



Teachers' perception of the educational values of the yorùbá traditional games in south-western nigerian primary schools

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Abstract

This study investigated teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools. Studies had showed that traditional games had been relegated to digital children's games. Hence, the study aimed to check the teachers' views on the educational values and their support for the games. Mixed approach was employed in collecting and analyzing data. The questionnaire, interview, and observation were methods of data collection. Purposive sampling techniques was utilized to sample ninety (90) teachers. Convenience sampling techniques were used to sample thirty (30) pupils for the observation exercise. The percentage was used to describe the demographic data of the participants, likewise, question one was answered through the percentage. The research hypothesis 1 was tested using the T-test while the research hypothesis 2 was tested using Analysis of Variance (ANOVA) all at a 0.05 level of significance. The qualitative data was analysed thematically. The result showed that there was no significant influence of the school type on teachers' perception of the educational values of the traditional games. However, it was revealed that the class taught has a significant influence on teachers' perception of the educational values of the traditional games. Therefore, it was recommended that since the traditional games have educational values among pupils, the primary school educational stakeholders should therefore capitalize on these resources to develop educational skills: such as numeracy, communication, leadership, and health therapy in primary school pupils.

Keywords: Perception, Yorùbá Traditional games, Educational values, Primary education, Digital games

INTRODUCTION

The goal of primary education in the national policy on education is to make learners develop and achieve numeracy, communicative skills, and a solid foundation in science. Also, it is stipulated that the language of education in the pre-primary to primary 3 should be the language of learners, it is implying that the native language approach would enhance the development of early literacy and numeracy skill. Then, the traditional educational exercises organized by Africans before the advent of the Europeans can still be employed in primary school education.

The objectives of indigenous African education were analyzed as the development of the child's physical skills, character building, cultivating respect for elders, vocational training and promotion of cultural

heritage. The aspect of the physical training focuses on the traditional games, it was observed that the African children explored their immediate environment and engaged themselves in dancing, wrestling, jumping, clapping, and singing, and this was passed from generation to generation through the technique of observation, imitation, and participation of children in the community (Akinola, & Uzodike, 2018).

Nigeria is one of the multilingual states and has different native languages with numerous traditional games. This study focuses on some Yorùbá traditional games of South-Western Nigeria. Teaching and learning of Yorùbá portray the glory and beauty of the language. If the language is not taught in schools, this generation and the next may not know the monarchies (a type of Yorùbá government), Yorùbá culture,

folktales, philosophy, traditional art and architecture, songs and drumming, poetry, Yorùbá names and traditional games; all will go into extinction. Teaching and exposing the children to the traditional games in primary schools would preserve its heritage. Yorùbá has a loaded cultural heritage, history, sport, and social custom.

The African traditional games such as plays, dances, and poetic recitations have stood the test of time. They were used for several purposes such as acculturation, induction, ceremonies, refreshment, education, and also it is for cultural preservation, then, the practice of physical training is part of the Yorùbá traditional education. Since the exercises were not documented, Africans were unable to itemize the benefits derived from these indigenous programs. Having compared the values of the traditional games with the digital games it was discovered that the traditional games can also be helpful in the educational activities.

Traditional games are gradually affected due to the negative influence of colonization and digital recreational activities. It indicates that primary school educational stakeholders neglect traditional games thinking that they are primitive and insignificant tools of teaching, whereas the status of these games in teaching activities is significant. However, it has been discovered that play is the best form of physical activity for children and that, through traditional games, children learn about the rules and values of their culture, which will lead to cultural heritage preservation. That is why Akinola and Uzodike (2018) submitted that indigenous games were full with the adequate knowledge of learners' culture and their native language, and if the games are cautiously employed, they could enhance problem-solving skills, compassion, fellow feeling, understanding, respect, temperament, humanity feeling and agreement with others as well as fair competition among learners.

Some Yorùbá Games in South-western Nigeria

1. Clapping Game (Te-n-te-te-n-te o): This Clapping Game (Te-n-te-te-n-te) is a common game among girls, although boys

are engaging in the games also now. Two girls may face themselves, it is the game that they would be clapping when playing, and at the same time they would lift up themselves to raise their legs in the same directions. They must ascertain they don't lift legs at the opposite directions, this indicates that no one has won but if a player raises a left leg when the other raises a right leg. The person that raises the wrong leg has missed the point while the second person would score a point. The game makes the player to be alert, sensitive, and watchful so that they would keep on having the point. It is good for the development of the child's psychomotor and affective domains.

