

**INFLUENCE OF ORAL LITERATURE ON MORAL BEHAVIOUR
OF NCE STUDENTS IN KWARA STATE COLLEGE OF
EDUCATION, ILORIN**

**OKEBUNMI, Tomisin Progress
EKSU//IL/R4/20/0140**

**BEING A RESEARCH PROJECT SUBMITTED TO THE FACULTY
OF EDUCATION EKITI STATE UNIVERSITY, ADO-EKITI IN
PARTIAL FULFILLMENT OF PART OF THEREQUIREMENTS
FOR THE AWARD OF BACHELOR DEGREE OF ARTS
EDUCATION DEGREE (B.A.Ed.) IN ENGLISH**

AUGUST, 2024

CERTIFICATION

This project has been read and approved as meeting part of the requirements of the Department of Arts and Social Sciences Education, Faculty of Education, Ekiti State University, Ado-Ekiti, Nigeria, for the award of Bachelor of Education Degree (B.A. Ed.) in English.

Project Supervisor

Signature

Date

Project Coordinator

Signature

Date

External Examiner

Signature

Date

DEDICATION

This project is dedicated to the Almighty God, whose might can neither be quantified nor be compared.

ACKNOWLEDGEMENTS

All glory and adoration belong to God (*Yahweh*) who had kept me from all troubles and shame throughout my academic journey and has constantly met my needs till this present moment. Forever may His name be praised.

Special thanks go to my project supervisor; Mrs. Adokutu, A for her valuable guidance in making this project a success. I also appreciate the efforts of Dean School of Languages; Mr. Ahmed S. K. for his support and fatherly advice. My gratitude also goes to Head the Department of English; Mrs. Oluwale, Y. G., Mrs. Issa A. R., Dr. Ajadi, B. M., Mrs. Olarenwaju R. F., Mrs. Adekanye, F. O. and all other lecturers from the Department for their mentorship.

I deeply appreciate the efforts of my Grand Ma, Dame E.M.A.O Adeokun, through whose effort, both morally and financially I am what I am today. I appreciate my beloved Parents Mr. & Mrs Olu Okebunmi for their love, affection and relentless efforts toward my growth.

Special recognition goes to my brothers and sisters Brother Tolulope, Brother Elemosho, Titoluwanimi, Tofunmi, Nura, Funmi, Mrs Olarewaju, my uncle Mr & Mrs Johnson and Sir Kay for pushing me to be a better version of myself. I will not forget to appreciate my friends; Emmanuel, Biffo, Ayinla, Ola, Ramadan, Yusuf, Yahaya, Samuel, Bukky, Oluwabukola, Grace, Mercy and all my course mates for their contributions towards my growth and development over the years.

ABSTRACT

Students in tertiary institutions in Nigeria especially pre-service English teachers in the Nigeria Colleges of Education (NCE) are expected to behave morally due to their exposure to the rudiment of teaching and learning. These sets of students were supposed to have been exposed to moral and indigenous education for them to teach and mentor younger generation. This study therefore investigated the influence of oral literature on moral behaviour of NCE English students in Kwara State College of Education, Ilorin. The study also sought to investigate the lecturers' level of engagement in oral literature, moral status and moral decadence and the influence of oral literature on moral behaviour of NCE English students. The study adopted a descriptive survey research type. The population of the study were the students of College of Education in Ilorin, Kwara State. Purposive random sampling technique was used to select 100 respondents for this study. A researcher-designed instrument was used to gather data for this study. Percentage analysis was used to analyse the data gathered for the study. The findings of the study revealed that oral literature influences the moral values of students positively; teachers who engaged in oral folktales improve the academic performance of their students; the knowledge of oral literature uplifted the moral status of students; and the knowledge of oral literature has a positive change on moral decadence among NCE students. The study concluded that oral literature has influence on the moral standard of students in the Nigerian Colleges of Education. Based on the findings and conclusion, it was recommended that teachers in training should be prepared and exposed to effective use of folktales/story telling in the classroom so as to shape their moral behaviour which in turn changes the life of young learners.

TABLE OF CONTENTS

TITLE PAGE	i
CERTIFICATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	vi
TABLE OF CONTENT	vii
LIST OF TABLES	ix
CHAPTER ONE: INTRODUCTION	
Background to the Study	1
Statement of the Problem	5
Purpose of the Study	6
Research Questions	7
Scope of the Study	7
Significance of the Study	8
Operational Definition of Terms	9
CHAPTER TWO: REVIEW OF RELATED LITERATURE	
Concept of Literature	10
Concept of Oral Literature	12
Performance in Oral Literature	16
Historical Background to Moral Values on Children and Youths	18

Oral literature as a Medium of Teaching Moral Values	22
Appraisal of the Literature Reviewed	39
CHAPTER THREE: RESEARCH METHODS	
Research Design	41
Population of the Study	42
Sample and Sampling Techniques	42
Research Instrument	42
Validity of the Instrument	43
Reliability of the Instrument	43
Method of Data Collection	44
Method of Data Analysis	44
CHAPTER FOUR: RESULTS AND DISCUSSION	
Result	45
Discussion	50

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary 52

Conclusion 52

Implications of the Study 53

Recommendations 54

Limitations of the Study 54

Suggestions for Further Studies 55

REFERENCES 56

APPENDIX 59

LIST OF TABLES

The Level Of influence of Oral Folktales on NCE English Students' Behaviour	46
Lecturers' Level of Engagement in Oral Folktales during English Lectures to Improve Students' Performance	47
Knowledge of Oral Literature on Moral Status of NCE English Students	48
Knowledge of Oral Literature Change the Moral Decadence of NCE English Students	49

CHAPTER ONE

INTRODUCTION

Background to the Study

Students in tertiary institutions in Nigeria especially pre-service English teachers in the Nigeria Colleges of Education (NCE) are expected to behave morally due to their exposure to the rudiment of teaching and learning. These sets of students were supposed to have exposed to moral and indigenous education for them to teach and mentor younger generation. It is unfortunate that these pre-service teachers lack moral and spiritual values to make them become better citizens despite their exposure to traditional and oral literature expose to them in teacher training institutes. English and literature students who are the custodians of oral literature, folklores and folktales are not exempted.

Many believed that whenever the term literature is mentioned, it has to do with the written medium of passing messages to the audience using the vital elements; language, setting, plot etc. However, literature is clearly beyond that as it goes deeper into what human life is all about. Human lineage did not start today, hence, literature is as old as human relationship because it discloses the earliest ways of interpersonal and inter-communal relationships which is prone to dynamicity which is growth. The existence of growth or changes in human life is what affects the mode of literature.

Thus, what is literature? Shakespeare defined Literature as “the expression of life in words of truth and beauty; it is the written record of man’s spirit, of his thoughts, emotions, aspirations; it is the history, and the only history, of the human soul”. It is

characterized by its artistic, suggestive and permanent qualities. Literature can be defined as the written or spoken medium of mirroring the society using the literary terminologies; plot, setting, characters, metre, Style, themes, etc.

Oral literature is the unwritten form of African art which is presented as folktales, proverbs, legends, myths and riddles in non-literature societies. It is the response of critical knowledge, philosophy and wisdom with its unique essential challenges through narrative, poetry, songs, dance, myths, legends and fables; it provides a portrait for the true meaning of life as experienced by the society and its particular time and place. It also encapsulates the traditional beliefs, values and the nature of the society itself and provides a system of laws through which a code of conduct of a society is established.

Oral literature has its distinctive form, content, style and system which differs it from the written type. Nevertheless, both possess common grounds and similarities in terms of utilitarian values. In oral native performance there is a rapport and aesthetic harmony between the audience and the narrator that allows for quality feedback and immediate restructuring in the manner at which contents are conveyed which is not the case with the written literature at the time of composition. The narrator as the custodian of the societal morals, greatly exploits gesticulation which he employs to explain necessities for situations, express as emotions of anger, joy, sympathy, sadness or happiness for effective dramatic effect and delivery.

Oral literature means oral works of high merit which are products of creative use of imagination by the artist of the spoken words in pre-literate communities. Such works

are composed mentally by the illiterate raconteur, stored in the memory and the spoken, recited, chanted or song on specific occasions (Ikwubzo, 1993). It consists of prose, verse, proverbs, myth, folktales and riddles. Values on the other hand is the collection of guiding principle, what one deems to be correct and desirable in life, especially regarding personal conduct. They are beliefs about what is right and wrong and what is important in life (Horny, 2005).

