



THE IMPERATIVE OF FOLKTALES IN THE TEACHING AND LEARNING OF SOCIAL STUDIES EDUCATION ON BASIC EDUCATION PUPILS IN DEKINA LGA, KOGI STATE, NIGERIA

¹Shuaibu, Kennedy, ²Edegbo, Abel Obaje and ³Edegbo, Celina

¹Department of Social Sciences Education,
Faculty of Education

Kogi State University Anyigba, Nigeria

Kennedyshaibu@gmail.com

08055202151

²Department of Social Studies

Kogi State College of Education (KSCOE)

Ankpa, Kogi State, Nigeria

abeledgbo@gmail.com

08032622532

³Department of Primary Education Studies

Kogi State College of Education (KSCOE)

Ankpa, Kogi State, Nigeria

abelceline01@gmail.com

08039211641

Abstract

This paper examined the imperatives of folktale in teaching/learning of Social Studies on Pupils of Basic Education. The design of the study was descriptive survey and was carried out in Dekina Local Government Area of Kogi State, Nigeria. The population of the study was three thousand, six hundred and eighty-five teachers (3,685) in two hundred and eighty-five (285) primary schools. Multi-state random sampling techniques was employed to select one hundred and eight (108) teachers comprising forty-six (46) males and sixty-two(62) females. Questionnaire titled: Impact of Folktales on teaching /learning process in Social Studies Education (IFTLP) was used. The instrument was subjected to both face and content validation by experts. The Reliability Coefficient of the Instrument was established at 0.84 using person product moment correlation. Mean and standard deviation was used in answering research questions while independent t-test was used in analyzing the hypotheses of the study at 0.05 levels of Significance. Some of the major findings of the study included among others; that cumulative tales has been found to be suitable for pupils of Basic Education in Teaching and Learning of Social Studies Education and the tales are presented with the intention of Educating and assisting Pupils in their thinking process which helps them to value judgments in their choices and decisions and to guide them through life experience. The study recommended that well conceived folktales should be included in Social Studies Education Curriculum right from pre-primary to Basic education. Also, teachers should motivate and facilitate these activities in conducive and non-threatening situation for optimum benefit by the pupils.

Keywords: Folktales, Teaching and Learning, Social Studies Education, Basic Education.

Introduction:

The basic education curriculum has a complete structure, contents and strategy for the implementation of Social Studies Education Program in line with the Nigerian national objectives of Education. The curriculum is the foundation for sustainable life-long learning providing learners with reading, writing and numeracy skills towards the

achievement of personal and society goals. The curriculum of basic education includes Social Studies education which is a core course of study at all the levels of basic education. This will help to link learning to the world of work of learners in the socio-cultural contexts. This can be achieved through facilitating teaching and learning of Social Studies Education using Folktales as instructional strategies. The introduction of Social Studies Curriculum into



the Nigerian Educational System was borne out of the fact that the subject was considered very appropriate and relevant by the Federal Ministry of Education in helping the nation to achieve national unity and consciousness through the production of citizen with quality social, political and economic orientations and skills. Obioma (2017) highlighted the key issues or the basic education curriculum to the identification or minimum competences and aligning these to the methodology or classroom instructions (including pedagogical skills needed), instructional materials and evaluation activities. This will help to link learning to the world of work of learners in the socio-cultural context. This can be achieved through facilitating teaching and learning of Social Studies Education using Folktales.

Folktale is part and parcel of the culture of every ethnic community in Nigeria. In most cases, the content of the story is the same among various ethnic groups, and so, can be used to much advantage as a useful source and link for child education. Folktales involve cultural norms and values which are meant to achieve positive goals in human situations or to correct certain negative attitudes. This process provides participant an opportunity of working together as a team, cooperating with one another for a common purpose.

