

Parents' Perceived Influence of Folktales on Child's Social Behaviour among Primary School Pupils in Odo-Otin Local Government Area, Osun State

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Abstract

The study investigated parents' perceived influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, Osun State. Descriptive survey research design was adopted where one research question and three hypotheses were raised. The population of the study consist of 200 parents randomly selected from the sampled area. A researcher self-constructed questionnaire titled "Parents' Perceived Influence of Folktales on Child's Social Behaviour" (PIIFCSB) was used for data collection. The validity of the instrument was conducted by two experts in Childhood Education and Educational Psychology, while Cronbach Alpha reliability yielded an index of 0.81. Mean and standard deviation was used to answer the research question, while t-test and Analysis of Variance were used to test the hypotheses. The findings revealed parents perceived positive influence of folktales on child's social behaviour. There was no significant difference in parents' perception based on gender, level of education, while there was significant difference in parents' perception based on location. It was recommended that parents should ensure folktales is used as part of methods of teaching moral to the children so, and the use folktales to instruct, correct, and reshape children's behaviour should be done by the parents irrespective of their level of education. Moreover, parents should ensure folktales is used to instruct and instill good moral on the children irrespective of their gender, while parents' location should not be a determinant for the use of folktales; rather it should be maintained across all locations.

Keynotes: Folktales, Riddles, Social behaviour, Moral values

Introduction

Folktales entail storytelling practice within the African culture, or an ethnic group in West Africa, particularly Nigeria. These tales are typically told in the evening or at night, often under the moonlight, creating a captivating and communal experience. It has a very great value in the Yorùbá environ. It is a past practice among the Yorùbás. It is specifically common during the

moonlight period. The setting is always in front of the house or within a large compound. Children, because of their curiosity always form the larger number of the audience. An elderly person, whether a man or a woman, normally tells the story. Although the setting always comprises of family members, people from the neighbourhood also form part of the audience. Folktales forms part of the Yorùbá culture. This is the reason why different scholars, have at one time or the other, written on the significance of this cultural practice.

Folk tales are in two parts. One part is precluding the other. We have *Àlò-àpamò* (riddles) and *Àlò-àpagbè* (folktales). *Àlò-àpamò* comes before *Àlò-àpagbè*. *Àlò-àpamò* is normally used to awaken and to arouse the interest of the listeners and make them ready for the story proper. It is also used to awaken and to arouse the attention of the audience. Olatunji (2014) stated five functions served by *Àlò-àpagbè*, which are: it helps in keeping the audience mentally awake before folktales are told; it also serves as an entertainment value before the folktale is told, it serves as instruction in social and material culture, and also serves as an escape mechanism for the repressions brought about by the sanctions of the Yorùbá society.

Àlò are the most communal, domestic and democratic of Yorùbá verbal art forms. They used to be told within the compound in the evening after work with the entire household present. All were entitled to tell a tale if they wished, even the youngest; and all were expected to support the performances by supplying a chorus to the songs. The moral values which are the issue in these stories are correspondingly those which make for harmonious communal living. The important point is not just that the *Àlò* are didactic in nature or imparting values to the young... but the ground and framework of every story are the values of everyday' life in human world. What is tested, experimented, or sometimes imaginatively abolished is the morality of communal living, common decency, humanity and generosity which are embedded in the tales (Abiodun, 2018).

As affirmed by Amali (2013), it was opined that folktale may be narrated in such a way that song may accompany it. When songs are introduced, it serves two major purposes; firstly, to allow the audience to be alerted. Since moonlight tales are given in the evening time, especially after the day's work and when everybody must have eaten, there may be tendency for the listeners to want to fall asleep. But when they are asked to sing the chorus of the song introduced midway of the story, whoever had already started to doze will wake up and follow the trend of the story, secondly,

it affords the listeners the opportunity to contribute to the activity; even if only through the song they sing.

In telling the story, the narrator must be eloquent, versatile and must be able to carry his audience along in the story. Ishola (2015) buttressed this when he said: The enjoyment of Yorùbá folktales is usually attributed to the ability of the storyteller to instantly create the stories as he narrates them along, and story ends well when its inherent moral values become apparent to the audience. He must be able to narrate the story in such a way that the listeners will understand the lesson inherent in it.

