

IMPROVING MUSICAL ARTS EDUCATION THROUGH INDIGENOUS YORUBA CULTURAL FOLKSONGS AS MORAL INSTRUCTION

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Abstract

The focus of this paper is on the study of Musical Arts Education through Indigenous Cultural Songs as Moral Instruction. Selected Yoruba folksongs repertoire were used as basis for moral instruction in the selected schools classroom teaching. This study relied solely on oral tradition, written documents, personal oral interviews, and experiential knowledge in its approach/methodology. There may appear other variants of the same folksongs owing to Yoruba dialectical disparity. The study is limited to selected public and private primary schools. The study's outcome reveals that the use of indigenous cultural songs in the schools enhances moral instruction, effective teaching and learning in the classroom because the learner understood the meaning, context, and functions of most indigenous songs used in the school's settings. In selected schools as soon as the teacher uses indigenous songs in the classroom, pupils' attitude, response, and class participation in the lesson equally changed. In conclusion, learners enjoy their lesson more and exhibit more interest in the lesson through active participation in the class activities.

Keynotes: Indigenous, Cultural Songs, Moral Instruction, Yoruba, Folksongs

Introduction

Music occupies a very important place in the classroom. Yoruba folk songs have the great advantage of improving and enriching the language skills of the child and consequently helping as well as enabling him to express his creative self with ease. Contrastingly, this study is hinged on the basic assumption that Yoruba indigenous cultural folksong is not used as moral instruction in the school setting.

Among the Yoruba, the child learns about everything around him, the culture, and history of the land, general knowledge, and moral instructions through songs. Songs are a combination of music and words to provide a universally accepted platform for expressing joy, sorrow, love, and appreciation that can

deeply impact the audience. Songs provide several basic ingredients a child needs to learn in class, it provides the child with positive feelings, emotional intelligence, memorizing skills, a large IQ, and so on.

Folksongs are songs that teach cultural values and are handed down from one generation to another by word of mouth. Folksongs remain as the indigenous cultural songs that are used as moral instruction in society. One of the basic functions of Yoruba folk songs is that of moral education which concentrates on the moral obligations of the child to society. Such obligations are centred on ethical, personal, and values within the community. Some of the Yoruba folk songs are found valuable and useful as instructional materials in the schools to facilitate the process of knowledge transmission.

Using songs in the classroom has been one of the popular means of passing moral instructions during a lesson, particularly in schools. It is believed to help students to memorize (retain) important facts, formulas, and concepts. Learning through indigenous cultural songs provide template for children, in certain subjects such as Mathematics, English, and Sciences among others in classroom teaching especially as it can be used for memorizing and practice in different subject lessons.

The application of indigenous cultural songs as a means of moral instruction in schools is the main concern of this research with the study on the Yoruba folksongs. Some of the Yoruba folksongs are found valuable and useful for moral instruction in the schools. They are considered relevant in facilitating the process of knowledge transmission, application of instructional material, and eventually yielding good results.

Statement of the Research Problem

Using Nigerian indigenous cultural songs as moral instruction has received little attention compared with Western folksongs which dominate the scene of instruction in the Nigerian educational system. This calls for the attention of Nigerian music scholars. With the increased proliferation of Nigerian schools with Western folksongs, there is the likely hood that Nigeria's indigenous norms and practices may gradually go into extinction and foreign values which in some cases do not align with the indigenous values may dominate.

In cases where Yoruba folksongs are adopted for instructing in classrooms, there is evidence of some Yoruba folksong songs' repertoire being wrongly used in lessons. The implication of this is that there are now cases of

misinformation in the schools where knowledge should be on the increase. This is what Mereni (2004) described as the folk/population/pop versions that seize people's minds and captivate their attention.

Aim and Objectives of the Study

This study aims to examine Indigenous Cultural Songs as Moral Instruction: A Study of Selected Yoruba Folksongs in Oyo State. The main objectives of the study are to:

1. Investigate and collect the Yoruba folksongs repertoire in the selected schools.
2. Classify collected folksongs into various contexts and categories.
3. Discuss songs that are used for moral instruction in the classroom.
4. Notate in staff, transcribe, translate, and document the collected Yoruba folksong.

Significance of the Study

This study is relevant to teachers in schools on how Yoruba folksongs enhance the delivery of their lessons as well as improve the pupils' understanding and assimilation of the lesson. The study is also expected to help the teachers in the schools to make their lessons or classes to be lively and interesting. It is also relevant as it helps learners to develop a keen interest in their lessons as well make learning easier for them, especially on difficult topics or subjects.

This study is significant in that, it highlights role and function of Yoruba folksongs in the stratum of Nigerian society. The Nigerian child grows through music; he develops within the purview of available songs cutting out a niche for him/her as part of society.

