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**A Journal of
Studies in Education**

**FAFUNWA JOURNAL
OF
CONTEMPORARY
EDUCATION
(FAJOCE)**

VOL. 2 ISSUE 1, 2019



Fafunwa Educational Foundation

**FAFUNWA JOURNAL OF
CONTEMPORARY EDUCATION
(FAJOCE)**

A Journal of Studies in Education

Vol 2, NO 1, September, 2019

ISSN: 2672-5304

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Published by:

Fafunwa Educational Foundation (FEF)

in collaboration with

The Faculty of Education,
University of Lagos,
Akoka-Yaba, Lagos, Nigeria.

Editorial Office:

Faculty of Education,
University of Lagos,
Akoka-Yaba, Lagos, Nigeria.

Website: www.fafunwafoundation.org

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FEF believes Nigeria needs a practical, transparent and holistic approach to tackle education-related issues, one that requires result-oriented partnership between and among the government, the private sector, empowerment NGOs and the academia, in order to find lasting solutions to our challenges. This belief informed the choice of topics for the Annual Lecture Series which are often thoroughly dissected by seasoned speakers, and left participants convinced that in the world of pragmatic and competitive science and technology, Nigeria's education must move away from sheer qualitative consideration to functionalism and relevance. Such is the thinking behind the themes of FEF's National Conferences and publication of this journal – **FAFUNWA JOURNAL OF CONTEMPORARY EDUCATION (FAJOCE)**.

EDITORIAL POLICY

Preamble

The need to document our past and research into the contemporary and future necessitated the birth of this journal. Fafunwa Journal of Contemporary Education (FAJOCE) is sponsored by Fafunwa Educational Foundations (FEF) in collaboration with the Faculty of Education, University of Lagos, Akoka, Lagos. Its primary objectives is the dissemination of empirical and non-empirical research reports in the field of education. It will act as a forum for experts in all fields of Education and human endeavors to disseminate research findings or new issues that will benefit mankind and the process of teaching and learning in particular.

Objectives/ Scope:

The Journal aims to publish new discoveries in Education, which will be contributed by researchers from around the world. It is an international peer reviewed journal that provides avenue for scholars to publish their research findings for advocacy and utilisation. And to undertake enlightenment of readers and experts in their areas of focus.

Fafunwa Journal of Contemporary Education (FAJOCE) has a generalist focus and publishes works specifically in the following areas:

1. Articles on all aspects of Education
2. Review (books/articles etc.)
3. Articles on contemporary and current trends or practices in teaching and learning.
4. Rebuttals to articles or remarks published in the journal
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Manuscript Preparation

Manuscripts should be original, clearly and precisely presented in English. Authors should submit 3 copies of their manuscripts plus an electronic copy (preferably double space and saved in Word Documents).

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- c. Cover sheet should contain title, full name, institution, address, phone and fax numbers and e-mail address.
- d. Text should be typewritten on one side of A4 size papers with 30mm margins. Each typewritten page should have 42 lines, approximately 500 words with Times New Roman '12' point character.
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BENEFITS OF MOONLIGHT PLAY ON THE ACADEMIC DEVELOPMENT OF PUPILS IN IREPODUN LOCAL GOVERNMENT OSUN STATE

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Abstract

This study centred on the influence of moonlight play on pupils' cognitive development in Irepodun Local Government Area of Osun State. The targeted populations are the pupils in the primary schools within the study area. Five (5) middle schools were selected and twenty (20) pupils were randomly selected from each school to make a total of 100 samples for this study. The questionnaire was divided into two sections, section A comprises respondents' demographic data. Section B comprises items on the influence of moonlight play on pupils' cognitive development. Frequency counts and percentages, mean and standard deviation were used to analyse the demographic data and research questions respectively. Independent t-test was used to test the hypotheses generated. The findings show that, moonlight play has positive influence on the cognitive development of pupils' in Irepodun Local Government Area of Osun State, pupils' cognitive development is influenced by moonlight play based on school type, (p -value < 0.05 ; $p = 0.000$) and there is no significant difference in the influence of moonlight play on pupils' cognitive development based on gender (p -value > 0.05 ; $p = 0.493$). It was recommended that, awareness campaign in promoting the use of folklore and folktales should be made to all primary school teachers and Osun State Universal Basic Education Board (OSUBEB) should make it compulsory that every Yoruba Language teacher in primary school has adequate knowledge of folktales and folklore. Possession of such knowledge could be used as one of the requirements for employment and promotion.

Key words: Moonlight play, cognitive development, moral development, play, folktales, folklores.

Introduction

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. Moonlight tale or folktale is of a very great value in the Yorùbá environ. It is an old practice transferred from one generation to another, among the Yorùbás. It is often practised during the moonlight period. Hence, there is the nomenclature "moonlight plays" (Akinyemi 2004). The setting is always staged in front of the house or within a large compound. Children form the large number of the audience because of their curiosity always. 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.

Àlò is the most communal, domestic and democratic of Yorùbá verbal art forms. It is being 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 each of the songs. The moral values which are the issue in these stories are correspondingly those which make for harmonious communal living. Good neighbours, loyal friends and faithful wives are contrasted with tricksters, betrayers and deceivers. The important point is not so much that the *Àlò* 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. (Akinyemi, 2004).