Whatever moral value the story teller desires to pass across to his audience will form the basis of the story he chooses. There are different but significant moral and social values embedded in each story. For instance, there are lessons on hard work as against laziness. There are those on kindness and love as against wickedness and there are those on being hospitable as against being rude to the strangers and of course, there are those on contentment as against greediness and covetousness among many others. One other thing to be said before going into the narration of some of these stories is that some stories may be accompanied with singing in which the story teller leads the audience. When it is like this, the story teller is the one that gives the key points of the story in the song while the audience repeats the refrain or the chorus. The song is mostly intended to give aesthetic value to the story, to awaken the audience from their slumber (since the moonlight tales are told in the night after supper) and to also drive home the point the story teller is bringing to the fore (Akanni, 2014).

Social behaviour is the behaviour among two or more organisms within the same species, and encompasses any behaviour in which one member affects the other. This is due to an interaction among those members (Kastin, 2013). Social behaviour can be seen as similar to an exchange of goods, with the expectation that when you give, you will receive the same. This behaviour can be affected by both the qualities of the individual and the environmental (situational) factors. Therefore, social behaviour arises as a result of an interaction between the two organism and its environment. This means that, in regards to humans, social behaviour can be determined by both the individual characteristics of the person, and the situation they are in (Snyder, 2015).

A major aspect of social behaviour is communication, which is the basis for survival and reproduction (Robinson, 2018). Social behaviour is said to be determined by two different

processes that can either work together or oppose one another. The dual-systems model of reflective and impulsive determinants of social behaviour came out of the realization that behaviour cannot just be determined by one single factor. These factors that determine behaviour can work in different situations and moments, and can even oppose one another. While at times one can behave with a specific goal in mind, other times they can behave without rational control, and driven by impulse instead (Strack, 2014).

Social behaviour constantly changes as one continues to grow and develop, reaching different stages of life. The development of behaviour is deeply tied with the biological and cognitive changes one is experiencing at any given time. This creates general patterns of social behaviour development in humans (Strain, 2016). Just as social behaviour is influenced by both the situation and an individual's characteristics, the exhibition of this behaviour is due to the combination of the two as well as the temperament of the child along with the settings they are exposed to. Drawing upon the work of cognitive psychology and social cognition, some psychologists have become interested in ways in which children guide their own social development through active involvement in learning. They also refer to the process of self-socialization whereby individual seeks to become like some ideal person.

Culture (parents and individuals that influence socialization in children) play a large role in the development of a child's social behaviour, as the parents or caregivers are typically those who decide the settings and situations that the child is exposed to. As the children continue to gain social information, their behaviour develops accordingly (Robinson, 2018). One must learn how to behave according to the interactions and people relevant to a certain setting, and therefore begin to intuitively know the appropriate form of social interaction depending on the situation. Therefore, behaviour is constantly changing as required, and maturity brings this on. A child must learn to balance his/her own desires with that of the people he/she interacts with, and this ability to correctly respond to contextual cues and understand the intentions and desires of another person improves with age (Whiting, 2010). That being said, the individual characteristics of the child (their temperament) is important to understanding how the individual learns social behaviours and cues given to them, and this learnability is not consistent across all children (Rothbart, 2014).

Considering the foregoing, it will be observed that there are crucial lessons that could enhance the peaceful co-existence of people living within a community. If the lessons in the tales

are imbibed, the world will be a harmonious place to live in. If this assertion is true, it is therefore imperative that folktales as one of the aspects of moonlight play should be put in the curriculum of primary schools. Just as religious instructions are given to the learners in schools for the purpose of inculcating the fear of God in them, so also, it is important that if folktales are part of what the pupils have to be taught in schools, it will go a long way in inculcating morals and morality in the youth which will boost their social behaviour positively. It is a known fact that all the immoral behaviours young children exhibit and put into practice in this present age are due to lack of moral discipline (Amali, 2013). If folktales are put in the curriculum of schools, these will be used in instilling moral and cultural values in our children. There are lots of educational benefits derivable from folktales, a traditional oral genre. This attests to the potency of the folktales as an educational tool. With the current technological gadgets available for use in collection, documentation, dissemination and promotion of moonlight play, today's children have abundant opportunity to access this oral genre. The folktales go beyond mere entertainment. They are aspect of the people's traditions which have existed from one generation to the other and embody values which they cherish and vices which they condemn (Mireku-Gyimah, 2010). In them are to be found, salient functions of educating children to be a good citizen who can stand and work towards successfully achieving their life goals.