This study therefore is of the view that folktales should be integrated into the Social Studies Curriculum and used in the teaching/learning process for and by the Nigerian child towards the achievement of individual and National goals. Supporting this view, Ogochi (2015) asserts that through folktales, the cherished virtues of honesty, hard work, and dedication to duty, patriotism, kindness and love will be extolled, while vices such as greed, avarice, dishonesty, laziness, corruption, and disrespect for constituted authority, violence and crime that have become social epidemics will be put on hold. These virtues among others are the bases for national consciousness as well as the platform for individual and national development as put forward by Social Studies Education in line national goals. This can be achieved by re-examining the position of storytelling and its contradiction towards the teaching and learning of concepts like Culture, Religion, Family, Marriage, Living together in the society among others. Folktales can be used to teach and to instruct good moral behavior that is

acceptable in a particular society or community. It affords the learners the opportunity to take part in the dramatization of the story, thereby developing their creative and imaginative talents. However, this all important aspect of instruction of the young has not been given its pride or place in our school curriculum. Thus, the crux of this study is to examine the imperative of folktales as instructional strategy for the realization of the goals of Social Studies Education and national philosophy of Education among Basic Education pupils in Dekina LGA of Kogi State, Nigeria.

Statement of the Problem

Nigerian Education System like others in the world aims at exposing the learners with knowledge, and skills that enable beneficiaries to understand and appreciate the problem of the society with a view to finding solutions to such problem. A consideration of our national educational system portrays an education that is purely academic-oriented, with little attention paid to our rich cultural heritage as a bed rock for overall development of the Nigerian child. The Society is ailing and is bereft of so many anti social activities borne out of technological and social trends, ranging from vices such as greed, avarice, dishonesty, laziness, corruption, and disrespect for constituted authority, violence and crime that has become the order of the day among others which has crossed the moral redline. This paper examines the potency of folktales as instructional strategy in Social Studies Education in achieving its laudable objectives.

Objectives of the Study

- (1) To examine the category of folktales that will be suitable for the teaching and learning of Social Studies Education?
- (2) To examine the impact of folktales on the teaching and learning of Social Studies in Basic Education.

Research Questions

1. What category of folktales will be suitable for the teaching and learning of Social Studies Education
2. What is the impact of using folklore/tales in the teaching/learning of Social Studies?

Research Hypotheses

1. There is no significant difference in the opinion of teachers on the category of



folktales that will be suitable for the teaching and learning of Social Studies Education

2. There is no significant difference in the opinion of Teachers on the impact of folktales in the teaching and learning of Social Studies on UBE pupils.

Using Folktales on the Classroom Dispensation of Social Studies

Social Studies Education is a subject that enables the students to cultivate an awareness and understanding that would transform them into citizens with skills, competencies, moral values and reasoned judgment to live effectively, interact, interrelate and contribute positively to the economic, social, political, as well as, cultural development of Nigeria (Okobiah 2015). It is geared towards producing effective citizens that will support the notion of nation building by way of class room dispensation of content areas carefully selected from arts and social science subjects. This can be done through critical thinking and rational decision - making (enquiry). In the process, students acquire desirable attitudes, knowledge and skills necessary to help them develop their intelligence, which in turn enables them, take responsible decision on their social problems. This discipline is geared towards providing young people with opportunity for nurturing the virtues of self-realization, better human relationships, self and national unity, social and political advancement, scientific and technological development. It ruminates and explores the dynamism of society and the changing nature of knowledge. In the traditional Social Studies Education, these are successfully done using folktales and this study is of a firm belief that the various ills in the contemporary society can equally be corrected through the use of folktales. The National Workshop on Cultural Creative Arts (Otugo, 2013) realized the importance of culture in the school system. It therefore recommended that variety of creative activities through which the moral values learnt through story telling will be deepened in the mind of learners. These activities include, Re-telling of the story in their words, Dramatization of the tale, Impersonation in the performance of the folk, Discussion of the lesson learnt from the story. The above according to William and Charles (2016) would be of benefit to the pupils if it is well integrated into the Curriculum of schools vis-a-viz Social Studies. Thus, while listening to the stories, consciously or

unconsciously, children are made to appreciate the feelings of a parent towards a child. Hence, Zatan (1967) and Orff (2011) stressed the use of folk songs and tales in teaching. By telling the stories or great personalities, attitudes and values, children tend to identify themselves with the reality of life.

Otugo (2013) enumerated the following as benefits of folktales among learners in the Basic Education, and this will greatly enhance the chance of achieving the goals of teaching Social Studies by the young learners if properly used.

1. To develop the imagination of the child so that his/her creative power can be used in other subjects.
2. To encourage and help the child to develop mental creativity at early stage.
3. To help the child to express himself/herself confidently through dramatization of the fable.
4. To help the child to acquire the habit of leisure and relaxation in order to ease the tension of life.

