

Effect of Oral Traditions, Folklores and History on the Development of Education in Nigeria, 1977 Till Date

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Nigerian literatures contain history in the oral tradition and folklore like satire, proverbs, chants, symbolism etc. in the pre-literate period, Nigeria enjoyed high level of verbal art civilization which traditional rulers and the generality of the populace patronized. The oral tradition served as medium of preservation of culture and history of the ancient past and experiences. Though, most Nigerians can still remember their family history, folklore, tradition and genealogy, only few oral artists and youths of nowadays possess the skill and ability needed to chant the lengthy oral literature. It is in the light of the above that this study examined the effect of oral tradition, folklore, and history on the development of education in Nigeria, 1977 till date. The study adopted historical research method using primary and secondary sources of information to analyze data. Primary sources include, like archive materials, oral interviews and secondary sources include, like textbooks, speeches, journals, and internet materials and images. The outlines of the paper are: the definition of concepts, historical background of Nigerian oral tradition, and folklore in the educational system, the place of oral tradition, folklore and history in the education policy in Nigeria since 1977, the effect of oral tradition, folklore and history on the development of education in Nigeria since 1977, the prospects of oral traditions, folklore and history on the development of education in Nigeria, conclusion and a few recommendations for future improvement. The findings of the study revealed that oral traditions, folklore and history were the bed-rock for the development of education and society in the pre-colonial period, but these were dropped gradually with the advent of the colonial masters and gradually deteriorate both in the educational curriculum and general conduct of the society and these have adverse effect on the nation's economy. It is recommended that the beauty of Nigerian history, oral and written traditions, culture, folklore like proverbs, chants, satire and symbolism, be brought back into the school system, politics and every sector of the Nigerian economy for proper advancement to take place in the education sector and for overall national development.

Keywords: effect, oral tradition, folklore, history, development, education

Introduction

Oral traditions, folklores and history are essential part of human creation and existence like in the bible in

Document which highlighted the guidelines for all levels of education in Nigeria was published and this was based on the outcome of 1969 curriculum conference which was also based on the report of Phelps-Stokes commission of 1922 that Africans needed to tailor their education towards meeting their needs. Oral and written traditions, folklores, and history formed the foundation upon which educational philosophy was based in Nigeria, but issues of politics of self interest, paucity of fund, inadequate budgetary provision and infrastructural facilities among others hindered the full realization of the objectives of oral history in Nigerian educational system.

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Genesis 1:2, the bible says “In the beginning, God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the spirit of God washovering over the face of the waters.” This quotation traced the origin of man to God through oral tradition i.e., spoken words, written out, with traits of folklore like proverbs and symbolism which form the history of human creation. In the same vein, oral tradition, folklore and history, have developed with Nigerian educational system since the traditional African society, that is, before the colonial era through informal training, this has formed the bedrock upon which the colonial education or western education lingers on. Since education is the process of learning knowledge, skills, beliefs, and habits of a group of people, the appropriate method of imparting it, is highly necessary and this can be discovered through history and oral tradition.

More so, when one realizes that, socialization is the process by which individuals require the knowledge, language, social skills and values needed to function in the society, and then the place of oral tradition and folklore in the development of education will not be relegated to the background. The study examined therefore, the concepts of oral tradition, folklore and history; trace the historical background of the concepts in the Nigerian educational system, describe the place of the concepts in the Nigerian educational policy since 1977, analyze the effect of the concepts on the educational development since 1977, state their prospects and offer some recommendations for the improvement of oral tradition, folklore and history in the educational system in Nigeria.

Objectives of the Study

The main objectives of the study are to:

1. define the concepts of oral tradition, folklore and history;
2. discuss the historical background of oral traditions, folklores and history in the educational system in Nigeria;
3. analyze the place of oral traditions, folklores and history in educational policy since 1977;
4. discuss the effect of oral traditions, folklores and history in the development of education in Nigeria since 1977; and
5. examine the prospects of oral traditions, folklores and history in the development of education in Nigeria since 1977.