Education entails a systematic instruction development of character or mental powers. folktales possess educational potentials. Adeyemi, (2017) attested to this assertion by stating that folktales can be used to inculcate in the children of school age virtues such as humility, gratitude, respect for elders and constituted authority, perseverance, conformity to societal norms, co-operation, hospitality, truthfulness, honesty, willingness to take advice, patriotism, courage and love, loyalty to one's fatherland, hard work and the fear of God. Yorùbá is reach in culture, and these cultures are full of moral values, some of which are got from moonlight tales. If the young children are taught these moral values in schools by their teachers, all the decadence we are witnessing today among the youth of our society will be minimized if not totally eradicated.

In the process of having modern civilization, knowledge about traditional culture and cultural heritage are being pushed aside or abandoned. This has created a great effect on the child's cultural knowledge, moral values, social behaviour and this developed into its negative effects on the training of Yoruba children (Mercy, 2018). The rate of moral decadence, disunity, and social

vices in our society is becoming too high because parents have left their children in the hands of changing world and modern civilization in pursuit of material wealth. Thus, the traditional ways of inculcating virtues to children have been abandoned. This is as a result of the fact that parents, teachers and society at large have relented on the efforts to make use of the traditional means of training children through the use of folktales which could be in form of myths, riddles, lores, and other forms of oral literature to instill moral values, societal norms, and virtues in the children.

Over the years, many studies have considered how folktales are being told (Egan 2009; Akanni 2014). These studies talked about the significance of folktales in moulding children's moral behaviour, how folktales are being told, and the values embedded in it in reawaking the intelligent capability of the children. However, none of these studies identified folktales as a strategy for moulding and shaping social behaviour among the children. This leaves a research gap which has to be filled to ensure relevant policy formulation on the use of folktales in teaching pupils at basic level of education. Thus, the study seeks to investigate parents' perceived influence of folktales on child's social behaviour among primary school pupils in Odo-Otin Local Government Area, Osun State.

Purpose of the Study

The major purpose of this study is to examine parents' perceived influence of folktales on child's social behaviour among primary school pupils in Odo-Otin Local Government Area, Osun State.

This study thus seeks to:

- i. examine parents' perceived influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, Osun State.
- ii. determine whether there is gender difference in the perception of parents on the influence of folktales on child's social behaviour among primary school pupils.
- iii. find out whether there is significant difference in the perception of parents towards the influence of folktales on child's social behaviour among primary school pupils based on level of education.
- iv. determine whether there is significant difference in the perception of parents towards the influence of folktales on child's social behaviour among primary school pupils based on location.

Research Question

The following question was answered:

- i. What is the parents' perception towards the influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, Osun State?

Research Hypotheses

The following hypotheses were formulated and tested:

- H₀₁:** There is no significant influence of gender on the perception of parents towards the influence of folktales on child's social behaviour among primary school pupils.
- H₀₂:** There is no significant difference in the perception of parents towards the influence of folktales on child's social behaviour among primary school pupils based on level of education.
- H₀₃:** There is no significant difference in the perception of parents towards the influence of folktales on child's social behaviour among primary school pupils based on location.

Methodology

The study focused on parents' perceived influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, Osun state. It employed a descriptive survey research design where the opinions of the participants were sought for the research. This research design was selected because this study intends to check whether the perception have by the parents towards the influence of folktales on child's social behaviour in Odo-Otin LGA, Osun state is either positive or negative. According to National Bureau of Statistics (NBS) (2022), there exist 56 registered primary schools in Odo-Otin LGA, Osun State both private and government-owned schools. Out of these schools, 10 basic schools both private and public were randomly sampled across the LGA. The middle basic school parents were focused as the target population. Therefore, twenty (20) pupils were randomly selected from each sampled school using simple random sampling techniques. The pupils were instructed to give the questionnaire to their parents to attend to, and this then gave a total number of 200 parents as the respondents for the study.

