

## Parents' Perceptions on the Efficacy of Yorùbá Folktales in Cultivating Moral Values among the Youths

Surajudeen Adewale Badru,<sup>1</sup> Adesegun Olayide Odutayo<sup>2\*</sup>

<sup>1</sup>Department of Arts Education, University of Ilorin – Nigeria

<sup>2</sup>Department of Childhood Education, University of Johannesburg – South Africa

### Article Information

Received: August 10, 2023

Revised: November 04, 2023

Accepted: November 11, 2023

Published online: November 20, 2023

### Abstract

A quantitative study of parents' perception of the efficacy of Yoruba folktales in cultivating moral values among the youths in Oyo State of Nigeria was reported in this study. Six hundred twelve parents selected through accidental sampling technique participated in the study. A 14-item close-ended researcher-designed questionnaire was employed for data collection. Mean, standard deviation, and the t-test were used for data analysis. The study's findings revealed that the parents' perception of the efficacy of Yoruba folktales in cultivating moral values among the youths was high, and there was a significant gender influence on their perception. The study concluded that Yoruba folktales cultivate moral values among the youth. It was recommended that parents should intensify efforts in ensuring that they engage their children with folktale narration and employ the moral values embedded in the tales to mold and educate their children to become good citizens.

**Keywords:** parents; perception; efficacy; folktales; moral values

### Introduction

The training of the youths in Yoruba society, especially in traditional communities, was built into the folktales told under the moon each night (Akanbi, 2014). Some stories will permanently scare one from greed, theft, betrayal, and disobedience (Suleiman, 2023). The one that will teach individuals about the

virtues of generosity, benevolence, trustworthiness, and other good traits was there. The most familiar animal, though, was a tortoise, with her various cases of craftiness always leading her into trouble and becoming proverbs and food for thought (Anike Foundation, 2020). The tortoise was a primary instructional resource in most stories that formed individuals to be responsible members and adhere strictly to the norms of society. These stories are told to the youths to develop ethical principles and differentiate the do's of society from the don'ts (Nahian et al., 2020). However, cases of immoral acts among the youths are increasing geometrically in society. Some children are not generous, obedient,

\*Corresponding Author: Adesegun Olayide Odutayo (aodutayo@uj.ac.za) Cnr Kingsway & University Roads, Auckland Park, Johannesburg, 2092

©2023 by the Authors, published by Vision: Journal for Language and Foreign Language Learning  
<https://journal.walisongo.ac.id/index.php/vision>

patient, kind, upright, truthful, and dependable in keeping covenants and bonds. In contrast, others are lazy, greedy, and proud (Yusuf et al., 2017).

The stories the elders told the young ones under the moonlight at leisure after the day's labor in traditional Yoruba society were not merely for entertainment. They were instructed to impart principles and educate the beneficiaries (Coker, 2018). As a result, stories in African culture and Yoruba civilizations are well known (Badru, 2021). The Yoruba people and other African peoples, in general, are rich with stories; one such narrative is a folktale known as *àlò-onítàn*. According to Akporobaro (2012), folktales are typically conveyed orally. A folktale is an imaginative construct of experience intended to entertain and morally instruct the audience. This oral literature genre is frequently organized in an artistic significant shape and is rich in inventive literary strategies. The type of story recounted, the nature of the human scenario set-up, the people portrayed, and the aspect of retributive justice in which action and characters are organized are all utilized to attain moral and aesthetic goals (Kyiileyang, 2016)

Research has been conducted on folktales and some other forms of oral literature. Such research includes those of Juanda (2013); Olajide (2013); Akachi (2014); Odejobi (2014); Ogunrinade (2014); Badru and Ogunniran (2020). Olajide (2013) assessed teachers' knowledge of proverbs with Ilorin as the study locale. The scholar only evaluated the teachers' understanding of proverbs; it does not bother how proverbs could improve the respondents' lives. Olajide's study engaged teachers as participants and drew the sample from Ilorin,

Kwara state, in the North-central geo-political zone of the country, while this present study engaged parents and selected a sample from Oyo state in the South-western geo-political zone. Also, while Olajide's study focused on proverbs, this study centered on folktales.

Juanda (2013) study on education values and folklore culture was conducted in Indonesia. While this present study focused on the efficacy of Yoruba folktales in cultivating moral values, Juanda's concern was education values derivable from Pau-Pau Rinkandong folklore. Like the present study, Juanda also engaged parents as participants; however, folktale is smaller in scope than folklore, and the two studies were conducted in different countries. Similarly, Ogunrinade (2014) investigated teachers' perception of indigenous music as a panacea to music curriculum in Nigerian schools. Ogunrinade's study's primary concern was how indigenous music could enrich the music curriculum and engage teachers as respondents. This study, however, focused on raising moral values among the youths through Yoruba folktales and engaged parents as participants.