Research Questions

The following research questions were raised for this study:

- What are the definitions of these concepts: oral traditions, folklores and history?
- What is the historical background of oral traditions, folklores and history in the development of education in Nigeria?
- What are the places of oral traditions, folklores and history in the education policy in Nigeria since 1977?
- What are the effects of oral traditions, folklores and history on the development of education in Nigeria, since 1977? And
- What are the prospects of oral traditions, folklores and history on education development in Nigeria?

Definition of Concepts

Oral Traditions

Oral traditions are cultural heritages transmitted from one generation to another. They are messages,

information and testimonies of a group of people transmitted through speeches, songs and the like. Oral traditions are media of presenting ancient culture, history and experiences of the past generation.

Oral tradition and oral lore are cultural materials and traditions transmitted from generation to generation and they are as old as man himself, the oral tradition is the hallmark element of the human experience all over the world. Oral traditions are stories that people formulate, pick up and carry along as part of their cultural freight. Oral traditions are original form of education in which both social values and community norms are taught to children through storytelling and moonlight plays.

Folklores

Folklores are cultural heritages and assertions like proverbs, chants, satire, symbolism, ballads, among others. It serves as an expression of oral traditions and history. Folk can be referred to any group of people who share at least one common factor. It could be a common occupation, language or religion.

Folklores according to Dundes include forms from major to minor such as: epics, myths, legends, fairytales, fables, proverbs, riddles, songs, jokes, street vendor cries, prayers and festivals can also be added to the list.

History

History is the study of the past to determine the present and predict the future. History involves all activities of a group of people, subject, object, both living and non-living. It is the summation of oral tradition, written tradition, practices, norms, beliefs, customs, merchandise, mode of dressing, language and other means of communication, disciplines and other cultural heritages.

Historical Background of Oral Traditions, Folklores and History in the Development of Education in Nigeria

The issue of oral tradition, folklore and history in educational development in Nigeria is dated back to the origin of the nation when the people of Nigeria started to live as communities, ethnic groups with diverse languages and dialects in different locations around the River Niger, to the north, west, south and east. With the amalgamation in 1914, January 1st, the nation was united and named Nigeria as well as came under the same colonial administration of the Governor-General, Lord Lugard. The educational system has its bedrock from the above background through informal, non-formal, and formal education until 1977 when the first National Policy on Education was published to give a clear cut direction to the education of the whole country. According to NPE 1981 as cited by Osokoya 2014, stated that education in Nigeria is based on the following philosophy and drawn from the national objectives, as made provision for, in the second National Development Plan as building of:

1. a free and democratic society;
2. a just and egalitarian society;
3. a united, strong and self reliant nation;
4. a great and dynamic economy;
5. a land of bright and full opportunities for all citizens.

To achieve the above national objectives, the national policy directed that, education at all levels must be geared towards instructing citizens to inculcate or imbibe the following values:

1. respect for the growth and dignity of the individuals;
2. faith in man's ability to make national decisions;

3. moral and spiritual values in interpersonal and human relations;
4. shared responsibility for the common good of the society;
5. respect for the dignity of labour;
6. promotion of the emotional, physical and psychological health of children.

Every Nigerian ethnic group falls into two major types of the Nuotic Africans (Arab type) and the Negroes type. There are three major tribes with about 374 ethnic groups. They are as follows:

Hausa-Fulani are predominantly located in Sokoto, Katsina, Kano, Bauchi, Kaduna, Adamawa and Plateau states which are Northern states of the country. They practice Muslim religion majorly, which has influenced their culture greatly. Some of them still hold on, to their local traditions like test of manhood which is common to the nomadic Fulani, to refer to as Sharo and the culture of giving young girls away in marriage most times before teen ages or at early teenagers.

The followings are a few of the dialects which exist among the Hausa-Fulani Akweya-Yachi, Bassa, egbede, Etolu, Idoma, Igala, Jokon, Gbedde Ijomu, Kambari, Gwarri, Mervyang, Kagoro, Kaye among others.

