

STAKEHOLDERS' PERCEPTION OF THE EDUCATIONAL VALUES OF YORÙBÁ ORAL LITERATURE AMONG SENIOR SECONDARY SCHOOL STUDENTS IN SOUTH-WESTERN NIGERIA

Surajudeen A. Badru and Raheem A. Lawal
University of Ilorin, Ilorin, Nigeria
Corresponding Email: badru.sa@unilorin.edu.ng
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Abstract

The general aim of performing oral literature in Yorùbá society is to help individuals, especially the youths, tap into the rich values of this heritage. Tapping into this heritage would enrich their knowledge and improve their lives. The use of oral literature in educating the youth is under threat of extinction. Given the crucial role of oral literature, this study examined stakeholders' perceptions of the educational values of Yoruba oral literature among senior secondary school students in South-western Nigeria. A descriptive research design was adopted, while the population for the study was parents, teachers, and artistes. 1200 respondents were selected through incidental and purposive sampling techniques. A researcher-designed questionnaire was used to collect data. The data collected were analyzed using mean and standard deviation, and One-way Analysis of Variance, respectively. The findings of the study revealed that the stakeholders had a moderate perception of the educational values of Yorùbá oral literature, with a mean score of 3.22, and there was no significant difference among parents', teachers', and artistes' perceptions. The study concluded that the three groups of stakeholders had a moderate perception of the educational values of Yorùbá oral literature. Based on the conclusion of the study, it was recommended that the stakeholders should emphasize and utilize the educational values that are derivable from oral literature in nurturing the youth.

Keywords: Stakeholders, Perception, Educational Values, Oral Literature, Yorùbá Oral Literature Educational Values, Students.

INTRODUCTION

The educational significance of Yorùbá oral literature stems from its performance and narration. Yorùbá oral literature encompasses various values, particularly within folktales, folksongs, myths, riddles, and proverbs. These genres have their origins in the human need for self-expression, the communication of moral principles, and the provision of entertainment and education. Much like oral literature from other parts of the world, Yorùbá oral literature is

enriched with temporal, spatial, and situational values. Engaging with Yorùbá oral literature, whether as a listener or performer, transports individuals through time, space, and even into encounters with both human and non-human entities rarely encountered in everyday life.

The educational merits of all forms of literature, as categorized by Lawal (2005, 2016), encompass aesthetic (entertaining), didactic (moral), intellectual (creative and critical), linguistic (communicative), heuristic (problem-

solving), therapeutic (healing or soothing), and physical (psychomotoric) values. These educational attributes are closely linked to the act of reading, which involves a communicative process where an individual's background knowledge interacts with written material, connecting the reader, the writer, and their shared knowledge. In a parallel manner, literature, whether oral or written, represents a communicative process where individuals engage with literary genres based on their background knowledge. Language and literature are considered essential social tools within the broader framework of education, serving as instruments or media of learning (Lawal, 2010). Therefore, it can be inferred that the educational values associated with reading can also be derived from Yorùbá oral literature.

Educational values in the context of this study are the merits, such as aesthetic, didactic, linguistic, heuristic, intellectual, physical, and therapeutic, which are obtained from the Yorùbá oral literature performance. Stakeholders, on the other hand are interest groups such as Yorùbá parents, the informal teachers in the primary social system; Yorùbá language and literature teachers, who are a critical stakeholder in secondary social system (the school - formal setting); and artistes, who are Yorùbá traditional poets, story-tellers, actors, actresses, and chanters in the public teachers in the supra-system.

The main objective of this study was to find out stakeholders' perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria. Specifically, the study examined the differences among the parents', teachers', and artistes' perceptions of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria.

LITERATURE REVIEW

The main objective of Yorùbá education, which is building good character, is gradually disappearing, and the rate at which societal ills and vices are ravaging the Nigerian nation is rapidly increasing. The reason for this could be partly because of the loss of the rich indigenous cultural values and ideals that encourage good character and promote intellectual, moral, aesthetic, linguistic, therapeutic, heuristic, and physical values in the youth. The use of oral literature in educating the youths, which is the cultural heritage that gives the Yorùbá people their identity, is under threat of total extinction.

There is no argument that the level of social vices such as kidnapping, raping, bombing, drug trafficking, indecent dressing, insurgency, banditry, robbery, and the like is increasing day-by-day. Immorality to a large extent is gradually replacing viable values in the present-day Nigeria in general and the Yorùbá nation in particular. Some youths are not respecting themselves, peers, elders, and constituted authorities and have no fear of God, which in converse are the hallmarks of the Yorùbá people. They do not learn to rebuke laziness, rebelliousness, and snobbishness, among others, which are against the life of the Yorùbá. The life of the Yorùbá people revolves around the oral literature of their community through which positive societal norms, attitudes, and ideals are transmitted to the youths. However, these positive societal norms, attitudes, and ideals are gradually fading out in society.