The entire story is meant to teach the children some moral lessons and dissuade/prevent them from getting indulged in like vices. The children thus become gradually educated in the cultural artistic devices of their community. The setting is often open space in the family compound preferably in the moonlight nights. Teachers in basic Education tell folktales and ask their pupils questions at various intervals of their lessons with no coordination to the labors created by the traditional communities; of course, the taboos are no longer tenable in the law order of counter culture. Folktales are grouped into several categories which according to Clarkson and Cross (1984); include Cumulative tales, Talking beast story, Drolls or Humorous tales, Realist stories, Religious tales, and the Romances; Tales of magic are categories of tales which can be used at the basic education for the achievement of Social Studies objectives.

Methodology

The descriptive survey design was used for this study. The population of this study comprised teachers of Social Studies at the Basic Education in Dekina Local Government area of Kogi State. It comprised forty-six male and sixty-two female Social Studies teachers.



The target population was 3,685 teachers that are experts in Social Studies Education. One Hundred and Eight (108) teachers of Social Studies were sampled through the Multi-stage random sampling techniques was used. A questionnaire title: Impact of Folklores on the Teaching/Learning Process in Social Studies Education (IFTLP) was used for the study. The instrument was validated by experts in the Department of Social Studies and Curriculum Department of Kogi State University, Anyigba. The face and content of the questionnaire were validated by experts. The instrument was pilot – tested through test retest to ascertain the reliability of the

instrument. Reliability coefficient of 0.84 was found to be suitable for the study. Mean and standard deviation were used in the analysis of research questions. Independent t-test was used in the analysis of data at 0.05 alpha levels.

Data Analysis Procedure: the t-test independent statistic will be used in the analysis of data at 0.05 alpha level

Research Question One; What Categories of folktales are suitable for the teaching and learning of Social Studies Education in Basic Education?

Table 1 : Result of Items on the Categories of Folktales on the Teaching and Learning of Social Studies Education

S/No	Item statement	Strongly agreed	Agreed	Dis-agreed	Strongly disagreed	Mean	St/dev
1	Cumulative tales is most suitable for teaching Social Studies	81 75.0%	23 21.3%	1 .9%	3 2.8%	3.6852	.63611
2	Droll or Humorous tales can be used to make Social Studies instructional goals achievable	21 19.4%	65 60.2%	22 20.4%	0 0%	2.7970	.98636
3	Religious tales; can be used easily in teaching morality	22	64	22	0 0%	3.000	.64126
4	Romance tales when used in teaching can enhance love and unity among learners	21 19.4%	0 0%	43 39.8%	44 40.7%	1.7963	.74582
5	1. Tales of magic is capable of enhancing learner's creative abilities	0 0%	0 %	86 79.6%	22 20.4%	1.7963	.40463
6	Realist stories exposes learners to realities of life	42 38.9%	60 55.6%	4 3.7%	2 1.9%	3.3148	.63611
7	Talking beast story cannot be used at all in teaching the young ones	0 0%	0 %	43 39.8%	65 60.2%	1.3981	.49180
8	Noodle head tale can only be used when and where the Social Studies teachers is highly educated	0 %	0 0%	43 39.8%	65 60.2%	1.3981	.49180
9	Tall tales if not effectively handled can make the class lose concentration	42 38.9%	32 29.6%	26 24.1%	8 7.4%	3.000	.96674
10	Porquoir tales is best used during the night	3 2.8%	2 1.9%	61 56.5%	42 38.9%	1.6832	.65064

Response rate as presented on the table one shows that cumulative tales enhances the ability of the learners to make informed decision about individual and societal development. To these 104 respondents representing 96.3% agreed to this assertion while 1 respondent representing 3.1% were of contrary opinion. The view from the respondents is with the means of 3.6852 and standard deviation of .63611. Folktales are suitable for the teaching and learning of

Social Studies while some cannot be used to achieve instructional objectives are all indicated on the table above. Above all the use of folktales in the teaching and learning of Social Studies can help achieve the objectives of inculcating the right type of attitudes, values and knowledge to pupils at this level.

Research Question 2 : what is the impact of using folklore/tales in the teaching/learning of Social Studies?



