

# Integrating ICT in the Teaching and Learning of Oral Literature

Geraldine Ifesinachi Nnamdi-Eruchalu

*Nnamdi Azikiwe University, Awka Anambra State, Nigeria*

**Abstract:** Despite the high entertainment value and practical nature of oral literature, it seems to be perceived by students as boring, and just another course to be studied and passed. This paper seeks to establish the need for the integration of ICT to complement traditional method of teaching and learning so as to make the course more responsive to its objectives, among which is familiarizing students with their roots. It argues that if the right curriculum and pedagogy are adopted for the course it will not only achieve its objectives, but also do it in a fun and entertaining way. It is a library research whose data are drawn from secondary sources such as comments, observations, previous research, and literature on the topic. The research is driven by Friere's (1970) pedagogy of the oppressed which encourages the dominated to adopt a pedagogy that will help them regain their freedom and become more fully human, and Maslow, Rogers, and Bugental' humanism which sees learners as totally good, creative, rational, and have great potentialities to actualize themselves given the right circumstances. The paper concludes that integrating ICT tools like recorders, projectors, televisions, laptops, smartphones, the internet, and others in the teaching of Oral literature will bring life and performance right inside the classroom and this will go a long way to facilitating learning, character moulding, and culture consciousness among the youth.

**Key words:** oral literature, entertainment, ICT, pedagogy, Friere, humanism

## I. INTRODUCTION

The philosophy of the first indigenous university in Nigeria, the University of Nigeria, Nsukka include: "providing the requirements of industry, commerce and society; providing cultural and vocational courses for community service; and updating knowledge and adapting to the changing circumstances of contemporary Nigerian society" (Ejiogu and Sule, 2016, p. 257). This philosophy is further enunciated in the goals of tertiary education in Nigeria which include:

to contribute to national development through high level relevant manpower training; develop and inculcate proper values for the survival of the individual and society; develop the intellectual capability to understand and appreciate their local and external environment; acquire both physical and intellectual skills which will enable individuals to be self-reliant and useful members of the society;...

(NPE 2004, Sec. 8, 36)

It has been observed that these lofty goals set by the founding fathers of Nigeria for her optimal growth and development are far from being actualized. The majority of the graduates

of Nigerian universities find it difficult to fit in properly into the same society for which they have been trained (Ejiogu and Sule 2016, Mohammed and Gbenu 2007, Babalola and Adedeji 2007). This failure has not gone unnoticed by the National Universities Commission (henceforth NUC), the body charged with regulating and coordinating the affairs of all the universities in Nigeria. It observes among other things that "majority of students learn through lectures and academic textbooks and are academically sound, but often have limited opportunities of acquiring practical experience by using machinery, equipment and practical techniques associated with the profession" (NUC 2006 as cited by Jacob and Musa 2020, p. 87). In addition to this, their education has not made them fully aware of themselves, their societies and the values they represent because it is designed to pursue British standards and market their "superior culture".

Although the nation's university education is plagued with challenges such as incessant strike actions, bad governance, poor funding among others, a major factor affecting it is the obsolete curriculum of the colonial fame which the Nigerian educational system has held unto (Eneh and Eneh 2007, Jacob and Musa 2000, Onuoha 2019). Added to the challenge of moribund curriculum is that of unproductive pedagogy. When courses are not designed to motivate students to learn and have fun in the learning process by providing rich classroom activities and practice, students are bound to perceive them as boring and textbook based.

Literature classes, ordinarily, should provide entertainment and fun that engage students' attention, stimulate their sensibilities, and motivate them to learn. Oral literature by its very nature provides all-round entertainment and creativity that engage the audience, but when this practical and action-packed course enters our university classrooms, it transforms into the dull and rusty course for which it is known to many students of language and literature.

Making learning fun and engaging promotes knowledge acquisition and retention (Dulay and Butt 1977, Krashen 1982, Willis 2006). Fun experiences increase the levels of dopamine, endorphins and oxygen- all things that promote learning (Willis 2006 in Growth Engineering). There is no aspect of literary studies where fun is implicated as it is in oral literature whose "aesthetic- artistic qualities lie in the context of performance (Akporobaro, 2012, p. 1). If students are taken into full consideration in its design and delivery, the learning will be all fun and the outcome will be excellent. Oral Literature is aimed, among other things, at acquainting students with the knowledge

of the oral compositions and performances of their people; draw their attention to the relationship between those oral narratives and performances and written literature; make the village voices of their people attractive to them ; draw their attention to the forms and functions of oral performances in traditional societies; introduce them to the translation of their folk narratives (Anya, no date, p. 3-4). For the course to achieve these important aims, students must find it interesting.