The instrument adopted for this research work was a self-designed questionnaire titled "Parents' Perception on Folktales and Child's Social Behaviour" (PPFCSB). The questionnaire

was close ended comprising of Section A, and B. Section A comprises of demographic information of the respondents which are gender, level of education, and location; while section B comprised 15 items on parents' perception. A four likert scale was used as the response format for the instrument which are SA-Strongly Agree (4 points), A-Agree (3 points), D-Disagree (2 points), and SD-Strongly Disagree (1 point).

The content validity of the instrument was done by two experts from Childhood Education and Educational Psychology, while the Cronbach reliability estimate was yielded an index of 0.81. The data collected were analysed using mean and standard deviation for the research question raised, while inferential statistics (t-test and ANOVA) were used to test the hypotheses formulated.

Results

The data collected were analysed using Statistical Package for Social Sciences (SPSS 23.0). The results of the findings are shown below:

Research Question

One research question was generated and answered with the use of mean and standard deviation.

Research Question 1: *What is the parents' perception towards the influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, Osun State?*

In order to ascertain the parents' perception towards the influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, mean of responses of the parents to each items on the questionnaire were computed, having four likert scale format of Strongly Agreed (4 points), Agreed (3 points), Disagreed (2 points), and Strongly Disagreed (1 point). In other to get the cut-off mark, the average of the total point was calculated to be 2.5 (That is; $4+3+2+1 = 10$: $10/4 = 2.5$). Therefore, any mean point below 2.5 was tagged negative while mean score above 2.5 is tagged positive. The result is presented in the table below:

Table 1: Mean and standard deviation showing parents' perception towards the influence of folktales on child's social behaviour.

S/N	ITEMS	\bar{X}	Rank	Remarks
1.	Folktales is best used as part of methods of teaching to build up learners social interaction	2.69	1 st	Positive
2.	Children always pay attention whenever their parents tell them folktales and this boosts up listening skills among their peers	2.65	3 rd	Positive

S/N	ITEMS	X	Rank	Remarks
3.	Folktale gives children the ability to think fast when questions are asked from them as that increase their problem-solving skills	2.69	1 st	Positive
4.	The lesson learnt from folktales makes children understand the importance of raising helping hands to others	2.61	9 th	Positive
5.	Folktales always teach children about moral and the norms of their society so as to build up strong cooperation among the peers	2.63	6 th	Positive
6	The setting of the tales gives children room to participate in group activities	2.61	9 th	Positive
7	Children's reasoning capability is built up through folktales and this makes them to be fluent in communication with others.	2.65	3 rd	Positive
8	Folktales make children to be talkative among their peers	2.39	13 th	Negative
9	Folktales help children to check and correct their behaviour both at home and in the school	2.64	5 th	Positive
10	The story in folktales makes it bore especially when the story is too long	2.41	12 th	Negative
11	Folktales makes children to reason and think independently so as to know what is right from what is wrong	2.63	6 th	Positive
12	The lesson from the folktales if well presented, gives children the ability to have feeling for others and show a sign of sympathy	2.59	11 th	Positive
13	Folktales is full of fables and untrue stories which make children behave irrationally	2.23	14 th	Negative
14	Children become very lazy as a result of their addiction to folktales	2.21	15 th	Negative
15	Folktales is best used to instruct, correct, and shape children's bad behaviour	2.63	6 th	Positive
Weighted Mean		2.57		

Table 1 above revealed the parents' perception towards the influence of folktales on child's social behaviour among primary school pupils in Odo-Otin LGA, Osun State. The evidence on the perception of parents was seen from the table above from the mean value of all the items which are all greater than 2.5 except the mean value on the items 8, 10, 13 and 14 which are less than 2.5. From the parents' response, it was revealed that folktales give children the ability to think fast when questions are asked from them as that increase their problem-solving skills, it is best used as part of methods of teaching to build up learners' social interaction, and children always pay attention whenever their parents tell them folktales and this boosts up listening skills among their peers. These were all ranked 1st, 2nd, and 3rd, and respectively in accordance with their mean values

from the highest to the least. it was also gathered from the parents’ response that children addiction to folktales does not make them to be lazy. This was ranked the least with the lowest mean value though given negative responses. The overall mean value of **2.57** which is greater than the cut-off means of 2.50 indicated that parents in Odo-Otin Local Government Area, Osun State have positive perception towards the influence of folktales on child’s social behavior among primary school pupils.