Folktales are, to some degree, a reflection of reality; they represent what people do, think, and how they have lived or are existing in their ideals, pleasures, and tragedies. Badru (2021) examined stakeholders' perceptions of the educational usefulness of Yorùbá oral literature among senior secondary school students in South-west Nigeria. The study found that parents' perceptions of the educational values of Yoruba oral literature among senior secondary school pupils in South-west Nigeria were modest, and gender did not affect parents' perceptions. Folktales express man's

reaction to his surroundings. Furthermore, folktales can influence people's brains and attitudes. They transform the individuals who create, hear, or tell them. According to Amali (2014), if a teacher employs a folktale when teaching a class or tutoring an individual, the instructor hopes that the individual will experience a change, become more versed in what they are teaching, or become more conscious, intelligent, or driven to study more. Folktales (stories) infiltrate the human mind, forming memory and limiting what we say or think in speech and interactions. Folktales affect people's personalities and, by extension, their identities (Rabbitt, 2019).

Mantra and Kumara (2018) investigate how folktales can be utilized to improve student's reading skills and the key benefits of utilizing folktales to teach English. According to their findings, utilizing folktales by educators can enhance students' reading skills and develop their vocabulary while introducing pupils to culture. Although the narrative style of folktales in contemporary society has decreased tremendously from what existed in the past, it is not defunct (Babalola & Onanuga, 2012). Folktales can be found in various literary and performance art genres, including music, theatre, prose fiction, poetry, and cinema. Music and cinema performances usually include elements of oral literature. However, due to modernization, many Yoruba elders no longer possess complete knowledge of the folktales (Olugbemi-Gabriel & Ukpi, 2022). In modern Yoruba society, the custom of contextual performance of folktales is fast fading. This is because the current way of life promotes and fosters the mentality of

individuality based on what Sesan (2014) refers to as "my family and me."

Odejebi (2014) investigated parents' perceptions of Yoruba folksongs as a potent source of moral instruction among pre-school children in Osun State, Nigeria. The study's findings suggested that respondents believed Yoruba folksongs had great potential for revitalizing moral instruction among pre-school children. Gender did not have a substantial impact on their perception. Folktales are an essential element of Yoruba traditional society since they generally connect to and explain the numerous cultural and traditional features of Yoruba society. Many Yoruba folktales are placed in the human world, such as a young man's attempt to seduce a woman or the self-sacrifice of two friends for each other (Akporbaro, 2012). This genre can potentially be one of the most popular forms of oral literary expression in Yoruba and African civilizations. It is a creative narrative fiction written in prose. The story that makes up a folktale may have some validity. Nonetheless, the tale is an innovative fabrication of a memorable experience meant to entertain and educate (Chandra, 2015).

Before the emergence of technology, tape recorders were used as a bridge to reproduce folktales from the presenter. This method saved the storyteller time and allowed the collector to transcribe from the tape/voice recording (Mabaso, 2017). Because of their remembered quality and moralistic significance, Yoruba folktales continue and are significant in Yoruba society. They teach moral lessons by using exciting events to create delightful creative experiences that carry moral teachings into the heart and intellect (Achi, 2021). Thus, it

may be claimed that moral teachings are translated into thrilling visual patterns in Yoruba oral literature, creating dread, pity, or love of the good and loathing of the bad (Faṣoro, 2012). Various Yoruba folktales show how moral training skillfully incorporates into the Yoruba child's education. Yoruba oral literature is rich in moral and humanistic content. They teach, among other things, decency, fear of God, discipline and humility, obedience, respect for oneself, respect for one's peers, respect for one's parents, respect for one's established authority, and truthfulness (Odejobi, 2014).

According to Olajide (2013), folktales serve five purposes: sensitizing children to their local surroundings, assisting children in developing self-confidence, sharpening children's survival instincts, strengthening children's patriotism, and promoting moral development in children. Similarly, Oduolowu and Akintemi (2014) remark that Yoruba folktales serve as essential services such as amusement, enlightenment or cultural orientation and tradition of people, and youth education on many elements of Yoruba culture. Because Yoruba folktales depict the ideals and customs of Yoruba culture, where adolescents and adults alike learn via the events described, the functions of this kind of writing cannot be overstated (Idang, 2015). Yorùbá folktales include *Ìjàpá àti Erin* (The Tortoise and The Elephant), *Àwọ̀n Orogún Mèta* (The Three Co-wives), *Ìjàpá àti Èlédè* (The Tortoise and The Pig), *Òpòlò àti Èfọ̀n* (The Frog and The Buffalo), *Ọ̀ba àti Àwọ̀n Ọ̀mọ̀bìnrin rẹ̀* (The King and His Princesses), and *Ìjàpá, Asín àti Ọ̀kẹ̀rẹ̀* (The Tortoise, The Shrew, and The Squirrel). Others are *Ìjàpá àti Èyẹ̀ Àdàbà* (The Tortoise and The Dove), *Ìjàpá, Ajá àti Bàbá*

*Olóko* (The Tortoise, The Dog, and The Farmer) and *Ìjàpá àti Àwọ̀n Èranko Yòókù* (The Tortoise and The Other Animals).