Numerous studies have explored oral literature, both as a whole and in its various genres. For instance, Fasoro (2012) delved into the role of myth and proverb as vehicles for moral education within traditional Yorùbá society. The study emphasized the importance of preserving tradition in the pursuit of national progress and the eradication of moral decay. Akinmade (2012) examined the decline of

proverbs as creative oral expressions among the Ondo people, attributing this decline to modernization and the negative attitudes of the literate population. Olajide (2013) assessed secondary school teachers' knowledge of proverbs in Ilorin, Kwara State, revealing significant gender-based differences in their knowledge. The study suggested the incorporation of proverbs into various aspects of life, particularly education.

Similarly, Ogunrinade (2014) explored teachers' perceptions of indigenous music knowledge as a solution to enhancing music curricula in Nigerian schools, with findings indicating its potential to improve teaching and learning. Akachi (2014) focused on the relevance of oral tradition in educating Nigerian youths, emphasizing the importance of imparting core folklore values to the younger generation. Odejobi (2014) investigated Yorùbá indigenous folksongs as a valuable resource for revitalizing moral education among pre-school children in Osun State, recommending the incorporation of folksongs into classroom interactions for cultural preservation and moral education. Similarly, Badru and Ogunniran (2019) examined senior secondary school students' knowledge of Yorùbá proverbs in Irepo Local Government Area, finding that both genders exhibited similar knowledge of Yorùbá proverbs.

By the same token, Udom (2017) conducted research on the renewal needs of the Use of English Programme (UEP) in Nigerian Colleges of Education as perceived by lecturers and students. The study involved 270 lecturers and 1800 students, employing various data analysis techniques. The findings highlighted the significance of listening skills as the most critical language skill, with differing perceptions among lecturers and students regarding the effectiveness of UEP in meeting communication needs. Additionally, perceptions on the credit hours allocated to

UEP, teaching methods, and evaluation procedures varied across the three groups of respondents. A significant difference in perception favored UEP lecturers regarding evaluation procedures. The study also identified distinct perceptions regarding students' renewal needs related to communication skills, encompassing listening, speaking, reading, and writing.

Theoretical Framework of the Study

This study is anchored on both sociological theories of functionalism and the sociology of literature. The sociological theory of functionalism understands society as a system consisting of different sub-sections that have specific functions. To the functionalists, the various sub-sections that make up the society are interdependent. This implies that one cannot singularly function and function well without the others (Ajèrè, 2006). If one becomes dysfunctional, this not only affects the institution but also the very social system. This could be the reason why the functionalists equate society with the human body. If any part of the body is in pain, it will definitely affect the functioning of the whole body. The functionalists claim that a society (macro) is a body with different organs, and the proper functioning of the body (i.e., society) depends largely on the proper conditions and effective functioning of its various organs. To the functionalists, society is seen as a social system (i.e. organized structure) comprising interrelated and interdependent parts. Social institutions such as family, work, and education are among the organized structures.

The exponents of the theory believe that the change in one sub-system (part) reacts or results in a change in the other sub-systems (parts). The stakeholders (parents, teachers, and artistes) form a part of the society which is a whole, and they are Yorùbá adults with experience in using performance of oral literature in educating the youths at home, in

school, and in wider society respectively. Through their performance of oral literature, they also interact with other members of the society for societal development. So, if the parents and teachers get affected in the micro society (home and school) respectively, and the artistes in the macro society, such an effect will influence the entire society negatively.

Generally, with respect to functionalist theory, each group of stakeholders is a large social unit; parents, teachers, and artistes are large social groups, respectively. In addition, each of these groups belongs to social institutions such as a religious group. As a social unit, their roles in the education of the youth are indispensable for the functioning and development of the society as a macro (larger) unit. The parents in the primary social system, teachers in the secondary social system, and the artistes in the supra-system need to function properly as expected to equip the senior secondary school students with the educational values of Yorùba oral literature for the latter to function well in society.

Specifically, the sociological theory of functionalism is relevant to this work because the stakeholders (parents, teachers, and artistes) are considered as socio-educational groups. However, this theory does not take into account the possible negative implications of social order. It does not encourage people to take an active role in changing their social environment. This theory (functionalism) cannot be easily divorced from the sociology of literature, which establishes a dialectical relationship between the literature and the society in which it is produced.