Ogunbameru and Rotimi, (2006) observed that “values are all inclusive, deeply internalized personal feeling that direct action”. Thus, values may not be seen, but are recognised in the behaviour of child as leaders of tomorrow, the young ones are given the basic spiritual and cultural training to enable the take over the adult responsibilities in order to maintain and sustain the societal development. Watatua, (2019) opined that “Oral literature is a performed art which in most cases uses spoken words as a medium of communication”.

Performance plays a vital role in oral literature. Forms of oral literature include songs, oral narratives, oral poetry, riddles and tongue twisters. Myths are a key genre of oral literature. They are characterised by gods and supernatural beings and are sacred and true to a community. Myths are set at the beginning of time. They are comparatively shorter than any other narratives because they are not concerned with the development of characters. A portmanteau term coined by the Kenyan novelist and playwright Ngugi wa Thiong'o to denote imaginative works of the oral tradition usually referred to as ‘oral

literature'. The point of the coinage is to avoid suggesting that oral compositions belong to a lesser or derivative category.

The use of Yoruba oral literature (folktales) as a tool for value inculcation in children, youth and young adults is the concern of this research. Folktale is perhaps the most common African narrative prose written or orally presented which is handed down to the next generation through the ages. It uses human beings, animals, spirits and other supernatural phenomena like giants, strange animals as its characters to represent human virtue and can be seen as allegory through which the realities of human world are dramatized in such a way that it emphasised certain human dilemma.

What scares us in the face today as nation is a far cry from what it was in the past as our rich cultural heritage and wisdom enshrined in oral art form on the brink of extinction. Sadly, it is simply as a result of our unbridled indolence and cynical attitude toward the collapsing morals over the years. In fact, the present stirring situation is only comparable to a sad and helpless situation of a hunter whose dog has gone mad and turned against him. Indolence and cynical attitude have led to the cultural disorientation and deracination. Achebe, (1964) affirms this the worst thing that can happen to any person is the loss of their dignity and self-respect.

Statement of the Problem

It has been observed that societal ills and vices abound in every nooks and crannies of this country and all over the world is unconsciously getting to a level that breeds concern. The rate at which the youths are involved in immoral attitude and decline of our rich

indigenous cultural values that encourage morality and good behaviour which the children and youths of the past were known for are responsible for these ugly situations in the country today.

Many children and youth do not speak their indigenous language (mother tongue) neither do they understand the culture and traditions for their people. This is not surprising as culture and tradition go hand in hand with language. This research supports that the only way out is for us to return to our cultural tradition which the people of the past used in entertaining and educating their children and youths.

The research is of the view that oral literature (folktales), when used to lay solid foundation in upbringing and educating the children and youths, it will go a long way in inculcating moral values to them which will help them grow while being conscious of their society. Therefore, this study investigated the influence of oral literature on moral behaviour of NCE students of English in Kwara State College of Education, Ilorin. Thus, this seeming neglect has created a research gap, part of which this study intends to fill.

Purpose of the Study

The general purpose of this study was to investigate the influence of oral literature on moral behaviour of NCE English students in Kwara State College of Education, Ilorin. Specifically, the study intended to:

- a. examine the influence of oral folktales on NCE English students' behaviour in Kwara State College of Education, Ilorin.

- b. assess lecturers' level of engagement in oral folktales during English lectures to improve NCE students' academic performance.
- c. find out whether the knowledge of oral literature uplift the moral status of English students.
- d. investigate whether the knowledge of oral literature change the level of moral decadence among English students.

Research Questions

The following research questions were formulated to guide this study:

1. What is the level of influence of oral folktales on NCE English students' behaviour in Kwara State College of Education, Ilorin?
2. What is the lecturers' level of engagement in oral folktales during English lectures to improve students' academic performance?
3. How does the knowledge of oral literature uplift the moral status of NCE English students?
4. To what extent does the knowledge of oral literature change the moral decadence of NCE English students.

Scope of the Study

This study was set to investigate the influence of oral literature on moral behaviour of NCE English students in Kwara State College of Education, Ilorin. This research adopted a descriptive survey research design. The population of the study comprised all NCE students in English across Colleges of Education in Kwara State. The target population consisted of NCE students of English in Kwara State College of Education, Ilorin. Purposive and random sampling technique were used to select sampled for this study.

The study employed a mixed-methods research design, incorporating both qualitative and quantitative data collection methods, such as surveys, interviews and content analysis of relevant texts. By examining the content of oral literature, the study

seeks to identify patterns and themes that may contribute to the development of moral values and ethical conduct among students. This research was guided by the goal of contributing to the understanding of the role of oral literature in shaping the moral behaviour of the language students and its implication for education and character development in nation building.

Significance of the Study

The findings from study would be of immense benefits to numerous stakeholders, tertiary education students, youths, parents, teachers and lecturers, government and policy makers, school administrators and future researchers. These findings would help the children and youths to learn moral values in the school and society at large, this would prepare them for future challenges. The result of this study would shed more light into the level of moral decadence in the society and try to proffer remedy to the problems of moral decadence in the society.

The outcome of the study would also aid the major advantages of morality and acceptable behaviour in the society and how moral values are abused and lost in our society. The outcome of the study would guide parents on how to tutor and expose their children to rightful and acceptable behaviour as they had been done in the past. The findings of this study would assist lecturers in the Colleges of Education on how to teach acceptable moral behaviour through folklores and folktales in oral literature for the students to become better persons in the society.

Based on the knowledge of moral values and what is seen as moral uprightness, the findings of this study would go a long way to put a perimeter to assess these values in our society through various media such as folktales, riddles, etc. Future researchers would also benefit from the finding of this study as it would serve as relevant literature on any study of this nature.

Operational Definition of Terms

The following terms are operationally defined as used in this study:

Oral literature: an unwritten form of African art which is presented as folktales, proverbs, myths, legends and riddles in non-literate society.

Moral: is a code of conduct that relates to principles of right or wrong and acceptable behaviour in a particular society.

Values: the usefulness and importance of socio-cultural behaviour and conduct expected of every individual in the society.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

In this chapter, a review of literature, which provided conceptual framework for the study, was undertaken in attempt to examine oral literature as a medium of teaching moral values on children and youths. The literature is presented under the following sub-heading.

Concept of Literature

Concept of Oral Literature

Performance in Oral Literature

Historical Background to Moral Values on Children and Youths

Oral literature as a Medium of Teaching Moral Values

Appraisal of the Literature Reviewed

Concept of Literature

Literature can be seen as a spoken or written medium which uses language, plot, theme, setting to give us the picture of what life looks like literature represents the culture and tradition of a language of people. The concept is difficult to precisely define, though many have tried, it is clear that the accepted definition of literature is constantly changing and evolving, we gain a lot of experiences through literature, we learn about other people's culture and traditions as well as our people's culture and traditions which means that literature serves as window to the world. It also teaches moral.

Most of the storybooks, poem you read and the folktales you listen to teach us moral. Moral helps us to learn the norms and value of the society. Literature is a complex and multifaceted concept that encompasses a wide range of written or spoken works, such as novels poems, plays, essay and more. It is a form of artistic expression through language, used to convey ideas, emotions and stories. One of the classic definitions of literature is provided by William J. Long, he defined Literature as the expression of life in words of

truth and beauty; it is the written record of man's spirit, of his thoughts, his emotions, his noblest aspirations.

Literature serves various purposes, such as entertainment, education and cultural preservation. Gioia, (2007) posits that literature provides a lens through which reader's attention on the world of the book. Without it, there is no immersion. Without it, there is no story." Gioia, (2007) emphasises on the unique perspective of literature on the world, allowing the readers to immerse themselves in different experiences and viewpoints. It was limited to the written medium of which literature is beyond and this research is willing to prove.

Literature holds a significant cultural and societal value. Because literature mirrors the society and uses some defining terms to give audience a clearer picture of their world. "The significance of literature lies in its ability to connect people across time and space through the expression of universal human experiences, emotions, and ideas. Literature bridges gaps, fostering empathy and understanding" Schickel, 2015. Literature bridges gaps and fostering empathy, making it a powerful medium for communication and understanding. Literature is a means of getting knowledge of the past or history because few people who have acquired knowledge can easily pass it to the rest of the world through literature. There are literatures that are historical and tell us about the past. Also, folktale is an oral or spoken means of passing cultural and societal values using the elements of literature.