This study is targeted, among other things, at discovering to what extent the course engages students' interest to study it; finding out whether the integration of ICT tools to the teaching and learning of the course can help students learn it with ease, and identifying the constraints to the integration of ICT into the oral literature curriculum. Previous researches on this subject matter concentrated aspects of the use of ICT to teach English Literature (Muhammad, Effendi and Hamzah 2015, Muhammad and Hamzah 2012, Lateef, Jimi, Muniyandi and Olaide 2020). Umar and Iyere (2021) studied the use of ICT to teach poetry in secondary schools. Eze 2020 wrote on the survival of oral tradition in the age of ICT, while Ganyi 2014 studied orality, literacy and Pedagogical implications in Traditional African Societies: The Bakor Experience in Cross River State, Nigeria. The present researcher has not come across any work on the use of ICT to improve the teaching and learning of oral literature in Nigerian Universities.

Oral literature is not simply a course with a total grade and credit load. It is also pivotal in inculcating the values, morals, norms, customs, and traditions of the people in the students. "This active and dynamic endowment of oral literature should be protected and developed as a base for the sustenance of African identity and personality" (Ganyi, 2014, p. 4). But this researcher observed keenly from her interactions with some of the students who had been taught the course, and who had passed the examination in good grades, that they are still ignorant of the ways of life of their people. She therefore sets out to discover if the integration of ICT tools to the teaching and learning of oral literature can foster students engagement in the course and facilitate learning. To this end, this study provides answers to the following research questions:

- I. Is the course designed to meet its objectives to the students?
- II. Can integrating ICT tools in oral literature classes improve its teaching and learning?
- III. What are the constraints to the integration of ICT in teaching and learning in Nigerian universities?

## II. LITERATURE REVIEW

### A. Information and Communication Technology (ICT)

Information and communication technology (henceforth ICT) refers broadly to a mode of creating, storing, managing, accessing, disseminating information electronically using devices such as computers/laptops/mobile phones, application software, the internet, telephones, radio, televisions, recorders, storage devices like CD-ROM, DVD, flash drives, projectors, and so on. Globally, ICT is making serious impacts in all areas

of human endeavour, hence we hear e-banking, e-booking, e-learning, digital marketing, e-training, virtual meetings, virtual presentations and conferences, Zoom court sessions, and so on, and all these have made life easier and better, and provide "more efficient ways of doing things (Nnamdi-Eruchalu, 2022A, 144).

ICT has become an integral part of the education sector globally. In fact, many countries have formally integrated it in their national education curriculum. ICT has forced a paradigm shift from the traditional method of teaching in the conventional classroom to a technologically oriented teaching and learning with high premium on efficiency and service delivery. Integrating ICT tools like computers, slides, YouTube, projectors, television, and so on into the traditional classroom teaching method enables teachers to design materials that keep students focused, and make teaching and learning organized, interactive and more engaging. This has the tendency of aiding the development of creative skills and critical thinking in students. Learning is made fun as students encounter their learning materials in audio and visual forms. ICT tools make students responsible for their own learning, and so help them meet their learning objectives.

A close observation of students of the present age shows they spend most part of their waking life on their smartphones, laptops, computers, and the internet. They are, to say the least, digital or e-learners. The practice of students sitting quietly and taking down notes when lecture is going on is quickly dying off. A good percentage of students now use their smartphones to record lectures, and share the recordings among themselves. Others take snapshots of notes taken by those who still abide by the culture of note taking and note making using their Android phones, and either read from it or print it out. Meanwhile, going by the way ICT is evolving speedily, many educational materials are likely going to be online in no distant time. So, the only way to bring back prestige to the teacher-student classroom relationship to flow with them on the digital path. Ghavifekr and Rosdy (2015) aver that "due to the fact that students are familiar with technology and they will learn better within technology based environment, the issue of ICT integration in schools, specifically in the classroom is vital " (2).

Integrating ICT to teaching requires the teacher to restrict his classroom leadership roles to that of a facilitator and adopt a learner-centred approach where authority on what should be learnt and how to learn it rest with the learners. Using ICT tools which include hardware tools like computers, projectors, and others, and software tools such as google classroom, trello, microsoft teams, online coding websites and others in teaching and learning challenge students' critical thinking, understanding, and creative ability. Google classroom and blackboard for instance are used to manage syllabus, create assignments, grade students, upload their grades, check attendance to classes, monitor students performance. In fact, ICT has provided a complete new way of handling tasks in the education sector. Schools and institutions which have not embraced the use of ICT tools in teaching and learning are seen

as operating in the old order, and there seems to be no place for such a school/institution and its products in this digital era.