Sociology of literature is a literary theory that focuses on the relationship between literature and the society in which it was created. One of the exponents of this theory is Taine, a Frenchman. The exponents of this theory argue that it is impossible to separate society from its

people and literature (Adéyemí, 2019). To them, literature is not only a part of society; it comes from the society and lives for the society. Sociology of literature emphasizes that the art of literature is not created in isolation; it has a relationship with society. Literature, especially oral literature as a creative art, can dig into people's thinking and their experience within society. For this reason, each of the two concepts (sociology and literature) that make up the theory emphasizes society.

The critics of this theory argue that literature and society are always dependent on each other. The most important reason for this interdependent relationship, according to sociologists, is that literature is a social institution, and it uses the medium of language as a social creation. Literature is regarded as an expression of society; hence, the relationship between literature and society is a two-way concept; literature influences society and is influenced by society. Since literary work is the result of the entire social structure and social forces, it cannot be excluded from society. By inference, therefore, it is an injustice to exclude society from the criticism of any literary work. The critics believe that literature is a social product; hence, thoughts and feelings found in it are conditioned and shaped by the cultural life created by society.

By implication, therefore, the sociology of literature investigates the people, their relationship with society (which includes literature), and the effect of such a relationship. Thus, if one wants to investigate the society and the interaction among its people deeply, there is a need to adopt the sociology of literature. This is because the literature of every society is important; for one to have an in-depth knowledge of such a society, its literature needs to be studied (Adéyemí, 2019).

In light of the association of the literary work with the Yorùbá society, this study is thus

anchored on both the sociology of literature and the sociological theory of functionalism. This is because the sociology of literature is deeply rooted in culture and associated with society, while the sociological theory of functionalism considers this society as interrelated and interdependent units. Therefore, Yorùbá oral literature (folktales, folksongs, proverbs, riddles, myths, festivals, among others) cannot be separated from the Yorùbá society that created it. Hence, its analysis, criticism, and application should be both socially and culturally oriented.

Research Objectives

The objectives of the study were to:

- i. Examine the way stakeholders (parents, teachers, and artistes) perceive the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria; and
- ii. Investigate the differences among the parents', teachers', and artistes' perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria.

Research Question

The following research question was answered in this study:

How do the stakeholders (parents, teachers, and artistes) perceive the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria?

Research Hypothesis

The following research hypothesis was generated and tested in the study.

Ho₁: There is no significant difference among the stakeholders' (parents', teachers', and artistes') perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria.

RESEARCH METHODOLOGY

A descriptive research survey of the cross-sectional type was employed in this study. The cross-sectional type of the descriptive research survey was used in conducting this study because it enabled the researchers to collect a large amount of information on the perception of the respondents on the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria. The population consisted of all the parents, senior secondary school teachers, and artistes in all six states of South-western Nigeria. The target population was all Yorùbá parents who have attained, at least, age forty (40) years; teachers of Yorùbá at the senior secondary school level, and Yorùbá artistes in Lagos, Oyo, and Ekiti States. The three States, being the largest, medium, and smallest in terms of population in the geopolitical zone (<http://www.nairaland.com>), were purposively selected.

An incidental sampling technique was used to select 600 parents (200 parents from each State). Some of these selected parents were accessed through their children in the senior secondary school, while others were accessed in their respective homes by the research assistants. Also, a purposive sampling technique was used to select four hundred and fifty (450) teachers (150 teachers from each State), while an incidental sampling technique was used to select, from each of the three States, fifty (50) artistes, to make a total of one hundred and fifty (150) artistes. The total sample for this study, therefore, was 1200, comprising 600 Yorùbá parents, 450 teachers of the Yorùbá language, and 150 Yorùbá artistes.

A researcher-designed questionnaire titled "Stakeholders' Perception of the Educational Values of Yorùbá Oral Literature among Senior Secondary School Students Questionnaire (SPEVYOLSSSQ)", which contained closed-

ended items, was used to collect data for this study. The close-ended section contains 42 items structured on a five-point scale of Very High, High, Moderate, Low, and Very Low. The test-retest reliability procedure of an interval of four weeks was employed to determine the reliability of the instrument. The sets of scores obtained from the two administrations were correlated using Pearson's Product-Moment Correlation Coefficient

statistic, where a value of 0.83 was obtained. The instrument was validated by two experts in Yorùbá literature and two test, measurement, and evaluation specialists. Mean rating and the standard deviation were employed to answer the research question, while the hypothesis was tested using the t-test statistic at a 0.05 significance level. Out of the 1200 copies of the questionnaire distributed, only 1144 were retrieved and thus used for the analysis.

RESULTS/FINDINGS

To answer the Research Question, inferences were drawn from the mean scores, and the critical ranges of scores on a five-point scale were used.

Research Question 1: *How do the stakeholders perceive the educational values of Yorùbá oral*

literature among senior secondary school students in South-western Nigeria?

The responses of the stakeholders (parents, teachers, and artistes) to the forty-two (42) items on the educational values of Yorùbá oral literature among senior secondary school students were analyzed and presented in Table 1 below.

