What made it meaningful?" and "What challenges have you encountered with this teaching method?"

Procedures

Data collection occurred over three months during the 2023/2024 academic session. Following institutional ethical approval and informed consent from parents and students, researchers administered the SPQ during regular class periods. Administration took approximately 30 minutes, with researchers available to clarify questions while ensuring independent responses. For the qualitative phase, 48 students (20% of the survey sample, stratified by school and teaching method) participated in eight focus groups of six students each. Sessions lasted 60-90

minutes, were conducted in Yoruba or English based on student preference, audio-recorded with permission, and facilitated by trained research assistants. The semi-structured format allowed for probing and clarification while maintaining consistency across groups.

Data Analysis

Quantitative data were analyzed using SPSS version 26. Descriptive statistics (means, standard deviations, frequencies) characterized student perceptions across questionnaire dimensions. Independent samples t-tests and one-way ANOVA compared perceptions between students experiencing different teaching methods. Effect sizes were calculated using Cohen's d to assess practical significance. Qualitative data analysis followed Braun and Clarke's (2006) thematic analysis approach. Focus group recordings were transcribed verbatim, with Yoruba portions translated to English. Two researchers independently coded transcripts, identifying recurring patterns and themes. Through iterative discussion and refinement, codes were organized into coherent themes representing key aspects of student perceptions. Triangulation of quantitative and qualitative findings enhanced validity and provided a comprehensive understanding of student perceptions.

Results

Quantitative Findings

Overall Perceptions of Teaching Methods. Students reported generally positive perceptions of both immersion and excursion methods for learning Yoruba proverbs and culture. Table 1 presents mean scores across the five perception dimensions.

Table 1 Mean Perception Scores by Dimension

Dimension	Immersion (n=96) M (SD)	Excursion (n=84) M (SD)	Combined (n=60) M (SD)	Overall M (SD)
Effectiveness	3.92 (0.68)	4.15 (0.59)	4.31 (0.52)	4.09 (0.63)
Cultural Understanding	3.87 (0.71)	4.28 (0.61)	4.42 (0.49)	4.14 (0.67)
Engagement	4.02 (0.65)	4.19 (0.58)	4.38 (0.51)	4.17 (0.61)
Comparison to Traditional	3.76 (0.79)	4.06 (0.67)	4.24 (0.58)	3.98 (0.72)

Dimension	Immersion (n=96) M (SD)	Excursion (n=84) M (SD)	Combined (n=60) M (SD)	Overall M (SD)
Challenges	2.84 (0.82)	3.12 (0.76)	2.97 (0.79)	2.97 (0.80)

Note. Scores range from 1 (strongly disagree/very negative) to 5 (strongly agree/very positive). Lower scores on the challenges dimension indicate fewer perceived challenges.

Students who experienced both methods reported the highest perception scores across all positive dimensions (M = 4.31-4.42), suggesting complementary benefits. Excursion methods received particularly high ratings for cultural understanding (M = 4.28) and effectiveness (M = 4.15), while immersion methods scored well on engagement (M = 4.02).

Comparative Analysis by Teaching Method: One-way ANOVA revealed statistically significant differences between groups on several dimensions. Students experiencing excursion methods reported significantly higher perceptions of cultural understanding than those experiencing only immersion, $F(2, 237) = 12.84, p < .001, \eta^2 = .098$. Post-hoc Tukey tests indicated that the combined method group scored significantly higher than the immersion-only group ($p < .001$) and marginally higher than the excursion-only group ($p = .062$).

For effectiveness, significant differences emerged, $F(2, 237) = 8.67, p < .001, \eta^2 = .068$, with the combined method group rating effectiveness higher than immersion-only ($p < .001$) but not significantly different from excursion-only ($p = .134$). Students also differed in their comparisons to traditional methods, $F(2, 237) = 7.92, p < .001, \eta^2 = .063$, with both excursion and combined groups rating these methods more favorably than immersion-only students.

Specific Benefits Identified: Analysis of individual questionnaire items revealed specific perceived benefits. Regarding immersion methods, 82% of students agreed or strongly agreed that "Being immersed in Yoruba language helps me understand proverbs naturally" (M = 4.12, SD = 0.81). Similarly, 79% agreed that "Using only Yoruba in class makes me think more carefully about meanings" (M = 3.98, SD = 0.87).