Concept of Oral Literature

Oral literature is the unwritten form of African art which is presented as folktales, proverbs, legends, myths and riddles in non-literate societies. It is repository of critical knowledge, philosophy and wisdom. With its unique existential challenges through narratives, poetry, songs, dance myths, fables, it provides a portrait for the true meaning of life as experienced by the society at its particular time and place. It also encapsulates the traditional beliefs; values and the nature of the society is established.

Oral literature is a form of cultural expression that encompasses a wide range of spoken traditions, including myths, legends, folktales, epic poems, proverbs and more. It is an essential part of many cultures and serves as a means of passing down knowledge and traditions. Finnegan, (1970) explains that “oral literature includes spoken texts such as folktales, myths, legends and epic poems. It is an important part of the cultural heritage in many societies, serving as a means of preserving and transmitting the collective wisdom of a community.” It highlights the importance of oral literature in preserving cultural wisdom and traditions.

Oral literature, as described by Ong, (2012), represents a fundamental form of human communication that predates written language. It encompasses a vast array of spoken traditions, such as myths, legends, folktales, epic poems, and proverbs. Ong's work emphasizes that oral literature serves as a bridge between oral and written cultures, shedding light on the dynamic nature of the spoken word as a medium for cultural transmission. Oral literature has its distinctive form, content and style which differs it from the written type.

However, both possess common grounds in terms of utilitarian values. In oral narrative performance there is a rapport and aesthetic harmony between the audience and the narrator which is not the case with the written form in time of composition. The narrator has the custodian of the societal morals greatly exploits gesticulation which he employs to explain reasons for given situations, express emotions of anger, joy, sympathy, sadness or happiness for effective dramatic effect and delivery. Thus the audience is actively involved in the production which has direct impact on the audience.

Oral literature exhibits inherent flexibility and adaptability, allowing it to remain a living tradition, constantly evolving through performance and interaction with its audience. As Kulemeka, (2013), discusses that oral traditions in Malawi exemplify the dynamic nature of oral literature as it accommodates changes in society while maintaining its core elements. The continuous reinterpretation and adaptation of stories within oral traditions demonstrate its resilience and enduring relevance in a changing world.

Oral literature is characterized by its dynamic and participatory nature. It often involves live performances, audience engagement, and improvisation. "Oral literature is characterized by its flexibility and adaptability. It is a living tradition, with stories and narratives evolving over time through performance and interaction with the audience" (Susan, 2017). It emphasises the dynamic and evolving nature of oral literature. Oral narrative performance, like all speech acts is a communication system in which a social discourse takes place principally between a narrator or a performer an audience. It

communicates ideas, emotions, beliefs and appreciations of life. It defines, interprets and elaborates on the societies vision of realities and the dangers in the world.

Oral literature fosters feeling of solidarity with others who have similar experienced. In all instances, human instinct to find balance, harmony, beauty in the world in order to explain the causes of the human suffering and evil in the society and suggest ways of mediation and heeling of the suffering. The cultural significance of oral literature in the 21st century remains undeniable, particularly in preserving cultural identity. Biebuyck, (2016), although primarily focused on ethnonyms, provides insights into how oral literature plays a pivotal role in safeguarding cultural identities among various African communities. This source underscores that oral traditions continue to be a powerful vessel for cultural preservation and continuity in the modern era.

Oral literature plays a significant role in preserving cultural heritage and identity. It is a means through which values, beliefs, and histories are conveyed. Fagge and Salawu, (2018) highlight the cultural significance of oral literature in education; "Oral literature is a vital tool for promoting cultural awareness and understanding. It helps individuals connect with their cultural roots, fostering a sense of identity and belonging." It emphasizes the role of oral literature in fostering cultural awareness and preserving cultural identity. Nketia, (2010), delves into the characteristics of African oral literature, highlighting its historical roots and its continued relevance in modern times. This work underscores that oral literature is deeply intertwined with African cultures and showcases the multiplicity of narratives, stories, and traditions passed down orally.

Performance in Oral Literature

Performance is significant to someone who plans on educating as a career. Teachers perform every day. While not all teachers need to sing and dance, they certainly need to come prepared, express their thoughts to a group of people, and receive feedback from their audience. A teacher's performance is the lesson they have prepared for their audience. It is crucial to be a good performer: someone who can express themselves clearly and teach a group of people about something.

Similar to how a Griot changes his piece to fit his audience, a teacher hopes to alter his or her lesson around the learning styles of his or her students. The teacher plans to use both words and visual aids to increase his or her students' receptivity of the information. I believe that there are many similarities of performers of oral literature to teachers in a classroom and both can learn from one another.

Performance in Oral Literature is one main feature in the concept of oral literature; Performance is the element that makes oral art a special literature. Performance is a fundamental aspect of oral literature, encompassing the live and dynamic presentation of narratives, myths, songs, and other spoken traditions. The act of performance adds depth, emotion, and engagement to the oral storytelling experience.

According to Bauman and Briggs, (1990) in their work, explained that performance in oral literature goes beyond the mere recitation of texts; it involves a complex interplay of language, gesture, and context, making it a multisensory experience. They argue that the performance aspect is integral to understanding how meaning is constructed and conveyed

within oral narratives. Performance entails rhythm, facial expressions, gesticulation, music and dramatic pauses to elevate their performance.

In the context of oral literature, performance often features variations and adaptations. Oral literature is often characterized by formulaic elements and flexible structures that enable performers to adapt the narrative to suit the audience, context, or occasion. Performance in oral literature, therefore, is not a static repetition but an ongoing creative process. Also, performance in oral literature often involves audience participation. This interaction can vary from active engagement through questions, responses, and gestures to passive listening.

Hence, there is a huge importance of audience response in shaping the direction of the performance. It is also worthy of note that the audience is a very important factor in oral performance. The audience in literature generally is a very important term. The literature contents and mode of passing it is directed to the audience or to the society. As it is widely known that literature mirrors the society, the society is the audience which the mirror will reflect on and will reflect to. This means that, the literature encompasses details of the societal happenings and it is displayed to the society as audience. Hence, the society is a source of inspiration in literature and also the audience. Watatua, (2019) opined that “Oral literature is a performed art which in most cases uses spoken words as a medium of communication”.

Oral literature performances are often deeply embedded in cultural and ritual contexts. For example, in "The Poetics of African Oral Literature" (1998) by Isidore

Okpewho, the author discusses how oral literature performances in Africa are essential components of communal rituals, serving as a means of transmitting cultural values and preserving heritage. Performance is a central and dynamic component of oral literature, enriching the narrative with context, adaptation, and audience engagement. It is through performance that oral literature is brought to life, making it a living, evolving tradition with significant cultural and social implications.

Historical Background to Moral Values on Children and Youths

Prior to the introduction of modern education, it was the oral tradition that presents in the past used to express ideas, values, norms, beliefs and culture to pass them unto their children orally using their native language (mother tongue) and through active participation in the passive observation of both formal and customary socio-religious, cultural and political institutions and events (Fafunwa, 1991). A family supplements for any deficiency that any elder family members discover in children's value and characters through the use of folktales, folksongs, proverbs and riddles as pedagogic tools. Parents especially in the night to hear folktales, proverbs and riddles centering on some of legendary animals, for instance, tortoise, elephants, dog, ants and the grasshoppers.

These folktales, folksongs, proverbs, riddles and their interpretations are based on how people perceive and construe their world. This may enhance the teaching of values which enable children to perceive and think of how to behave at any given time and situation “this may create fertile ground for the children to develop the ability to understand

the do's and don'ts in the society". Parents, grandparents and elders are the mirror of models through which the children imitate the right moral values.

This corroborated by Oladele, (1991) when he says that a child's behaviour is often a reflection of his home training and emulation of both parents and teachers, hence, these adults should be alive to their responsibilities and practice what they preach. Oral looking at oral narrative as an imperative tool to rekindling the nation's ethics and values, one is faced with pertinent questions like, does oral literature have any impact to make in our present life situations? To what extent will it impact on the moral choices that an individual makes in the society?

The fact remains that many of the present social ills in our society can be attributed to the unbridled defiance attitude and the complete absence of values taught through this means. The wisdom enshrined in folktales and proverb can impact the code of conduct founded on moral principles. It can also be effectively used in charging the mindset of populace. Oral narratives are an essential form of storytelling that has been passed down through generations in various cultures around the world. These narratives encompass myths, legends, folktales and other forms of spoken traditions.