2. Boju boju o (Hide and Seek): In the evening, the children may group themselves after the meal, and the household chores to play this game. The game is played during the day nowadays also. The game is common among girls. The players can group themselves to have a big circuit form that would cater for a large number of children. Then, one of them that acts as a searcher (leader) would use her hands to cover her face and begin to sing to the group, as they are responding, they would be running into the hiding places. Meanwhile, everyone might have been contemplating on where to hide as the game starts.

The leader: Boju boju o

Participants: Oh o (All right, children are responding)

The leader: O loro n bo o (The leader is coming)

The leader: E sa pa mo o (Go and hide yourself)

Participants: Oh o (All right, children are responding)

The leader: Se ki n si oju mi o? (Should I open my eyes , please?)

Participants: Si oju re o.(open your eyes)

Some of the participants that are still searching for hiding places may tell the leader to hold on. After they might have hidden

somewhere, they would ask the searcher to open her eyes. She would be searching for her playmates that are watching her movement. So, as the leader leaves the circuit place, the participants would quickly leave their concealment places and run back to the circle. Those who successfully reach the circle before the leader, is saved. The person that is touched or caught by the leader would replace her, then, she would act as a searcher. This game supports communal friendship. It is a form of social relaxation. It improves the physical strength of the participants and leads to mutual relationships.

3. Ekun mu eran (The tiger catches the goat): One of the players would act as a tiger that would be struggling to catch the goat that is in the middle. Meanwhile, the goat (one person) in the middle of the circle is adequately safeguarded by other participants. The tiger with strong determination would make attempts to enter the circle, but he or she is not usually permitted by the participants who powerfully joined their hands together. The person acting as a goat may escape to go outside the fence of players a while. It is then chased by the tiger that is fearfully watching it outside. The goat runs and dodges the tiger in haste. It may return safely into the fence of players, however, the tiger chases the goat until eventually he or she catches him or her. When the "goat" is caught, it takes the position of the "tiger" and chases the "goat" which is another person. The pair is replaced as appropriate. This game continues for a long time until all the players are exhausted. This game also improves physical capability and teaches communicative skills

They sing this song as they are playing:

The leader: Ekun mu eran o: (The goat is caught by the tiger)

Participants: Me e (The sound made by a goat, which is the response of the participants)

O dori ko igbo: (It goes to the bush)

Participants: Me e: The leader: O korun bo ogba: (It enters the garden)

Participants: Me e The leader: O fe mu o: (It is about to catch the goat)

Participants: Me e The leader: Ko ma le e mu o: (it cannot catch it)

Participants: Me e

The leader: Oju ekun n pon o: (The eyes of the tiger are red)

The leader: Iru ekun le o: (The tiger's tail is uprightly standing)

Participants: Me e eeee

4. Suwe (Multiple squares game): The game necessitates a big rectangular shape drawing on the ground, and it can be divided into fourteen or twelve rolls. Seven or six rolls would be by the left and the seven or six rolls by the right part of the rectangle. Two or more participants can be engaged in this game. The game can be played by boys or girls. The players can use a stone or a broken piece of bottle. They take turns throwing the stone from where they stand into the rectangle from space 1 to the last space. When the stone is thrown into space 1, the child must skip the space and travel with one leg from the stand-point to the last space, and returns picking up the stone in space 1. While doing this, if she could not travel successfully with one leg, the stone is taken from her. If she completes the throwing and picking, she finally turns her back on the drawn spaces and throws the stone, where the stone lands becomes her house. Other players would not be allowed to step on her "owned house". If a person has purchased four houses, the other participant is expected to jump them with one leg. The game stops when all the spaces have been purchased. A winner is a person who purchases more "houses". Suwe is a very interesting game that requires diligence in throwing and balancing, and it improves honesty.

5. Okoto (Cone): This game is played by two or more children. The participants can use an object called okoto (cone). it can be made by the snail-shell or the cover of a pen with the battery seal, it can be made

into a small cone-like object. The players will try to spin the object, to be rotating on the sand that had been smoothly leveled in a small size. After a while, the player will manipulate the okoto to turn upside down, with its peak up. If a player could not effectively turn it upside, he loses his turn to other players. If it is perfectly done, he waits for the last person who fails to make it. This person would be punished by playing the cone on the back of his palm. Technical skill is developed. It is mostly played by boys.