Table 1: Mean and Standard Deviation Analysis of the Stakeholders' Perception of the Educational Values of Yorùbá Oral Literature among SSS Students in South-western Nigeria (N=1144)

SN	Items	Mean	SD	Rank	Inference
Stakeholders' Perception of the Didactic (moral) Values That Can Be Obtained From:					
1	Yorùbá proverbs (e. g. <i>Ààbò ọ̀rọ̀ là á sọ́ fún Ọmọ́lúàbí</i> - A word is enough for the wise) among SSS students?	3.50	.972	2nd	High
2	Yorùbá riddles (e. g. <i>Oníbàáwí lódilódi, kì í kanọmọdẹ níkòó, àgbàlagbà ní í kàn níkòó</i> - An aggressive chastiser does not give a child an admonitory whack, he does so to an adult) among SSS students?	3.61	.917	1st	High
3	Yorùbá folktales (e.g., <i>Aşín àti Ọkéré</i> - The Shrew and the Squirrel) among SSS students?	3.09	.999	34th	Moderate
4	Yorùbá folksongs (e.g. <i>È má wẹ̀yìn o!</i> - Do not look back o!) among SSS students?	2.76	1.248	42nd	Moderate
5	Yorùbá myths (e. g. <i>Má sejúkòó nínú odó</i> – Do not sit inside a mortal) among SSS students?	3.11	.971	32nd	Moderate
6	Yorùbá festivals (e. g., <i>Ọdún Ifá</i> - Ifa festival) among SSS students?	3.17	.980	23rd	Moderate
SUB-TOTAL= 19.75		3.29	1.015	1st	Moderate

Stakeholders' Perception of the Intellectual (creative and critical) Values that Can Be Derived From:		Mean	SD	Rank	Inference
7	Yorùbá proverbs (e. g. <i>Ẹyin ló n di àkùkọ</i> - It is the egg that transforms into a cock) among SSS students?	3.41	.930	6th	Moderate
8	Yorùbá riddles (e. g. <i>Birikilá òkè odò, a kọlẹ má gbowó</i> - The river bank bricklayer, who builds without collecting/taking money) among SSS students?	3.29	.911	13th	Moderate
9	Yorùbá folktales (e. g. <i>Eyeàgbìgbò bá n gbómọ mi</i> - The bird of prey, bring me my child) among SSS students?	3.26	.999	16th	Moderate
10	Yorùbá folksongs (e. g. <i>Eni bí ení, Èjì bí èjì</i> - One as one, two as two) among SSS students?	2.92	1.137	38th	Moderate
11	Yorùbá myths (e. g. <i>Ìṣẹ̀dà Ayé láti Ilé-Ifẹ̀</i> - The creation of the earth from Ife) among SSS students?	3.27	.898	15th	Moderate
12	Yorùbá festivals (e. g., <i>Ọ̀dún Ifá</i> - Ifa festival) among SSS students?	3.13	.967	30th	Moderate
SUB-TOTAL = 19.28		3.21	.974	4th	Moderate

Stakeholders' Perception of the Linguistic (communicative) Values that Can Be Obtained From:		Mean	SD	Rank	Inference
13	Yorùbá proverbs (e. g. <i>Ẹnití a ní kí ó se tó, tó ní òunkò lẹ̀ se tó, tò, tó</i> - A person whom we ask to say 'to' but says he cannot say 'to', 'to', 'to') among SSS students?	3.29	.954	13th	Moderate
14	Yorùbá riddles (e. g. <i>Obìnrin rogbòdọ láàárín ègún</i> - A beautiful maid in a thorny bush) among SSS students?	3.42	1.000	5th	Moderate
15	Yorùbá folktales (e. g. <i>Èrò tó n re Ọ̀jẹ̀je</i> - The Ojeeje-bond people) among SSS students?	3.22	.982	20th	Moderate
16	Yorùbá folksongs (e. g. <i>Ta ló wà nínú ogbà náà?</i> - Who is in the garden?) among SSS students?	2.87	1.137	40th	Moderate
17	Yorùbá myths (e. g. <i>Má ṣelunńkan ọ̀sinní ilùkulù</i> - Do not beat domestic animals mercilessly) among SSS students?	3.02	.898	36th	Moderate
18	Yorùbá festivals (i. e. <i>Ọ̀dún Egúnégún</i> - Masquerade festival) among SSS students?	3.14	.967	27th	Moderate
SUB-TOTAL = 18.96		3.16	1.031	7th	Moderate