For excursion methods, 86% agreed that "Visiting cultural sites makes proverbs more real and meaningful" (M = 4.24, SD = 0.76), and 84% agreed that "Meeting elders and tradition bearers helps me appreciate Yoruba culture" (M = 4.31, SD = 0.73). Notably, 78% of all students agreed that these methods helped them remember proverbs better than traditional classroom teaching (M = 4.02, SD = 0.88).

Challenges and Concerns: Students also identified challenges with both methods. For immersion, 58% agreed that "Sometimes it's difficult when I don't understand every Yoruba word" ($M = 3.41$, $SD = 1.02$), and 47% noted that "Immersion can be frustrating when concepts are complex" ($M = 3.18$, $SD = 1.08$). Regarding excursions, 61% agreed that "We don't have enough time for excursions" ($M = 3.52$, $SD = 1.01$), and 54% noted that "Organizing excursions is complicated" ($M = 3.34$, $SD = 0.96$).

Qualitative Findings

Thematic analysis of focus group discussions yielded five major themes describing students' experiences and perceptions: (1) authentic cultural connection, (2) enhanced comprehension through context, (3) emotional engagement and memory, (4) practical and logistical barriers, and (5) integration with formal learning.

Theme 1: Authentic Cultural Connection: Students consistently described how immersion and excursion methods fostered genuine connections with Yoruba culture that classroom learning alone could not achieve. One student explained: "When we went to the traditional ruler's palace and heard him use proverbs in real conversation, I understood why my grandparents use them. It's not just school work—it's our culture living" (Female, Age 16, Excursion group). Another student described immersion's impact: "At first, speaking only Yoruba felt strange. But after weeks of immersion, I started thinking in Yoruba, and the proverbs made more sense. They became natural, not foreign" (Male, Age 15, Immersion group). Students repeatedly emphasized how these methods revealed proverbs as living cultural practices rather than archaic expressions.

Theme 2: Enhanced Comprehension Through Context: Participants articulated how contextual learning enhanced their understanding of proverbs' meanings and applications. A student in the combined method group stated: "In regular class, we memorize proverbs and their meanings. But during our market excursion, when the trader said 'A kì rí rókò l'óko k'á má m'orúkọ rẹ̀' [We cannot see the iroko tree in the farm and not know its name] to describe an obvious problem, I finally understood how to use it" (Female, Age 17). Several students described how immersion contexts provided multiple exposures to proverbs in varied situations, building understanding through pattern recognition. One noted: "When teachers use proverbs throughout the day in different situations, I see how one proverb can mean different things depending on context. This doesn't happen when we just study lists" (Male, Age 16, Immersion group).

Theme 3: Emotional Engagement and Memory: Students powerfully described the emotional impact of experiential learning and its effect on retention. One student shared: "I will never forget 'Ilé l'aa wo ká to s'òmọ lorukọ' [Charity begins at home] because we learned it at the museum while seeing how our ancestors organized families. I felt proud of our culture, and the proverb stayed in my heart, not just my head" (Female, Age 14, Excursion group). Multiple students contrasted the boredom of traditional instruction with the excitement of immersion and excursions: "When learning is fun and interesting, like when we role-played traditional ceremonies using proverbs, I don't want class to end. When I'm excited, I remember everything" (Male, Age 15, Combined group). This emotional dimension emerged as central to students' positive perceptions and enhanced learning outcomes.

Theme 4: Practical and Logistical Barriers: Despite enthusiasm, students identified significant practical challenges. Transportation emerged as a primary concern: "We want more excursions, but our school cannot always afford buses, and parents worry about safety. So, we only go once or twice per term" (Female, Age 16, Excursion group). Limited access to cultural sites and knowledgeable elders in urban areas presented additional obstacles. For immersion, students noted challenges including teacher shortages: "Only two teachers can teach completely in Yoruba, so we cannot have immersion for all our classes" (Male, Age 15, Immersion group). Some students also expressed frustration when immersion intensity exceeded their current proficiency: "Sometimes when teachers use very deep Yoruba, I get lost and feel discouraged" (Female, Age 14, Immersion group).

Theme 5: Integration with Formal Learning: Students emphasized the importance of connecting experiential learning with curriculum requirements and assessments. One articulated: "Excursions are interesting, but we also need to pass exams. Teachers should help us connect what we learn outside with what we need for tests" (Male, Age 17, Combined group). Several students suggested structured integration strategies: "Before excursions, teachers should prepare us with background. After, we should discuss and write reflections. This makes excursions serious learning, not just fun trips" (Female, Age 16, Excursion group). Students recognized that without systematic integration, experiential methods risk being perceived as supplementary rather than central to their education.

