

# The Role of Yorùbá Language Education in Bridging the Gap in Moral Restructuring for National Development

Oluwatoyin Titilayo Emoruwa<sup>1</sup>

<sup>1</sup> Ph.D., Department of Yorùbá, Adeyemi Federal University of Education, Ondo, Nigeria

Correspondence: Oluwatoyin Titilayo Emoruwa, Ph.D., Department of Yorùbá, Adeyemi Federal University of Education, Ondo, Nigeria.

doi:10.56397/JARE.2025.07.07

## Abstract

Indigenous Languages refer to the native languages that belong to a particular place. This research paper is an investigation into the role of Yorùbá language education in providing solutions to the moral vices affecting national development in Nigeria. There have been concerns in the past years over the decrease in values such as hard work, honesty, respect for the elders, communal responsibility, and integrity — all of these and more were a major part of our indigenous cultures. Drawing on sociolinguistic and cultural descriptive analysis, the paper is of the opinion that language is not only a means of communication but also a tangible tool for onward transmission of culture, preservation of positive values (ìwà ọmọlúàbí), and ethical re-orientation. Content analysis of proverbs, folktales, songs, riddles and traditional pedagogies in Yorùbá was employed for the study and the study reveals that Yorùbá language education is an ambodiment of rich moral values that aligns with developmental goals of the nation. It concludes that to bridge the moralvices hindering national unity and development, stakeholders must elevate Yorùbá language education beyond symbolic recognition to a functional medium of instruction and subject of study across all levels and character formation, mose especially at the foundational level of education. Recommendations include implementation of the Nigerian language policy, curriculum reforms, teacher training and re-training, and policy commitment to indigenous language revitalization as part of a broader national development strategy.

**Keywords:** cultural values, Yorùbá language education, indigenous pedagogy, moral restructuring, national development

## Introduction

Human societies have always had problems and people have always sought solutions to such problems. The education sector has always been one of the points of call to seek solutions to societal problems. As a result of that, it is the

major preoccupation of educationists to set goals for education so as to use education to 'create' the kind of human beings required to develop the society and this can be achieved through language education. Language is tied to the culture of a group of people. No culture can

thrive without language, just as no society can exist without language. In other words, language is the backbone of any society or group of persons. It is through the instrumentality of language that people communicate, interact and live together. Every activity in both developed and developing nation is absolutely tied to language.

Language plays an important role in teaching and learning situations, not only as a subject taught in school but also as the vehicle through which information is shared between the learner and the teacher. The indigenous language, which is the language of the immediate environment and the child's mother tongue, is an extremely important language in the child's process of development and the nation at large. In the nation's quest for development, good character and moral standing remain some of the basic needs the child is expected to be exposed to. In the light of this, to promote the concept of *omolúabí* in our society, this paper discussed the use of Yoruba indigenous language education in teaching and learning of morals at the Nigerian primary and post primary schools. Data for this work were generated from Yorùbá proverbs, songs and folktales. The paper therefore submits that, as a means of regenerating morals in the society, there is a need for proper implementation of the indigenous language policy in the pre-primary, primary and post primary schools. Also, a standard curriculum should be developed, utilized and supervised by government parastatals to guarantee strict adherence for this academic level. Recommendations were given to motivate the dissemination of the usage of indigenous languages in the Nigerian schools through the implementation of the policy on indigenous language teaching and use in the early child education stages so as to enhance nation building.

Therefore, language can be acknowledged as the key driver of meaningful development. If education is a basic factor for development in any society, then language through which the education is passed to the people is as important as the education itself. Languages, whether indigenous or foreign, are indispensable tools in the life of individuals because there is no aspect of human activities that can be successful without the effective use of language (Ayodele, 2013).

Language is seen as a phenomenon that fosters

communication and enhances national development as it enables interactions for economic, educational, social, religious and political purposes. Language being a potent vehicle of transmitting culture, norms, values and beliefs from generation to generation remains a central factor in determining the overall status of a nation. Natural language has many unique properties among which is that it plays dual role in most known formal educational systems. It features on as a subject on the school curriculum (Language Education). An example is offering Yoruba Language as a subject. Also, it also serves as the medium of instruction in all subjects i.e. Language in Education. This is exemplified in the National Policy on Education which stated that the language of the immediate environment should be used to teach in the first three years of Primary School. Thus, it is concluded that Language Education and Language in Education refer to the two distinct roles that natural language plays in Education (Awobuluyi, 1996).