### *B. Oral Literature*

Oral literature refers to those oral verbalized artistic forms such as riddles, tongue twisters, proverbs, prayers, songs, chants, folk tales, myths, legends, recitations, historical narratives and so on which are prevalent in oral non-literate cultures as part of their oral tradition. Africa is a continent of people of diverse ethnic nationalities with distinct cultures, languages, dishes, artistic performances, dressings, architectural designs, and worldviews. Till date, many African languages, and many aspects of their cultures, including their numerous artistic performances, are yet to be committed to writing, hence they are preserved and transmitted verbally as oral tradition. One aspect of African oral tradition which has proved very effective in education, entertainment, character moulding, social control, and ultimately maintaining social equilibrium is oral artistic performances which are created, recreated, and performed before an audience. These oral artistic performances are called oral literature. But, can literature which has been associated with writing be oral too?

Since literature has etymologically been linked to literacy, some early European writers consider 'oral literature' as an aberration or a contradiction of terms. Ong, for instance, referred to it as "monstrous concepts", "preposterous term" to show his disapproval of the use of oral literature to refer to oral artistic performances of primary oral cultures (1982, p. 11). He likened it to "thinking of horses as automobiles without wheels" (23). "The concept of oral literature is an unfamiliar one to most people brought up in cultures which, like those of contemporary Europe, lay emphasis on the idea of literacy and written tradition" (Finnegan, 2012, p. 48). Some others perceive non-literate cultures as incapable of producing or consuming literature. For instance, Burton as cited in Finnegan states that "the savage custom of going naked" we are told, has denuded the mind, and destroyed all decorum in the language. Poetry there is none ... There is no metre, no rhyme, nothing that interests or soothes the feelings, or arrests the passion. (p. 29).

But literature cannot exist outside language, and as Okoh observes, "wherever a linguistic culture exists, therefore, the spirit of literature will indubitably dwell" (2008, p. 21). Literature is an attribute of all societies, and each society is defined by the forms of literature it possesses. Ong himself notes that "human society first formed itself with the aid of oral speech, becoming literate very late in its history and at first only in certain groups" (1982, p. 12). I have not yet come across it written anywhere that literate societies did not develop literature until the invention of writing. This means that writing and orality are but means of transmitting and preserving literature, and literature remains literature irrespective of whether it is communicated in writing as we have in prose fiction, plays and poetry, or as oral artistic performances as we have in prayers, chants, songs, folktales, riddles, tongue twisters and so on.

Oral literature among Africans afford them the opportunity of exploiting the communicative resources of their languages to create literary pieces that educate, entertain, and delight them, as well as soothe their emotions and sensibilities especially after periods of toiling. This is why such artistic performances always take place during harvest times, in the evenings, and at such occasions as festivals, marriages, births, deaths, title taking ceremonies, and so on. They are an essential part of life in this part of the world as almost all situations of life including wars and deaths have oral literary creations woven around them, and which must be performed accordingly for the occasion to count as one. The language of oral literature is mostly high and elevated, deploying such linguistic features as repetitions, parallelism, metaphors, similes, sound patterns, symbols, unusual syntactic choices, formal diction and so on to create special stylistic and structural effects. It serves as a means of preserving what is rich and adorable in the language from the contamination of ordinary everyday language use.

### *C. Theoretical Frameworks*

#### *i. Humanistic Learning Theory*

Humanistic learning theory, also called humanism, was developed by Abraham Maslow, Carl Rogers and James F.T. Bugental in the mid 1950s to address the limitations of behaviourism and psychoanalysis, the two existing theories of psychology, and extend the scope of psychological thinking. This is why the humanistic movement has been called a "third force" in psychology (Maslow in Angyal, Maslow, Murray, Bugental, Murphy and Rogers 1981, p. 159). Humanism is based on the realization that human beings are unique individuals with great human potentials which are not realized because of the limitations life imposes on them. It holds that with the improvement of human conditions, they will attain the full consciousness, creativity, skills, self awareness to actualize themselves and establish their humanity (Angyal, Maslow, Murray, Bugental, Murphy and Rogers 1981, p. 159). The five basic principles of humanistic psychology include:

1. Human beings, as humans, supersede the sum of their parts. They cannot be reduced to components.
2. Human beings have their existence in a uniquely human context, as well as in a cosmic ecology.
3. Human beings are aware and are aware of being aware - i.e., they are conscious. Human consciousness always includes an awareness of oneself in the context of other people.
4. Human beings have the ability to make choices and therefore have responsibility.
5. Human beings are intentional, aim at goals, are aware that they cause future events, and seek meaning, value, and creativity.

(Bugental 1964 in Srivastava, 2018, no page)

The humanistic theory holds that if the needs, emotions, feelings, of learners are catered for, they will perform well in learning. Here, the learner is the source of authority. Choices on what to learn, materials, how it will be learnt and time for the learning are made by the learner, Humanism as an

educational theory is learner-centered since learners are responsible for the learning.