According to Rose, (2016), one of the characteristics of oral literature is its ability to establish a code of conduct founded on moral principle. This form of literature engages a process of discernment that helps to distinguish good and evil, what is acceptable norm from the unacceptable, what life is from what becomes an obstacle to social or moral

development. To what extent can folktales and proverb help make such distinction? Oral literature is indeed the literature of the soul.

There are no people without proper knowledge of history of the past which gives them an essence of identity, to live without the genre of literature is to live without a form of memory, without proper knowledge of its past is doomed. Echoing this, Soyinka, (2016) affirms that, "it is deceitful to think the nation builders that would lift the nation high would emerge without proper knowledge of the past as many do not know how we arrived at where we are today as country".

Oral literature from time immemorial has been an effective art that is used to entertain as well as teach and inculcate the philosophy of life the acceptable do's and don'ts that are in line with the societal ethics and values. The rich Nigeria's traditional values embedded in folktales are exemplified and demonstrated during narrative. Naine, (1978) asserts that, "in African society the performer at each point of narration could serve as a counselor of a kingdom". Bade, (1985) lends credence to this when he asserts that, "the oral artists free lancers or guild associates enjoyed reverence as keeper of people's ancient wisdom and belief", He further reveals that, these oral artists frequently entertain their audiences dramatically as a means of relaxation, farmers gather their children and sit under the moon for tale telling.

The telling of stories is used by narrators to instruct the young and teach them to respect the dictates of their societal values and norms are preserved prosperity by the Yoruba. Oral narratives serve as a vital means of transmitting cultural values, beliefs and

knowledge from one generation to the next. They help preserve the history and traditions of a community. Gingell, (2017) stated that oral narratives are a conduit for maintaining cultural identity and heritage.

Oral narratives have a unique ability to captivate and engage audiences. They are often deeply rooted in cultural traditions and serve as a means of preserving history, values and collective memory. Carroll, (2015) explores the significance of oral narratives and their role in shaping cultural identity and continuity. Oral narratives continue to be a dynamic and essential aspect of storytelling, cultural preservation and knowledge transmission. The references mentioned above demonstrate the enduring significance and diverse applications of oral narratives in various contexts, from indigenous cultures to contemporary literature and digital platforms. These sources can serve as starting points to further research on this rich and multifaceted topic

Oral Literature as a Medium of Teaching Moral Values

In oral tradition, parental influence starts from the day a child is born. Mothers starts the teaching of the child in Yoruba core values through folksongs (Lullaby) from then, the child begin to imbibe the values which are embedded in songs. Oral literature transmits important cultural and societal values, knowledge and behaviours. Most children grow up hearing folktales from their grandparents or parents and this rich oral tradition is instrumental in shaping their personality in their formative stages of life. It has the role of creating value based, socially responsible and civil individuals.

Similarly, oral literature has played a big role in preserving our culture and in doing so people do not make concerted efforts; they do it by merely living their daily life. Any actions, work or participation in daily life is equivalent to living the culture and more so the transmission of culture and values to the younger generation. The truth is, society can understand the philosophy of life or easily find solution to her problems without the knowledge of its folktale which aids the understanding of the basic principles of life and addressing some fundamental issues.

A lot of moral values are derived through the use of folktales and proverbs. For example, a Jukun folktale entitled "the tortoise and the market women" is an indigenous folktale that is used to address some fundamental issues in this community. According to this tale, the tortoise is a trick- star and a hero who uses his trick to mesmerize the market women through its songs. Repeatedly, he uses his trick to lure the traders to sleep and making a way with good and money each time. Then the elders in turn are sent to keep guard, but all to no avail.

All attempts to catch him failed as all the guards the trades employ also prove vulnerable to Mr. Tortoise's strange hypnosis. Finally, in desperation after exhausting all the available means to catch the trick star, the community in co-operate and communal spirit collectively decides to build a give-man and in the end, tortoise was caught disgraced and punished. This tale reveals the fraudulent nature of the tortoise, using its craftiness to swindle the traders in the community in Jukun culture; the tortoise is recurrent motif, a

character that symbolizes craftiness and nuisance. The community adhere skillful ingenuity but abhors and condemns crafty ways of life.

Thus, the tortoise had to be caught, disgraced and punished in the in the presence time, this type of tale can be used to address issues like sharp practices, kidnapping, nepotism, examination malpractices, sales of fake drugs, fake promises by politicians, corruption, Advance fee fraud (419), cultism, cybercrime as it awakens the conscious of the populace towards moral values like:

- ✓ Being crafty does not make one wiser or a successful person.
- ✓ It is not goal to be cunning
- ✓ Defiance attitude does not pay.
- ✓ It is not good to be hardened.
- ✓ The need for cooperate and communal spirit towards addressing national issues.
- ✓ Honesty and hard work are better than being crafty and deceitful.

This is also in line with Onwuka, (1991) as he noted that one of the best ways to teach anything is to presenter concrete example of it because young people of today are quick to spot adults who say one thing and do another. This advice is for parents and teachers in dealing with children and youths whether in their families (Home) or in the class (School). In African culture, educational information was mainly passed on through this medium. The type of family structure was extended and the child belonged to the community. This meant that the responsibility for proper upbringing and education of a child did not lie solely on an individual parent.

Life skills such as nutrition and hygiene, iron processing for tools and weapons, and the knowledge of plants to treat various ailments was passed on mainly through oral literature. Taboos were taught through songs and myths so as to instill cultural values. It is perhaps because of this that introducing written literature to children in the African setting has often posed a challenge. Hornby, (2005) defines folktales as a very old traditional story from a particular place that was originally passed on to people in a form the term however is usually extended to involved stories by known authors which after they were printed, were adopted and transmitted orally by the people.

As mentioned earlier, the Yoruba nuclear or extended family functions as a school where grandparents, parents, elders and other family members educate and prepare children for their adult life through folktales. Story telling is a very important way of spending leisure and pastime among the Yorubas both young and old. The practice of storytelling has drastically changed and many children and young people are ignorant of the folktales their people used to instruct and entertain children in the past.

Many of these folktales are accompanied with melodious songs or refrains which children find interesting and entertaining. They can be taught the songs and they can participate in the performance by singing along or by simply repeating the chorus as the mother, father or grandparents tells the story. The choruses are interceded to make everybody take part in the story and also for keeping children/people awake when stories are told around the household fires. As they enjoy the story, they also imbibe the core values of the Yoruba people which are embedded in the story.

Stories should be told do perform in the children's ethnic language (Yoruba) so that they can learn to appreciate and speak the language. The beauty of rhythms, sound and total inflections of the language will create permanent impression in the minds of the young ones. By doing so, the cultural traditions of the Yorubas are being transmitted to the younger generations through the language in storytelling. This is in line with the advice by Natasha posts that “the great and the most powerful gift a parent can give their children is to pass their language and culture to him/her”. This can be achieved through story telling in Yoruba language.

Yoruba folktales, apart from the amusement they give they are very useful for they are mostly didactic. Stories used to educate and entertain younger children must be carefully selected and must be appropriate for their age and level of understanding in items of subject matter. The aim is to choose stories that inculcate in children such core values as love, courage, obedience, kindness, patience, sincerity, hard work, tolerance and forgiveness. As Okoye (2000) rightly observed that the "didactic purpose of oral literature (Folktales) is achieved through a careful selection of themes (mainly involving an exhibition of some voices or wickedness) and manipulation of the story or songs in such a way as to result in the punishment of vice or the reward of virtue".

For example, a typical character in most Yoruba folktales is the tortoise (Ijapa). He is usually presented as a crafty animal. At one time, he stole his in-law's porridge and ended up losing the hair on his head. He also craftily took the elephant captive by pretending to be leading the elephant to his (the elephants) installation as king. The

elephant later fell into a hole concealed under the kings' throne, (Tortoise also tricked the dog into running a race against him, which he won through his craftiness), etc. Anyone listening to such stories are expected to learn how to change one's negative attitude and character in the society.

The story (folktales) told to children have the following advantages according to Abatan, (2014);

- a. They sensitize children to their immediate environment.
- b. They help the children to develop self-confidence.
- c. Folktales increase the children's patriotism.
- d. They enhance moral development.

