Journal of Pedagogy, Andragogy and Heutagogy in Academic Practice

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Journal of Pedagogy, Andragogy and Heutagogy in Academic Practice

College of Education and External Studies
P.O Box 92, Kikuyu

Principal Contact

Prof. Justus Okeo Inyega
Editor in Chief
University of Nairobi - Centre for Pedagogy and Andragogy

Phone
+254 726 428 652

editor-jpahap@uonbi.ac.ke

Support Contact

Dr. Magutu Obara Peterson

Phone
+254 722 109 137

jpahap@uonbi.ac.ke

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TEACHERS' PERCEIVED INFLUENCE OF YORUBA MOONLIGHT TALES ON PUPILS' SOCIAL BEHAVIOUR IN PUBLIC PRIMARY SCHOOLS IN IFELODUN, OSUN STATE, NIGERIA.

[1] ABDULWAHAB Rafiu,[2]ATOBA, Muideen Ayomide

[1-2] University of Ilorin, Nigeria.

[1]abdulwahab.r@unilorin.edu.ng,[2]13-25oy027@students.unilorin.edu.ng

ABSTRACT

The study investigated teachers' perceived influence of moonlight tales on pupils' social behaviour in public primary schools in Ifelodun LGA, Osun State. The study adopted a descriptive survey research design where one research question and three hypotheses were raised. The population of the study consist of 236 public primary school teachers in Ifelodun LGA, Osun State, where 59 teachers were randomly selected. A researcher-constructed questionnaire titled "Teachers' Perception on Moonlight Tales and Pupils' Social Behaviour" (TPMTPSB) was used for data collection. The validity of the instrument was conducted by two experts in Childhood Education and Psychology, University of Ilorin respectively, while Cronbach Alpha reliability method used yielded an index of 0.72. Mean and standard deviation was used to answer the research question, while t-test and Analysis of Variance were used to test the hypotheses formulated. The findings revealed positive perception of teachers on the influence of moonlight play on pupils' social behaviour. It was also revealed that, there is significant difference in the perception of teachers on the basis of gender, while there was no significant difference in the perception of teachers based on qualification and experience. It was recommended that moonlight play should be included in primary school curriculum as part of teaching techniques, so as to help in instilling good moral standard on the pupils. Moreover, the use of tales as a method of teaching should be imbibed by all teachers irrespective of their gender and qualifications.

Keynotes: Folktales, Folklores, Social behaviour, Moral values

INTRODUCTION

Moonlight tale or folktale has a very great value in the Yorùbá environ . It is a past time practice among the Yorùbás. It is especially common during the moonlight period. Hence, the nomenclature "moonlight plays". 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 and is inclusive of family members, people from the neighbourhood also form part of the listening audience.

Moonlight play 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 Yorùbá cultural practice.

Àlọ́ 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 others' 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 so much that the *Àlọ́* are didactic, imparting values to the young… but that the ground and framework of every story are the values of everyday, ordinary human world. What is tested, experimented with and sometimes imaginatively abolished is the morality of communal living, based on common decency, humanity and generosity (Abiodun, 2018).

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 says: The enjoyment of Yorùbá moonlight stories is usually attributed to the ability of the storyteller to instantly create the stories as he narrates them along.

A story ends well when its inherent moral values become apparent to the audience. He must be able to tell the story in such a way that the listeners will understand the lesson inherent in it.

Whatever moral value the storyteller 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 storyteller leads, and his audiences follow. When it is like this, the storyteller 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 storyteller is bringing to the fore (Akanni 2014).

Moonlight tales are in two parts. One part is precluding the other. We have *Àlọ́-àpamọ̀* (riddles) and *Àlọ́-àpagbè* (folktales). *Àlọ́-àpamọ̀* comes before *Àlọ́-àpagbè*

Àlọ́-àpamọ̀ 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 intelligence of the audience. Olatunji (2014) stated five functions served by *Àlọ́-àpagbè*, which are; they help in keeping the audience mentally awake before folktales are told; they also serve as some entertainment value before the folktale is told, they exercise the intellect and wit of the audience, they serve as instruction in social and material culture, they serve as an escape mechanism for the repressions brought about by the sanctions of the Yorùbá society.

At times, as affirmed by Amali (2013), moonlight tale may be narrated in such a way that song may accompany it. When songs are introduced, it serves two major purposes; one is to allow the audience to be alert. 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 in 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 (Abiodun, 2018).