Stakeholders' Perception of the Heuristic (problem-solving) Values that Can Be Obtained From:		Mean	SD	Rank	Inference
19	Yorùbá proverbs (e. g., <i>Ẹnití kò jẹ̀ gbìì, kì í kú gbìì</i> - He who does not eat a sudden death thing cannot die suddenly) among SSS students?	3.39	.896	9th	Moderate
20	Yorùbá riddles (e. g. <i>Ọ̀rìṣà kékeré, kò ṣé é gbé bọ párá</i> - A small deity that cannot be hidden on the roof) among SSS students?	3.44	.915	4th	Moderate
21	Yorùbá folktales (e. g., <i>Ìjàpá àti Erin</i> - The Tortoise and The Elephant) among SSS students?	3.15	1.013	25th	Moderate

22	Yorùbá folksongs (e. g., <i>Olókùn Mèran</i> – A robe owner captures the goat) among SSS students?	2.85	1.108	41st	Moderate
23	Yorùbá myths (e. g. <i>Ki aláboyùn má şerìn lóòrùn o`şángangan</i> - A pregnant woman should not walk under the mid-day sun) among SSS students?	3.23	.967	18th	Moderate
24	Yorùbá festivals (e. g., <i>Ọdún Sàngó</i> - The god of thunder festival) among SSS students?	3.24	.949	17th	Moderate
SUB-TOTAL = 19.30		3.22	.974	3rd	Moderate

	Stakeholders' Perception of the Aesthetic (entertaining) Values that Can Be Obtained From:	Mean	SD	Rank	Inference
25	Yorùbá proverbs (e. g. <i>Àgbàlagbà kì í jó lán gbàlángbà</i> - An elderly person does not dance a meaningless dance) among SSS students?	3.38	.917	7th	Moderate
26	Yorùbá riddles (e. g. <i>Pápátápápáta, pápáta dé ori àpátará</i> - Papata, patapata, patapata got on rock and disappeared) among SSS students?	3.41	.929	11th	Moderate
27	Yorùbá folktales (e. g. <i>Ìjápá àti àwọn Eranko Yòókù</i> - The Tortoise and the other Farm Animals) among SSS students?	3.11	.971	26th	Moderate
28	Yorùbá folksongs (e. g. <i>Lúbúlúbú ta niyóó lojja bó bá dalé?</i> – Lubulubu who will go to the market when it is evening time?) among SSS students?	3.01	1.019	34th	Moderate
29	Yorùbá myths (e. g. <i>Má se rintàbí fonfèrè ní òru ògànjó</i> - Do not walk or blow whistle in the middle of the night) among SSS students?	3.13	.956	19th	Moderate
30	Yorùbá festivals (e. g. <i>Ọdún Ọgún</i> – The god of iron festival) among SSS students?	3.17	.919	32nd	Moderate
SUB-TOTAL = 19.21		3.20	.952	5th	Moderate

	Stakeholders' Perception of the Therapeutic (healing or soothing) Values that Can Be Obtained From:	Mean	SD	Rank	Inference
31	Yorùbá proverbs (e. g. <i>Adùnni í gbeyìn ewúro</i> - Sweetness ends a bitter leaf) among SSS students?	3.41	.939	2nd	Moderate
32	Yorùbá riddles (e. g. <i>Gbajúmò kú, Gbajúmò ròrun, èyìnkùlé Gbajúmò tún n dąngbinrin</i> - A famous person died, a famous person went into the heaven, but his backyard still shining) among SSS students?	3.33	.916	15th	Moderate
33	Yorùbá folktales (e. g. <i>Kerebùjé àti Ìjápá</i> - Kerebuje and the Tortoise) among SSS students?	3.22	.966	30th	Moderate
34	Yorùbá folksongs (e. g. <i>Ìsá-n-sa-lùbó</i> -The manner we dry cassava cake) among SSS students?	3.06	1.031	26th	Moderate
35	Yorùbá myths (e. g. <i>Ìdí tí Sánmó-ọ̀n fì jìnnà sí Ilẹ̀</i> - Why the Sky is far away from the Land) among SSS students?	3.21	.935	19th	Moderate
36	Yorùbá festivals (e. g. <i>Ọdún Işu</i> - Yam festival) among SSS students?	3.23	.922	18th	Moderate