This paper contends that Yoruba folktales, by virtue of its highly moral and didactic elements made possible by an embedded commonality of instructive models, offers a lifeline that can be used in restructuring the moral decay in the Nigerian society. This is one such time when we strongly believe that going back to the roots to employ the use of indigenous Yoruba folktales in addressing our social ills can produce remarkable results.

### Conceptual Definitions

**Indigenous Languages** refer to the native languages that belong to a particular place. Indigenous languages are referred to as an individual innate communication power that whoever fails to speak or use it will definitely speak other's own (Saka, 2012). This indigenous language is also known as the native language or the mother tongue. By indigenous languages, we mean the various native languages spoken in Nigeria. We can categorize the indigenous languages found in the country into three. The first consist of those three languages, which are national in outlook. These are Hausa, Igbo and Yoruba. These major languages perform recognised linguistic functions in the country. The second are those that are regional in outlook. They are about twelve. Some of these are Ijaw, Nupe, Edo, Efik, Fulani, and Itsekiri among others. The regions in which they are

located allocate each of these languages specific linguistic roles to play. The third constitute those that are limited to the locality in which they are spoken, with very little or no role given to them by the society. They are consequently recognized, if at all, only by members to which they are first languages.

### **National Development**

National development can be regarded as a situation whereby people harness the resources at their disposal in order to have meaningful life. This development ranges from growth in education (intellectual growth), politics, economy, science and technology. In educational process, language is the main pillar through which man has to plan, instruct and evaluate programmes. The development of individuals in respect of their aspiration in the society means development of a nation. Individuals develop educationally, socially, economically, politically and culturally through their interaction with government agencies that disseminate ideas and policies through various media in the languages that the individual best understand.

National development is a gradual and advanced improvement or growth through progressive changes in the socio-political life of the nation (Aziza, 1998). National development refers to the growth of the nation in terms of internal cohesion, integration, unity, economic wellbeing, mass participation in government, and educational growth (Elugbe, 2006). The term development has a number of interpretations in different concepts, however, in this paper, our idea of development falls in line with the view of Oyeleran, who construes development from human affairs standpoint. To him development implies; "The conscious promotion of the well-being and security of persons in such a way that is constantly able to optimize the realization of their individual potentials" (Oyeleran, 1988). This view is similar to the one expressed by Adediji, that development is a "constant and appreciable amelioration in economic, social, technological, political and cultural aspect of life of a people" (Adediji, 1992).

### **Folktale**

Before the introduction of formal education, Yorubas had didactic means of teaching children morals. Folktales is one of such ways. Folktales is one of the major ways of teaching morals (Ogunpolu, 1990). Abodunde in his own view,

likened folktales to the Yoruba's warehouse of wisdom, knowledge and understanding (Abodunde, 1975). He also viewed folktales to be a total revelation into the history, culture, belief, family life and traditional believes of the Yorubas. Folktales is an appendage of culture that has to do with beliefs, acts, handwork, communication, history or other folktales communicated from one generation to another (Quinn, 2009). Ogunpolu explained that folktales could be used in two different ways. It is either used for entertainment or for didactic purpose to impact morals.

Lots of lessons can be derived from folktales besides entertainment. Folktale has been described thus:

*Distinctive imaginative stories told for amusement, entertainment and education. They deal with the experience of individual human beings or of the animals and often contain some morals exempla – even though they are told essentially to provide entertainment, a strong didactic purpose is implicit in them (Ebewo, 2004).*

Ebewo further explained that folklore exceeds entertainment, but equally teaches morals, and abstinence from bad behaviors so as to live a peaceable life.

In the Yoruba traditional and contemporary society for instance, the desire to teach a child good habits starts early. It was asserted that, because of the moral, cultural and entertainment values inherent in them, children are exposed to tales to mould their characters right from youth, thereby laying solid foundations for their future (Alamu, 1997). In Yoruba land, principles of good character in all its ramifications have their basis in Yoruba traditional education. Traditional education embraces Yoruba maxims that are needed for the building of children's moral and spiritual personality. Indeed, the didactic purpose of folklore is achieved during narration as the themes are carefully selected (mainly involving an exposition of some vices) and the resultant punishment meted out to the perpetrator. The condemnation of vice and the reward of virtue as evidenced in the folktale are to teach children that there is reward in doing well.