6. Eke or Gidigbo (Wrestling): This game is played by male children on sandy soil, and it is mainly for physical development. The sand is to keep them from having injury during a fall. This game is carried out by boys, the powerful one in the group makes a little heap of sand, as a sign of his readiness for wrestling, and he would shout like this: gidigbo gidigbo oo (wrestling -wrestling). The contender will give a response by saying "yes, he is ready" or he would destroy the sand that was gathered by the powerful person. Then, the two boys would start wrestling until one conquers the other. It will be carried out repeatedly until the overall winner is declared. The song of the game goes like this:

Organizer : Akiti (Akiti ni o le ja o (Akiti can vigorously fight)

Refrain : Ija lo le ja (Yes, he can)

Organizer : (O gbe para o fi da (He carried him and throws him away)

Refrain : Ija lo le ja (Yes, he is able to fight)

Organizer: (O dun kii bi ibon (He landed and sounded like a gun-shot)

Refrain : Ija lo le ja (Yes, he can wrestle)

7. Talo ga ju laba (Who is the tallest in the hut?): When demonstrating this exercise, the children may not join their hands, the person leading will direct the games by song. The game is played by boys and girls. When the participants are group

themselves, the leader demands that he wants to see the tallest child in the group. As a result of this request, all the participant of the game will be jumping up to be the tallest. There would be one that would jump more than others, he is the tallest. Likewise, it comes to a time that the leader changes the song to ask for the shortest among the participants, they will all go down to signify that they are all short. The song goes like this:

Leader : Ta ni o ga ju laba? (Who is the tallest in the hut?)

Chorus : Emi ga ju laba (I am the tallest in the hut)

Leader : Ta ni o kuru ju laba? (Who is the shortest in the hut?)

Chorus : Emi kuru ju laba (I am the shortest in the hut)

8. Kin ni n leje (What has blood?): The game is done by a group of children, the number may be between 5 to 10. They will appoint a leader that will start the game by asking the participants questions on the things; human or non-human that has blood and vice-versa.

Leader : Ki ni n leje? (What has blood?)

Refrain : Leje-n leje.

Leader : Aja n leje? (Dog has blood?)

Refrain Leje n leje (It has)

Leader : Eniyan n leje? (Human being has blood?)

Refrain : Leje n leje (It has)

Leader : Okuta n leje (The stone has blood?)

Refrain : (No).

The person directing the games mentions many animals that have blood before he or she introduces the things that have no blood. The game trains the children to be alert and to concentrate on what they are reciting. It increases their understanding of the animals that have blood and the non-living things that have no blood. The child

would remember this in their integrated or biology class.

9. Kele gbe e (It is seized): This game is an agreement between two children. The agreement may be based on the acquiring of another person's things. This indicates that if the goods of one of them is attractive to the other, he/she will just utter the word "kele gbe" meaning that the thing is seized. The owner of the thing will follow the rule and give it to the person he made an agreement with. To prevent one's material from being seized, the second person that is having the goods will shout immediately, that, no, it is not seized. This invalidates any call for seizing the material. It keeps the children alert, think fast and respond immediately, however, this game may lead to covetousness.

10. Board game (Ayo): Board game (Ayo), is one of the traditional games played by men but today girls engage in this game as well. Two people can play this game on a board with 12 holes or dig holes on the ground, and 48 game seeds are needed. The holes are six on each side of the board and each hole contains four seeds at the beginning of the game. The participants move the seeds around the 12 holes. The game of "Ayo" requires that the player be vigilant and calculative. He or she has to play to be declared as a winner, the winner of the board games will target the 48 game seeds: The game requires the knowledge of arithmetic. The board game participants can move from the left to the right. The second player will also move immediately after the first person has finished his/her own, they continue like this till the winner surfaces. The person that acquires more seeds is the winner. It prepares the participants to make accurate decisions at the appropriate time.

The Educational Values of Yorùbá Traditional Games

In the olden day, particularly in Yoruba land, the adults gathered children together to disseminate knowledge through traditional education such as folk tales, stories,

proverbs on moral and ethnic behaviors, and the consequences of bad conduct were out. Therefore, this paper deduced that traditional games have tremendous benefits such as: pedagogical values, therapeutic implications, improvement of social relationship, and communicative skills, it expands moral teaching and prepares children for the leadership roles. However, the educational values of the traditional games in primary education is presented in this figure 1:

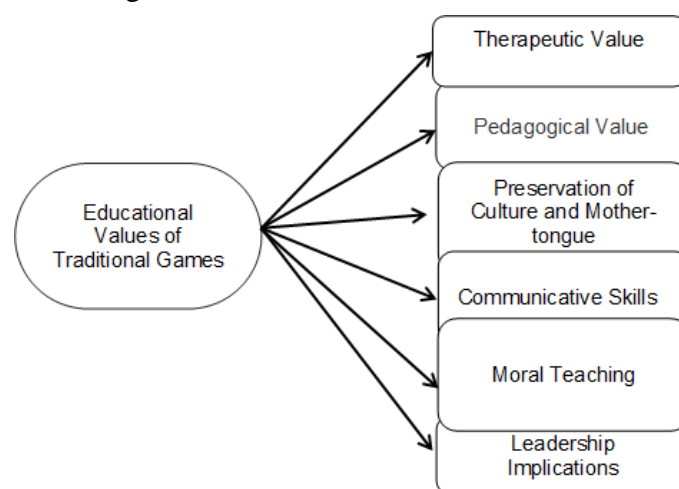


Figure 1
Educational values of the traditional games in primary education

1. Pedagogical Value: Boateng-Nimoh and Nantwi (2020) affirmed that traditional games are regarded as instructional resources. This indicates that they can help teachers' instructional strategies, and at the same time support the learners to achieve the stated behavioral objectives if they are recognized and well managed. For instance, the board game (Ayo) enables learners to think conceptually with the sense of the problematic solving strategies. This game facilitates learners to possess these traits such as diligence, spatial thinking, communication, decision making, and negotiation skills. Furthermore, Bayeck (2018) affirmed this board game aids learners' knowledge in the biology classroom. The researcher submitted that the division of the board can be used as a teaching resource to explain the life cycle of a human cell. Also, Madondo and

Tsikira (2021) affirmed that as learners go through games, they can recite and sing according to the rules of the game, and new vocabulary through oral communication in their mother-tongue is acquired. Especially, those games that involve chorus answers and recitation such as Te-n-te-te-n-te (Clapping game) Boju boju (Hide & Seek), Ekun mu eran (The tiger catches the goat), Ta lo wa ninu ogba naa (Who is in the garden) help children's communicative skills. Likewise, the game titled; Kin ni n leje (What has blood?) intimates pupils with the teaching of living things and non-living things in integrated science. Conclusively, it could be gathered that numeracy skills, communicative skills, scientific orientation, and courage are attributed to the traditional game as its educational values.

2. **Therapeutic Value:** The modern digital games render the players inactive, staying at points, concentrating on an object for a longer time, and this is not healthy for children. For example, Boateng-Nimoh and Nantwi (2020) affirmed that indigenous games improve children's physical health because it involves a significant level of physical exercise that put the body in activities such as dancing, jumping, movement, knee bending, running, and throwing. All these activities are helping the functioning of the body system and brain. Malesa (2012) asserted that traditional games serve as ways of eliminating tension, getting the body suitable and immune to illness. He emphasised it that when a person is tensed up, playing a game becomes healthful. Therefore, games such as Ekun mu eran (The tiger catches the goat), Ta ni o wa ninu ogba naa (Who is in the garden), Te-n-te-te-n-te (Clapping game) Boju boju o (Hide & seek) involve running, jumping and walking, these exercises will increase one's pulse, maintain the health of players, strengthen the bones, hinder illnesses and diseases. In addition, the heaviness of the heart is relieved through the games.
3. **Social Relationship:** One of the principles of the traditional education in Yorubaland

is communalism philosophical based which entails the spirit of togetherness, they had the rivers, shrines, market, land and even they did houses construction together in a cooperative engagement. This engraves in the children the spirit of belonging (Akinola & Uzodioke 2018). Likewise, the traditional games involve a team of players with the body exercises, it is not like the computer or the digital games which the children can single-handedly played. Thus, the native games promote people's fundamental interaction, and such social physical phenomena greatly lead to child psychological development, as it teaches children to collaborate with others. Boateng-Nimoh and Nantwi (2020) affirmed that children receive effective literacy which is the ability to acknowledge, understand, and express their emotions appropriately. This also makes the players embrace other players' emotions, they understand their friends' actions and learn how to respond acceptably. Malesa (2012) mentioned that the bond of the social relations through the native games is strong, and that the children in the community relate together amicably, they share views, work in groups, and solve problems all in the spirit of oneness. This indicates that children mingle together, sing, dance, and clap when the games are starting and during the exercise. The indigenous games keep the children engaged, and nullified the social vices such as thuggery, cultism, robbery, assassinations, drug abuse, and arrogance that rampaging the society nowadays.