Table 2 : Results of Items on the impact of Folklore on the Teaching and Learning of Social Studies Education

S/No	Item statement	Strongly agreed	Agreed	Disagreed	Strongly disagreed	Mean	Std/dev
1	To develop the imagination of the child so that his/her creative power can be used in other subject.	43 39.8%	65 60.2%	0 0%	0 0%	3.3981	.49180
2	To encourage and help the child to develop mental creativity at early stage	63 58.3%	40 37.0%	3 2.8%	2 1.9%	3.5185	.64824
3	To help the child to express himself/herself confidently through dramatization of the fable.	3 2.8%	4 3.7%	20 18.5%	81 75.0%	1.3426	.68580
4	To help the child to acquire the habit of leisure and relaxation in order to ease the tension of life.	38 35.2%	58 53.7%	8 7.4%	4 3.7%	3.2037	.73318
5	The tales are presented with the intention of educating and assisting children in their thinking process which helps them to make value judgments in their choices and decisions and to guide them through life experiences.	37 34.3%	61 56.5%	5 4.6%	5 4.6%	3.2037	.73318



6	use folklore to assist in social control and in admonishing against anti-social behavior.	2 1.9%	3 2.8% ⁴	42 38.9%	61 56.5%	1.5000	.64851
7	Attributes such as honesty, patriotism, cooperation, patience, love are disseminated and imbibed through folklores. In the same direction.	43 39.8%	57 52.8%	5 4.6%	3 2.8%	3.2963	.68712
8	folk tales help to explain many human predicaments or questions which border on the world of nature, the origin of man, his beliefs, his rites and rituals, his social environments, his life and death	64 59.3%	21 19.4%	22 20.4%	1 .9%	3.3704	.83825
9	The purpose is to perpetuate the culture of the society as noted for in Social Studies.	4 3.7%	21 19.4%	21 19.4%	62 57.4%	1.6944	.91159
10	Through informal process, children learn about the laws of the legends, myths, taboos and morals of their society.	63 58.3%	39 36.1%	4 3.7%	2 1.9%	3.5093	.66270

Response rate as presented on the table in respect to impact of using folklore/tales in the teaching/learning of Social Studies revealed that to develop the imagination of the child so that his/her creative power can be used in other subject, to this statement 108 respondents representing 100.0% agreed to this assertion. Item number two on the table states that the use of folktales encourage and help the child to develop mental creativity at early stage. Responses to this item showed that 103 respondents with 95.3% agreed to this assertion while 5 respondents representing 4.7% were of contrary opinion with mean response of 3.5185 and

standard deviation of .6482. Opinion of respondents as shown on the table above reveal that the use of Folklores in the Teaching and Learning of Social Studies has a lot of Impact on the moral and intellectual development of a child.

Test of null hypotheses

Hypothesis one: There is no significant difference in the opinion of teachers on the Categories of folktales that will be suitable for the teaching and learning of Social Studies Education

Table 3 : Independent t-test showing significant difference in the opinion of teachers on the Categories of folktales that will be suitable for the teaching and learning of Social Studies Education

Categories of Folktales that will be suitable for the teaching and learning of Social Studies Education	Gender	N	Mean	std.dev	std.err	Df	t-cal	t-crit
Gender	Male	46	23.5870	3.26990	.48212	106	-1.739	
	Female	62	24.5968	2.75479	.34986			1.96

Calculated $p > 0.05$, calculated $t < 1.96$ at $df 106$

Result of the Independent t test statistics revealed that there is no significant difference between the opinion of male and female respondents on the categories of folktales that should be used in the teaching and learning of Social Studies among students of Basic Education. Reasons being that the P calculated value of 0.165 is higher than the 0.05 alpha values, while the t calculated value of 1.391 is lower than the t critical value of 1.96. Hence the null hypothesis is consequently not rejected and retained.



Hypothesis two: Independent t-test statistics to find significant difference in the opinion of teachers on the impact of folklores/tales in the teaching and learning of Social studies among UBE Students



Table 4 : Independent t-test statistics showing significant difference between the males and females respondents on the impact of Folktales in the teaching of Social Studies among students at the basic level

Impact of folktales/tales in the teaching and learning of Social studies among UBE Students.	Gender	N	Mean	std.dev	std.err	Df	t-Cal	t-crit
Gender	Male	46	28.4898	1.32480	.18926	106	.636	1.96
	Female	62	28.3220	1.39507	.18162			

Calculated $p > 0.05$, calculated $t < 1.96$ at df 106

Result of the Independent t test statistics revealed that there is no significant difference between the males and females respondents on the impact of Folktales than should be used in the teaching of Social Studies among students at the basic level. Reasons being that the P calculated value of 0.165 is higher than the 0.05 alpha values, while the t calculated value of .636 is lower than the t critical value of 1.96. Hence the null hypothesis is consequently not rejected and retained.