Badru and Ogunniran (2020) studied basic school children's understanding of Yorùbá riddles in Ilorin, Nigeria. The study's findings indicated, among other things, that respondents' knowledge of Yoruba riddles was unaffected by gender. Folktale as a literary genre encompasses a wide range of narratives ranging from explanatory stories to humanistic to fairy tales (Mantra & Kumara, 2018). In general, folktales are designed to highlight the moral essence of man and the themes of envy, love, endurance, and ethical struggle. They often and pleasantly mark the tale's structure (Backe, 2014). Thus, if the protagonist is described in a folktale as going through a series of tests or adventures, the simultaneous presentation of episode after episode is frequently stopped by the narrator singing a song (Nomlomo & Sosibo, 2016). This means that singing is an essential component of most Yoruba folktales. Because the song's lyrics, whether known or new, are to be introduced by the narrator, who functions as a leader and soloist, the songs give a structured mechanism for the audience's involvement. In contrast, the crowd provides the chorus (Badru, 2015).

During the telling of a folktale, creativity and performance are required. The narrator (storyteller) will likely include their favored linguistic style and presentation tactics, allowing the audience and occasion to affect their phrasing (Akro-Ahemfuor, 2013). Thus, the storyteller will develop linguistic variants on the main topic that differ from those of their colleagues or, on a separate occasion, from their own. This suggests that an individual's

portrayal of the folktales' numerous episodes, characters, and motifs may differ. From the foregoing, It is against this backdrop that this article examined parents' perception of the efficacy of Yoruba folktales in cultivating moral values among the youths to ascertain the extent to which the Yoruba folktales are relevant in teaching morals among the youths (Adeyemi, 2013).

The main objective of this study was to examine how parents perceive the efficacy of Yoruba folktales in cultivating moral values among the youths. These are the values expected of every youth to exhibit to be morally sound and become responsible individuals. Also, this study assessed the influence of gender on the parents' perception of the efficacy of Yoruba folktales in cultivating moral values among the youths.

## Method

The research design adopted, the participants engaged, the instrument used to gather data, the procedures followed in conducting this research, and the techniques employed in analyzing the data collected are discussed in this section.

### Research Design

A descriptive research survey of the cross-sectional sub-type was employed in this research. This research design examines variables in different groups that are similar in other characteristics. This design allows the researchers to collect data from different groups at a point in time. In particular terms, things happening at the moment are the primary concern of a cross-sectional study. This allows the researchers to examine the parents' gender concerning their perception. Therefore,

the cross-sectional sub-type of the descriptive research design was adopted in conducting this study because it enables the researchers to collect on the parents' perception of the efficacy of Yoruba folktales in cultivating moral values among the youths.

### Population and Sampling Techniques

The population for this study was all parents in Oyo State of Nigeria. In contrast, all Yoruba parents in the state constituted the target population. The sample was drawn from respondents of Yoruba descent and residents of the Ibadan metropolis. Through an accidental sampling technique, 612 parents were selected for this study. The researchers and assistants visited educational institutions (basic, secondary, and university) within the Ibadan metropolis because they had clusters of respondents. The instrument was administered to individuals who identified as parents and are Ibadan residents.

### Instrument

A structured questionnaire personally designed by the researchers was used to collect data. The instrument was titled: "Parents' Perception of the Efficacy of Yoruba Folktales in Cultivating Moral Values among the Youths Questionnaire, PPEYFCMVYQ." Factor analysis was used to design the instrument. The questionnaire contained 14 items on moral values structured on a three-point response scale of High (H), Moderate (M), and Low (L). These response options attract 3, 2, and 1 mark(s). The face and content validity of the instrument was done by three experts in the field of Yoruba Education, Yoruba Literature, and Educational Research, Measurement, and Evaluation. Their observations, suggestions, and

corrections were properly effected and reflected in the final draft of the instrument. The test re-test method was employed to ascertain the reliability of the instrument. With an interval of four weeks, the instrument was administered twice to thirty respondents who were not part of the study sample but within the study population. The two scores were correlated using Pearson’s Product Moment Correlation Coefficient, with a value of .73, implying that the instrument was suitable for the study.