The Yorubas live predominantly in the south-western state of the country as Lagos, Ogun, Osun, Ekiti, Oyo, Ondo, Kwara, Kogi, part of Edo and Delta states. Yoruba people are highly civilized and have unique culture. They claim to be descendants of Oduduwa with ancestral home from Ile-ife in the present Osun State and they have a strong kinship bond. The following dialects are available in Yoruba land apart from the Oyo-Yoruba which can be spoken by almost every Yoruba person and could also be written for instructional and communication purposes. Dialects include like Awori, Ogu, Ebira, Ekiti, Ijesha, Onko, Ijebu among others.

The Igbo people are predominantly located in the south eastern states of the country like Anambra, Abia, Enugu, Ebonyi, Imo, Delta, Rivers and part of Cross Rivers States. These are renowned for hard work and resourcefulness and their main occupations are farming and trading.

We have some Nigerians as Igbo, Yoruba, Ijaw, Hausa among others living in the rivering areas like Ondo, Edo, Delta, Rivers and Bayelsa States. Their main occupation is fishing; their houses are made with stilts over water.

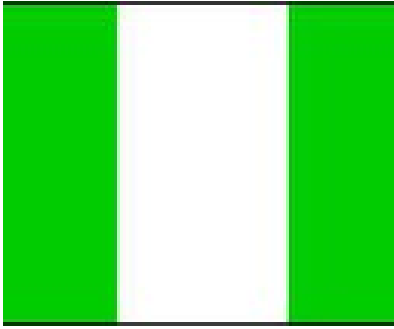
Symbols of Nigeria

Coat of Arms



The shield in the coat of arms is black in colour and it represents the good earth of the nation, the wavy bands of silver placed on the shield stands for Rivers Niger and Benue with their function and confluence, the two horses symbolize dignity, the ground on which these stand is a common flower in the country called cactus spectabilis. Nigeria's colour green and white stands for wealth, while the eagles symbolize strength.

The National Flag



The flag is divided into three parts, the green colour stands for agriculture which is the traditional and main occupation of Nigerians. At independence it formed about 80% of employment and income in Nigeria as at 1st October, 1960, the white colour represents peace and unity of the nation which are part of the major roles that education plays in the country.

The National Anthem

At independence on 1st October 1960 Miss L. J. Williams a Briton wrote the lyric of the first national anthem while the music was formed by Miss F. Benda. It has three stanzas:

(i) Nigeria we hail thee
Our own dear native land
Though tribe and tongue may differ
In brotherhood we stand
Nigerians all are proud to serve
Our sovereign motherland

(ii) O God of creation
Grant this our one request
Help us to build a nation where
No one is oppressed
And so with peace and plenty
Nigeria may be blessed
Our flag shall be our symbol
That truth and justice reign
In peace or battle honoured
And this we count as gain
To hand unto our children a
Banner without stain

Through the above anthem, the folklores, tradition and history of Nigeria reflected with special pledge to the symbol of coat of arms and national flag.

The National Anthem was replaced with a new and current one on May 10, 1978 and it has two stanzas:

(i) Arise O Compatriots, Nigeria's call obey
To serve our fatherland
With love and strength and faith
The labour of our heroes past
Shall never be in vain
To serve with heart and might

One nation bound in freedom, peace and unity

(ii) Oh God of creation, direct our noble cause,
 Guide our leader's right
 Help our youth the truth to know
 In love and honesty to grow
 And living just and true
 Great lofty heights attain
 To build a nation where peace and
 Justice shall reign

This current anthem also pledges that every Nigerian will promote the culture and traditions of hard work, loyalty, diligence, honesty, justice, truth, peace and unity which our forefathers were known for and passed down to us. Like the second stanza prays earnestly to God to help us fulfill our allegiance to the nation.

The National Pledge

It was adopted in March 1978.

I pledge to Nigeria, my country
 To be faithful, loyal and honest
 To serve Nigeria with all my strength
 To defend her unity
 And uphold her honour and glory
 So help me God.

This pledge also reminds every Nigerian of the need to be loyal and faithful in service of the nation.