### **Language and Nation**

The Oxford Advanced Learner's Dictionary defines 'nation' as: A country considered as a group of people with the same language,

Culture and history, who live in a particular area under one government. Encyclopaedia Americana also defines it as:

A large number of people who see themselves as a community or a group and who generally place loyalty to the group above any conflicting loyalties, they often share one or more of the following: language, culture, religion, political and other institutions, a history with which they identify and belief in a common destiny. They usually occupy contiguous territory.

The definitions of nation above make it clear that a nation and its language are, indeed, inseparable. This is so because language is a biological characteristic of human beings everywhere and it has some indispensable functions relating to a community or nation.

Language functions primarily in a community or nation as a tool or means of communication for messages intended for all of that community or nation. For all communications to effectively serve their intended purposes, they have to be made in a language that is well understood by all the individuals they were meant for. Another function performed by language in a community is that it serves as a means of uniquely identifying that nation or community and differentiating it from others in the world.

Language also has a unifying function for the people of that area. However, a language cannot by itself unify a nation. But it does have a role to play in fostering unity in a nation. This role can be seen from the fact that any language invariably creates an immediate bond between any two speakers meeting for the very first time especially in a strange land.

### **Contributions of Education to National Development**

Education supplies the needed manpower for national development. Education is largely perceived in Nigeria as an indispensable tool which will not only assist in meeting the nation's social, political, moral, cultural and economic aspirations but will also inculcate in the individual knowledge, skills, dexterity, character and desirable values that will foster national development and self-actualization. Education trains an individual to be useful in the society and to meet up the need of the society for national development. Therefore, it should be clear that without education, a nation cannot get the needed manpower for material advancement and enlightenment of the citizenry. The trained

engineers, teachers, medical doctors, inter alia are all the products of education. This explains why it is argued also that the quality of a nation's education determines the level of its national development.

### **The Role of Indigenous Languages (Mother Tongues) in Development**

Qualitative education in any nation is not a luxury, but an imperative to national development. In order to achieve national cohesion and unity Nigeria recognizes the importance of mother tongue (MT) education hence she states in her National Policy on Education (NPE) that the language of instruction in the primary school should be initially in the child's mother tongue or the language of the immediate community. Indigenous language is the most important tool with which society is organized. It is hardly possible to talk of national development without including the languages with which the people formulate their thoughts, ideas and needs. Multilingual education is capable of eradicating illiteracy. It provides political awareness and socio-political stability. Government's programmes and policies reach the grassroots with the use of indigenous languages.

National unity depends largely on mutual understanding of each others' language and culture, including interests. This is why Nigeria considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major Nigerian languages other than his own mother tongue. Unity means strength or power, and it is language that unifies people. Indigenous languages therefore confer power on a nation.

### **Indigenous Languages and Child Development**

Indigenous language or mother tongue is the language in which the child first learns to love and respect the mental heritage of his people and culture. Indigenous languages perform the following functions in child development:

**Interactional function:** The child uses his MT to interact with his parents, siblings, neighbours, peer groups, classmates and the people he meets. He uses MT to carry out speech act illocution, such as persuading, requesting, dissuading, apologizing, commanding, directing, warning, teasing or mocking and even abusing and praising. All these have perlocutionary effects on what he does. He

achieves his goals through these speech acts. Even adults also use these speech behaviours to achieve interactional objectives. When the child interacts with speakers of his MT, he learns more about the rules of speaking or socio-linguistic norms in the speech community, including of course the sanctions which go with the breach of the rules of speaking. He grows in native wisdom, knowledge and understanding. He learns societal virtues such as reciprocal respects for each others' opinions, humility, patience and other social values. He also imbibes positive moral attitude which makes him become a well-behaved, highly responsible, well-adjusted and disciplined citizen who shuns social vices like laziness, greed, avarice, corruption and other social vices. He thus becomes a man with high morals who can contribute positively to national development.