**Procedure**

The researchers employed the services of nine (9) research assistants (three assistants in each geo-political zone), who assisted in interpreting the questionnaire items to the illiterate participants and administered the instrument to them. These research assistants had academic preparedness for the task, were passionate about Yoruba culture and tradition, and were bilingual in Yoruba and English. The researchers personally visited the research assistants in the three geo-political zones and explained the research objectives. Both parts of the instruments were also explained to them. After that, copies of the questionnaire were

handed to them. The research assistants returned the copies of the questionnaire to the researcher after the administration and retrieval. Only the retrieved copies of the questionnaire were used for the study.

**Data Analysis**

One research question was raised, and one null hypothesis was postulated. The research question was answered using mean and standard deviation. At the same time, the hypothesis was tested through the independent t-test at 0.05 alpha level.

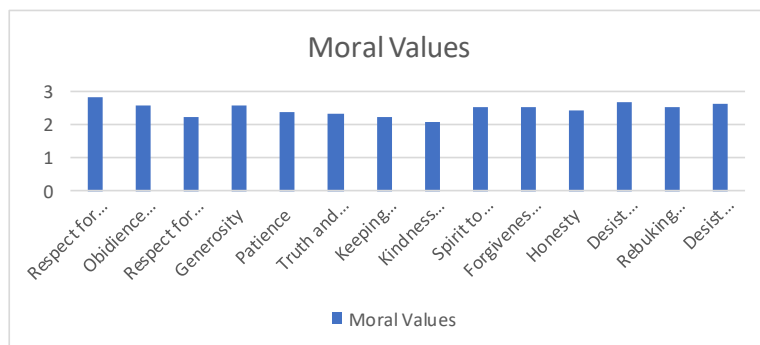
**Findings and Discussion**

**Findings**

To address the research question raised, mean scores and critical ranges of scores on the 14 items on moral values on the questionnaire were utilized. A 3-point scale, 1.00-1.49 (low); 1.50-2.49 (moderate), and 2.50-3.00 (high). Each item was analyzed and classified based on the scale identified above.

***Perception of Parents on the Efficacy of Yoruba Folktales in Cultivating Moral Values among Youths***

**Figure 1**  
*Parents’ Perception on the efficacy of Yoruba folktales in cultivating moral values among the youths*





**Table 1**

*Mean and Standard Analysis of the Parents' Perception of the Efficacy of Yoruba Folktales in Cultivating Moral Values among the Youths*

| S/N | Items  | Mean        | SD          | Infer       |
|-----|--|-------------|-------------|-------------|
| 1   | Yorùbá folktales (i. e. <i>Ìjàpá àti Àwọ̀n ÈrankoYòókù</i> – The Tortoise and the other Animals) have the efficacy of cultivating respect for peers among the youths.                    | 2.81        | .404        | High        |
| 2   | Yorùbá folktales (i. e. <i>Ọ̀ba àti àwọ̀n Ọ̀mọ̀bìnrin Rẹ̀</i> – The King and His Princesses) tend to cultivate obedience and respect for parents among the youths.                       | 2.55        | .499        | High        |
| 3   | Yorùbá folktales (i.e. <i>Ìjàpá àti Èyẹ̀ Àdàbà</i> – The Tortoise and the Dove) can cultivate respect for constituted authorities among the youths.                                      | 2.25        | .442        | Moderate    |
| 4   | Yorùbá folktales (i. e. <i>Ìjàpá, Ajá àti Ìyá Ajá</i> – The Tortoise, and the Dog and His Mother) are rich enough to cultivate generosity among the youths.                              | 2.57        | .506        | High        |
| 5   | Yorùbá folktales (i. e. <i>Ìjàpá àti Èlédè</i> – The Tortoise and the Pig) can cultivate the spirit of patience among the youths.  | 2.37        | .706        | Moderate    |
| 6   | Yorùbá folktales (i. e. <i>Àwọ̀n Orogún Méta</i> – The Three Co-wives) are capable of cultivating truth and rectitude among the youths.  | 2.33        | .669        | Moderate    |
| 7   | Yorùbá folktales (i. e. <i>Èlédè àti Ìjàpá</i> – The Pig and the Tortoise) have a tendency to cultivate dependability in keeping covenants and bonds among the youths.                   | 2.22        | .638        | Moderate    |
| 8   | Yorùbá folktales (i. e. <i>Àwọ̀n Orogún Méjì</i> – The Two Co-wives) are rich enough to cultivate kindness and uprightness among the youths.   | 2.10        | .335        | Moderate    |
| 9   | Yorùbá folktales (i. e. <i>Ìjàpá àti Erin</i> – The Tortoise and the Elephant) can cultivate the spirit to resist evils among the youths.  | 2.51        | .705        | High        |
| 10  | Yorùbá folktales (i. e. <i>Aşín, Ọ̀kéré àti Ìjàpá</i> – The Shrew, the Squirrel, and the Tortoise) is capable of cultivating forgiveness and avoidance of wickedness among the youths.   | 2.50        | .500        | Moderate    |
| 11  | Yorùbá folktales (i. e. <i>Èyẹ̀ Igúnnugún, Ejò àti Bàbá Ọ̀lódẹ̀</i> - The Vulture, the Snake and the Hunter) can cultivate honesty among the youths.                                     | 3.41        | 1.044       | Moderate    |
| 12  | Yorùbá folktales (i. e. <i>Ìjàpá Ajá àti Ìyá Ajá</i> – The Tortoise the Dog and His Mother) are capable of cultivating the ability to desist from self-centredness among the youths.     | 2.66        | .680        | High        |
| 13  | Yorùbá folktales (i. e. <i>Ìjàpá, Ajá àti Bàbá Olóko</i> – The Tortoise, the Dog, and the Farmer) are rich in cultivating an ability to rebuke laziness and greediness among the youths. | 2.53        | .509        | High        |
| 14  | Yorùbá folktales (i. e. <i>Ọ̀pòlò àti Èfòn</i> – The Frog and the Buffalo) tend to cultivate an ability to desist from pride among the youths?   | 2.61        | .501        | High        |
|     | <b>Grand Mean</b>  | <b>2.53</b> | <b>.585</b> | <b>High</b> |