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

A major aspect of social behavior is communication, which is the basis for survival and reproduction (Robinson, 2018). Social behavior 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 behavior came out of the realization that behavior cannot just be determined by one single factor. Instead, behavior can arise by those consciously behaving (where there is an awareness and intent), or by pure impulse.

These factors that determine behavior 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 behavior constantly changes as one continues to grow and develop, reaching different stages of life. The development of behavior is deeply tied with the biological and cognitive changes one is experiencing at any given time. This creates general patterns of social behavior development in humans (Strain, 2016). Just as social behavior is influenced by both the situation and an individual's characteristics, the development of behavior is due to the combination of the two as well 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 behavior, as the parents or caregivers are typically those who decide the settings and situations that the child is exposed to. These various settings the child is placed in (for example, the playground and classroom) form habits of interaction and behavior insomuch as the child being exposed to certain settings more frequently than others. What takes particular precedence in the influence of the setting are the people that the child must interact with their age, sex, and at times culture (Strack, 2014).

Emotions also play a large role in the development of social behavior, as they are intertwined with the way an individual behaves. Through social interactions, emotion is understood through various verbal and nonverbal displays, and thus plays a large role in communication. Many of the processes that occur in the brain and underlay emotion often greatly correlate with the processes that are needed for social behavior as well. A major aspect of interaction is understanding how the other person thinks and feels, and being able to detect emotional states becomes necessary for individuals to effectively interact with one another and behave socially (Kail, 2018).

As the child continues to gain social information, their behavior 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, behavior is constantly changing as required, and maturity brings this on. A child must learn to balance their own desires with those of the people they interact 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 behaviors 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 leaners 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 behavior positively.

It is a known fact that all the immoral behaviour young children are known within this present age are due to lack of moral discipline (Amali, 2013). If moonlight tales are put in the curriculum of schools, these will be used in instilling moral and cultural values in our children. This fact was noted by Moser (2017) when she affirmed that 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.

There are lots of educational benefits derivable from moonlight play, a traditional oral genre. This attests to the potency of the moonlight play 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. Moonlight play sessions can be presented to the child through television and radio programmes.

Through whatever medium the child accesses moonlight play, the lessons derivable from it are of important benefit in his educational training, upbringing, and social behaviour.

A major challenge with moonlight play is that they have not found or enjoyed the needed attention in documentation, dissemination and promotion. The moonlight play is considered the most popular genre of oral literature which serves several purposes (Nwaozuzu 2017). The moonlight play goes 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. Moonlight play possesses educational potentials. Adeyemi, (2017) attested to this assertion by stating that moonlight play 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, all the decadence we are witnessing today among the youth of our society will be minimized if not totally eradicated.

STATEMENT OF THE PROBLEM

Moonlight tales is a means of passing relevant information to children in the Yoruba Land. Such information may be educative, entertaining or narrative so as to shape and reshape their character, attitudes, and social behaviour. Moonlight play could be in form of folktales, riddles, proverbs, idioms and the likes. When used appropriately, the children stand the chance of gaining much experience which can in turn influence their social behaviour. This would not only help them in becoming relevant members of the society but could also assist them in their academic pursuit.

The moonlight tales does not only have great advantage towards children's socio-economic empowerment in the Yoruba land, but also embedded with the capacity to increase their knowledge of safety, self-esteem, communication and improves their personal interrelationship with others. Different writings have been about the many benefits of moonlight play, not only for children's enjoyment but for their education, social, and a fulfilling family life.

Over the years, many studies have considered how moonlight play like folktales and riddles are being told, its importance in shaping moral behaviour (Akanni, 2014). However, studies that specifically consider the benefit of moonlight play on moulding child's social behaviour are either scanty or non-existent. This creates a wide research gap which has to be filled to ensure relevant policy formulation on the use of folktales and folklores in teaching pupils at the basic education level. Thus, the study seeks to investigate teachers' perceived influence of moonlight play on pupils' social behavior in public primary schools in Ifelodun LGA, Osun State.