Humanistic teachers play the roles of facilitators or coaches in the learning process. They endeavour to understand the unique needs and desires of their students and assist and encourage them to achieve their learning objectives. The teachers use materials and methods identified by students to design courses that engage them and make them excited about the learning. They also use self-evaluation techniques to ensure the learning environment is good, pleasurable and supportive.

#### *ii. Freire's Pedagogy of the Oppressed*

Born in Recife, Brazil in 1921, Paulo Freire, an educator and philosopher, championed critical pedagogy rooted on the peoples' reliance on their critical consciousness to produce a dialogical pedagogy which would facilitate libertarian education. He decries the use of the pedagogy which permits the colonizers, dominant elite, conquerors, and who are in the minority, to institutionalize and entrench their hegemony on the majority of the people through manipulation, conquest, divide and rule, cultural invasion. Such a pedagogy is oppressive and 'a distortion of the vocation of becoming more fully human' (Freire, 2000, p. 44).

He enumerated the attitudes and practices which mirror oppressive education as follows:

The teacher teaches and the students are taught; (b) the teacher knows everything and the students know nothing; (c) the teacher thinks and the students are thought about; (d) the teacher talks and the students listen - meekly; (e) the teacher disciplines and the students are disciplined; (f) the teacher chooses and enforces his choice, and the students comply; (g) the teacher acts and the students have the illusion of acting through the action of the teacher; (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it; (i) the teacher confuses the authority of knowledge with his or her own professional authority, while she and he sets (sic) in opposition to the freedom of the students; (j) the teacher is the subject of the learning process, while the pupils are mere objects. (2000, p. 73)

He argues that the oppressors' pedagogy which sees the people, in this case, students as things, objects, mere possessions in which alien, nonfunctional and archaic contents must be deposited should be jettisoned by the people in favour of a humanizing pedagogy which makes them actively involved in recreating knowledge that will liberate humanity. They have to pursue education that involves critical inquiry and have the power to transform them and their society, not the one that subjugates and emasculates them. A subjugated people should design and use a pedagogy which takes into consideration their peculiarities as a people and seek to establish them as full fledged humans who can think, create, and arrive at the solutions to their own problems.

### III. METHODOLOGY

This study adopts a descriptive case study to enable the researcher to have full understanding of its problem. The area of the study is Nigeria, and the population is the universities in Nigeria which offer language and literature courses. Secondary sources of data collection was adopted for this study because it enabled the researcher to source data for analysis from the findings of previous researchers, textbooks, journal articles, newspaper reports, blogs. A total of thirteen texts drawn from previously conducted studies served as the data for this study. Seven of the texts are long, and are numbered excerpts one to seven, while the other seven are short and are integrated into the analysis. They were all used to answer the three research questions raised at the beginning of this paper.

### IV. DATA PRESENTATION AND ANALYSIS

*A. Research Question One: Is the course designed to meet its objectives to the students?*

*Excerpt One:*

On the spot assessment of students' view of oral African literature among undergraduate and postgraduate students showed an expression of dislike arising from the belief that it is often cumbersome and burdensome... We have written the course in such a way that it is (picturesque and cinematographic or) practical and real to you. With such a deliberate way of taking oral African literature away from the page of the written medium, it retains its very practical nature and entertainment for which it is known. (Anya, Studies in African Oral Literature course material designed for post graduate students of Literature in the National Open University of Nigeria.)

This excerpt shows that African Oral literature as a university course poses some challenges to students who instead of regarding it as one of their most practical and entertaining courses see it as boring. This challenge obviously derives from the way the course is designed, and delivered to the students. There is nothing intriguing or captivating about it. The lecturer talks away the lecture time from his/her textbook knowledge, mostly written by foreign authors with no in-depth knowledge of oral literature of Africa. Some of the lecturers themselves have lost touch with the oral literature of their own people, so they lack the knowledge that they would have relied on to infuse life into their classroom teachings. At the classrooms, students are turned into objects in which the lecturer deposits his/her knowledge. After that, they are directed to read the recommended texts for their examination. From available facts, using the traditional lecture method to teach oral literature makes students feel disenchanting towards the course. Neither Performance, which is a major attribute of oral literature, nor any form of practicality or entertainment is integrated to the classroom teaching.

It is the realization of the challenges that most students face in the course that prompted the decision of Anya and his co-

course developers in the excerpt above to state that they have made the course “practical and real” so as to provide the entertainment that goes with this kind of literature.