SUB-TOTAL = 19.46		3.24	.949	2nd	Moderate
	Stakeholders' Perception of the Physical (psychometrics) Values that Can Be Obtained From:	Mean	SD	Rank	Inference
37	Yorùbá proverbs (e. g. <i>Eégún tó bá ní atókùn, kì í sọ̀nù - A masquerade who has a moderator does not go astray</i>) among SSS students?	3.31	.906	12th	Moderate
38	Yorùbá riddles (e. g. <i>Níjọ ogunrúkerúkẹ, gbogboèyàn ló sá wọ̀nú àdó kanṣoṣo - During the Rukeruke war, everyone ran into a singlegourd</i>) among SSS students?	3.47	1.092	3rd	Moderate
39	Yorùbá folktales (e. g. <i>Ìjápáàti.Àdàbà - The Tortoise and the Dove</i>) among SSS students?	3.14	1.002	27th	Moderate
40	Yorùbá folksongs (e. g. <i>Bojúbojú - Hide and Seek</i>) among SSS students?	2.90	1.188	39th	Moderate
41	Yorùbá myths (e. g. <i>Ìjà Òsùpá àtiÒòrùn - The fight between the Moon and the Sun</i>) among SSS students?	3.15	1.026	25th	Moderate
42	Yorùbá festivals (e. g., <i>Ọdun Ọbátálá - The god of creation festival</i>)among SSS students?	3.14	.930	27th	Moderate
SUB-TOTAL = 19.11		3.19	1.024	6th	Moderate
GRAND TOTAL= 134.43		3.22	.970		Moderate

Table 1 shows that forty-two items addressed the stakeholders' perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria, while all the items were ranked from 1st to 42nd positions. As revealed in the table, only Item 2 (Yorùbá riddles, e.g., *Oníbàáwí lódilódì, kì í kanṣomọ́dẹ níkòò, àgbàlagbà ní í kànníkòò*) and Item 1 (Yorùbá proverbs, e.g. *Ààbò ọ̀rọ̀ là á sọ̀ fúnomọ́lúàbí*) had the highest mean scores of 3.61 and 3.50 and ranked 1st and 2nd respectively. The two items are under didactic (moral) values. This means that the stakeholders' perception of the didactic values of Yorùbá riddles and proverbs was high. By implication, therefore, Yorùbá riddles and proverbs have a high tendency to enrich senior secondary school students morally. Item 38 (under the physical values) was ranked 3rd with a mean score of 3.47. The item was on Yorùbá riddles (e.g., *Níjọ ogunrúkerúkẹ, gbogboèyàn ló sá wọ̀nú àdó kanṣoṣo*). Thus, the stakeholders seemed to perceive it better than the other items apart from the second and first

items (ranked 1st and 2nd respectively), which focused on the didactic values.

The table also shows that Items 20 and 14 under the heuristic and linguistic values ranked 4th and 5th with their mean scores of 3.44 and 3.42, respectively. Both items were on Yorùbá riddles. Items 7 (under intellectual values), 26 (under aesthetic values), and 31 (under therapeutic values) were ranked 6th with a mean score of 3.41. Items 7 and 31 were on Yorùbá proverbs (e.g. *Ẹyin ló ñ di àkùkọ* and *Adùnni í gbèyìnẹwúro*), while Item 26 was on Yorùbá riddles (e.g. *Pápátá pàpàtapápátá, pàpátá dé orí àpátará*). Items 19 (under the heuristic values) and 25 (under aesthetic values) ranked 9th and 10th with their mean scores of 3.39 and 3.38 respectively. The two items were on Yorùbá proverbs (e. g. *Ẹnití kò jẹ gbìì, kì í kú gbìì* and *Àgbàlagbà kì í jó lán gbàlángbà*). The 11th and 12th ranks were occupied by Items 32 and 37 with their mean scores of 3.33 and 3.31, respectively, while the 13th rank was occupied by both Items 9 (under intellectual

values) and 13 (under linguistic values) with the mean score of 3.29.

Items 11, 9, and 24 ranked 15th, 16th, and 17th with their mean scores of 3.27, 3.26, and 3.24, respectively. Both Items 11 and 9 were on the intellectual (creative and critical) values, while Item 24 was on the heuristic values. The 18th rank was occupied by both Items 23 and 36, with a mean score of 3.23. Item 23 was on the heuristic values of Yorùbá myths, while Item 36 was on the therapeutic values of Yorùbá festivals. Similarly, the 20th rank was occupied by both Items 15 and 33, with a mean score of 3.22. The two items were on the linguistic values and therapeutic values of Yorùbá folktales, respectively. The 22nd rank was occupied by Item 35 (under therapeutic values) with the mean score of 3.21, while both Items 6 (under didactic values of Yorùba festivals) and 30 (under aesthetic values of Yorùbá festivals) occupied 23rd position with the mean score of 3.17. Both Items 21 (under heuristic values of Yorùbá folktales) and 41 (under physical values of Yorùbá myths) were ranked 25th with a mean score of 3.15. The 27th ranked was occupied by Items 19 (under linguistic values of Yorùbá festivals), 39 (under physical values of Yorùbá folktales), and 42 (under physical values of Yorùbá festivals) with the mean score of 3.14. Both Items 12 and 29 on one hand, and

5 and 27 on the other hand, ranked 30th and 32nd with their mean scores of 3.13 and 3.11, respectively. All other items had distinct mean scores and were ranked accordingly. For instance, Items 3, 34, 17, 28, 10, 40, 16, 22, and 4 were ranked 34th to 42nd based on their mean scores, respectively.