The chart below shows the level of parents' perception of the efficacy of Yoruba folktales in cultivating moral values among the youths.

Fourteen moral values were identified and perceived by the parents accordingly. Eight of the values were perceived as having high

efficacy. In contrast, the other six were perceived as having a moderate efficacy of cultivating moral values. With 1.0 and 3.0 as the minimum and maximum obtainable mean points, respectively, the high point of parents’ perception was 2.81 (item on respect for peers), while the least point was 2.10 (item on kindness and uprightness). Yoruba folktales are capable of cultivating each of the fourteen moral values in the youths, as depicted in figure 1.

Table 1 shows that fourteen (14) items addressed the parents’ perception of the efficacy of Yoruba folktales in cultivating moral values among the youths. In contrast, all the items were ranked from 1<sup>st</sup> to 14<sup>th</sup> position. As revealed in the table, Items 1, 12, and 14, with means scores of 2.81, 2.66, and 2.66, were ranked 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>, respectively. The items were on the efficacy of Yoruba folktales in cultivating respect for peers, desisting from self-centredness, and avoiding pride among the youths. Items 4 (generosity), 2 (obedience and respect for parents), 3 (respect for constituted authority) and 10 (forgiveness and avoidance of wickedness), with their mean scores of 2.57, 2.55, 2.53, 2.51, and 2.50 were ranked 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> respectively.

All other items had distinct mean scores and thus ranked accordingly. For instance, Items 11, 5, 6, 3, 7, and 8, with mean scores of 2.41, 2.37, 2.33, 2.25, 2.22, and 2.10, were ranked from 9<sup>th</sup> to 14<sup>th</sup>, respectively. The items were honesty, patience, truth and morality, respect for constituted authority, dependability in keeping covenants and bonds, and kindness and uprightness. Based on the critical range in Table 1 for the results, eight (8) out of the fourteen (14) items were above the 2.50 benchmark for the high perception. The other six items had their respective mean scores between 1.50 and 2.49 benchmark for moderate perception. The table also shows a grand mean score of 2.53, which falls within the high perception range. By implication, therefore, the parents had an increased perception of the efficacy of Yoruba folktales in cultivating moral values among the youths.

**Hypothesis Testing**

The researchers employed an independent t-test to analyze the hypothesis generated.

**H<sub>01</sub>:** There is no difference in male and female parents’ perception of the efficacy of Yoruba folktales in cultivating moral values among the youths

**Table 2**  
*Analysis of the Difference in the parents’ perception of the efficacy of Yoruba folktales in cultivating moral values among the youths on the Basis of Gender*

| Gender | No  | Mean  | Std. | df  | Cal.t-Value | Sig. (2-tailed) | Decision                           |
|--------|-----|-------|------|-----|-------------|-----------------|------------------------------------|
| Male   | 267 | 30.03 | 2.47 | 610 | 2.88        | .004            | <b>H<sub>01</sub><br/>Rejected</b> |
| Female | 345 | 35.82 | 1.31 |     |             |                 |                                    |

**P<0.05**



The result in Table 2 shows t-value = 2.88 with p-value = 0.004 < 0.05 alpha level. Since 0.004 is less than 0.05 alpha level, the hypothesis is thus rejected. This implies that male and female parents differ in their perception, with the female parents claiming a higher perception of the efficacy of Yoruba folktales in cultivating moral values among the youths than their male counterparts.