*Excerpt Two*

... here was a university in a remote corner of the world that wanted someone to teach the kind of course - officially and legitimately - that I had developed in Nigeria, but without the support and blessing of my employers... It was a wonderful opportunity to design a literature course for a new university without any regard for British academic traditions. In Nigeria, the university was an instrument of colonialism. It proclaimed that its mission was to maintain British standards... The English literature course seemed designed to overawe the students with masterpieces of a foreign civilization... The literature course should start with the study of the students’ oral tradition. Those who decided to do literature after the preliminary year would have to spend their six weeks Christmas holidays in their home villages equipped with a tape recorder. They were to collect some form of orature: poems, songs, stories, epics, myths. They were to come back with a transcription and raw translation of their recorded texts.

(Beier, 2005, p. 20-22)

In this narration, Beier laments the fundamental weakness in the Nigerian education curriculum; a curriculum that can hardly allow for the actualization of self-consciousness and critical thinking. The Nigerian curriculum was a product of imperialism, and was designed to serve the interest of her colonial master. In the history of imperialism in different parts of the world, there is no where the colonizing nation sought linguistic, cultural, religious or psychological freedom of the colonized. Okoh states emphatically that “... to a large extent Europe has never regarded Africa as an *equal* or *human* partner in any endeavour to pursue the common destiny of *homo sapiens* (2008, p.19). Britain gave Nigeria some measure of political independence, but tied other aspects of her existence, including education, to her apron strings. And the nation has not done enough to free herself from her attachment to British standards, among which is the continued use of obsolete curriculum that was handed over to her many decades ago. Nigeria has to design a curriculum which will promote creativity, self-reliance, and self consciousness.

Below is the recommendation of the economic mission led by Dr Nnamdi Azikiwe as the Premier of the Eastern region in 1954 to arrange for the establishment of an “African” university in the region. It reads as follows:

*Excerpt Three*

In order that the foundation of Nigeria leadership shall be securely laid, to the end that this country shall cease to imitate the excrescences of a civilization which is not rooted in African life, we recommend that a full-fledged university should be established in this Region.... Such a higher institution of learning should not only be cultural according to the classical

concept of universities, but should also be vocational in its objective and Nigerian in its content.

(Azikiwe and Ojukwu 1954 in Ejiogu and Sule, 2016, p. 257)

The above recommendation made in preparation for the establishment of the University of Nigeria, Nsukka, should have put university education in Nigeria on the right footing from the beginning, but the colonial masters would not afford to give that kind of freedom to a conquered territory to pursue what serves her interest and self esteem. What they bequeathed the country was what they wanted her to have. Education either brings about conformity to the old established order which casts humans in the mould their oppressors want them to have or it accords the people the freedom to creatively and consciously contribute to making the world a better place. Shaul emphasizes this in the words below:

*Excerpt Four.*

There is no such thing as a neutral education process. Education either functions as an instrument that is used to facilitate the integration of the younger ones generation into the logic of the present system and bring about conformity to it, or it becomes the practice of freedom” the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

(Richard Shaul in Freire, 2000, Foreword)

Education destroys ignorance, and ushers in liberation and developments. A good educational programme should have its curriculum and pedagogy modelled after the interests and benefits of the society it is meant to serve. Education, therefore, is not as transparent as it seem. It is packaged to serve some interests. Nigeria’s education system, for instance, was designed by the colonial masters to serve their interest, not to address Nigeria’s societal needs. Unfortunately, that colonial mentality has persisted in her curriculum till date, and is championed by Nigerians in the spirit of neocolonialism.

*Research Question Two: Can integrating ICT tools in oral literature classes improve its teaching and learning?*

*Excerpt Five:*

...a new model of intercultural bilingual education that takes orality as a point of departure for the development of literacy and makes extensive use of available ICTs in order to provide students with socially relevant material and culturally contextualized learning. (Rendon 2013 in Turin, 2013, p. 175)

The above is Jorge Gómez Rendón (2013) proposal on the intercultural bilingual literacy programme for Ecuador which would incorporate orality into literacy so that orality which is an attribute of many of her non-literate cultures would not be seen as an obstacle to literacy and self enhancement. This underscores the usefulness of ICT tools in the teaching and learning of oral literature. Since performance, orality and audience are emphasized in oral literature, the need to make it practical in the classrooms using recorders, and audio and visual tools cannot be overemphasized.