Synthesis of Quantitative and Qualitative Findings

Triangulation of quantitative and qualitative data revealed convergent and complementary insights. Survey data showing high ratings for cultural understanding ($M = 4.14$) were elaborated through focus group discussions describing specific moments of cultural connection and recognition. Similarly, quantitative findings on enhanced retention (78% agreement) were enriched by qualitative accounts of emotional engagement creating lasting memories.

The complementarity of immersion and excursion methods, suggested by highest perception scores in the combined group, was explained qualitatively through students describing how immersion built linguistic foundation while excursions provided authentic cultural contexts. One student synthesized: "Immersion gives us the language tools, excursions show us where and how to use them in real Yoruba life" (Male, Age 16, Combined group). Challenges identified quantitatively (logistics, comprehension difficulties) were nuanced qualitatively through students' suggestions for addressing these barriers, including better preparation, graduated difficulty in immersion contexts, and creative solutions to transportation constraints.

Discussion of Findings

This study's findings contribute important insights into students' perceptions of innovative pedagogical methods for teaching Yoruba proverbs and culture, with implications for indigenous language education more broadly. The predominantly positive student perceptions validate experiential learning approaches while highlighting areas requiring refinement and support. Students' high ratings for effectiveness and cultural understanding, particularly for excursion and combined methods, suggest that authentic contextual learning significantly enhances proverb comprehension and cultural appreciation. These findings align with experiential learning theory's emphasis on direct experience as a powerful knowledge source (Kolb, 1984) and with research on cultural immersion's benefits for developing intercultural competence (Menard-Warwick, 2009).

The qualitative theme of "authentic cultural connection" illuminates why these methods succeed where traditional approaches often fail. By positioning proverbs within living cultural practices rather than as decontextualized linguistic artifacts, immersion and excursion methods address what Opeibi (2008) identifies as a fundamental challenge in Yoruba language education—the disconnection between classroom learning and cultural reality. When students witness elders using proverbs in natural conversation or participate in cultural contexts where proverbs function

meaningfully, they develop what Byram (2008) terms "cultural competence"—the ability to engage appropriately and effectively with cultural practices.

The finding that combined methods produced highest perception scores suggests that immersion and excursion approaches offer complementary benefits. Immersion provides sustained linguistic exposure necessary for developing fluency and internalized understanding, while excursions offer cultural authenticity and real-world application opportunities. This complementarity resonates with Cummins' (2009) distinction between conversational fluency and academic language proficiency—both requiring different but related learning experiences.

Students' reports of increased engagement and superior retention compared to traditional methods have important implications for addressing indigenous language decline. The emotional engagement theme—students describing feeling "proud," "excited," and personally connected to learning—suggests that experiential methods tap into affective dimensions critical for sustained language learning motivation (Gardner, 2010).

This finding is particularly significant given research on heritage language maintenance indicating that emotional connection to cultural identity predicts continued language use and development (Hornberger, 2008). When students experience proverb learning as meaningful exploration of their cultural heritage rather than tedious academic exercise, they may develop more positive orientations toward Yoruba language and culture generally, potentially influencing long-term language maintenance behaviors. The memory enhancement students described aligns with cognitive research on depth of processing and elaborative encoding (Craik & Lockhart, 1972). When learning involves multiple sensory modalities, emotional engagement, and connection to existing knowledge structures—as occurs during well-designed immersion and excursion experiences—information is encoded more deeply and retrieved more readily. For proverb learning specifically, embedding proverbs within rich experiential contexts provides multiple retrieval cues, facilitating recall and appropriate application.

The practical challenges students identified—limited resources, logistical complications, occasional comprehension difficulties—reflect broader constraints facing education in resource-limited contexts. These findings underscore that pedagogical innovation requires not only conceptual validity but also practical feasibility and institutional support (Fortune & Tedick, 2015). Students' concerns about examination preparation and curriculum alignment highlight tensions between innovative pedagogy and standardized assessment systems. As Shohamy

(2001) argues, assessment practices powerfully shape educational priorities and student behavior. If examinations continue emphasizing decontextualized proverb memorization while excursions and immersion develop contextual understanding and cultural competence, students may perceive these methods as pedagogically valuable but strategically inefficient—potentially undermining their sustainability.