**Child rearing function:** Indigenous languages are a powerful weapon or instrument for child-rearing practices. Through precepts, rules of speaking, the use of body language, socio linguistic etiquette, the children are initiated into their parent's speech community. Through indigenous songs, folktales, stories, proverbs, adages, literature, children learn age-old wisdom, adult conversational skills, moral lessons, how to engage in dialogue and constructive criticism. MT has the capacity to develop children's curiosity, manipulative ability, flexibility, initiative, industry, manual dexterity and mechanical comprehension, all leading to self-confidence, resourcefulness creative reasoning and all-round development (Olaoye, 2009).

### **Indigenous Languages, Literature, Culture and National Development**

A tripartite relationship between or among indigenous languages, literature and culture has been well established and documented (Olaoye, 2002; Isyaku, 2004). According to them, there is no literature without language. Culture and language too are inseparable and the trios are intricately interwoven. They play vital role in man's education and national development.

Literature in indigenous languages is an art which entertains and instructs. It warns people of danger and instructs. Literature presents situations, interactions and oppositions. It suggests a wide range of value and attitudes. To understand a people and their culture one may have to turn to their oral and written narratives,

their drama and poetry. A good piece of literature can be regarded as an authentic mirror image of its society and time. Through satire, proverbs and symbolism, literary artists communicate ideas, thoughts and feelings about social ills in the society which they criticize with prussic diction. Proverbs, for instance, are a lesson in prudence, generosity, patience and wisdom which are indispensable to the guidance of mankind and the stability of society. Literary artists use indigenous languages to ridicule or condemn anti-social behaviours such as corruption, assassination, political thuggery, religious intolerance, oppressive rule or dictatorship, any form of human degradation and undemocratic practices. Through historical literature our knowledge of the society is widened.

We learn from historical literature about seemingly immortal despots and their ignoble and sorrowful end, and that their mysterious death was engendered by the avalanche of atrocities and carnage they had masterminded and executed (Asade, 2000). This knowledge helps people in charting new and humanistic socio-political and economic course, which leads to a new world order. This is the contribution of literature to national development. The core values of our people must be the pivot for national reforms. Our traditional values should be embedded in honesty, transparency, respect for institutions, constituted authorities and the sanctity of human person and life. These core values are reflected in the people's identity, cultures, traditions and systems, most times encapsulated in their languages. A child that grows up guided by the positive values of the society will possess a healthy and progressive mind in adulthood.

Therefore, the teaching and learning of indigenous languages, literature and culture will afford the learner an understanding of the problems of the society, and indeed, Nigeria. We cannot, therefore, overemphasize the importance of a society's indigenous languages, literature and culture as three interrelated sociolinguistic variables from whose milk the youth must drink in order to develop a healthy soul in a healthy body.

### **Contributions of Yorùbá Language to National Development**

Talking on the place of indigenous languages in national development:

"It has been rightly observed that a national development that has not given a pride of place to indigenous languages as vehicles of national development is likely to be a wasted effort... Development in this sense is human-based and languages chosen for that purpose must be those that will facilitate access to information for the masses at the grassroots" (Okwudishu, 2006).

Yorùbá language as one of the indigenous languages in Nigeria can be used to transform our society by re-orientating the people towards the value of hard work, honesty, respect for constituted authorities etc. In developing Nigeria, Yorùbá language and its oral literature will be useful agents to accomplish our target because they are the aspects that bear the transmission of values and norms of the society. In developing Nigeria, Yorùbá language and its oral literature will be useful agents to accomplish our target because they are the aspects that bear the transmission of values and norms of the society. The primary school level in the good old days, all the children in the compound would come together before going to bed each day to listen to folktales in Yorùbá language, at the end of each stories, bring out lessons learnt and recount other moral lessons learnt from previous stories they have been told.

On getting to school then, children were made to recite poems also in Yorùbá language which talks about the value system of the society. Examples of folktales that teach that vices like laziness, greediness, stealing selfishness and so on are not good and that they will always have their repercussion abounds. If these are instilled in our children and the youths and they are made to imbibe them as they grow up, it will help to change the former negative orientation and the society at large will be transformed and developed.

Apart from folktales, there are many poems that can also be used to effect changes in the society; a few of them are listed below for examples.