These are some example of Yoruba folktales for value inculcation in their English translation, and moral implication. Examples are:

Tortoise and the Dog: In a donkey's year, tortoise and dog were close friends, their friendship wasn't so strong if not for a particular reason, tortoise on his own had many advantages receiving from the dog. Besides, they were compatible in their dealings, while tortoise was indolent, dog was a thief, birds of a feather, with tortoise bad predicament, dog on the other side was skinny, looking servicing, his body was nourished and strong. Dog wouldn't have been so beautiful like that if not for his stealing. The one who doesn't know the safer path to success will die of running helter-skelter. This made tortoise concluded that he would ask dog the secret behind his smiles.

One day, tortoise went to dog and him pounding yam, it was the tradition of dog to eat pounded three times in a day without having a farmland. He would eat chicken to support the pounded yam without having a poultry at his backyard. Tortoise asked his friend where he got the yams and to him, he would take him along if he'd promise to keep it closed. Upon this said tortoise 'keep your words my dear friend, if the same water would cook down the fish, we would say it is a lie, that if I would promise to keep it closed'.

Did you enter heard I was such or you have seen one spying? 'I want you to know that whatever secret you decoded to me, has itself entrusted on a loyal one whose belly is able to consume secret. Besides my friend, proceed and there shall be no evil concerning that'. This was how dog revealed the secret to tortoise that he always steals from a farmland. He also promised to take tortoise along on the following day. Tortoise was very happy with this and ate that day's lunch with dog: pounded yam and chicken.

On the following day, the day had hardly cleared enough when tortoise reached for dog and kept hastening him to set up for the plan they discussed on the previous day, he said 'o how are you so sleepy like this, don't you know the sun is rising very soon? Do quick and let's take our leave'. In a jiffy, the dog put on his trouser and together they took their leave towards the farmland to steal a tuber of yams. They had both forgotten the adage that says 'everyday favors the thief but a day will favor the proprietor'.

The adage was relevant to them, they reached the farmland and stated harvesting yams that they didn't plant. Dog warned tortoise not to harvest that what he would lift up himself because of any rift. Tortoise replied him "have you not brought me to the elders,

so the child has nothing to be worried about anymore, leave me with the rest", dog warned tortoise but couldn't listen, after a long time, he packed and tightened the tuber, dog lifted his on his head and waiting for tortoise. Tortoise lifted a tuber of yams on his head, on his back, on his right palm and his left.

They left the farmland heading towards their houses, tortoise couldn't move faster as a result of his profusely loaded items, but dog didn't look back rather, tortoise could not move anymore and discovered that dog didn't wait for him.... He started singing and chanting... thus:

O dog, o dog, help me with my load....
O dog, o dog, help me with my load....
Your disapproval to help me will lead me to inform the farm owner...
If you don't help me, I will inform the farm owner....
For of the owner comes, he will not untie you....
O dog, o dog, help me with my load....

Dog, knowing something implicative might later happen, dog didn't answer his calls, then it remained tortoise only who couldn't make a move because of his greediness and couldn't leave the tuber as well because of selfishness.

Meanwhile, the farm owner come saw tortoise appearing with tuber of yams, he looked very well and saw it was his yam that was being stolen. He accused tortoise for theft, scolded him wanted to drag him to palace. Tortoise rolled his eyes pitifully to the farmer and said to him "that was why we always say you people are tools, did you meet me in your farm yesterday? Don't you know it was because of comfort that made a prenatal child shift to the side of his mother's womb, the side was not the pronate zone? If you're

wise enough, you should leave me, and if you entreat me very well, I will take you to the one who plotted this evil.

Upon bearing this, the farm owner lost tortoise and entreated him to take him to the one who did it. Tortoise replied him "if I should take you to him, you must give me these tubers of yams and one big hen, bigger than the heaven and earth, that I will eat together with pounded yam". The farm owner was happy for this and helped tortoise took is yam home and also gave him the hen he requested. This was how the whole yam became tortoise's, and the farm owner became his yam carrier. The farmer begged tortoise once more to take him to the thief, tortoise accepted and they both went together to the dog.

When they reached dog, they did not meet him but his wife, tortoise asked her "where is dog? Let him hurriedly come out now because the yam that I warned him not to steal the other time has bounced back on him, the farm owner is here to arrest him, that thief you called your husband", dog's wife was confused but told tortoise that her husband didn't steal. and besides, he is not right home, that he just went out, tortoise then told dog's wife that the king is coming to arrest him whenever he comes back from where he went to, tortoise couldn't wait as they both went straight to the palace to inform the king about the incident.

Taking a tuber of yam along as an evidence showing the guilty of the dog, the king was very angry about that, when dog returned, his wife informed him about the scenario that happened while he was away, and at once, they both planned how to get rid of that accusation. He prepared a fire beneath where he laid covering himself with big clothes, like

the one having malaria. He then informed his wife to tell who ever asked of him that he is having sickness: meanwhile he is not at all. No sooner had the dog laid than a servant from the palace came to him and found him shaking beside a fire already set. He returned to the palace and informed the king that dog was not healthy, the king was curious about it and couldn't believe it, He asked the stony servants to go to his house and carry him together with his sick bed.

Before the servants could arrive, the dog has found two domestic eggs and put them in both side corner of his mouth, before a blink of an eye, they arrived at the palace, the tortoise was the first one to tender argument, it is true that the one who is more aware about one's condition is the best that can oppress one. He said, "your majesty, the ruler and second to the deity may crown live and the shoe wore ground it was your sensitivity, patience and wisdom that was the mainstream of your governance, made us enjoy your rulership and your democratic government, the property of this town and the peace birthed by this town. I implore your majesty to give my speech a fair hearing.

We gratefully accepted the advantages of your government and it was not befitting us to constructively render your break time busy with the argument. It was very sad that, despite your hardworking and struggle toward the realization of peace, which was in collaboration support you, we see one called dog who foster all he could to destroy this peace. Dog was known to be a thief, indolent, scammer and tenacious person, none of the chicken left in the village and the tuber of yams in the farm are no more inhaling. He always

eats pounded yam without plantation, it was longer that I've been receiving comments about him but always deny until I myself investigate it and caught him guilty.

It was this early morning that the dog came to me and told me he was done harvesting his yam that if I won't mind going with him to have tuber of yam. I told him that I will join him, I quickly went straight to this man who has been reporting the dog to me that he stole his tuber, we did not hesitate to trace him to the farm and as we approached, we saw him already harvesting the yams which did not belong to him. We wanted to ask him what made him did such but he was far from listening, he ran as far as he could, even this was one of the tubers he harvested (the tortoise showed the king one of the tubers). "your majesty, this is my statement" the judgment is left to you, the owner should not go unpunished, in my own opinion, he deserves killing".

The tortoise said the all of the words without exemption, he even declared the judgment himself the king sighted heavily and asked tortoise what character he played in the story, was it lawyer or plaintiff He replied that if not for a reason, a girl could not be named "Kumolu" if I had not seen the fact about this issue, I would have kept quiet, both the farm owner and dog are known to me, so this gave me the opportunity to intervene in the scene and reveal what goes between the two parties, then the king asked the farm owner if what the tortoise said was true, he replied "your majesty, I have nothing much to say on that, it was so as tortoise had earlier said, may you live long"

The king then turned to the dog and asked him to say his own side of the incident, the dog replied "your majesty, the king knows that was the statement I said by tortoise. It

was only a fictional fabricated tale and it was only a mere dream. It has been fifteen days ago that I've been on bed, I nearly die, it was the deity that restored my life, it was my wife and children taking care of me. I have never stepped out to any farmland to steal yam and beside it has been thirty days before now that I've even stepped my own farm. My farm is even large enough beyond anyone farm in this town and it was an adage that said 'we don't lift an elephant and at the same time go after its rib'.

Dog was talking while he gets passed one of the eggs he had kept in the corner of this check, and he began vomiting to address the people that he timely sick. This made the King believed that he was definitely sick and as he wanted to continue his speech, he pressed the second egg and vomited again. The king looked him pitifully asked him to stop and consult his chief on the matter. After a while, the king passed his judgment saying. It appeared truly that the dog is sick and it is not possible for the sick one to go on his legs towards someone's farm in order to steal. It was this morning that he stole and we also heard that he has been on bed for fifteen days after.

Because of this, I declare dog innocent of this causals through someone might be stealing yam, it was not dog' so I order the release of dog off this case and to return to his home peacefully, and you the farmer, take your tuber and go home peacefully, keep strict-monitoring of your farm against any attack to prevent people from stealing what you laboured. This was how the issue resolved, king gave his judgment and asked his servants to return dog home. The tortoise couldn't inform the farmer before he left the palace and straight to his home, he went.