The conceptual framework is a researcher-designed model. The framework has three major rectangular boxes. The first rectangular box contains parents (male and female) whose perceptions were sought in this study. By implication, therefore, gender was the only socio-personal variable of the parents considered in this study. This box influences the second box that houses a three-level

perception (i.e., low, moderate, and high) in that order. This implies that the parents' perception was measured on a three-point scale of low, moderate, and high. The third is a twin rectangular box. In the first half of the box are some Yoruba folktales, while the other half contains Yoruba moral values arranged in no particular order. The narration of the first half of the third box's content is expected to produce the second half's content. A narration of these folktales is expected to cultivate the youth's spirit of generosity, kindness, honesty, forgiveness, altruism, forgiveness, and uprightness. Also, the narration is expected to imbibe respect for self and others and dependability in keeping covenants and bonds among the youths.

**Table 3**

*A Model of Parents' Perception of the Efficacy of Yoruba Folktales in Cultivating Moral Values among the Youths in Oyo State of Nigeria*

| Parents Gender | Perception | Yoruba Folktales                         | Yoruba Moral Values |
|----------------|------------|--|---------------------|
| Male           | High       | The tortoise, the shrew and the squirrel | Obedience           |
| Female         | Moderate   | The frog and buffalo                     | Generosity          |
|                | Low        | The three co-wives                       | Magnanimity         |
|                |            | The King and His princess                | Honesty             |
|                |            | The tortoise and the other Animals       | Forgiveness         |
|                |            | The tortoise and Dove                    | Uprightness         |
|                |            | The Tortoise and the Pig, etc.           | Rectitude           |
|                |            |  | Kindness            |
|                |            |  | Patience, etc.      |

The researchers deemed it necessary to examine how parents perceive the efficacy of Yoruba folktales in cultivating moral values among the youths? In the same vein, they also hypothesized that there is no significant influence of gender on the parent's perception

of the efficacy of Yoruba folktales in cultivating moral values among the youths.

**Discussion**

This study's findings tend to corroborate those of Akporobaro (2012); Juanda (2013); Odejebi (2014); Ogunrinade (2014); Badru and

Ogunniran (2020); Badru (2021). For instance, Akporobaro (2012) revealed that folktales are used to achieve moral purposes. However, it took a holistic look at moral values, while the present study examined fourteen features of moral values independently and collectively. In the same vein, the findings conform to Juanda (2013) outcome of research on education values and folklore culture in Indonesia. The scholar reported that Pau-Pau Rikandong folklore had a high tendency to teach the youths how to respect their parents and have respect for parents, and total submission to God's destiny is just a sub-set of the fourteen features of moral values examined by this present study. However, folklore is broader in scope than folktales, Juanda's study was conducted in Indonesia with teachers as respondents. In contrast, this study was conducted in Nigeria and engaged parents as participants.

In a similar instance, this study's findings agree with Ogunrinade (2014), who investigated the values of folk music (like folktale, a component of folk literature) and found that knowledge of folk music can enrich the youths in all ramifications. This implies that the youths improved in all ramifications through folk music and would become persons of good character. In the same ambit, this study's outcome is like that of (Odejebi, 2014), who investigated Yoruba indigenous folksong in revitalizing moral education. The scholar reported that indigenous folksong is vital to revitalize moral education among pre-school children. Like this present study, Odejebi engaged parents as respondents; however, the scholar employed frequency count, percentage, and Analysis of Variance (ANOVA) to analyze

the data, while the present researchers analyzed the data using mean, standard deviation, and the t-test. And while Odejebi's study focused on pre-school children, this study had the youths as its target recipients.

This study's findings are also like that of Badru (2021) study on the educational values of Yoruba oral literature conducted in South-west Nigeria. The author reported parents' moderate perception of the educational values of Yoruba oral literature among senior secondary school students, indicating that Yoruba oral literature can moderately enrich their education. This study's finding on the variable of gender seems not to conform to those of Odejebi (2014) and Badru (2021), who reported no significant influence of gender in their respective studies. Odejebi (2014) reported that both male and female parents did not differ in their perception of Yoruba folksongs in revitalizing moral education among pre-school children in Osun State, while Badru's study findings revealed that there was no significant influence of gender on parents' perception of the educational values of Yoruba oral literature among senior secondary school students in South-western Nigeria. This finding could be because, in Yoruba society, female parents do stay at home and engage in folktale narration with their children more than their male counterparts, thereby having a vast knowledge of the extent to which lessons learned from the content of folktales can cultivate moral values among the youths.