*Excerpt Six*

To start with, the art of teaching and learning itself is not easy. What is more with literature; an open-ended subject which provides you with no ideal answers and 'is far more often taken for granted than explicitly justified' (Peer, 1992) Regardless of the common ground literature shares, there is still a propensity that differ this field from the other studies; it requires both explicit and implicit levels of comprehension. Thus, the use of ICTs such as images, audios, interactive games will not only effectively convey the messages but also seize students' interest. Often, active learning is best achieved via images, animated objects, sound and flash; all these are believed to help students to better understand a literary text or discussion. As the saying goes, 'Practice makes perfect', when the lessons are interactive and practical, students tend to be more cooperative and focused. (Muhamad and Hamzah, 2012, p. 2)

Though this excerpt is particular with literature, oral literature shares similar attributes of being open ended, and compelling students to develop high level understanding and critical reasoning to be able to transcribe, translate, discuss and criticize literary performances. In situations like this, injecting life into the learning process using audio and visual gadgets makes students hear, see and feel and even experience reality right inside the classroom. Saunders, cited by Muhammad and Hamza avers that "these pictures and sounds are 'generally understood well and remembered easily' since 'they are closely related to the way people see things in everyday life' (2012, p. 2). Visual aids help teachers to "clarify, establish, correlate and co-ordinate precise conceptions, understandings and appreciations and support him to make learning more actual, active, motivating, encouraging, significant and glowing" (Shabiralyani et al, 2015, p. 226). Umar and Iyere affirm that "the integration of ICTs can motivate and keep the students engaged because ICT tools work at different levels - the students can have an opportunity to see, read, visualize, hear, ponder, discuss, interact and learn (2021, p. 481). ICT, therefore, makes students' learning experiences fun. So, integrating it into the teaching and learning of oral literature can make the process a successful one.

*Research Question Three: What are the constraints to the integration of ICT in teaching and learning in Nigerian universities?*

The challenges limiting the use of ICT tools for lecture delivery includes: inadequate ICT facilities, epileptic power supply, poor internet services and lack of funds (Sani et al 2021). Also, consider Excerpt 7.

*Excerpt Seven*

... the United Nations Economic Commission for Africa (UNECA 2000) has identified the following as major constraints to the use of ICTs in language education: electricity, phone lines, internet facilities etc. are either unreliable or expensive. - Video recorders and other ICTs are locked in storage closets because only few teachers know how to operate and incorporate them into their instructional programmes. -

ICT trained teachers often quit teaching for more lucrative jobs because teaching is not attractive, especially in Nigeria. - Poor maintenance of the existing ICT gadgets (where provided) is a debilitating factor against the use of ICT in language education. - There are no language and computer laboratories in virtually all schools in Nigeria. Large or overcrowded classes may interfere with the objectives of the use of ICTs (Cited by Akintunde and Angulu 2015, p. 47)

Integrating ICT tools into teaching and learning in Nigeria universities, especially public ones is bedeviled by a number of challenges ranging from poor funding of universities, non-availability or poorly maintained ICT tools, poor internet services, non availability of trained ICT teachers, epileptic power supply. In addition to these, Iseolorukanmi et al (2021) and Nnamdi-Eruchalu (2022) observe that a good number of lecturers in Nigerian public universities have negative attitude towards integrating ICT tools in teaching. They prefer to remain in the traditional method of teaching.

These and many others have remained a clog in the realization of the full benefits of ICT in education in Nigeria, and unless the government addresses the debilitating challenge of under-funding of the Nigerian education sector by increasing her budgetary allocation, the benefits of ICT in teaching and learning will continue to elude her.

## V. DISCUSSION

The data analyzed in research question one above shows that the way the oral literature course is designed and taught to students does not enable effective learning. It is not designed to be seen and heard in the classroom. Oral literature centres around performance and audience, and with the help of audio and visual ICT tools, such performances can be relived in the classroom in front of students. They find the course boring, and at times distracting because it is not the same as what they see in written imaginative literature courses like poetry, drama, and prose fiction. Since the course is not taught in a fun and entertaining manner which oral literature stands for, and which should have produced the motivation and interest required for learning to take place successfully, students put in more efforts than they should to get good grades.

Oral literature does not impact the expected cultural knowledge, mores, norms, histories, language, customs of the people on the students as it should. The students pass through the course as ignorant of the ways of their people as they were before they registered for it. Oral literature course, if properly designed to serve the interest of students and meet their learning objectives should incorporate practical instances of creative oral performances in their different forms so that students would have first hand experience of its performance and entertainment value. A curriculum that would cater for this is that which should be designed by the people with the aim of liberating themselves. It is the one which in Freirean pedagogy and humanistic learning regard the people, the students, as individuals who are capable of thinking, gaining the skills and self consciousness to participate in promoting the well being of humanity and achieving full status of humans.

The analysis above shows that for this kind of liberating education to take place, visual and audio ICT tools should be integrated into the traditional method of teaching so that students can learn with ease and interest. When oral literature is learnt in this way, it would play the important role of educating the youth in their culture and worldview, and help them unlearn the excesses of some foreign cultures they have already imbibed, and which have been spelling doom on them and the society.