The farmer gave a wise thought to the incident and opined that he would set traps across the border of his farm so that it would catch whoever trying to steal in his farm, then, it has been the tradition of farmers to always set traps in their farms to prevent their sweats from stealing. Moral Lesson from the Story of Tortoise and The Dog include:

1. Vigilance: it is advisable for people to be vigilante in their doings and it is good to be watchful and also prepare for the worst.
2. Excess lie: when lies are too much, people will not believe someone even if the person is Saying the truth. It is seen in this story that tortoise has too much of lies in his system. Thereby, not knowing which lie would work. In the process, he was switching from one lie to the other.

Tortoise and the Monkey: Some time ago, tortoise wanted to visit his in-laws, he clamored for who will accompany him but he didn't see because of his obsolete attitude to both family and friends instead of his supposed to visit them one after the other and apologies he however, ordered them to come to his house perhaps he was having meeting with them. Among them are, monkey. When they all assembly in his house, he told them that he wanted to visit his in- laws, though a lot of people are begging him to follow him. He rather wants his family to go so that they may know his in-laws. He told them (his family) to come back at the early- dawn of the morrow (next day) with warning, he warned them not to eat from their houses before they come because of lateness. He added that his- in laws would provide food for them.

Sequel to his statements, monkey stood up and replied "Tortoise" words are always as sweet as honey but he is a retentive hair, plus an evil does, I myself won't follow him, you and others can follow him but I'm know you will later regret your actions at the end. There is no one that will move with tortoise who won't regret, with this, I advise you not to follow him. As monkey parsed his words, so as tortoise cut in and stood-up saying "monkey, monkey, am I the one you were directing that statement to? It's well, no problem, you'll live your regret. O ye my family? Answer not monkey, he lied on me, he envied me and was trying to disparage me to you. I trust that you will follow me so far, I knew some of you eat not adequately. Should I feed you? Isn't it over?".

The family (tortoise's family) put heads together and come to conclusion to follow tortoise, thorough they already know his character. It was because of what they will eat rather. Monkey realized that they've surround with tortoise, and he led himself to his home, tortoise soliloquized to deal with monkey for that shit he had done, saying bad thing about him to the family in his presence. They all assembled at tortoise's house the next morning without eating, meanwhile, tortoise had earlier eaten before their arrival. As they were going, tortoise asserted everyone to his/her name for proper introduction, after all of them have done theirs, tortoise said his name is 'all of you' after that they presumed with their journey until they reached their destination (in-laws house). And they welcome them.

They sat them down in a big garden, not so long, a person came and dropped food amongst them, they were delighted as they saw the food, and began smiling as the person started going on his way, tortoise called him back and asked who is this food for" and he

replied "all of you". He returned and had his way, and tortoise family is about to set- in and eats the food, tortoise told them that 'you see, the food that this man brought is for a person whose name is "all of you, so, be rest assured that yours is on the way"'. Tortoise ate the food finished and nothing remained.

Not long, not too long, they brought another food and still told them that the food is for all of you. Tortoise told his family again that the food was still for him alone, he told them to exercise patience that theirs is coming. Meanwhile, that was how tortoise ate-up all the food given by his in-laws for his family to eat, He maltreated them as monkey has said already. Without beating around bush, tortoise family later regret their action even though monkey has warned them before, when they all departed, tortoise went to monkey's house and told him to say 'Amin' to whatever he was going to tell him, tortoise pray that 'may we never have a consequence part on what concerns us not".

Tortoise departed and went to market to buy honey to fry beans cake, he put the beans cake in his pocket and headed to tiger's home, when tiger saw tortoise, he eulogized tortoise and asked hope there is no problem and tortoise replied 'nothing happen' tortoise forwarded saying you already know what it's only when I had good news that I do come to your place, he then brought out one beans cake and ate it. Tiger asked what he was eating and he said " hmmm you too have this and eat" he gave tiger beans cake and tiger also eat it, tiger then asked what was so sweet like that and tortoise replied that "it's dog's shit', tiger asked where he could get dog's shit as well, tortoise replied whenever you see monkey,

just lift his two hands up and give him hot -slap in his stomach, you 'll give him very well because he doesn't listen to instruction very well.

Tiger thanked tortoise as tortoise got back to his house that was how tiger began looking forward to seeing monkey, he ran helter-skelter. One day, tiger meet monkey and told him to come and excrete some sweet shits for him, monkey didn't answer while he was laughing at the tiger, tiger grasped him and put monkey's hands up as instructed by the tortoise, monkey started realising hot-shits, he continue giving monkey hot-slap in his stomach till when his life was about to die. When tiger realized this, he realized the monkey and the monkey ran away.

After some days, tortoise saw monkey and said hmmm the prayer he said the other day that monkey refused to say Amin. Immediately after tortoise said the prayer again "may we never see any consequence from what concerns us not!" and monkey didn't hesitate to answer but said 'Amin'. That was how monkey started saying "Amin"" from then till now. Moral lesson learnt from tortoise and the monkey are:

1. Greediness: it is not good to be greedy and it can be seen in this story that tortoise is a very greedy animal
2. Selfishness: it is not good to be selfish. Selfishness can be seen in this story when tortoise went to his in-law with other animals and he does not give them the food that was given to all of them.

Appraisal of the Literature Reviewed

This study reviewed relevant literature to this study. The literature was presented under the following; concept of literature, concept of oral literature, performance in oral literature, historical background to moral values on children and youths and oral literature as a medium of teaching moral values. Most of the storybooks, poem you read and the folktales you listen to teach us moral. Moral helps us to learn the norms and value of the society. Literature is a complex and multifaceted concept that encompasses a wide range of written or spoken works, such as novels poems, plays, essay and more. It is a form of artistic expression through language, used to convey ideas, emotions and stories.

One of the classic definitions of literature is provided by William J. Long, he defined Literature as the expression of life in words of truth and beauty; it is the written record of man's spirit, of his thoughts, is emotions, his noblest aspirations. Performance is significant to someone who plans on educating as a career. Teachers perform every day. While not all teachers need to sing and dance, they certainly need to come prepared, express their thoughts to a group of people, and receive feedback from their audience. A teacher's performance is the lesson they have prepared for their audience.

Various stories, folklores and folktales were examined, their relevant towards morality and immoral behaviour were presented and discussed. This is done to serve and encouragement to those who are morally and spiritually upright, while activities and behaviour that immoral in the society were discouraged based on the oral literature genres analysed.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter explains the methods to be employed in carrying out this study. It is done under the following sub-headings:

Research Design

Population of the Study

Sample and Sampling Techniques

Research Instrument

Validity of the Instrument

Reliability of the Instrument

Method of Data Collection

Method of Data Analysis

Research Design

This research designed is a descriptive study based on survey. Descriptive design gives a picture of situation or a population as it exists. The study will also employ survey method because survey study samples, where total population cannot be covered. In this case, questionnaire will be design and employ to source information from students in English Education of Kwara State College of Education, Ilorin, Kwara State.

Population of the Study

Population is taken to be a total number of elements that have the characteristics or features which the researcher intends to study. It is the theoretical specifications considered in a particular study. The population for this study was drawn from all the students of English Department in Kwara State College of Education, Ilorin, Kwara State.

Sample and Sampling Techniques

Simple random sampling technique was used to select hundred respondents from NCE 2 students of English Department in Kwara State College of Education, Ilorin, Kwara State.

Research Instrument

A research-designed questionnaire was used to elicit responses on effect of oral literature on the academic performance of English students. The questionnaire was divided into two sections. Section A was for personal data, while section B for the structural type questions for the respondents. The respondents were required to tick against the answer of their choice in the questionnaire of Strongly Agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D) designed by the researcher to elicit information about the research questions and purposes.

Validity of the Instrument

Validity means the tendency of anything to measure what it is designed to measure. Hence, the instrument for data collection will be presented to the supervisor to ascertain its

face and content validity and aptness with the research questions. The validity of the research instrument was ensured by giving drafts of the instruments to some lecturers in the Department of English Language. This is to ensure that correct statements are built around each of the research questions and the instrument is in consonance with the research objectives.

Reliability of the Instrument

According to Denzin and Lincon, (2005), reliability is the extent to which such an instrument consistently measures what it purports to measure. In this study, a pilot study took place firstly by selecting ten (10) students from the research population but outside the actual sample. The ten students were given instrument to respond to. Thereafter, their responses were scored and collated. Then, two set of scores was correlated by means of Pearson Product Moment Correlation Formula. The correlation coefficient obtained was 0.73 and if it is like that, it means the instrument achieved very high test reliability.