Based on the critical range in Table 1 for the results, all the mean scores of the items were above the 2.50 benchmark for the moderate perception. Furthermore, the table shows the sub-mean of each educational value, with the didactic values having the highest mean (3.29) and thus ranked first, followed by the therapeutic values and heuristic values with their mean scores of 3.24 and 3.22, and thus ranked 2nd and 3rd respectively, all indicating moderate perception. The 4th, 5th, and 6th ranks were occupied by the intellectual values, the aesthetic values, and the physical values, with their mean scores of 3.21, 3.20, and 3.19, respectively. The 7th rank was occupied by the linguistic values with a mean score of 3.18. In addition, the table shows that the Cumulative Mean of the stakeholders' perception was 3.22, which falls within the critical range of 2.50-3.49. This implies that the stakeholders had a moderate perception of the educational values of Yorùbá oral literature among senior secondary schools in South-western Nigeria.

Hypothesis Testing

Ho: *There is no significant difference among the parents, teachers, and the artistes in their*

perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria.

Table 2: One-way Analysis of Variance Showing Differences in the Perception of Parents, Teachers, and Artistes of the Educational Values of Yorùbá Oral Literature among SSS Students in South-western Nigeria (N=1144)

Source of Variance	Sum of Squares	Df	Mean Square	Cal. F	Tab. F	Sig.	Decision
Between Groups	728.227	2	364.113				Ho
Within Groups	575720.217	1141	504.575	0.722	3.00	.486	Accepted
Total	576448.444	1143					

Table 2 shows the calculated F-value of 0.722 computed at a .05 significance level and the critical F-value of 3.00. Since the calculated F-value (0.722) is less than the critical F-value (3.00), the hypothesis which states that there was no significant difference in parents', teachers' and artistes' perception of the educational values of Yorùbá oral literature among senior secondary school (SSS) students in South-western Nigeria is, therefore, accepted. This implies that the three groups of stakeholders perceived the educational values of Yorùbá oral literature among SSS students the same way, i.e., moderately.

Summary of the Findings

The following findings are obtained based on the analysis and interpretation carried out in this study.

1. The stakeholders' perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria was **Moderate** with a Cumulative Mean of 3.22 and a Standard Deviation of .970; and
2. There was no significant difference among the parents, teachers, and the artistes' perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria, implying that each of the three groups had a moderate perception of the educational values of Yorùbá oral literature.

DISCUSSION OF FINDINGS

The study's findings reveal that stakeholders in South-western Nigeria held a "moderate" perception regarding the educational values of Yorùbá oral literature among senior secondary school students. Their moderate perception encompassed the didactic (moral), intellectual (creative and critical), linguistic (communicative), heuristic (problem-solving),

aesthetic (entertaining), therapeutic (healing or soothing), and physical (psycho-motoric) values. Notably, the highest perception was observed in the didactic (moral) values, followed by therapeutic (healing or soothing), heuristic (problem-solving), intellectual (creative and critical), aesthetic (entertaining), physical (psycho-motoric), and linguistic (communicative) values, in that order. This perception could be attributed, in part, to the fact that some Yorùbá parents do not engage their children in the Yorùbá language or oral literature, thereby discouraging language acquisition at home. Additionally, some unqualified teachers handle Yorùbá instruction at the secondary school level, and certain school authorities prohibit its use in schools, labeling it as vernacular. Furthermore, Yorùbá artists sometimes engage in code-mixing or code-switching during their performances.

The highest perception of didactic (moral) values attests to Yorùbá oral literature's role as a source of moral and humanistic values, molding students to be upright, respectful, hardworking, and culturally aware individuals. This aligns with Adeyemi's (2013) description of an "omọ̀lúàbí," a person characterized by qualities such as honesty, transparency, and faithfulness. Lawal (2015) views such Yorùbá individuals as well-rounded, possessing sound intellect and a conscientious spirit within a healthy and agile body. Furthermore, intellectual (creative and critical) values ranked fourth, in accordance with Akinmade's (2012) perspective that critical thinking is crucial for a high-quality life. This implies that critical and creative thinking can aid senior secondary school students in problem-solving and adapting to various activities within and outside the school. The findings also support Akporobaro's (2012) assertion that oral literature enhances children's cognitive development and equips them with skills for analysis, evaluation, and decision-making.