4. **Culture and Mother-tongue Preservation:** Language is a way of self-expression and socio-cultural distinctiveness, according to the theory of sociolinguistics, there exists a great bond between language and the sociocultural life of its speakers; and language is a reflection of the way of life of a group of people (Nisa 2019). The engagement of learners in the native games would rescue the language and culture from going into extinction, that is why Lawal (2014) affirmed that no greater injustice can be committed against people

than to deny them of expressing themselves in their language. Traditional games are recited and played in learners' mother-tongue, this will establish the use of the learners' language in education. Likewise, the game, such as ekun-mu eran (The tiger catches the goat) acquainted the learners with the traditional occupations of the Yorubas, it shows that there were hunters of wild animals in Yorùbáland. At the same time the game like talo ga ju laba (Who is the tallest in the hut?) signifies the act of farming in Yorùbáland, and an hut is a small place where the farm products are kept, and it may be difficult for a tall person to enter into it conveniently. Therefore, the games can be used to remind the children of their culture and language. Hence, the games indirectly cultivate the moral and cultural values that were held important by the people of that society.

5. Moral Teaching: Also, moral training is given through the traditional games, for instance the game called kele gbe e (it is seized) has been analyzed that it can lead to greediness and covetousness of others' property, hence, it is discouraged to be engaging in such a game. Games can instill respect for elders especially the one that wins always, for example the winners of the board game (ayo) and gidigbo (wrestling) would be respected, this means other participants would recognize and honour someone who does what they can't do.
6. Leadership Implications: Most of the games have leaders that would be guiding the smooth running of the games, the leader of each game is no permanent but rotational, it means any of the participants can be chosen as a leader before they finish the activities. For instance, games such as ekun-mu eran (The tiger catches the goat), ta ni o ga ju laba (Who is the tallest in the hut?), Onide wa gba ide o (The owner of the good should come), Ta ni o wa ninu ogba naa (Who is in the garden) start with songs, it is the initial leaders who would lay hands on other participants, and the

game continues. In a null shell, children traditional games build leadership confidence in the participants as they are assigned to play one roles or the other.

Research Purpose

This study investigated:

1. the Yorùbá traditional games that are common among South-western Nigerian primary school pupils;
2. the teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools on the basis of school type; and
3. if the class taught influence the teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools.

METHODS

This study investigated teachers' perception of the educational values of the Yorùbá traditional games on the basis of school type, and the class taught. One research question was answered and two hypotheses were tested. The researcher employed a quantitative and qualitative approach in collecting and analyzing data on teachers' perception of the educational values of the traditional games in South-western Nigerian primary schools. Ninety (90) teachers and (30) pupils were the participants in this study. The questionnaire was to ascertain teachers' knowledge, involvement, and perception of the educational values of the traditional games in South-western Nigerian primary schools. The total number of primary school teachers that participated in this aspect was ninety (90). Purposive sampling techniques were utilized to sample teachers, meanwhile, it was the proportionate sampling techniques that were used for the school's selection.

Furthermore, the researcher employed the interview approach as another method to elicit information from the 30 (of 90 teachers) teachers that were purposively sampled across the classes in order to get the status of the traditional games, and to examine the teachers' perception on it.

Likewise, observation techniques were another tool used for data collection, the researcher took time to observe the children on the field at break time. Convenience sampling techniques were used to sample the children for this observation exercise, this was done to check their interest and views on the indigenous games. Thirty (30) pupils from the nursery, lower level (primary 1-3), and the upper primary (4-6) levels were engaged consequently. The demographic data of the participants was described using the percentage, likewise, question one was answered through the percentage.. The research hypothesis 1 was tested using the T-test while hypothesis 2 was analyzed through Analysis of Variance (ANOVA) all at a 0.05 level of significance. The qualitative data was analyzed thematically.

FINDINGS

Answering of the research question

Research question one: *What are the Yorùbá traditional games that are common among South-western Nigerian primary school pupils?*

In answering research question one, responses gathered from primary school teachers were analyzed through the percentage. The responses showed the traditional games that are common among South-western Nigerian primary school pupils. The percentage was used to arrive at a decision based on the responses of the respondents. Then, the responses of teachers were coded and graded to discover the traditional games that are common among the pupils. Table 1 below presents the scale of inference.