Place of Oral Traditions, Folklores and History in the Education Policy Since 1997

Education is the distinct medium by which every society inducts its younger generation into full membership. It therefore becomes necessary that, an educational policy be put in place to guide it in the process of induction. Education policy according to Osokoya 2014 denotes the determination of major objectives, the selection of methods of achieving these objectives and the continuous adaptation of existing policies to the problems that face a government. However, a policy does not necessarily involve the formation of new objectives; it could involve the allocation of greater resources so as to increase the possibility of realizing existing objectives. In Nigeria, educational policy is based on the ideology of cultural authenticity like: cultural assimilation, western theories and practices, educational instructions on the negative side and on the positive side are based on cultural revitalization and cultural protection. These were also founded on the provision of 1925 Memorandum and the Education of African Communities which stated that, education should be adapted to the mentality, aptitudes, occupations and traditions of the African nations.

From the above, one can realize the crucial place of oral traditions, folklores and history in the formulation of education policy in Nigeria, dated back to the colonial era.

The National Policy on education was first published in 1977, reviewed in 1981, 1998, 2004, and 2013 and was based on the tradition, norms and history of the nation. It stemmed out of the report of the 1969 curriculum conference, which recommended the need for Nigerians to develop education policy that would be geared towards meeting the needs of the immediate environments, socially, economically, politically, and spiritually.

According to the National Policy on Education (2013), the followings are the specific goals of education in Nigeria:

- (a) ensure and sustain unfettered access and equity to education for the total development of the individual;
- (b) ensure the quality of educational delivery at all levels;
- (c) promote functional education for skill acquisition, job creation and poverty reduction;
- (d) ensure periodic review, effectiveness and relevance of the curriculum at all levels to meet the needs of the society and world of work;
- (e) promote information and communication technology capability at all levels.

NPE (2013) stressed further that, in order to realize the goals above, the government will ensure that:

- (a) education shall be related to overall community needs;
- (b) all tiers of government shall promote the establishment and support of Reading clubs in schools, Community Libraries and other such resources that will enhance effective learning;
- (c) every child shall be taught in the mother tongue or language of the immediate community for the first four years of basic education, it is expected that every child shall learn one Nigerian Language.

The above provisions of the National Policy on Education established the facts that, the fields of oral history and traditions as well as folklores were recognized as tools to move education forward in Nigeria, but the question is how realistic are the policy makers and implementers when it comes to implementation?

Placement of oral traditions, folklores and history in the school curriculum: local language became the language of instruction at primary levels of both formal and non-formal education in Nigeria from 1977. According to Olaoye in Obafemi & Ayakoroma (2011), "Language is a distinctively human system of communication, based on oral and written symbols. It is the vehicle through which culture is transmitted. It is an extremely important aspect of a community. It is an index of identity which serves as a repository of a people's culture, industry and exploits".

The quotation above stresses the importance of language as an identity to any culture and method of communication for both formal and in-formal training which is the main characteristic of traditions, folklores and history as well as forum of transmission of same to educate the people.

Introduction

Oral traditions, folklores and history are supposed to be given placement in formulating education policy in Nigeria but sometimes they are given consideration when it comes to implementation, these are down played or not considered at all.

This is because, the oral and written evidence of the past generation or policy document have great function in determining what the present policy should be in order to scale through the re-occurring challenges like Obafemi and Ayakoroma (2011) observed, "...but as it is usual of Nigerian governments policies are hardly properly envisioned and thought through, since they are essentially products of politics or political brinkmanship, rather than a systematic articulation of national needs in any enduring and strategically implementable formats."

Inclusion of subjects in the school curriculum. Through the recommendation of the National Policy on Education to inculcate cultural heritage into the youths, subjects like: Yoruba, Hausa, Igbo which are the major languages in the country were included in the school curriculum and syllabus at all levels. However, the teaching of history is now included in the secondary school curriculum as elective and not as a compulsory subject because of the introduction of subjects like: government, social studies and civic education.