Hypotheses Testing

Three research hypotheses were formulated and tested with the use of t-test and Analysis of Variance (ANOVA) at a significant level of 0.05.

HO₁: *There is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour on the basis of gender.*

Table 2: Summary of t-test showing the significant difference in the perception of parents towards the influence of folktales on child’s social behaviour on the basis of gender.

Gender	N	X	SD	df	t. value	Sig.	Decision
Male	81	51.27	4.38	198	0.71	0.25	Not Significant
Female	119	49.73	5.22				

From table 2 above, result shows that t value = 0.71, degree of freedom (198). The null hypothesis is accepted since the significant value of .25 is greater than 0.05 of Alpha level. This means that, parents’ gender does not intervene in their perception towards the influence of folktales on child’s social behaviour. This implies that, what was perceived by the fathers is not different from their counterparts which are mothers. Therefore, hypothesis one which stated there is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour in Odo-Otin LGA on the basis of gender is accepted.

HO₂: *There is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour based on level of education.*

Table 3: Analysis of Variance showing the significant difference on the perception of parents towards the influence of folktales on child’s social behaviour based on level of education.

	Sum of Squares	DF	Mean Square	F	Sig.	Decision
Between Groups	101.39	3	37.19			
Within Groups	987.72	196	28.74	1.23	.52	Not Significant
Total	1089.11	199				

From table 3 above, result showed f value = 1.23, degree of freedom (199). The null hypothesis is accepted since the significant value of 0.52 is greater than 0.05 of Alpha level. This means that, there is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour based on level of education. That is, the perception of parents towards the influence of folktales on child’s social behaviour does not depend on their level of education. Therefore, hypothesis two which stated that there is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour based on level of education is accepted.

HO3: *There is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour based on location.*

Table 4: Summary of t-test showing the significant difference in the perception of parents towards the influence of folktales on child’s social behaviour on the basis of location.

Location	N	X	SD	df	t. value	Sig.	Decision
Rural	131	50.49	4.48	198	0.47	0.04	Significant
Urban	69	49.51	3.71				

From table 4 above, result shows that t value = 0.47, degree of freedom (198). The null hypothesis is rejected since the significant value of 0.04 is less than 0.05 of Alpha level. This means that, there is significant difference in the perception of parents towards the influence of folktales on child’s social behaviour based on location. That is, the perception of parents towards the influence of folktales on child’s social behaviour depends on their location. This implies that, what was perceived by the parents from rural location is different from their counterparts from urban location. Therefore, hypothesis three which stated that there is no significant difference in the perception of parents towards the influence of folktales on child’s social behaviour based on location is rejected.

Discussion of findings

The study above revealed that there is positive perception of parents towards the influence of folktales on child's social behaviour in Odo-Otin LGA, Osun State. This was revealed by the overall mean value 2.61 of the total response from the respondents which is greater than the cut-off point of 2.5. This showed that parents have positive perception on the influence of folktales on child's social behaviour. This is as a result of the significance role folktales plays on moulding and shaping the social behaviour of children. From their point of view, it was affirmed that the folktales serve as one of the traditional means of education which allows parents to instill in their children best knowledge of the societal norms and customs and in shaping their character towards what is acceptable in the society. This submission corroborates with the submission of Moser (2017), who affirmed that if the lessons in the tales are imbibed, the world will be a harmonious place to live in. If this assertion is true, it is therefore imperative that folktales as one of the aspects of moonlight play should be included as instructional strategy both at the primary and secondary schools. Just as religious instructions are given to the learners in schools for the purpose of inculcating the fear of God in them, so also, we believe that if folktales are part of what the pupils have to be taught in schools, it will go a long way in inculcating morals and morality in the youth which will boost their social behaviour positively. It is a known fact that all the immoral behaviours young children are known within this present age are due to lack of moral discipline. If folktales are put in the curriculum of schools, these will be used in instilling moral and cultural values in our children.