Table 1
Descriptive Statistics of Teachers' Perception of the Yorùbá Traditional Games that are common among South-western Nigerian Primary School Pupils

SN	Tradition al Games	Responden ts	Percentage %
1	Clapping game	80	88.9
2	Hide & seek	85	94.4
3	Tiger catches the goat	5	5.5
4	Cone	15	16.6
5	Who is in the garden	75	83.3
6	Wrestling	02	2.22
7	Who is the tallest	65	72.2
8	What has blood	75	83.3
9	It is seized	7	7.77
10	Messenge r	05	5.5
11	Board game	10	11.1

Table 1 reveals that respondents conceded that there were some traditional games that the primary school pupils engaged themselves with during their break period. For instance, 80 (88.9%), 85 (94.4%), 75 (83.3%), 65 (72.2%) and 75 (83.3%) teachers confirmed that the pupils occupied themselves with Clapping Game, Hide & Seek, Who is in the Garden, Who is the Tallest, What has Blood respectively. However, the responses show games that are less popular among the primary school pupils. Such games are Tiger Catches the Goat – 5 (5.5%), Cone – 15 (16.6%), Wrestling – 02 (2.22%), Messenger – 05 (5.5%), Board game – 10 (11.1%) and It is Seized – 7 (7.77%). It indicates that the Yorùbá local games are fading away gradually among the primary pupils.

Hypotheses Testing

Hypothesis One: *there is no significant difference in the teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools based on school type*

Table 2

Participants' responses on the difference in the teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools based on school type

Variables	Frequency	Mean	SD
School Type			
Private	49	46.16	36.848
Public	41	44.1	40.39

Table 2 shows that the mean score of the private primary school teachers' perception of the educational values of the traditional games is 46.16 (SD = 36.848), while the mean score of the public primary school teachers' perception of the educational values of the traditional games is 44.1 (SD = 40.39). The results of the mean values show some very slight differences in the private primary school teachers' perceptions of the educational values and in the public primary school teachers' perceptions of the educational values. However, the significance of this difference is further examined in the test of Hypothesis 1 below.

Table 3:

t-Test Statistics showing the difference in the teachers' perception of the Yorùbá educational values of the traditional games in South-western Nigerian primary schools based on school type

Variable	N	Mean	S.D	Df	t	Significance	Remark
Private	49	46.16	36.848	8	1.574	0.059	Retained

Public	41	44.1	40.39
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***insignificance at $p > 0.05$**

Table 3 shows that the t-value of 1.574 is obtained with a p-value of 0.119 computed at a 0.05 alpha level of significance. Since the p-value of 0.119 is greater than the 0.05 level of significance, the null hypothesis is thereby retained. In affirmation of the formulated null hypothesis one, therefore, there is no significant difference in the teachers' perception of the educational values of the traditional games in South-western Nigerian primary schools based on school type ($t_{(88)} = 0.157$, $p > 0.05$).

Hypothesis Two: No significant difference in the teachers' perception of the educational values of the traditional games in South-western Nigerian primary schools based on a class taught

Table 4

Participants' responses on the difference in the teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools based on a class taught

Variables	Frequency	Mean	SD
Score			
Pre-Primary	9	52.67	5.75
Primary 1	8	50.25	9.071
Primary 2	6	53.83	13.367
Primary 3	11	42.09	38.091
Primary 4	14	43.64	25.324
Primary 5	21	42.67	29.133
Primary 6	21	42.91	23.591

Table 4 shows that the mean score of the perceived educational values of the traditional games in South-western Nigerian primary schools by the teachers who taught pre-

primary classes (i.e., KG, Nursery 1 & Nursery 2) is 52.67 (SD = 5.75), the perceived educational values by the teachers who taught Primary 1 classes is 50.25 (SD = 9.071), that of the teachers who taught Primary 2 classes is 53.83 (SD = 13.367), that of the teachers who taught Primary 3 classes is 42.09 (SD = 38.091), that of the teachers who taught Primary 4 classes is 43.64 (SD = 25.324), that of the teachers who taught Primary 5 classes is 42.67 (SD = 29.133), while that of the teachers who taught Primary 6 classes is 42.91 (SD = 23.591). The results of the mean scores here show some observable differences in the seven groups' perceived educational values of traditional games in South-western Nigerian primary schools. Therefore, the significance of these differences is examined in the test of Hypothesis 2 below:

Table 5

ANOVA summary of the difference in the teachers' perception of the educational values of the Yorùbá traditional games in South-western Nigerian primary schools based on a class taught

Score	Sum of Square	D f	Mean Square	F	Sig	Remark
Between Groups	1538.623	6	256.437			
Within Groups	1940.933	83	23.385	10.966	0.0000000057	Rejected
Total	3479.556	89				

***significance at $p < 0.05$**

As shown in Table 5, the F-value of 10.966 is obtained with a p-value of 0.0000000057 computed at a 0.05 alpha level. Since the p-value of 0.0000000057 obtained is less than 0.05, the null hypothesis two is thereby rejected. Thus, this implies that statistically, there is, as opposed to the formulated null hypothesis 2, a significant difference in teachers' perception of the educational values of the traditional games in South-western Nigerian primary schools based on a class taught ($F_{\{89;6\}} = 10.966$, $p < 0.05$). To further ascertain clearly by absolute

precision, which of these groups has a significant difference to others or which other, the table below gives us some insight.