Composition of the Curriculum

Universal Basic Level: (primary and junior secondary schools)

Compulsory subjects: we have the following subjects which should promote tradition, religion and natural values:

a. English Language, One Nigerian Language (Yoruba, Igbo or Hausa), Christian or, Islamic religious studies, Civic education, cultural and creative arts, Home Economics and Agriculture.

Post Basic Level: (senior secondary school level)

The following subjects were introduced which can promote history folklores and traditions.

b. Nigerian Language?

Trade/Entrepreneurship subjects like: clothing & textile, dyeing, carpentry & joinery and bleaching, fishery, marketing, salesmanship, agriculture, physical education, food and nutrition, music, visual art, history, government, geography, literature.

All these subjects included in the Secondary School curriculum/syllabus could have promoted and preserved Nigerians culture, customs, traditions, history and folklores more if properly resourced and implemented. In most cases there were no teachers to teach some of the subjects, the programmes were not properly funded, while instructional materials were grossly inadequate, unavailable or outdated in many schools.

Tertiary Levels:

All the subjects included in the secondary school curriculum/syllabus above are also taught at the various tertiary institutions either a single course or as combinations.

In conclusion, as much as subjects that can promote oral traditions, culture, folklores and history are included in the school curriculum, the problem lies with proper implementation to be able to realize the objectives of the educational policies in Nigeria.

Effect of Oral Traditions, Folklores and History on the Development of Education in Nigeria 1977 Till Date

Education in Nigeria has taken a new phase since the formulation of the National Policy on Education first in 1977, reviewed in 1981, 1998, 2004 and 2013. Imbibing the knowledge of history, oral traditions and folklores to formulate policy that is relevant to the needs and environment of Nigerian populace has helped to certain extent, to promote the educational system in certain respect. However, on the other hand, the improper implementation strategies have hampered the full realization of the objectives of inculcating oral history and traditions into the educational policy.

Educational development in growth and progress, intellectually and mentally by acquiring skills and knowledge, are useful for effective orientation and active participation in every aspect of life, be it social, political, religious, economic and other aspects of life.

Effect of language as a means of communication. Language in Nigeria has two sides by which it affects educational development in Nigeria. The positive aspects are usefulness of language in transacting, teaching and learning at informal, formal and non-formal levels, while the negative aspect is the language barrier in a multi-ethnic society like Nigeria.

For instance, mother tongues are used solely or interchangeably with English language for educational instruction in Nigeria and with that, citizens acquire knowledge and skill, NPE (1981) stated 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".

Language functions in four ways to develop education in Nigeria. It performs instrumental, interaction, regulatory and child rearing functions.

Through oral and historical literature, our knowledge about the society is widened. Literature gives both insider and outsider the correct picture about Nigeria's culture, norms, beliefs traditions, history, interaction, aspiration, problems, trades among others.

Literature in indigenous language entertains and instructs in various ways. It warns citizens of danger and serves as eye opener with deeper understanding of their experiences. It also suggests some good values and good attitudes to operate within the society. Oral and written traditions have effect of making one to understand one's past history and folklores. Literary artists use satire, proverbs and symbolism to communicate ideas, thoughts and feelings about societal ills.

According to Osokoya (2014), the followings have positive effect on Nigerian informal education:

Oral Tradition

In traditional Nigerian society, all parents want their children to be upright, honest, kind and helpful to others and spare no pain to instill these qualities, the saying: 'spare the rod and spoil the child' is very much in vogue. All Nigerian' parents irrespective of ethnic group prefer to remain childless than to have children who will bring shame and dishonor to the family.

Riddles

Riddles and tongue twisters represent another set of intellectual exercises. So do poetic verses, dirges, Yoruba; ofo, ogede and oriki, incantations, recitations of praises.