To this end, the government of the Federal Republic of Nigeria should do well to address the problem of epileptic power supply plaguing the nation; fund education adequately so as to provide public universities with the necessary ICT tools they need to make teaching and learning more productive and responsive to the needs of the nation and her people. Such funding would also facilitate the training and retraining of lecturers in handling the intricacies of the ever evolving ICT. The problem of poor internet services should also be addressed by the government. It should invest more time, energy, commitment, money and so on to monitor, direct, oversee and ensure that the stakeholders in the communication industry always maintain reliable internet services.

## VI. CONCLUSION

This study explored the oral literature offered to students in Nigerian universities beyond the status of an ordinary course with a total score and total grade. It is treated as having a very useful and urgent role to play, not only in connecting the youth to their roots and balancing the identity they project about themselves, but also in moulding their character to conform to those values, mores, customs which had worked for their people in the past.

The oral literature course in our university classrooms lacks the performance, and creativity for which oral literature is known. Students find it boring and uninteresting, and most often, merely see it as another hurdle to cross. Since the course is expected to connect the students to their roots, there is a need to review it, and make it more responsive to their needs. It has to appeal to them, and blend with their chosen path- the ICT part for it to achieve its objectives. ICT has a way of bringing fun and motivation to education, making students responsible for their own learning. Integrating ICT to the teaching and learning of oral literature in Nigerian universities will make the learning experience interesting, entertaining, insightful, and more meaningful.

But the use of ICT tools in teaching and learning is faced with many constraints, some of which are poor internet services, unavailability of ICT tools, inadequacy of trained ICT personnel, and so on. The Nigerian government should endeavour to address these challenges by investing more in education than it is presently doing. When adequate provisions have been made to integrate ICT into the traditional teaching method being used to teach the course, it will sure yield the desired outcome in the students.

## REFERENCES

- [1] Abaloum, A. M. and Khasawneh, S. (2006). The Use of Blackboard as an E-Learning Tool: A Study of Attitudes and Technical Problems <https://www.researchgate.net/publication/255611248> Retrieved 28th June 2022.
- [2] Akintunde, F. A and Yakubu D. A. (2015). The Use of Information and Communication Technology (ICT) in the Teaching and Learning of English Language in Nigeria. *Journal of Literature, Languages and Linguistics*. Vol.15, 44-50 <https://core.ac.uk/download/pdf/234693104.pdf> . Retrieved 28th June 2022.
- [3] Akporobaro, F. B. O. (2012). Introduction to Oral Literature in Africa. (Rev. Ed.). Princeton Publishing Company.
- [4] Angyal, A. et al. (1981). Humanistic Psychology. In: Contemporary Theories and Systems in Psychology. Springer. [https://doi.org/10.1007/978-1-4684-3800-0\\_14](https://doi.org/10.1007/978-1-4684-3800-0_14). Retrieved June 20, 2022.
- [5] Anya, E. ENG 814: Studies in African Oral Literature: An Unpublished course material of the National Open University of Nigeria. <http://nou.edu.ng>>ENG814.
- [6] Babalola, J. B. and Adedeji, S.O. (2007). Revitalizing quality higher education in Nigeria: options and strategies in Babalola, J. B. Akpa, G. O., Ayeni, A. O. & Adsedje, S. O. (eds). Equity and quality in higher education NAEAP.
- [7] Beier, U. (2005). Decolonizing the Mind: The Impact of the University on Culture and Identity in Papua New Guinea 1971-1974. Pandamus Books.
- [8] Ejiogu, A. and Sule, S. (2016). Sixty Five Years of University Education in Nigeria: Some Key Cross Cutting Issues. Education Provision to Everyone: Comparing Perspectives from around the World, BCSE Conference Books, Volume 14, Number 1. Part 4: Higher Education, Life Long Learning, and Social Inclusion. Papers from the proceedings of the 14th Annual. Conference of the Bulgarian Comparative Education Society, June 14-17, 257-264. Available at <https://files.eric.ed.gov/fulltext/ED567099.pdf> . retrieved May 20, 2022.
- [9] Eze, C. (2020). The Survival of Oral Tradition in the Age of ICT. *Guardian Life*. November 8. [guardian.ng/life/the-survival-of-oral-tradition-in-the-age-ict/](http://guardian.ng/life/the-survival-of-oral-tradition-in-the-age-ict/)
- [10] Finnegan, R. (2012). Oral Literature in Africa. Open Book Publishers. [http:// dx.doi.org/10.11647/OBP.0025](http://dx.doi.org/10.11647/OBP.0025)
- [11] Freire, P. (2000). Pedagogy of the Oppressed. (30th Anniversary Edition). Continuum International Publishing Group. 1970. Ramos, M. B. (Transl).
- [12] Ganyi, F. M. (2014). Orality, Literacy and Pedagogical Implications in Traditional African Societies: The Bakor Experience in Cross River State, Nigeria. *International Journal of African History, Cultures and Traditions*. Vol. 1(2). 60-81. Retrieved 9th June, 2022.
- [13] Ghavifekr, S. and Rosdy, W, A. W. (2015). Teaching and Learning with Technology: Effectiveness of ICT Integration in Schools. *International Journal of Research in Education and Science (IJRES)*, 1(2), 175-191.
- [14] Growth Engineering. Why Fun in Learning Works Better than Dull Learning. (2020). August 29. Brain science, Engagement. (Blog). [hello@growthengineering.co.uk](http://hello@growthengineering.co.uk) retrieved 26th May, 2022.
- [15] Iseolorukanmi, O.J., Adebola, F.B., Adebola, O.G., Rotimi, E. M. Nweke-Love, C. H., Adebisi, T., Lawal, A I, and Adu-Gyamfi, S. (2021). Covid-19 pandemic: Nigerian University lecturer's Response to Virtual Orientation. *Cogent Arts and Humanities*, Vol. 8, (1), DOI:10.1080/23311983.2021.1932041. Retrieved November 27, 2021.
- [16] Jacob, O. N. and Musa, A. (2020). Higher Education in Nigeria: Challenges and the Way Forward. *Electronic Research Journal of Behavioural Sciences*. Volume 3. 84-98. Retrieved 26th May, 2022. <https://www.researchgate.net/publications/350021987>
- [17] Mohammed, M. O. B. and Gbenu, J. P. (2007). Public Universities on the Brink of Collapse in Nigeria Private Sector Participation as a way out. In Babalola J. B., Akpa, G. O., Ayeni, A. O. and Adedeji, S. O. (Eds). Access, Equity and Quality in Higher Education. NAEAP. pp. 63-73.