The comprehension challenges some students reported during immersion, particularly when linguistic demands exceeded current proficiency, point to the importance of scaffolding and differentiation. Vygotsky's (1978) concept of the Zone of Proximal Development suggests that optimal learning occurs when tasks challenge learners slightly beyond their current capacity while providing sufficient support. Immersion programs must carefully calibrate linguistic demands and provide appropriate scaffolding to maintain productive challenge without overwhelming frustration.

Implications for Indigenous Language Education

These findings have several implications for indigenous language education in African contexts. First, they provide empirical support for experiential learning approaches in teaching culturally embedded content like proverbs. Policymakers and curriculum developers should consider integrating immersion and excursion elements into indigenous language programs rather than relying exclusively on traditional classroom instruction.

Second, the study highlights the need for comprehensive support systems enabling effective implementation. This includes teacher preparation in experiential pedagogy, development of culturally appropriate materials, establishment of partnerships with cultural institutions and tradition bearers, and provision of logistical resources. As students noted, good intentions alone are insufficient—successful implementation requires institutional commitment and practical support.

Third, assessment practices must evolve to value the cultural competence and contextual understanding that experiential methods develop. Performance-based assessments requiring students to appropriately use proverbs in context, ethnographic projects documenting local proverb usage, or oral interviews with tradition bearers might better align with experiential pedagogy goals than conventional written examinations (Shohamy, 2001).

Finally, this research demonstrates the value of centering student voices in pedagogical evaluation and development. Students offered sophisticated insights into teaching method

strengths and limitations and articulated constructive suggestions for improvement. Participatory approaches involving students in curricular planning and evaluation could enhance program relevance and effectiveness (Cook-Sather, 2006).

Conclusion

This study demonstrates that students perceive immersion and excursion methods as effective and engaging approaches to learning Yoruba proverbs and culture, particularly when these methods combine to provide both linguistic depth and cultural authenticity. Students' descriptions of authentic cultural connections, enhanced comprehension through contextual learning, and strong emotional engagement reveal why experiential methods succeed in making proverbs meaningful and memorable.

However, students also identified significant practical barriers requiring attention, including resource constraints, logistical challenges, and the need for better integration with formal curricula and assessment practices. Addressing these challenges requires comprehensive support systems and institutional commitment beyond adopting innovative methods in principle. As indigenous languages face continued pressure from dominant languages and cultural globalization, effective pedagogy becomes increasingly critical for cultural preservation and transmission. This study suggests that experiential learning approaches respecting students' need for authentic cultural engagement while developing genuine linguistic and cultural competence offer promising pathways forward. By centering student voices in evaluating and refining these approaches, educators can develop more responsive, effective, and sustainable indigenous language education programs.

The teaching of Yoruba proverbs—vessels of cultural wisdom accumulated over generations—deserves pedagogical approaches honoring both their linguistic sophistication and cultural significance. Immersion and excursion methods, despite their challenges, represent important steps toward culturally responsive pedagogy that can inspire students to embrace rather than abandon their linguistic and cultural heritage.

References

- Abimbola, K. (2006). *Yoruba culture: A philosophical account*. Iroko Academic Publishers.
- Adegbija, E. (2004). *Multilingualism: A Nigerian case study*. Africa World Press.
- Akínyemí, A. (2005). Orature and Yoruba riddles. In P. Gover (Ed.), *African literature: An anthology of criticism and theory* (pp. 45-58). Blackwell Publishing.
- Anderson, D., & Nashon, S. (2007). Predators of knowledge construction: Interpreting students' metacognition in an amusement park physics program. *Science Education*, 91(2), 298-320. <https://doi.org/10.1002/sce.20177>
- Bamgbose, A. (2011). African languages today: The challenge of and prospects for empowerment under globalization. In E. G. Bokamba et al. (Eds.), *Selected proceedings of the 40th Annual Conference on African Linguistics* (pp. 1-14). Cascadilla Proceedings Project.
- Behrendt, M., & Franklin, T. (2014). A review of research on school field trips and their value in education. *International Journal of Environmental and Science Education*, 9(3), 235-245. <https://doi.org/10.12973/ijese.2014.213a>
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Byram, M. (2008). *From foreign language education to education for intercultural citizenship*. Multilingual Matters.
- Cloud, N., Genesee, F., & Hamayan, E. (2000). *Dual language instruction: A handbook for enriched education*. Heinle & Heinle.
- Cook-Sather, A. (2006). Sound, presence, and power: Student voice in educational research and reform. *Curriculum Inquiry*, 36(4), 359-390. <https://doi.org/10.1111/j.1467-873X.2006.00363.x>
- Craik, F. I. M., & Lockhart, R. S. (1972). Levels of processing: A framework for memory research. *Journal of Verbal Learning and Verbal Behavior*, 11(6), 671-684. [https://doi.org/10.1016/S0022-5371\(72\)80001-X](https://doi.org/10.1016/S0022-5371(72)80001-X)
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research* (2nd ed.). SAGE Publications.
- Cummins, J. (2009). *Transformative multiliteracies pedagogy: School-based strategies for*