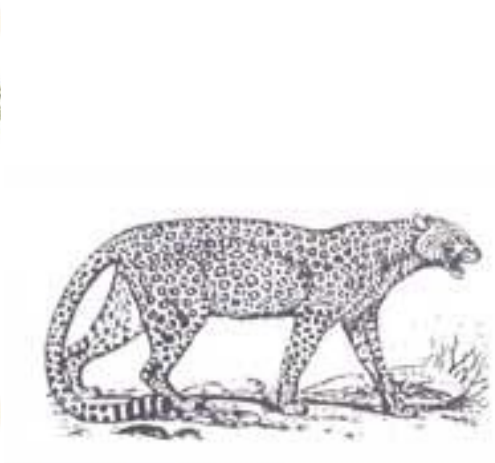
Ijala

Ijala is the oral poetry of Yoruba and it is one of the various Genres of the spoken art of Yoruba people. It is a type of speech utterance with rudimentary, musical characteristics, rather than a species of song. It is a broader line type of spoken art which is the concern of ethnomusicologist. It is uttered from memory in chanting style, but it is essentially a type of verbal art.

Images on Nigerian Traditions, Folklores and History



Map of Nigeria



Leopard

EFFECT OF ORAL TRADITIONS



Typical Yoruba Women Attire



A Tree in the Forestry Area



Folklore Display



Cultural Igbo Dancers



Cartoon with Islamic Attire



Yoruba, Hausa and Igbo Women Traditional Dress



Yoruba Cultural Group

On the other hand, language barriers have hampered the full realization of education policy and oral history in Nigeria. This happens, especially in local sittings, where you want to educate or learn from an individual who does not understand the *lingual franca* (English Language) except his or her local language which the other party does not understand. This has limited communication seriously and cross-breeding of ideas in the education system. Implementation strategies often stop the realization of educational objectives in Nigeria.

Other facts like ignorance of the importance of the field, paucity of fund, storage problem, inadequate ICT facilities, electricity supply, infrastructural facilities, and personnel among others have hindered the promotion of oral history in Nigeria education system.

Prospects of Folklores, Oral Traditions and History to the Development of Education in Nigeria

Prospect according to the Oxford Advanced Learners dictionary is the possibility that something will happen or an idea of what might or will happen in the future. The future of folklores, oral traditions and history in educational development in Nigeria is bright, if some of the negative effect through negligence of the fields is discussed earlier on, is properly taken care of and the field is properly utilized as agent of change, then education in Nigeria will boom. The education system in Nigeria has prospects, if the following policy statements according to NPE (2013) are properly considered and implemented. The quality of instruction at all levels of education shall be oriented towards marketing the following values:

- (a) respect for the worth and dignity of the individual;
- (b) faith in mains ability to make national decisions;
- (c) moral and spiritual principles in inter-personal and human relations;
- (d) shared responsibility for the common goal of the society;
- (e) promotion of the physical/emotional and psychological development of all children
- (f) acquisition of functional skills and competences necessary for self reliance.

According to media theorists Marshall McLuhan (1991-1980), Jesuit, Walter Ong (1912-2003 and Methuen, 1980) who specialize in cultural history and oral history defined primary orality as writing and printing and secondary orality as electronic age. They further stress the importance of oral traditions and folklores as follows:

I style the orality of a culture totally untouched by any knowledge of writing or print “primary orality” it is “primary” by contrast with the “secondary orality” of present day high technology culture, in which a new orality is sustained by telephone, radio, television and other electronic devices that depend for their existence and functioning on writing and print.

Today primary culture in the strict sense hardly exists, since every culture knows of writing and has some experience of its effects, still to varying degrees of many cultures and sub culture, even a high technology ambience, preserves much of the mind-set of primary orality.

Ong’s work includes integrated theory of oral tradition which brought about production of content and its reception. McLuhan advocates for the field of aesthetic culture as well as the way physical and behavioural artifacts of oral societies are used in managing, storing and transmitting knowledge, so that oral tradition can provide methods for investigating cultural differences rather than the purely verbal, between oral and literate societies.

Methodology of oral tradition can open way to variety of studies in folklores, literature, literary, philosophy, communication theory, variety of languages and ethnic groups especially in biblical studies.

Oral traditions explores areas like rhetoric and composition, interpersonal communication, cross cultural communication, post colonial studies, rural community development, popular culture and film studies.