PURPOSE OF THE STUDY

The major purpose of this research work is to examine teachers' perceived influence of moonlight tales on pupils' social behavior in public primary schools in Ifelodun LGA, Osun State. This study thus seeks to:

1. Examine teachers' perceived influence of moonlight tales on pupils' social behavior in public primary schools.
2. Determine whether there is gender difference in the perception of teachers on the influence of moonlight tales on pupils' social behavior.
3. Find out whether there is significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on qualification.
4. Determine whether there is significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on years of experience.

RESEARCH QUESTION

This research question is raised to guide the study.

1. What is the teachers' perception towards the influence of moonlight tales on pupils' social behavior in public primary schools?

RESEARCH HYPOTHESES

The following hypotheses are formulated to guide the study.

HO_1: There is no significant influence of gender on the perception of teachers towards the influence of moonlight tales on pupils' social behavior.

HO_2: There is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on qualification.

HO_3: There is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on years of experience.

METHODOLOGY

The study focused on teachers' perceived influence of moonlight tales on pupils' social behaviour in Ifelodun 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 teachers towards the influence of moonlight tales on pupils' social behaviour in Ifelodun LGA, Osun state is either positive or negative. According to National Bureau of Statistics (NBS) ((www.osunstate.gov.ng/mtss-2020-2022/), there exist 27 government-owned primary schools in Ifelodun LGA, Osun State with a total of 236 teachers. The study focused on the teachers across all the government-owned primary schools as the study population. A sample of 59 teachers were randomly selected across the primary schools. This is equivalent to 25% of the total population. Thus, a total sample of 59 teachers from government-owned primary schools were selected as the participants for the study.

The instrument adopted for this research work was a self-designed questionnaire titled "Teachers' Perception on Moonlight tales and Pupils' Social Behaviour" (TPMTPSB). The questionnaire was close ended comprising of Section A, and B. The section A comprises of demographic information of the respondents which are gender, qualification, and years of experience, while section B comprised 13 items on teachers' 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 research instrument was validated by the experts in the field of Childhood Education and Psychology, University of Ilorin, while instrument reliability was established using Cronbach's' Alpha reliability method which yielded a value of 0.72. The data collected were analysed using mean and standard deviation for the research question raised, while t-test and Analysis of Variance (ANOVA) were used to test the hypothesis formulated.

RESULTS

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

Table 1: Demographical Data of the Respondents.

Gender	Frequency	Percentage (%)
Male	28	47.5
Female	31	52.5
Total	**59**	**100**
Qualification		
NCE	41	69.5
First Degree	18	30.5
Master's Degree	0	0.0
Total	**59**	**100**
Years of Experience		
0 – 10 years	17	28.8
11 – 20 years	29	49.2
21 years and above	13	22.0
Total	**59**	**100**

Table 1 showed that out of 59 respondents that participated in this study, 28 (47.5%) were males, while 31 (52.5%) were females. From this, it can be deduced that majority of the respondents were female teachers. More so, it was revealed that out of the 59 respondents, 49 (69.5%) were NCE holders, 18 (30.5) were first degree holders, while there was no master's degree holder. It was then deduced that majority of the respondents were NCE holders. Additionally, the table above showed that out of the 59 respondents, 17 (28.8%) were teachers with 0 -10 years of experience, 29 (49.2%) were teachers with 11 – 20 years of experience, while 13 (22.0%) were teachers with 21 years and above teaching experience. It was therefore affirmed that majority of the respondents were teachers with 11 – 20 years of experience.

RESEARCH QUESTION

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

Research Question 1: *What is the teachers' perception towards the influence of moonlight tales on pupils' social behavior in public primary schools in Ifelodun LGA, Osun State?*

In order to ascertain the teachers' perception towards the influence of moonlight tales on pupils' social behavior in public primary schools in Ifelodun LGA. mean of responses of the teachers to each item 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 2: Mean and Standard Deviation showing Teachers' Perception towards the influence of moonlight tales on pupils' social behavior.

