

**UNIVERSITY OF LAGOS**  
**INSTITUTE OF AFRICAN AND DIASPORA STUDIES (IADS)**  
**AFRICAN CLUSTER CENTRE (ACC)**  
**(AFRICA MULTIPLE) CLUSTER OF EXCELLENCE**

**PROJECT TITLE: REGENERATING NON-FORMAL LEARNING IN AFRICA:  
DIGITISING FOLKTALES FOR ANIMATION AND VALUE EDUCATION**

**PRINCIPAL INVESTIGATORS:** Prof. L.A. Yusuff  
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**REPORT ON FOCUS GROUP DISCUSSION (FGD)**

**DISCUSSANTS**

1. Kábìèsí Ọba Fákáyòdé Fálúadé (M) (The Olú of Ìbògùn, Òwu Kingdom)  
(Leadership, Religion and Divination)
2. Mrs. Mòriliatu (Ìyálójà of Ìwàyà)
3. Mrs. Funke Akindipúpò (Retired Secondary School Yorùbá teacher)
4. Dr. Shade Adégbìtẹ (Law)
5. Dr. Bùkólá Badà (Psychology)
6. Dr. Adéoyè (Economics)
7. Dr. Káyòdé Èésúọlá (Political Science)
8. Mrs Oyèbánjí (Primary School Yorùbá teacher)
9. Dr. Oluṣẹgun Temilola (Sociology/ Social work)
10. Mr. Adébáyò (Secondary School English teacher)
11. Mrs. Ọmọtayọ (Secondary School Yorùbá teacher)

The Focus Group Discussion (FGD) was conducted in indigenous language, Yorùbá language and a foreign language, English language on the 8<sup>th</sup> September, 2021 at 10 am at the Board Room of JP CLARK Building, Institute of African and Diaspora Studies (IADS) University of Lagos. Each discussant discussed from their discipline's point of view. They all agreed that morality is germane to folktales. The FGD was based on the thematic analysis of the folktales which include: honesty, hardworking, discipline, conflict resolution, economy, critical thinking, love, covetousness, greed, deceit, humanism, partnership, wickedness, justice, breach of agreement, self-sufficiency, social inclusion, divination, communalism, wisdom, intelligence, parenting, cultural awareness and so forth. Below are extracts from the discussions:

1. **Kábìèsí Ọba Fákáyòdé Fálúadé** (The Olú of Ìbògùn, Òwu Kingdom)  
(Leadership, Religion and Divination). Folktale is one of our cultural heritage that must not go into extinction. The riddles are told in coded language (èdè-ẹnà) while tales are told in plain everyday language. Wisdom, knowledge, understanding and morals are extracted

from both. Our ancestors guide the life of children through folktales which teach moralities. It is important to note at this point that folktales are derived from Ifa corpus.

2. **Ìyálójà of Ìwàyà** (Female market leader). Folktales and words of advice (Ìsítí) are similar. It is very important to the children. Folktales are instrument of correction for wayward children. When you notice waywardness in a child, our mothers often call such a child to order by narrating tales that directly attack such act to foster correction in the child.
3. **Mrs. Funḡ Akindipúpò** (Retired Secondary School Yorùbá teacher). Parents no longer have the time to give their children foundational knowledge and wisdom, that teachers can build on in the school. As a result of this, these children do not have creative thinking ability. The teaching of boldness, mental alertness, speaking impeccable Yorùbá language, and the ability to choose between two concepts are derived from folktales. There are three domains of teaching and learning, and these are Cognitive, Affective and Psycomotor. Folktales should be included in the school curriculum.
4. **Dr. Shade Adégbíté** (Lawyer). The fact that Yorùbá people were not able to differentiate religion from culture destroyed our communal system. The positive impact that indigenous lessons from folktales should have on children have been substituted with foreign cartoons. In the past, with the knowledge of folktales, children were able to think deeply and sharpen their thinking faculty. Folktale is the philosophical foundation that should be inbuilt or inherent in our children. In modern time, legal procedure has been abandoned for jungle justice. Concept of selfhelp has no restriction again. Folktales can teach Alternative Dispute Resolution (ADR) (Negotiation), sense of justice, fairness and equity. The criminal tendency is high (the rate of crime is becoming alarming) and governance has been affected. There is no sense of service in governance. Folktales should be a base line study on which as they grow, they can build on as the developmental psychology. Psychological inoculation is the foundation for children to survive peer pressure. Folktale serves as the foundation for moralities and economic awareness in the society. It can help reduce the negative influence of peer pressure. It can limit the rate of criminality in the society. The power of social media should be used to narrate folktales to the young generation. The curriculum should be revisited. South western states should make Yorùbá language compulsory.
5. **Dr. Bùkólá Badà** (Psychologist). From psychological point of view, folktale is a way of bringing children together for unity. It has a lot to do in the society as regards issues of parent or mother-child relationship and sensitizing human morality because the input affects the output. Folktales are also instrument of settling the issue of siblings' rivalry and personal issues.

6. **Dr. Adéoyè** (Economist). Folktales give room for deep thinking of trade, economy and commerce because folktales are full of analogy that have to do with entrepreneurship and disciplines. Hardwork and wealth creation are also projected by folktales.
7. **Dr. Káyòdé Èésúọlá** (Political Scientist). Authority, democratic worldview, the power of witness in the court, intellectualism and opinions are established from folktales. Conflict of interest is resolved and political administration is engaged in folktales. From socio-economic point of view, parents are not available to narrate folktales to their children in the house. If folktales are digitized, children would learn Yorùbá culture from it just like they learn other cultures from the cartoons.
8. **Mrs Oyèbánjí** (Primary School Yorùbá teacher). Narrating of folktales is gradually fading away in Yorùbá society because condition of living does not allow it. Parents are role models to their children but they are no longer available to teach them. The children now find it difficult to be self independent. There is no longer spirit of team work, assisting one another and unity in the society.
9. **Dr. Oluşegun Temilọla** (Social worker). Apart from teaching of moral values, folktales narration is a way of teaching children cultural values. It motivates children's interest in indigenous things because folktales encapsulates culture, tradition, public knowledge, self development and cultural identity.
10. **Mr. Adébáyò** (Secondary school English teacher). Folktale narration is the method of teaching morals, moralities, humanism, critical thinking ability and general intellectual development in children.
11. **Mrs. Ọmọtayọ** (Secondary School Yorùbá teacher). Folktales encourage mutual love and unity among siblings to assist one another financially and spiritually. It teaches the children the traditional judicial system, taboos and economy of their land.

## CONCLUSION

The discussants all agreed that folktales should be available on the social media for the children in series and episodes of good quality.