1. Kí ni n ó folè se láyé tí mo wá?

What will drive me to steal in this world I have come into?

Láyé tí mo wá kàkà kí n jalè

In this world I have come, instead of stealing

Kàkà kí n jalè ma kúkú derú

Instead of stealing, I would rather become a

slave

2. Já itànná tó n tàn

Tó tutù tó sì dára

Màà dúró dojá òlẹ

Àkókò n sùré tete

3. Ìmótótó ló lè sègun àrùn gbogbo

Ìmótótó ilé

Ìmótótó ló ara

Ìmótótó oúnje,

Ìmótótó ló lè sègun àrùn gbogbo

4. Isé loògùn isé,

Múra sísé, òré, mi

Isé la fi n deni gíga

Bí a kò bá rẹni fẹ̀yìntì

Bí òlẹ, là á rí

Bí a kò rẹni gbójúlẹ

A tẹra mósé, eni

Ìyá rẹ, lè lówó lówó,

Kí bàbá rẹ, lẹ́sin lèèkàn

Bí o bá gbójú lé wọn

O tétán ni mo so, fún o...

Èkó, sì tún n so ni dògá

Múra kí o kó, o dáadáa

Bí o sì rí òpò, ènìyàn

Tí wón n fi èkó, se èrín rín

Sọra kí o fara wé wọn

Ìyá n be, fómo, tí ò gbón

Èkún n be, fómo, tó n sá kiri

Má fòwúrò, sẹré òré, mi

Múra sísé, ojó, n lo,

## Yoruba Folktales and Its Educational Implications for Moral Restructuring

Most Yoruba folktales focus mainly on instilling good moral behaviour. Moral tales point to attitudes and effects of behavior. They demonstrate that good behaviour is positively rewarded while bad behaviour is punished. They teach on why it is not good to be disobedient, greedy, lazy etc. This category of folktales aims at good upbringing and acceptable behavior of children, and also checks

indulgence in societal ills. This accounts for why in Yoruba moral folktales, issues such as acts of wickedness, theft, stinginess, unfaithfulness, dishonesty, hatred, and the like are detected and accordingly punished. Children are encouraged to imbibe good attitudes such as honesty, sincerity, love, generosity, kindness, faithfulness, helpfulness, and the like. Some events in the tale highlight good character, which demonstrates such attitudes and which are clearly rewarded. In the same vein, moral tales are: The tales in this category have their main theme the exhibition of some vice or wickedness such as treachery, theft, greed, cruelty, ingratitude, envy, lust and drunkenness (Adeyemi, 1997). The purpose of the tale in each case is to show a character guilty of this vice. Yoruba moral tales can therefore influence the mind of children which should educate them to shun societal vices. Listening to the stories and being guided in the narrative process to learn directly their minds to absorb the morals taught in the lesson. This point is highlighted that these folktales: serve as a means of enforcing conformity with social norms; of validating social institutions and religious beliefs and help to provide psychological freedom from some society imposed restrictions (Achufusi, 1986).

A good example of a Yoruba moral tale is the one about a step mother and her stepson. The step son lives with his father and step-mother, who is yet to give birth to children of her own. The step-son is hated by the father's wife who is looking for means of getting rid of him. On a particular day, she decides to send him to fetch water for her from the land of "no return". As the name indicates, nobody goes there and make it back alive. She instructed the boy to leave very early in the morning for the river. He obliges and informs his father of his departure. The boy was singing when he left. On his, he was accosted by some spirits who wanted to know where he got the courage from to dare fetch water from the land of no return. While crying, he explained what brought him to the land of "no return". After listening to the boy's tales of woes, the spirits sympathized with him and helped him fetch the water. They, however, give him some magical powers, which were put in the pot of water in an attempt to teach the stepmother a lesson. The boy is then instructed to break the pot in front of his stepmother as soon as he gets home. When he got very close to the house, the stepmother heard his voice and

jumps out in surprise. She thought that the stepson would have been killed, but here he came back, with the pot of water on his head. As soon as the boy got to the step-mother, he broke the pot of water into pieces. Every piece of the broken pot turns into a wild snake attacking the wicked stepmother. She died from the snake bites. The moral lesson from this tale is for us to be kind rather than wicked. It also encourages love for one another, and that punishment awaits all evil acts. When a person does evil, nemesis will surely catch up with such a person and the evil doer might even be the one to reap the fruit of the wicked act. Furthermore, it demonstrates that an innocent person always finds help when in danger.