Table 6
a posthoc test of ANOVA summary to ascertain which of the groups is significantly different from others or which other

Class Taught	N	1	2
Pre-Primary	9	52.6667	
Primary 1	8	50.25	
Primary 2	6	53.8333	
Primary 3	11		42.0909
Primary 4	14		43.6429
Primary 5	21		42.6667
Primary 6	21		42.9048

In Table 6 above, the posthoc test therein presents to us that the mean values 52.67, 50.25, and 53.83 of Pre-primary, primary 1, and primary 2 respectively are aligned together in Column 1, telling us that they all have no significant differences when compared. In the same vein, the mean values 42.09, 43.64, 42.67, and 42.91 of primary 3, primary 4, primary 5, and primary 6 are aligned together in Column 2 to also tell us that they have no significant differences when they are also compared. This simply implies that with the mean scores that are not together in the same column are where the significant differences lie when compared. By inferences, therefore, we state statistically and precisely that there is a significant difference in teachers' perception of the educational values of the traditional games in South-western Nigerian primary schools based on a class taught.

Therefore, we have no significant difference when and vice versa: Pre-Primary is compared to primary 1 (0.086 – above 0.05 level of significance); Pre-Primary is compared to Primary 2 (0.446 – above 0.05 level of significance); Primary 1 is compared to Primary 2 (0.067 – above 0.05 level of

significance); Primary 3 is compared to primary 4 (0.495 – above 0.05 level of significance), primary 5 (0.787 – above 0.05 level of significance) and primary 6 (0.685 – above 0.05 level of significance); primary 4 is compared to primary 5 (0.594 – above 0.05 level of significance) and primary 6 (0.667 – above 0.05 level of significance); and primary 5 is compared to primary 6 (0.881 – above 0.05 level of significance). However, we have significant differences when and vice versa: Pre-primary is compared to primary 3 (0.0001 – below 0.05 level of significance), primary 4 (0.00001 – below 0.05 level of significance), primary 5 (0.00001 – below 0.05 level of significance) and primary 6 (0.000004 – below 0.05 level of significance); primary 1 is compared to primary 3 (0.003 – below 0.05 level of significance), primary 4 (0.003 – below 0.05 level of significance), primary 5 (0.0009 – below 0.05 level of significance), and primary 6 (0.0005 – below 0.05 level of significance); and primary 2 is compared to primary 3 (0.0007 – below 0.05 level of significance), primary 4 (0.0003 – below 0.05 level of significance), primary 5 (0.0001 – below 0.05 level of significance), and primary 6 (0.00002 – below 0.05 level of significance).

Analysis of Qualitative Data

The qualitative data were analyzed based on the content of the teachers' responses on their perceptions of the educational values of the Yorùbá traditional games. Thirty (30) teachers were interviewed through the interview guidelines. The majority of teachers (25/30) admitted that Yorùbá traditional games had a lot of moral, mental and pedagogical values. The researcher checked their participation in the games, the teachers (10/30) from the nursery, primary one and primary two classes agreed that they were supporting their pupils on the field, it was revealed that Yorùbá traditional games is part of the "Remedy Activities" for the elementary classes. However, teachers (20/30) from the primary three, four, and five and six were not actively involved. Lastly, the researcher asked for the way of bringing in the traditional games into the school system, the responses of the participants were in two categories: (1)

Participants recommended that all primary school teachers (1-6) should be appropriately involved in Yorùbá traditional games, and (2). Respondents suggested that all the primary school educational stakeholders should be committed to the transformation of the Yorùbá traditional games in South-western Nigerian primary schools.

Also, the researcher observed thirty (30) pupils across the classes, this observation activities captured pupils from private and public schools. Observation checklist guided the researcher to check the pupils' involvement in the traditional games. It was observed that the lower classes that were guided by teachers were reciting the traditional games song enthusiastically, especially, pupils from the public primary schools. It was ascertained that the lower private classes also participated but some traditional games were recited in the English language. However, it was observed that 33.3% which is 10/30 of the pupils observed were actively engaged in the games. Meanwhile, the 66.6% which is 20/30 of the pupils from the upper classes occupied themselves narrating the movies they watched on the digital instruments.

DISCUSSION

The following is the summary of the findings of this study.