## Conclusion

This study dwelt into Yoruba folktales, and it was established that this form of oral literature is a veritable tool that could be used to develop moral attitudes in the

youths. Fourteen moral values were perceived by the parents accordingly. The outcome of the study shows that there is still a strong connection between this oral literature form and youths' moral development. As part of the study's strength, it engaged parents and the children's primary teachers as participants. This study is, however, limited to only one form of oral literature (i.e., folktales), other forms, such as folksongs, proverbs, riddles, myths, and legends, are not considered. Also, only the variable of gender was investigated. Some other demographic characteristics of the participants, such as age, religion, educational background, and family background, were not considered. The study was also limited to one out of the six Yoruba-speaking states of Nigeria.

Since the efficacy of Yoruba folktales has been established to be high, future researchers could replicate the study by engaging some other stakeholders (i.e., teachers) who have a stake in the moral development of the youths. Future researchers could also find the need to investigate the efficacy of other forms of oral literature.

The study concluded that the parents perceived Yoruba folktales as having a high efficacy of cultivating moral values among the youths. This implies that Yoruba folktales tend to guide the youths to respect peers, parents, and constituted authorities and be obedient, generous, patient, and truthful. They (Yoruba folktales) also have a high capacity to cultivate in the youths the spirit of kindness, honesty, and uprightness, and the ability to forgive and avoid wickedness. Through Yoruba folktales, the youths could also learn how to resist evils, desist from pride, and rebuke greediness and laziness. It was also concluded that male and female parents differ in their perception of the

efficacy of Yoruba folktales in cultivating moral values among the youths, with the female parents claiming a higher perception than their male counterparts.

Based on the study's findings, it thus recommended that female parents maintain and sustain their engagement in folktale narration with the children at home, while male parents should improve on theirs. Also, both parents should encourage their children to read folk narratives that have been reduced to writing and listen to folk stories on radio and television to ensure that their children are instilled and nurtured with the moral values derived from the tales, thereby becoming responsible members of the society who would always place community and national interest above personal preference.

The implication of this study is that female parents need to intensify their efforts in educating the youths about the moral values of Yoruba folktales for the survival of society. In contrast, male parents should compliment their female counterparts' efforts. On the same note, it is evident that Yoruba folktales can be used to mold and shape the lives of the youths and build a society free of immoral acts. This implies that the youths who are exposed to Yoruba folktale narration can become persons of good character who can improve and transform society for the better through their moral acts. In a nutshell, Yoruba folktales can still play a functional role in society and help produce well-balanced individuals and a secure society.

## References

- Achi, A. (2021). *African indigenous education*. African Indigenous Education.

- Adeyemi, O. (2013). *Children's literature and Yoruba literary disability criticism*. Matrix Publications Nigeria Limited. <https://doi.org/https://doi.org/10.32473/ysr.v1i1.130019>
- Akachi, T. E. (2014). *The relevance of oral tradition: Folklore and oral tradition of the Nigerian youths*. Oxford University Press.
- Akanbi, T. (2014). The moral value of yorùbá moonlight tales. *Open Journal of Modern Linguistics*, 4(1), 481–486. <https://doi.org/https://doi.org/10.4236/ojml.2014.44040>
- Akporobaro, F. B. O. (2012). *Introduction to African oral literature*. Priceton Publishing Company.
- Akro-Ahemfuor, A. (2013). Teaching moral values to youth through Anase Stories among the Akan in Ghana. *Southern African Journal for Folklore Studies*, 23(1). <https://doi.org/https://doi.org/10.4324/9780203114155-23>
- Amali, H. I. (2014). The function of folklores as a process of educating children in the 21st century: A case study of Idoma folktales. *21st Century Academic Forum Conference Proceedings IC21CE*. <https://doi.org/https://doi.org/10.1109/norbert.2014.6893852>
- Anike Foundation. (2020). *The tortoise, the dog and the farmer*.
- Babalola, E. T., & Onanuga, P. A. (2012). Atrophization of minority languages: Indigenous folktales to the rescue. *International Journal of Linguistics*, 4(1), 158–173. <https://doi.org/https://doi.org/10.5296/ijl.v4i1.1416>
- Backe, E. M. (2014). *Contemporary folklore in the digital age*.
- Badru, S. A. (2015). Teachers' Assessment of the objectives of upper basic education Yoruba curriculum in Oyo North Senatorial District. *International Journal of Educational Issue*, 5(1), 106–117. <https://doi.org/https://doi.org/10.47191/ije/v5-i3-09>
- Badru, S. A. (2021). *Stakeholders' perception of the educational values of Yoruba oral literature among senior secondary school students in South-west Nigeria*. [Unpublished Ph.D. Thesis]. University of Ilorin, Ilorin, Nigeria.
- Badru, S. A., & Ogunniran, V. O. (2020). Assessment of basic school pupils' knowledge of Yoruba riddles in Ilorin west local government area of Kwara state. *Educational Thought*, 10(1), 39–147.
- Chandra, T. (2015). *Documentation of folktales through digitization*.
- Coker, P. (2018). *The tales told* [Unpublished Thesis]. University of Oye-Ekiti, Nigeria.
- Faṣoro, J. O. (2012). Myth and proverb as a vehicle of moral education among traditional Yoruba. *International Journal of Arts and Commerce*, 1(5), 255–262.
- Idang, G. E. (2015). African culture and values. *Phronimon*, 67(2), 97–111.
- Juanda, A. (2013). Education value and folklore culture. *Journal of Humanities*, 1(1), 71–81. <https://doi.org/https://doi.org/10.14724/jhum23021861.009>
- Kyiileyang, M. (2016). Literary aesthetics in the narration of dagara folktales. *Advances in Language and Literary Studies*, 7(6), 221–236. <https://doi.org/https://doi.org/10.7575/aiaa.calls.v.7n.6p.221>