Method of Data Collection

With permission from the institution's provost and other relevant authorities, the researcher personally administered the questionnaire to the respondents (students) selected in the sampled department. All filled questionnaire was retrieved at once by the researcher.

Method of Data Analysis

Data gathered for this study were analysed using the descriptive statistics of simple percentage and qualitative method of analysis. Percentage was used to analyse the data obtained from the respondents on demographic information, while qualitative was used to answer the research questions formulated for the study.

CHAPTER FOUR

DATA ANALYSIS

Descriptive Statistics

In this chapter, the discussions of the results gathered were presented. The data presented were responses from the 100 sampled respondents selected randomly from the English Department, Kwara State College of Education, Ilorin.

Table 1: Analysis of respondents based on gender

Gender	Respondents	Percentage%
Male	35	35%
Female	65	65%
Total	100	100%

Table 1 shows that female respondents were more than the male respondents. Out of the total of 100%, the females took 65%, which is 30% more than the total percent the males had (35%).

Table 2: Analysis of the respondents based on Age.

Age	Respondents	Percentage%
18-25	60	60%
26 and above	40	40%
Total	100	100%

Based on the findings, it shows that 60% of the respondents were less than 25 years old and higher than 18 years old, while 40% percent of the respondents were 26 years old and above.

Answering the Research Questions

Research Question 1: What is the level of influence of oral folktales on NCE English students' behaviour in Kwara State College of Education, Ilorin?

Table 3: The Level Of influence of Oral Folktales on NCE English Students' Behaviour

No	Items	Respondents			
		SA	A	D	SD
1.	Oral Literature influences the moral values of students.	82 (82%)	17 (17%)	-	01 (1%)
2.	Oral folktales assist the students in realising the mistakes of their mentors or role models and prevent them from doing such.	82 (82%)	16 (16%)	1 (1 %)	1(1%)

It is observed from the Table 3 that oral literature influences the moral values of students positively because, 82% of the respondents strongly agreed, 17% of the respondents agreed to the affirmation while 1% of them strongly disagreed. 82% of the respondents equally strongly agreed that folktales assist the students in realizing the mistakes of their mentor and it also prevents them from doing such. 16% of the respondents agreed with the assertion while 1% of the respondents disagreed and 1% of them also strongly disagreed.

Research Question 2: What is the lecturers' level of engagement in oral folktales during English lectures to improve students' academic performance?

Table 4: Lecturers’ Level of Engagement in Oral Folktales during English Lectures to Improve Students’ Performance

No	Items	SA	A	D	SD
1.	Teacher’s right attitudes towards the use of oral folktales in teaching the students improve their academic performance.	50 (50%)	30 (30%)	6 (6%)	14 (14%)
2.	The use of folktales by the teacher in class engage more seriousness in the academic performance of the students.	63 (63%)	27 (27%)	5 (5%)	5 (5%)

From the Table 4, which exemplifies the teacher’s engagement and attitude towards the use of oral folktales during teaching, 50% of the respondents strongly agreed that the right attitude of teachers towards the use of oral folktales in teaching improve students’ academic performance, 30% of the respondents agreed, while 6% of the respondents disagreed and 14% of the respondents strongly disagreed. While 63% of the respondents strongly agreed that the use of folktales by the teacher in the class engages more seriousness to the academic performance of students and 27% of the respondents agreed, 5% of the respondent disagreed and 5% of them also strongly disagreed, which means teachers engaging in oral folktales improve the academic performance of their students.

Research Question 3: How does the knowledge of oral literature uplift the moral status of NCE English students?

Table 5: Knowledge of Oral Literature on Moral Status of NCE English Students

No	Items	Respondents			
		SA	A	D	SD

1.	Oral literature also serves as a means of reducing and eradicating moral decadence in the society.	62 (62%)	26 (26%)	6 (6%) (6%)	6 (6%)
2.	Knowledge of oral literature increases the moral status of students.	69 (69%)	23 (23%)	18 (18%)	-

From the Table 5, which talks about the knowledge of oral literature, it shows that 62% of the respondents strongly agreed that oral literature serves as a medium of reducing and eradicating moral decadence in the society, 26% of the respondents agreed, 6% of them disagreed and 6% of the respondents also strongly disagreed. While, 69% of the respondents strongly agreed that us of students, 23% of the respondents agreed and 18% of the respondent disagreed. From the result, it has been observed that knowledge of oral literature uplifts the moral status of students.

Research Question 4: To what extent does the knowledge of oral literature change the moral decadence of NCE English students.

Table 6: Knowledge of Oral Literature Change the Moral Decadence of NCE English Students

No	Items	Respondents			
		SA	A	D	SD
1.	Parents inability to use their mother tongue or first language at home to their wards is one of the sources of moral decadence in the society.	61 (61%)	34 (34%)	5 (5%)	-
2.	Lesson learnt from folktales serves as deterrent to the students.	64 (64%)	28 (28%)	8 (8%)	-

From Table 6, which talks about knowledge of oral folktales and how it changes the level of moral decadence in the society. 61% of the respondents strongly agreed that parents' ability to use their mother tongue or first language at home to their wards is one of the sources of moral decadence in the society, 34% of the respondents agreed, while 5% of them disagreed. 64% of the respondents strongly agreed that lesson learnt from folktales serves as deterrent to the students, 28% of them agreed with it while 8% of the respondents disagree. Therefore, it can be seen that parents who do not use their mother tongue at home to their children is a key to moral decadence and also, lesson learnt from oral folktales serves as deterrent to the students i.e. the lesson they learnt stop them from misbehaving.

Discussion and Findings

From the results, which responds to oral literature influence the behavior of students positively, the researcher found out that oral folktales assist the students in realizing the mistakes of their mentor or orator and prevent them from making such mistakes. Also, oral literature influences the moral values of students. From the results which responds to oral literature influence on the behaviour of the students' negatively. The researcher discovered that the absence of the use of oral literature in the educational system leads to moral decadence in the society and also folktales should serve as a medium of awarding reward and punishment to the students. Therefore, oral literature does not affect or influence the behaviour of students negatively and it should be done as a subject in school.

From the results, which responds to teachers' engagement in oral folktales during class. The result shows the right attitude of teachers toward the involvement of oral folktales in teaching improve the students' academic performance because over 80% of the respondents agreed. Also, the use of oral folktales by the teacher in class engages more seriousness to the academic performance of students of English Department in Kwara State College of Education, Ilorin, Kwara State.

Table 4 has to do with knowledge of oral literature uplift the moral status of students. The researcher found out that oral literature serves as a means of reducing and eradicating moral decadence in the society. If students have the knowledge of oral folktales, the rate of moral decadence will be eradicated and reduced. Also, knowledge of oral literature increases the moral status of students. Results on knowledge of oral folktales change the level of moral decadence in the society. The researcher got to realize that parents' inability to use their mother tongue or first language at home to their wards is one of the sources of moral decadence in the society and lesson learnt from these oral folktales serve as deterrent to students i.e. the lesson they have learnt will avoid them in doing bad things.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This research work is of the view that oral literature (folktales) when used to lay solid foundation in upbringing and eradicating the youths and young adults. It will go a long way in inculcating moral values into them and limiting their youthful disorganization. This research work also advises that parents and teachers should serve as mirror or model through which the children imitate and imbibe the societal values and aid in curbing immoral behaviour in the society. It also aims at proffering a teaching model by which Yoruba folktales can serve as a tool for inculcating core values to children and youth.

Conclusion

In this research work, effort has been made by the researcher to show how we can teach the youths and young adults the core values embedded in Yoruba oral literature (folktales) in the families (home environment) and in the class (schools). Parents and teachers are advised to wake up to their responsibilities of inculcating moral values to their youths and young adults so as to curb immoral behaviour that are prevalent in the society. Moreover, a storytelling model for inculcating values to youths and young adults is suggested for teachers. Finally, Yoruba's (Africans) themselves must cease to regard our oral literature as primitive.

Implications of the Study

The study exhumes the circumstances around the appropriate process of preparing a pre-service teacher which include the moral standard of the student can be aided by oral literature. Oral literature influences the moral behaviour of students in the tertiary institution or the pre-service teachers.

Oral folktales assist the students in realizing the mistakes of their mentor or orator and prevent them from making such mistakes. Also, oral literature influences the moral values of students. Also, the use of oral folktales by the teacher in class engages more seriousness to the academic performance of students of English Department in Kwara State College of Education, Ilorin, Kwara State.