Another folktale that bothers on the positive effect of hard work is narrated thus: Long time ago, there was a man who had two wives. The first wife was an energetic and hard working person; she is not given to eye-service at all. But the younger wife was very lazy and work-shy. Their husband was a farmer. This husband had a very big farm of yams. When the yams were matured for harvest, he went to the farm, harvested the yams and gathered them in a barn. He thereafter told his wives to go to the farm and carry the yams to the village. Both wives agreed to go. However, the second wife took her time before leaving for the farm. It was after the first wife and her two children had made about four trips to the farm and back home before the second wife left the house. She made only three trips to the farm to pack the harvested yams and stopped and started making jest of the first wife. She said if our husband wants to bring his yams from the farm, let him get labourers to do that. All her banters did not discourage the first wife from continuing with the work. The senior wife continued on the job until darkness fell. In the evening, the husband called the two wives and informed them that the quantity of yams each of them had carried for the day belonged to them and that they will feed on with their children until the next harvest season. On hearing this, the junior wife burst into tears and wept bitterly. But the deed cannot be undone. The moral theme in this tale support hard work and diligence. It is a call to both young and old to be up and do in what they set out to do with the belief that sooner or later, the reward will come. It also brings out the fact that we should not look at others in setting a standard for ourselves. We should always be

prepared to do what we believe is the right thing to do. Apart from this, the story also teaches that whatever we do will surely be rewarded. Those who labour without eye-service will receive the reward for it and those who do otherwise will also get their reward accordingly.

There are lots of educational benefits achievable from folktales. This attests to the power of the folktale as an educational tool. It consists of themes which project the society's norms and values. They are entertaining as well as didactic. In these folktales are relevant purposes of educating children to be worthy citizens. Furthermore, they learn of the traditional norms and values of their community while listening to folktales. The parastatals in charge of education therefore may exploit this golden opportunity of harnessing our folktales in the teaching and learning process of children. Education entails a systematic instruction development of character or mental powers. Folktales possess these educational potentials. Folktales can be used to inculcate in the children of preschool age virtues such as humility, gratitude, respect for elders and constituted authority, perseverance, conformity to societal norms, cooperation, hospitality, honesty, patriotism, love, hard work and the fear of God (Adeyemi, 1997).

Based on the above, it is observed that there are important lessons that could promote calm and harmonious co-existence of people living within a community or nation. If the lessons are absorbed and incorporated, the country will be a harmonious place to live in. It is therefore crucial and advisable that folktales should be included in the curriculum of students both in the primary and post primary schools. It is certain that if folktales become a part of what the pupils are taught in schools, it will go a long way in instilling morals and cultural values in the youth right from childhood, thereby encouraging moral disciplines. Traditional folktales play an important educational role in African societies. They express cultural values through metaphorical narratives and ... they contain covert meanings and messages that are both amusing and thought provoking (Moser, 2007). Yorùbá is a tribe with rich cultures, and these cultures are embedded with disciplines and moral values, which can be gotten from folktales. If our young children learnt these culturally-rich moral values in schools, all these moral deterioration prevailing over our society today especially among the youth can be

radically brought under control.

### Recommendations

From the findings of this study, the following recommendations are put forward as strategies for moral restructuring so as to achieve national development.

- The Nigerian language policy must be implemented towards placing more prominence on indigenous languages, its teaching and learning in schools starting from primary through post primary education level and their proper use for the achievement of developmental goals. If English brings unity, indigenous languages hold the key to development (Mu'azu, 2014).
- Language education policy, language education curriculum should be re-branded for cultural re-orientation, moral resistance, youth empowerment and language education reform that will eventually lead to national development.
- Each state should be admonished to promote at least three indigenous languages spoken within its territory as courses for study at the primary school level and at least of the languages at the secondary level.
- There is a need for combined efforts by all stakeholders: the government, the parents, educational planners, publishers and teachers to facilitate the process of collection, documentation, dissemination and promotion of folktales.
- Folktales should be employed as a method of teaching right from the primary level of education and should also be taught to children at home. Folktale telling sessions can be presented to the child through television and radio programmes.