Findings of the Study

1. Cumulative tales has been found to be suitable for students of the basic education in the teaching and learning of Social Studies Education
2. The tales are presented with the intention of educating and assisting children in their thinking process which helps them to make value judgments in their choices and decisions and to guide them through life experiences.

Discussion of Findings

The major findings from the study show that in Hypothesis one, there is no significant difference in the opinion of males and females respondents on the categories of folktales to be used in the teaching and learning of Social Studies Education. Cumulative tales: these are the simplest of all. There is no plot involved, but they carry a lot of rhythms. In these tales, Cornnel (1993) observes that events follow each other logically in a pattern of credence and repetition. In a cumulative tales also called chain, action or dialogue tales, stories are repeated and build up as the tales progress. Social Studies Education comes handy here because, it is a subject that enables the pupils to cultivate an awareness and

understanding that would transform them into citizens with skills, competencies, moral values and reasoned judgment to live effectively, interact, interrelate and contribute positively to the economic, social, political, as well as, cultural development of Nigeria (Okobiah 2015).

Findings from research and Hypothesis two, revealed that the opinion of the male and female respondents on the items on the table is the same. It showed that the tales are presented with the intention of educating and assisting children in their thinking process which helps them to make value judgments in their choices and decisions and to guide them through life experiences To develop the imagination of the child so that his/her creative power can be used in other subject. To encourage and help the child to develop mental creativity at early stage, hence, Zatan (1967) and Orff (1981) stressed the use of folk songs and tales in teaching. By telling the stories of great personalities, attitudes and values, children tend to identify themselves with the reality of life. This is in line with the views of Orakwe (2001) who posits that Social Studies has such characteristics that enhance the development of individuals for sustainable development, such characteristics entails the acquisition of proper knowledge and information about the world.

Conclusion

Nigeria like many other African countries of the world is passing through political, social, economic and technological changes. Equally, education is growing with more emphasis laid on science and technology, with arts grossly neglected both at school and in the society. It is high time some positive measures were taken to prevent our cultural heritage including folktale from extinction. A well designed and implemented educational system with



folktale appropriately integrated into it (Social Studies Education) would not only enhance the Nigerian child's level of appreciation and aesthetic growth, but would also bring about such learning outcomes as developing intellectual awareness, emotional stability, good moral conduct, moral judgment and social behavior.

Recommendations

1. Well conceived folktales should be included in the Social Studies curriculum right from the pre-nursery to the basic Education.
2. Teachers should motivate and facilitate this activities in conducive and non-threatening situation for optimum benefit by the children

References

- Clarkson J. and Cross K.L. (1984). *Models of Teaching*, Boston: Allyn and Baton
- Cornel S. (1993). *Approaches to ICT Capacity (Key Stages 1 and 2)* India: National Council for Educational Technology.
- Obioma, G. (2017). *The 9 Basic Education Curriculum Structure, Contents and Strategy Implementation*. Retrieved on 26th June, 2008. From <http://www.NERDC.education.obe-en.htm>
- Ogochi, S.L. (2015). Social Studies and Nigeria quest for Self Reliance. *UNAD Journal of Education, UNADJOE. 5(1), 144-152*
- Okobia , K.L.(2015). The Nature, Objectives and Teaching of Social Studies. In NERC (Ed), *Social Studies: Teaching Issues and Problems*. Benin City: Ethiope Publishing Corporation.
- Orff M. (1981). *Story telling Methods in Teaching Children in Primary Schools*; Kaduna, Ministry of Education.
- Osakwe (2010). *Social Studies for Tertiary Institutions*. Onitsha: Desvic Printing and Publishing Co. Ltd.
- Otugo, P.O. (2013). The Application of Folktales and Folk songs for Musical Activity in Schools, *Anupa Journal 1 (1), 34-40*.
- William .L and Charles. J.K (2016), *Practical Methods for the Social Studies*. California: Words and Worth Publishers
- Zatan, (1967). *The Importance of Folktales in Teaching and Learning*. Kaduna, Ministry of Education.