- [18] Muhammad, S. H and Hamzah, M. (2012). Barriers in Implementing ICT in the Teaching of Literature in a University in Selangor. Proceeding of 7th Malaysia International Conference on Language, Literature, and Cultures (MICOLLAC, 9th -11th July, Researchgate.net/publication/321978190\_Barriers\_in\_Implementing ICT.
- [19] Nnamdi-Eruchalu, G. I. (2022). Virtual Education in Nigeria During the Covid-19 Pandemic: Challenges and Prospects. International Journal of Education, Humanities and Social Sciences. Vol. 5, No. 01. 140-153. Retrieved 14th June 2022. <https://doi.org/10.54922/IJEHSS.2022.0351>
- [20] Okoh, N. (2008). Preface to Oral Literature. Africana First Publishers Limited.
- [21] Ong, W. J. (1982). Orality and Literacy: The Technologizing of the Word. Routledge.
- [22] Sani, J., Alabi, C., Danjuma, S. and Momohjimoh, F. (2021). The Use of ICT Tools for Lecture Preparation and Delivery in Federal University Lokoja, Kogi State, Nigeria. <https://www.researchgate.net/publication/352258003>.
- [23] Shabiralyani, G., Hasan, K. S., Hamad, N., and Iqbal, N. (2015). Impact of Visual Aid in Enhancing the Learning Process Case Research: District Dera Ghazi Khan, Punjab, Pakistan. Journal of Education and Practice. Vol 6. No 19, 226-233. Retrieved on 28th June 2022 from [www.iiste.org](http://www.iiste.org)
- [24] Srivastana, S. (2018). Humanistic Psychology. What is Humanistic Psychology? August 19., <https://www.linkedin.com/pulse/humanistic-psychology-shikhar-srivastava/> Retrieved 21st June, 2022.
- [25] Turin, Mark. (2013). Orality and Technology, or Bit and Byte: The Work of the World Oral Literature Project. Oral Tradition. (173-186). <http://www.researchgate.net/publication/286108861> DOI:10.1353/ort.2013.0025
- [26] Umar, A. D. and Iyere, J. M. (2021). The Teaching of Poetry through Information Technology Systems in Secondary Schools. East African Scholars Journal of Education, Humanities and Literature. Vol 4 (12). 477- 483. DOI: 10.36349/easjehl. 2021.v04i12.006. Retrieved 30th May, 2022.
- [27] Usman L. O., Ogunnaike, M. J., Muniyandi, R. C., and Adenubi, A. (2020). The Teaching and Learning of Literature in Schools: The Pedagogical Enhancement Through Information and Communication Technology. Proceedings – Malaysia International Convention on Education Research & Management (MICER) 14-16, March. Bangi Resort Hotel, Bandar Baru Bangi, Malaysia. Retrieved 31st May, 2022.