### References

- Abódúndé, O. (1975). *Ipò Àlò Nínú Ogbón, Ìmò, àti Òye Àwọn Yorùbá*. Unpublished B.A Long Essay. University of Ifè, Ilé-Ifè.
- Adeyemi, Lere. (1997). *Nigerian Folktales and its Contributions to Early Child Care Development and Education* Centrepoin, Ilorin. University of Ilorin, 109-122.

- Ajiboye, O. (2008). *Àlọ:Orísun Ògbón Ìjìnlẹ̀ Yorùbá*. Ilorin: EMA Books.
- Àjùwón, B. Y. (2011). Àmúlò Èdè Abíníbí Fún Ògo Ilẹ̀ Nàìjíríà. *Egin, Jónà Isẹ̀ Akadà ní Èdè Yorùbá*, 2, 161.
- Awobuluyi, O. (2010). Linguistics and Nation Building. Paper delivered at the Professor Ayo Bamgbose Personality Lecture, University of Ibadan, Ibadan.
- Awóbùlúyì, O. (2012). Why We Should Develop Nigerian Languages. A Keynote Address delivered at the 25th Annual Conference of the Linguistics Association of Nigeria. Held at Adékúnlé Ajásin University, Àkùngbá Àkókó, Onído State.
- Awolaoye, S. (2010). Ìṣàmúlò Èdè Yorùbá Nínú Ètò Ìtójú Àyíká. *Yorùbá Gbòde*, 4(4), 34.
- Adegoju, A. (2008). Empowering African Languages: Rethinking the Strategies. *The journal of Pan African Studies*, 2(3), 114.
- Adesuyan, R. (2004). The Language Utilization in Nigeria's Socio-Economic and Political Development. *Journal of The School of Languages, Adeyemi College of Education, Ondo*.
- Bamgbose, A. (2007). Linguistics and social responsibility: The challenge for the Nigerian linguist. In O.M, Ndimele (Ed.), *Nigerian languages, literatures, cultures and policy reforms: Festschrift for Ayo Bamgbose*. (pp. 34). Port Harcourt: M & J Grand Orbit Communications Ltd.
- Ebewo, P. (2004). Heroes in African Folktales: Agents of Contemporary Corruption? *Journal of Contemporary Research*, 1, 50-58.
- Emenanjo, E. N. (2007). 25 years of the Linguistic Association of Nigeria: Some reflections on the achievements and the challenges facing Nigerian and African language studies. In O. M, Ndimele (Ed.). *Nigerian languages, literatures, cultures and policy reforms: Festschrift for Ayo Bamgbose*. Port Harcourt: M & J Grand Orbit Communications.
- Gbadegesin, S. (1997). Aspects of Yoruba Oral Tradition: Importance, Richness and Limits in the Context of Unfreedom. *Ìṣòkan Yorùbá Magazine*, 3(3).
- Moser, R. (2007). Kabba Folktales. *LINCOM Studies in African Linguistics*, 80, 3-25.
- Ogunpolu, T. (1990). Pathos and Humour: Two Features of Certain Yorùbá Folktales. Paper Presented at the 11th Congress of West African Languages.
- Ojo, I. F. (2009). Indigenous Languages and Current Political Reform in Nigeria. *Journal of the School of Languages*, Adeyemi College of Education, Ondo.
- Ologunde, A. (1982). The Yoruba Language in Education. In Adebisi Afolayan (Ed.), *Yoruba Language and Literature*. Ife: University of Ife Press.
- Omachonu, G.S. (2007). The Nigerian linguist and some challenging issues. In B.N. Anasiudu, G.I. Nwozuzu, C.N. Okebalama (Eds.) *Language and literature in a developing country: Essays in honour of Professor Benson A. Oluikpe*. Onitsha: Africana First Publishers Limited.
- Okwudishu, A. U. (2006). The Study of Languages and Linguistics in Nigeria: For Decades of Progress and Challenges'. Ozo-mekuri Ndimele (Ed.) *Four Decades in the Study of Languages and Linguistics in Nigeria*. Aba: National Institute for Nigerian Languages.