S/N	ITEMS	X	Rank	Remarks
1.	Folktales or folklores is best used as part of methods of teaching to build up learners' social interaction	2.77	1st	Positive
2.	Pupils always pay attention whenever their teachers tell them folktales, and this boosts up listening skills among their peers	2.67	4th	Positive
3.	Folklore gives pupils the ability to think fast when questions are asked from them as that increase their problem-solving skills	2.69	3rd	Positive
4.	The lesson learnt from folktales or folklores makes pupils understand the importance of raising helping hands to others	2.62	9th	Positive
5.	Moonlight tales always teach pupils moral and the norms of their society so as to build up strong cooperation among the peers	2.63	7th	Positive
6	The setting of the tales gives pupils room to participate in group activities	2.76	2nd	Positive
7	Pupils' reasoning capability is built up through folktales and folklores and this makes them to be fluent in communication with others or while playing with peers.	2.65	5th	Positive
8	Folktales make pupils to be talkative in the classroom and even among the peers	2.43	12th	Negative
9	Folktales help pupils to check and correct their behavior both at home and in the school	2.64	6th	Positive
10	The story in folktales makes the classroom to look bore especially when the story is too long	2.47	11th	Negative
11	Moonlight tales makes pupils to reason and think independently so as to know what is right from what is wrong	2.63	7th	Positive
12	The lesson from the moonlight play if well presented, gives pupils the ability to have feeling for others and show a sign of sympathy	2.58	10th	Positive
13	Folktales is full of fables and untrue stories which make pupils behave irrationally	2.41	13th	Negative
Weighted Mean		**2.61**		

Table 2 above revealed the teachers' perception towards the influence of moonlight tales on pupils' social behavior in public primary schools Ifelodun LGA, Osun State. The evidence on the perception of teachers 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, 11 and 13 which are less than 2.5.

From the teachers' response, it was revealed that Folktales or folklores is best used as part of methods of teaching to build up learners social interaction, The setting of the tales gives pupils room to participate in group activities, folklore gives pupils the ability to think fast when questions are asked from them as that increase their problem-solving skills, pupils always pay attention whenever

their teachers tell them folktales and this boosts up listening skills among their peers, and pupils' reasoning capability is built up through folktales and folklores and this makes them to be fluent in communication with others or while playing with peers which are all ranked 1st, 2nd, 3rd, 4th, and 5th, and respectively in accordance with their mean values from the highest to the least. it was also gathered from the teachers' response that folktale is full of fables and untrue stories which make pupils behave irrationally which was perceived negatively and was ranked the least with the lowest mean value. The overall mean value of **2.61** which is greater than the cut-off means of 2.50 indicated that public primary school teachers in Ifelodun LGA, Osun State have positive perception towards the influence of moonlight tales on pupils' social behavior.

TESTING THE HYPOTHESES

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

HO_1: *There is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior on the basis of gender.*

Table 3: Summary of t-test showing the significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior on the basis of gender.

Gender	N	X	SD	df	t. value	Sig.	Decision
Male	28	14.87	4.12				
				57	0.53		
	0.03			Significant			
Female	31	14.32	3.01				

From table 3 above, result shows t value = 0.53, degree of freedom (57). The null hypothesis is rejected since the significant value of .03 is less than 0.05 of Alpha level. This means that, teachers' gender influences their perception towards the influence of moonlight tales on pupils' social behaviour. This implies that, what was perceived by the male teachers is different from their female counterpart. Therefore, the hypothesis above which stated there is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior in public primary schools in Ifelodun LGA on the basis of gender is hereby rejected.

HO_2: *There is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on qualification.*

Table 4: Analysis of Variance (ONE-WAY ANOVA) showing the significant difference on the perception of teachers towards the influence of moonlight tales

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HO_2: *There is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on qualification.*

Table 4: Analysis of Variance (ONE-WAY ANOVA) showing the significant difference on the perception of teachers towards the influence of moonlight tales

on pupils' social behavior on the basis of qualification.

	Sum of Squares	DF	Mean Square	F	Sig.	Decision
Between Groups	79.94	3	26.65			
Within Groups	855.84	55	23.77	1.08	.38	Not Significant
Total	935.78	58				

From table 4 above, result showed f value = 1.08, degree of freedom (58). The null hypothesis is accepted since the significant value of 0.38 is greater than 0.05 of Alpha level. This means that, teachers' qualification has no intervention on their perceptions towards the influence of moonlight tales on pupils' social behavior. That is, what is perceived by the teachers is not differ or affected by their qualification. Therefore, the null hypothesis above which stated that there is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on qualification is hereby accepted.

HO_3: *There is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on years of experience.*

Table 5: Analysis of Variance (ONE-WAY ANOVA) showing the significant difference on the perception of teachers towards the influence of moonlight tales on pupils' social behavior on the basis of years of experience.