Despite physical and linguistic values ranking sixth and seventh, respectively, the marginal difference in their cumulative mean scores (3.19 and 3.16) compared to the top-ranked educational value (didactic) (3.29) was not statistically significant. All three cumulative means fell within the critical range of 2.50–3.49, signifying a moderate perception. Consequently, each educational value of Yorùbá oral literature can moderately equip senior secondary school students, fostering their development into responsible citizens within and beyond the school environment. This concurs with Aladejana's (1979) assertion that Yorùbá education aims to meet children's needs as members of society, enabling them to lead meaningful lives. Thus, each educational value of Yorùbá oral literature moderately contributes to the education of senior secondary school students in South-western Nigeria.

Furthermore, the study found no significant difference in the perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria when comparing parents, teachers, and artists. This suggests that the differences in mean scores among these three stakeholder groups were negligible. In essence, whether one was a parent, teacher, or artist had no discernible impact on their perception of the educational values of Yorùbá oral literature among senior secondary school students in South-western Nigeria. This finding aligns with Udom's (2017) conclusion that Use of English lecturers, subject discipline lecturers, and students in Nigerian colleges of education shared the same perception regarding the importance of listening skills as the most essential of the four basic language skills. However, it contradicts the same researcher's earlier report (Udom, 2017) that identified differences among these three categories of respondents concerning students' renewal needs, particularly in relation to learners'

communication skills across the four basic language skills.

IMPLICATIONS OF THE FINDINGS

The findings indicated that the three groups of stakeholders had a moderate perception of the educational values of Yorùbá oral literature. By implication, therefore, the performance of Yorùbá oral literature should be culturally and socially oriented and should address current issues in society. Also, the various sub-units (i. e., parents, teachers, and artistes) that make up a part of the larger society should work hand-in-hand and complement each other in employing oral literature to educate the youths. Since the stakeholders' perception of the educational values of Yorùbá oral literature was moderate, the parents (in the primary social system, i.e. home), teachers (in the secondary social system, i.e. school) as well as artistes (in the supra-system, i.e. larger society) need to intensify their efforts in educating the senior secondary school students for the survival of the society. If any of these groups fails in its role, as regards the educational values embedded in Yorùbá oral literature, the whole society will be affected, and the youths may not be well-equipped to become "*omolúàbí*". This could be related to the functionalist theory which sees the component parts of the society as interconnected and interrelated in the role they play in ensuring development, stability, social peace, among others, in the society. Hence, the three social groups should jointly pursue the values upheld in society because the survival of the youth rests on the cooperation and agreement among these sub-groups.

Yorùbá oral literature, through its educational values, can be used to shape the lives of individuals and build a society free of ills and vices such as kidnapping, raping, indecent dressing, insurgency, examination malpractice, bombing, drug trafficking, among others. By implication, therefore, individuals exposed to

the educational values of Yorùbá oral literature are expected to be persons of good character who can improve and transform society for the better. Oral literature as an institution performs a vital role in the proper functioning of the Yorùbá society. This is because literature possesses educational values that can enable the individual to function well and develop society. If oral literature ceases to play a functional role in society, it may become extinct. Oral literature would help in producing well-balanced persons and a secure society, i.e., a society free of violence, insecurity, insurgency, robbery, and examination malpractice, among other vices.

CONCLUSIONS

The study concluded that the stakeholders (parents, teachers, and artistes) perceived the Yorùbá oral literature as having moderate educational values among senior secondary school students in South-western Nigeria. The three groups of respondents had a moderate perception of each of the seven educational values (i.e., didactic, linguistic, intellectual, heuristic, aesthetic, therapeutic, and physical values). Corroborating this finding, Aladejana (1979) reported that one of the major reasons the Yorùbá send their children to school is to develop their mental power, become useful citizens, and preserve their cultural heritage - all these could be achieved through Yorùbá oral literature. The seven identified educational values of Yorùbá oral literature are required of the senior secondary school student to function and perform well in and outside the school, and to become a balanced human being in all ramifications.

The findings indicated that the three groups of stakeholders had a moderate perception of the educational values of Yorùbá oral literature. The implication of this is that the performance of Yorùbá oral literature should be culturally and socially oriented and should address current

issues in society. Also, the various sub-units (i.e., parents, teachers, and artistes) that make up a part of the larger society should work hand-in-hand and complement each other in employing oral literature to educate the youths. Since the stakeholders' perception was moderate, the parents (in the primary social system, i.e., home), teachers (in the secondary social system, i.e., school), as well as artistes (in the supra-system, i.e., larger society) need to intensify their efforts in educating the senior secondary school students for the survival of the society. If any of these groups fails in its role, as regards the educational values embedded in Yorùbá oral literature, the whole society will be affected, and the youth may not be well-equipped to become responsible members of the society. Hence, the three social groups should jointly pursue the values upheld in society because the survival of the youth rests on the cooperation and agreement among these sub-groups.

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