1. 80 (88.9%), 85 (94.4%), 75 (83.3%), 65 (72.2%) and 75 (83.3%) teachers confirmed that the pupils occupied themselves with Clapping Game, Hide & Seek, Who is in the Garden, Who is the Tallest and What has Blood respectively. However, Tigers Catches the Goat – 5 (5.5%), Cone – 15 (16.6%), Wrestling – 02 (2.22%), Messenger – 05 (5.5%), Board game – 10 (11.1%) and It is Seized – 7 (7.77%) were found to be less popular among the primary school pupils in South-western Nigeria. This indicates the traditional games are fading away gradually, and with this trend, if it is not revived it will go into extinction. This finding is in line with Ajila and Olowu's (1992) submission that the attention of teachers, parents, and pupils had greatly

diverged from the local games to the digital games. Likewise, Kancanadana, Saputri and Tristiana (2021) affirmed that the modern gadgets attract pupils better than the local games, the researchers suggested that the traditional games could be employed as the teaching media. The finding could be as a result of the fact that some pupils decide to engage themselves in some modern games such as: football, basket ball, badminton and track racing. This may make them leaving the traditional games for the modern-oriented games.

2. In affirmation of the formulated null hypothesis one, there was no significant difference in the teachers' perception of the educational values of the traditional games in South-western Nigerian primary schools based on school type ($t_{88} = 0.157$, $p > 0.05$). This implies that the private and public primary school teachers agreed that the traditional games had educational values. The finding concurs Ajila and Olowo's (1992) assertion that the traditional games had various educational values, likewise, the finding is in line with the submission of Boateng-Nimah and Nantwi (2020) who attached physical, emotional, and health benefits to the traditional games. This finding could be as a result of environmental factors, both private and public primary school pupils share similar environment.
3. As opposed to the formulated null hypothesis 2, there was a significant difference in teachers' perception on the educational values of the traditional games in South-western Nigerian primary schools based on a class taught ($F_{89,6} = 10.966$, $p < 0.05$) in favor of teachers who taught pre-primary classes, primary 1 and primary 2 over teachers who taught other primary levels (i.e., primary 3, 4, 5 and 6). However, the teachers in the other classes from primary 3, 4, 5 and 6 left the children to be engaged in any games during break time. The finding concurs Ajila and Olowu's (1992) assertion that the traditional games are neglected by the educational stakeholders such as the

teachers, parents even pupils cleaved to digital games. Likewise, Godfrey and Mtebe (2018) declared that pupils and teachers in primary schools prefer digital games to traditional games. Boateng-Nimah and Nantwi (2020) affirmed that as children grow up, they have access to digital games at home, they watch TV documentary, so they preferred computer-related games. It could be concluded that the traditional games are relegated in schools because it was handled with levity, and pupils were at disadvantaged, as times goes on, the traditional games would go into extinction. The finding revealed that pre-primary class and primaries 1-2 claimed higher number of games as perceived by the teachers, while the upper classes (Primaries 3-6) claimed least number of games. This could be because the lower primary school teachers were participating in the traditional games, so, the pupils were monitored closely while playing these games. Those in upper classes were diverted to digital games, playing with hand pad and narrating TV documentary to themselves.

4. Likewise, the data gathered through the interview consolidates the quantitative data that the teachers agreed that the traditional games had educational values, although the games are disappearing in primary schools because only few primary school teachers participated in these games. Also, the data collected through observation of pupils indicates that only nursery, primary 1 and 2 teachers participated in the traditional games.

CONCLUSIONS

The following conclusions were drawn based on the findings of the study:

There were Yorùbá traditional games that were not existing again among South-western Nigerian primary school pupils. It was also discovered that teachers were agreed that the local games had educational values, however, not all primary school teachers engage their pupils in the existing one.

Likewise, majority of the pupils were not much interested in the traditional games,

especially the upper primary school pupils. Therefore, it could be concluded that the primary school educational stakeholders such as parents, teachers and the curriculum planners should publicize the traditional games and its educational implications. Then, teachers in collaboration with the parents should properly direct the children and monitor the kind of digital games they engage with, while reviving the local games for the educational values and preservation of culture heritage.

However, the study has identified the common Yorùbá traditional games among South-western Nigerian primary school pupils. It also identified the educational values that are derivable from these games. In addition, the study has established the teachers' perception of the educational values of the Yorùbá traditional games among South-western Nigerian primary school pupils. Since this study was limited to teachers-respondents, the perception of the parents could also be investigated. Similar study could also be conducted among South-western Nigerian secondary school students, since this study focused only on primary school pupils.

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