Oral literature serves as a means of reducing and eradicating moral decadence in the society. If students have the knowledge of oral folktales, the rate of moral decadence will be eradicated and reduced. Also, knowledge of oral literature increases the moral status of students.

Recommendations

This research work therefore recommends that parents should endeavour to expose their wards (youths and young adults) to folktales of their community from their early or childhood stages even after they have been exposed to formal education (schooling) parents should also use their mother tongue or first language to communicate to their wards at home and help them to understand the culture and tradition of their community.

The teacher training programme should prepare the teachers to cope effectively with the use of folktales/story telling in the classroom. Hence, beyond just knowing the culture, traditions and norms of their communities, teachers should be trained by their lecturers on how to efficiently use the folktale in teaching and areas at which it can be used. The government should include oral literature theoretical aspect in the school curriculum before the final stage which will take place in NCE years 2.

Limitation of the Study

The researcher intends to conduct this work within Kwara State College of Education, Ilorin. The study is restricted to this locale due to financial, time and resources constraints. It is therefore limited to selected tertiary institution within the study area and the research instrument will strictly be for the students.

Suggestions for Further Studies

This study has addressed the influence of oral literature on moral behaviour of NCE English students in Kwara State College of Education, Ilorin. The findings of this

study would serve as guide for future researchers. More so, other researchers may search their beam light on the variables in this study and make a replica studies in other parts of the country especially on rural areas.

REFERENCES

- Abatan** S. M. (2014). “The Role of Statistical Software in Data Analysis.” *International Journal of Applied Research and Studies (IJARS)*, 3, 8.
- Achebe, C. (1982) “Chi in Igbo Cosmology in Morning Yet on Creation Day. London Heinemann Educational Books Ltd.
- Adegbija, L. (2015). Teaching Literature. London. Longman.

- Adegbija, L. (2019). *Literature in the Language Classroom*. Cambridge: Cambridge University Press.
- Ajie, H. T. (2016). A literature-based English Language curriculum in Nigerian schools and colleges: some reflections on minimum requirements. In I. Lawal, & Ohia (Eds.), *Perspectives on applied linguistics in language and literature* (pp. 300-322). Lagos: Stirling-Horden Publishers (Nig.) Ltd.
- Akivaga, I. & Odaga, K. T. (2014). A literature-based English Language curriculum in Nigerian schools and colleges: some reflections on minimum requirements. In I. Lawal, & Ohia (Eds.), *Perspectives on applied linguistics in language and literature* (pp. 300-322). Lagos:
- Awolola, J. (2012). *Literature and Language Teaching*. London: Cambridge University Press.
- Bade, A. (1985). *Oral and Written Literature in Nigeria History a Culture* In Richard, (ed.) Hong: Longman Group Ltd
- Bauman R. & Briggs C. L. (1990). "Poetic and Performance as critical on language and social life." *Annual Review of Anthropology*. Volume 19.
- Biebuyck, D. P. (2016). "African Ethnonyms: Index to Art Profiles of African Peoples." Indiana University Press.
- Carroll, A.B. (2015) Corporate Social Responsibility: The Centerpiece of Competing and Complementary Frameworks. *Organizational Dynamics*, 44, 87-96. <https://doi.org/10.1016/j.orgdyn.2015.02.002>.
- Denzin, N. K., & Lincoln, Y. S. (2005). Introduction: The Discipline and Practice of Qualitative Research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (pp. 1–32). Sage Publications Ltd.
- Fafunwa, A. B. (1991) *History of Education in Nigeria*. NPS Educational Publishers Limited Onitsha.
- Finnegan, R. (2012). "Why Do We Need More Research on Oral Tradition?" In S. Haywrd & R. F. Noss (Eds.), "Folklore and Environmental Change" (pp. 1-11). University Press of Colorado.
- Gingell S. (2017). "Towards an Aesthetics of Noise: Writing the Oral in the Canadian Context."
- Hornby, A. S. (2005). *Oxford Advanced learner's Dictionary*. University-Press. Dictionary of Current English Oxford University Press.

- Ikwubuzo, I. (1993). "Towards a Classification of Igbo Riddles" In Ihafa, Journal of African Studies Department of African Language and literature University of Ilorin.
- Kulemeka, O. (2013). "Oral Traditions and Cultural Translation: Malawi in the NewCentury." African Books Collective.
- Nketia, J. H. K. (2010). "African Oral Literature: Backgrounds, Character, and Continuity." Indiana University Press
- Ogunbameru, K. A. and Rotimi, W. R. (2006). Man and His Social Environment: A Textbook of Sociology Ibadan. Spectrum Books Ltd. Pp 120-132.
- Oladele, J. O. (1991). Fundamental of Psychological Foundation Educaton. John's-Lad Publisher Ltd. Lagos.
- Ong, W. J. (2012). "Orality and Literacy: The Technologizing of the Word." Routledge
- Onwuka, U. (1991). Curriculum Development for Africa. Onitsha: Africana. FEP Publisers Ltd pp. 19.
- Onuekwusi, D. S. (2012). English Literature and Literature in English: A question of balance. In E. Ubahakwe (Ed.), The teaching of English studies: Reading for colleges and universities. Ibadan: Ibadan University Press.
- Okoye, H. C. (2000). "Aspect for Igbo culture and National Development". In Bisong J. O (Ede) Obudu Journal of Languages. Vol2 (1).
- Rose, I. S. (2016). The Role of Oral Literature in Moral Development. Kenya: University of Kenyatta Press.
- Shehu, L. R. (2015). Oral Literature: A School Certificate Course. Nairobi: East African Educational Publishers.
- Watatua, K. (2019). The Role of Oral Literature in Reading Literacy. Kenya: American Women's Association of Kenya.

APPENDIX
EKITI STATE UNIVERSITY, ADO EKITI
IN AFFILIATION WITH
KWARA STATE COLLEGE OF EDUCATION, ILORIN
DEPARTMENT OF ENGLISH EDUCATION
QUESTIONNAIRE ON INFLUENCE OF ORAL LITERATURE ON THE
MORAL BEHAVIOUR OF STUDENTS OF ENGLISH IN KWARA STATE
COLLEGE OF EDUCATION, ILORIN

Dear Respondent,

The bearer of this questionnaire is a student of the above-mentioned institution and department. He is carrying out his final year research on the influence of oral literature on the moral behaviour of students of English in Kwara State College of Education, Ilorin. This research intends to answer several questions concerning the impact of oral literature on their moral values and academic performance. You are, therefore, implored to complete this questionnaire with all sense of sincerity, as the researcher guarantees you the anonymity of your responses.

Yours faithfully,
OKEBUNMI T.P

SECTION A: Personal Information

INSTRUCTION: Tick (✓) or fill the column in the space provided as appropriate.

Name of School: _____

Gender:

Male () Female ()

Age Range:

18-25 years () 26 years and above ()

SECTION B: Influence of Oral Literature on the Moral Behaviour of Students of English

INSTRUCTION: From the four options attached to each statement, you are required to tick (✓) only one option that suits your opinion based on the following Likert scale.

SA - Strongly Agreed

A – Agreed

D – Disagreed

SD – Strongly Disagreed

S/N	ITEMS	SA	A	D	SD
	Oral folktales positive influence on the behaviour of student.				
1.	Oral literature influences the moral values of student.				
2.	Oral folktales assist the students in realizing the mistakes of their mentors or role models and prevent them from doing such.				
	Influence of teachers engagement in oral folktales during class on the academic performance of their students.				
3.	Teacher's right attitudes towards the use of oral folktales in teaching the students improve their academic performance.				
4.	The use of folktales by the teacher in class engages more seriousness in the academic performance of the students.				
	Knowledge of oral literature on the uplift of the moral status of student.				
5.	Oral literature also serves as a means of reducing and eradicating moral decadence in the society.				
6.	Knowledge of oral literature increases the moral status of students.				
	Knowledge of oral literature's influence on the level of moral decadence in the society.				
7.	Lesson learnt from folktales serves as deterrent to the students.				

8.	Parents inability to use their mother tongue or first language at home to their wards is one of the sources of moral decadence in the society.				
	Oral folktales negative influence on the behaviour of students.				
9.	The absence of the use of oral literature in our educational system is one of the sources of moral decadence in our society.				
10.	Folktale is a medium of awarding reward and punishment to the students.				