Furthermore, it was revealed that there was no significant difference in the perception of parents towards the influence of folktales on child's social behaviour in Odo-Otin LGA on the basis of gender. This was revealed by the significant value of the response 0.25 which is greater than the alpha value of 0.05. This shows parents perception on the influence of folktales on child's social behavior does not depend on their gender. This affirmed that, parents' gender, when properly examined does not affect their perception. That is, what was perceived by the men on the influence of folktales on child's social behaviour is not different from their women counterparts. This corroborates the submission of Amali (2013) who observed that there are crucial lessons that could enhance the peaceful co-existence of people living within a community. If the lessons in the tales are imbibed irrespective of the narrator's gender, the world will be a harmonious place to live in.

If this assertion is true, it is therefore imperative that folktales as one of the aspects of moonlight tales should be put in the curriculum of primary schools. This can therefore be concluded that parents' perception on the influence of folktales on child's social behaviour in Odo-Otin LGA, Osun State does not depend on their gender.

Moreover, the findings showed that there was no significant difference in the perception of parents towards the influence of folktales on child's social behaviour in Odo-Otin LGA based on their level of education. This was revealed by the significant value of the response 0.52 which is greater than the alpha value of 0.05. This showed that parents' perception on the influence of folktales on child's social behavior does not depend on their level of education. This means that what was perceived by the parents with low education level is not different from their counterpart with high education level. This can therefore be concluded that parents' perception on the influence of folktales on child's social behaviour in Odo-Otin LGA, Osun State is the same irrespective of their level of education. This assertion aligned in line with the submission of Moser (2017) where he opined that if moonlight tales are put in the curriculum of schools and is perfectly used by the teachers irrespective of their qualification, it will be used in instilling moral and cultural values in our children. It was further noted that traditional folktales play an important educational role in African societies.

Also, the findings revealed that there was significant difference in the perception of parents' towards the influence of folktales on child's social behaviour in Odo-Otin LGA based on their location. This was revealed by the significant value of the response 0.04 which is less than the alpha value of 0.05. This showed that parents' perception of the influence of folktales on child's social behaviour greatly depends on their location. That is, what was perceived by the parents from urban areas is different from their counterparts from rural areas. This was supported by the opinion of Adeyemi (2017) who opined that moonlight tales possesses educational potentials that can be used to inculcate in the children of school age virtues such as humility, gratitude, respect for elders and constituted authority, perseverance, conformity to societal norms, co-operation, hospitality, truthfulness, honesty, willingness to take advice, patriotism, courage and love, loyalty to one's fatherland, hard work and the fear of God. This was supported by Abiodun (2018) who affirmed that the moral values in folktales are correspondingly those which make for harmonious communal living, and this is commonly put into practice among the rural settlers. Apart from the fact that

folktales are embedded with moral values and lessons about ways of life, its usage has faded away among the parents especially those in the urban area as a result of modern civilization.

Conclusion

From the forgoing, it was concluded that parents have positive perception that folktales influence child's social behaviour among primary school pupils in Odo-Otin Local Government Area. Also, it was gathered from the findings that parents' perception on the influence of folktales on child's social behavior among primary school pupils does not depend on gender and level of education, while parents' perception on the influence of folktales on child's social behavior among primary school pupils if greatly depend on their location.

Recommendations

The following recommendations are proffered:

1. Parents should ensure the use of folktales in instilling moral to the children so as to build up their social relation among the peers.
2. Parents should ensure folktales is used to instruct, correct, and shape children's bad behaviour irrespective of their gender.
3. The use folktales to instruct, correct, and shape and reshape children's behaviour should be done by their parents irrespective of their level of education.
4. Parents location should not be a determinant for the use of folktales; rather it should be maintained across all locations.

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