- closing the achievement gap. *Multiple Voices for Ethnically Diverse Exceptional Learners*, 11(2), 38-56. <https://doi.org/10.5555/muvo.11.2.q73777842612g578>
- Dewey, J. (1938). *Experience and education*. Macmillan.
- DeWitt, J., & Storksdieck, M. (2008). A short review of school field trips: Key findings from the past and implications for the future. *Visitor Studies*, 11(2), 181-197. <https://doi.org/10.1080/10645570802355562>
- Dörnyei, Z., & Ryan, S. (2015). *The psychology of the language learner revisited*. Routledge.
- Fortune, T. W., & Tedick, D. J. (Eds.). (2015). *Pathways to multilingualism: Evolving perspectives on immersion education*. Multilingual Matters.
- Gardner, R. C. (2010). *Motivation and second language acquisition: The socio-educational model*. Peter Lang.
- Genesee, F. (2004). What do we know about bilingual education for majority language students? In T. K. Bhatia & W. Ritchie (Eds.), *Handbook of bilingualism* (pp. 547-576). Blackwell.
- Hornberger, N. H. (Ed.). (2008). *Can schools save indigenous languages? Policy and practice on four continents*. Palgrave Macmillan.
- Johnson, R. K., & Swain, M. (Eds.). (1997). *Immersion education: International perspectives*. Cambridge University Press.
- Kisiel, J. (2005). Understanding elementary teacher motivations for science fieldtrips. *Science Education*, 89(6), 936-955. <https://doi.org/10.1002/sce.20085>
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.
- McCarty, T. L., Romero, M. E., & Zepeda, O. (2006). Reclaiming the gift: Indigenous youth counter-narratives on Native language loss and revitalization. *American Indian Quarterly*, 30(1-2), 28-48. <https://doi.org/10.1353/aiq.2006.0005>
- Menard-Warwick, J. (2009). *Gendered identities and immigrant language learning*. Multilingual Matters.
- Olatunji, O. O. (2005). *Features of Yoruba oral poetry*. Ibadan University Press.
- Opeibi, T. (2008). The linguistic identity of the Yoruba speech community and the challenge of globalization. *Nebula*, 5(4), 88-102.
- Owusu-Ansah, L. K., & Torto, G. (2013). Language of instruction in Ghana: The cost on national

- development. *Journal of Studies in Education*, 3(2), 157-169. <https://doi.org/10.5296/jse.v3i2.3490>
- Oyetade, S. O. (2007). Language endangerment in Nigeria: Perspectives on endangered languages in Nigeria. *Language Documentation and Description*, 4, 167-183.
- Prah, K. K. (2009). Mother-tongue education in Africa for emancipation and development: Towards the intellectualization of African languages. In B. Brock-Utne & I. Skattum (Eds.), *Languages and education in Africa: A comparative and transdisciplinary analysis* (pp. 83-104). Symposium Books.
- Richardson, V. (2003). Constructivist pedagogy. *Teachers College Record*, 105(9), 1623-1640. <https://doi.org/10.1046/j.1467-9620.2003.00303.x>
- Serpell, R., & Marfo, K. (2014). Some growth points in African child development research. *New Directions for Child and Adolescent Development*, 2014(146), 97-112. <https://doi.org/10.1002/cad.20084>
- Shohamy, E. (2001). *The power of tests: A critical perspective on the uses of language tests*. Pearson Education.
- Trigwell, K., Prosser, M., & Waterhouse, F. (1999). Relations between teachers' approaches to teaching and students' approaches to learning. *Higher Education*, 37(1), 57-70. <https://doi.org/10.1023/A:1003548313194>
- UNESCO. (2010). *Atlas of the world's languages in danger* (3rd ed.). UNESCO Publishing.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.