	Sum of Squares	DF	Mean Sc
Between Groups	61.86	3	30.93
Within Groups	873.91	55	23.62
Total	935.77	58	

From table 5 above, result showed f value = .93, degree of freedom (58). The null hypothesis is accepted since the significant value of 0.56 is greater than 0.05 of Alpha level. This means that, teachers' years of experience have no intervention on their perceptions towards the influence of moonlight tales on pupils' social behavior. That is, what is perceived by the teachers was not differ or affected by their years of experience. Therefore, the null hypothesis above which stated that there is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behavior based on years of experience is hereby accepted.

DISCUSSION OF FINDINGS

The study above revealed that there is positive perception of teachers towards the influence of moonlight tales on pupils' social behaviour in Ifelodun 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 primary school teachers in Ifelodun LGA, Osun State have positive perception on the influence of moonlight on pupils' social behaviour.

This is as a result of the significance moonlight tales plays on moulding and shaping the social behaviour of children. Form their point of view, it was affirmed that the moonlight tales serves as of one 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 it is acceptable in the society. This supports the assertion 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 put in the curriculum both in the primary and secondary schools. Just as religious instructions are given to the leaners 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 behavior positively. It is a known fact that all the immoral behaviour young children are known within this present age are due to lack of moral discipline. If moonlight tales 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 is significant difference in the perception of teachers towards the influence of moonlight play on pupils' social behavior in public primary schools in Ifelodun LGA on the basis of gender. This was revealed by the significant value of the response 0.03 which is less than the alpha value of 0.05. This shows that gender has intervention on how teachers perceive the influence of moonlight tales on pupils' social behaviour.

This affirmed that, teachers' gender, when properly examined influences their perception. This means that what was perceived by the male teachers on the influence of moonlight tales on pupils' social behaviour is differ from their female counterparts. This goes again with 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 teachers' perception on the influence of moonlight tales on pupils' social behaviour in public primary schools in Ifelodun LGA, Osun State is influenced with their gender.

Moreover, the findings showed that there is no significant difference in the perception of teachers towards the influence of moonlight

tales on pupils' social behavior in public primary schools in Ifelodun LGA based on their qualification. This was revealed by the significant value of the response 0.38 which is greater than the alpha value of 0.05. This showed that teachers' qualification has no effect on how they perceive or view the influence of moonlight tales on pupils' social behaviour. This affirmed that, teachers' qualification, when properly examined on this research does not influence their perception. This means that what was perceived by the teachers with one qualification on the influence of moonlight tales on pupils' social behaviour is not differ from their counterparts with other level of qualification. This can therefore be concluded that teachers' perception on the influence of moonlight tales on pupils' social behaviour in public primary schools in Ifelodun LGA, Osun State has nothing to do with their qualifications. This assertion corroborates 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 is no significant difference in the perception of teachers towards the influence of moonlight tales on pupils' social behaviour in public primary schools in Ifelodun LGA based on their teaching experience. This was revealed by the significant value of the response 0.56 which is greater than the alpha value of 0.05. This showed that teachers' teaching experience has no intervention on how they perceive or view the influence of moonlight tales on pupils' social behaviour. This asserted that, teachers' teaching experience, when properly examined on this research does not influence their perception. That is, what was perceived by the teachers with certain or few years of teaching experience on the influence of moonlight tales on pupils' social behaviour is not differ from their counterparts with more years of teaching experience. 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.

CONCLUSION

From the forgoing, it was concluded that teachers in public primary schools in Ifelodun LGA, Osun State had positive perception that moonlight tales influences

social behaviour of pupils in public primary schools in Ifelofun Local Government Area. Also, it was gathered from the findings that teachers' gender influences their perception towards the influence of moonlight tales on pupils' social behaviour, while both the teachers' qualification and years of experience do not affect their perception on how moonlight tales influence pupils' social behaviour.

RECOMMENDATIONS

The following recommendations are proffer so as to establish the significant of moonlight play and its incorporation in the school curriculum.

1. School administration should encourage the teachers to use moonlight tales, so as to help in instilling good social behaviour on the pupils.
2. The school management should ensure that moonlight tales is used by both male and female teachers.
3. The school heads should ensure that the use of tales as a method of teaching should be imbibed by all teachers irrespective of their qualifications.
4. Teachers' years of teaching experience should not be a determination for the use of moonlight tales; rather it should be maintained across all levels.

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