- Mabaso, X. G. (2017). Folktale narration in the indigenous South African languages. *Southern African Journal for Folklore Studie*, 26(2), 24–37. <https://doi.org/https://doi.org/10.25159/1016-8427/671>
- Mantra, I. B. N., & Kumara, D. (2018). Cyclic Learning Session of Indonesian Folktales Utilization to Improve Students' reading Comprehension. *Media Bina Ilmiah*, 13(1), 763–770.
- Mantra, I. D., & Kumara, D. G. (2018). Folktales as meaningful cultural and linguistic resources to improve students' reading skills. *Lingua Scientia*, 25(2), 82–87. <https://doi.org/https://doi.org/10.23887/lsv25i2.18827>
- Nahian, M. S. A., Frazier, S., Riedl, M., & Harrison, B. (2020). Learning Norms from Stories. *Proceedings of the AAAI/ACM Conference on AI, Ethics, and Society*.
- Nomlomo, V., & Sosibo, Z. (2016). Indigenous knowledge systems and early literacy development: An analysis of isiXhosa and isiZulu traditional children's folktales and songs. *Studies of Tribes and Tribals*, 14(2), 110–120. <https://doi.org/https://doi.org/10.1080/0972639x.2016.11886738>
- Odejobi, C. O. (2014). Yoruba indigenous folksongs as a veritable source of revitalizing moral education among pre-school children in Osun state of Nigeria. *International Journal of Innovation and Applied Studies*, 9(4), 1786–1792.
- Oduolowu, E., & Akintemi, E. O. (2014). Effect of story-telling on listening skills of primary one pupils in Ibadan north local government of Òyó state, Nigeria. *International Journal of Humanities and Social Science*, 4(9), 100–107.
- Ogunrinade, D. A. O. (2014). Teachers' perception of indigenous music knowledge as a panacea to music curriculum in Nigerian schools. *Journal of Culture, Society and Development*, 3, 52–60.
- Olajide, S. B. (2013). An assessment of secondary school teachers' knowledge of proverbs in Ilorin, Kwara State, Nigeria. *Mediterranean Journal of Social Sciences*, 4(3), 277–282.
- Olugbemi-Gabriel, O., & Ukpi, M. (2022). The signifying culture: An intercultural and qualitative analysis of Tiv and Yoruba folktales for moral instruction and character determination in children. *F1000Research*, 11(1), 455–462.
- Rabbitt, P. (2019). What can we do about all this? *The Aging Mind*, 1(1), 239–253. <https://doi.org/https://doi.org/10.4324/9781351035224-25>
- Sesan, A. A. (2014). Yoruba folktales, the new media and postmodernism. *Khazar Journal of Humanities and Social Sciences*, 17(2), 14–21.
- Suleiman, Q. (2023, July). *2023 UTME: Mmesoma confirms she forged jamb result*. Premium Times.
- Yusuf, H. T., Odotayo, A. O., Akintola, A. O., & Yusuf, A. O. (2017). Social media exposure and materialistic values: A dilemma for undergraduates of Lagos State University. *Journal of Science, Technology, Mathematics & Education (JOSTMED)*, 13(3), 1–11.

Surajudeen Adewale Badru, Adesegun Olayide Odotayo