Oral traditions can use the following strategies when faced with problem of writing system to transmit information, i.e., memoric devices which enhance memory and recall, these include alliteration, repetition, assonance and proverbial expressions. Resistance to oral tradition—scholars see it as potentially supporting one side or the other in any debate or argument. If this western education and Arabic ideas have started influencing Nigerian oral literature, traditions, folklores and history since 8th century A.D. and 14th century A.D. respectively, when Nigerian author like D.O. Fasina and Isaac Delano wrote novels to promote western ideas, Christian and Islamic religions using proverbs, riddles, traditional jokes and other folklores. If the same zeal and idea can be used by the present day Nigeria novelists and authors to promote local culture, languages, beliefs, mode of dressing, marriage pattern, moral and societal values, the future of education in Nigeria will be better elevated.

Oral traditions, folklores and history can have positive impact on the sociology of education in Nigerian society and be utilized to solve people’s problems and meet their needs. The only method to use to achieve this is by social interaction with people at local level to know their needs, identify with their problems, culture and languages of local community, and be familiar with their past history of conquest and defeats. This method if applied will make education develop fast, from the local to national level in Nigeria.

Story telling if properly inculcated into the Nigerian language teachings will go a long way to better mould the life of our youths and adults in Nigeria. For instance, stories that teach virtues like Godliness with contentment are a great gain, ability to face troubles of life until the battle is won, respect for the elders, respect for the right of others, seeking for the good of others, living a healthy life among others.

In Yoruba language for instance, some figurative speeches are very rich in developing intelligence and to drive home a particular objective of instruction faster than using ordinary words. These are allusion, personification, metaphor, simile, hyperbole and irony, if these are properly taught in Nigerian schools, families and groups in Nigeria. It will promote high intelligence, ability to rationalize issues properly, and will enhance deep knowledge of societal norms and make people wiser.

For instance Delano (1966) as cited by Olatunde, O. O. (1984) corrected a social, ill of being a poke-noser or wayward with the following words:

The one who greets is the one who greets
 The one who betrays is the one who betrays
 Why "how are you, Ibadan man" in front of Sodeke's house?

The above can teach someone not to meddle in other people's matter, or rather to mind ones business and maintain ones' identity any time all the time.

Folklores and oral traditions like the following can correct laziness and the need to put ones' trust in God, according to Olatunde (1982).

They were bootless, they were feekless
 They were waking vagrantly about the toen,
 They were loitering in the streets.

This one can teach Nigerians that whatever efforts one puts in, to labour for money, it takes God to cause one to prosper.

There was nothing they didn't cry,
 So that they might all have money
 But all their efforts failed
 As it pleases God so he works.

The above quotation still gives someone the mindset that man proposes but God disposes. The teaching of languages, religious studies, business studies in an appropriate way at all levels of education in Nigeria can develop and promote the virtues of putting ones trust in God.

The teaching of folklores, oral traditions and history can re-shapen, re-mould and re-orientate Nigerian citizens socially, morally, politically and economically, if proper implementation, resources and attention are put in place.

Conclusion

This paper concludes by saying that, the field of oral traditions, folklores and history are very rich areas, if properly researched into and financed, given appropriate place in the educational policy and properly implemented which can boost the economic, social, educational and political aspects of the Nigerian society.

Recommendations

The following recommendations are made in this paper:

1. There is the need for more provision of more cultural, personnel, capacity building, material mobilization for innovative study and development of the history of Nigeria;
2. In Nigeria, with the experience on colonialism and imperialism, there should be conscious projects of civilization, retrieval, re-orientation and repositioning through cultural re-birth;
3. There is the need to re-learn oral traditions, folklores and history by making use of artistic remains of Ife, Nok culture, Igbo Ukwu and Benin culture;
4. There is the need to enlighten citizens on the role of our tradition as a means for social enlightenment citizens and reconstruction in the pre-literate times to re-sharpen our present and earn better future for our children;

5. There is the need to promote Nigerian languages as media of instruction, communication and socialization for national development; and

6. In order to promote economic advancement, there is the need to diversify through some cultural heritages and traditions. Like tourism to historic centre, excursions can be organized for school pupils and students at all levels of education in Nigeria.

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