This study provides an insightful analysis of the musical elements of Yoruba children's folksongs and their cultural significance. The research will serve as a reference work to scholars particularly those in musicology, ethnomusicology, and other allied disciplines who wish to continue to research on the cultural values of Yoruba folksongs. It also helps to identify the advantages of introducing music to children early in life. The study exposes music students and teachers to different types of folksongs that are useful as moral instruction in schools.

It helps in understanding the educational and moral values imbibed in Yoruba folk songs. This research is also expected to improve the level of competencies and professionalism in the teaching profession as it is expected to enhance the teacher's planning process in preparation for each

lesson. Finally, it hopes that this study serves as an intellectual stimulus for proper and intellectual attention on Yoruba indigenous folksongs as moral instruction in schools in Nigeria. This study is significant to those whose culture is being studied.

Methodology

This study relied solely on oral tradition, written documents, personal oral interviews of information, and experiential knowledge in its approach/methodology. This study makes use of the published and unpublished library and archives materials. This involved reading through printed materials, which are relevant to this study in libraries and archives. Such materials include books, articles in journals, newspaper reports and documentation, dictionaries, and encyclopedias, among others. These materials were consulted, reviewed, and analyzed for testing and validating the position of this study. The research is limited to selected public and private primary schools. The schools concerned are listed below:

- i. Seed of Life Nursery and Primary School, Olopomewa, Eleyele, Ibadan. Private, Ibadan North Local Government.
- ii. Lousville Nursery and Primary School, Mokola, Ibadan. Private, Ibadan North Local Government.
- iii. Community Primary School, Ologuneru, Ibadan, Public, Ido Local Government.
- iv. Bode Amao Creche/Nursery School, University of Ibadan, Staff Primary School, Private, Ibadan North Local Government.

Discussion and Presentation of Findings

This study examines the use of Yoruba indigenous cultural songs as moral instruction in the selected schools for the study. The presentation and the analysis of data are discussed according to the research objectives.

Objective 1: Investigate and Collect the Yoruba Folksongs Repertoire in the Selected Schools.

The following is the collection of Yoruba folksongs repertoire found in the selected schools in Ibadan, Oyo State after the field investigations and surveys.

1. Olojolbi ijo kan e o
2. Imo toto l'olesegun arun gbogbo
3. Ji ko fo'yin, we ki o mon
4. Bata mi a dun kokoka
5. Ten – Ewa
6. Ise agbe

7. Eyin Alapama sise
8. Omo to mon yaare l'oju
9. Kuluso abiyamo feyin so
10. Leke leke bami leke
11. Omode meta nsere
12. Ema we yin o
13. Eko dara pupo
14. Ohun meta nile iwe fi nwumi
15. Kaabo se daadaa lo de
16. Olowo lafe baba omo kee kee ke
17. Ta lo wan nu ogba naa
18. Eko dara iwe dara o
19. To ba rojuka'we
20. Iwe l'omo mi maa ka o
21. Igo mewa lara ogiri
22. Ori mi ejika orokun ese
23. Ile iwe l'ogbonwa
24. Keresimesi de
25. Aiku aje isegun
26. Kini leje?
27. Iba o
28. Owereke Ironi won npa
29. Awa le ten te
30. Emikan sara s'olorun oba
31. Ojo marun lan lo ni'le iwe
32. Eko dara eje kalo
33. L'abe igi orombo
34. Eye meta tolongo w'aye
35. Kayode, kayode
36. Kuluso abiyamo fehinso
37. Leke leke bamileke
38. Omode meta nsere
39. Ori mi ejikaorokun ese
40. Keresimesi de
41. Owereke
42. Awa le tente
43. L'abe igi orombo
44. Eye meta tolongo w'aye
45. Kayode, kayode
46. Ironi won npa
47. Lojo lbi ijo kan e o
48. Bata mi a dun kokoka
49. Emi kan sara s'olorunoba
50. Ojo marun lan lo ni'le iwe
51. Eko dara eje ka lo
52. Eyin Alapa ma sise
53. Ile iwe l'ogbowa
54. Eko dara iwe dara o
55. To baroju ka' we
56. Iwe l'omo mi maa ka o



Plate 1: Nursery One pupil of the Bode Amoo Creche University of Ibadan during Class Teaching using Yoruba Indigenous Cultural Songs as a means of Instruction



Plate 2: Pupils of the Louisville Nursery and Primary School on the Playground accompanying themselves with the Yoruba Indigenous Cultural Songs.



Plate 3: Pupils of the Community Primary Ologuneru Ibadan on the Playground, Singing Who is in the Garden.



Plate 4: Pupils of the Seed of Life Nursery School, and Primary School, Oluseyi, Poly-Road, Ibadan on the Playground using Yoruba Indigenous Cultural Songs as Moral Instruction.

Objective 2: Classifying the Collected Folksongs into Various Contexts and Categories.

The following is the classification of the collected songs into various contexts and categories according to the way the songs are used in the selected schools:

1. Play songs

These are the songs that children sing when they are on the playground during their break periods or any other time they gather in their groups to play. The songs are lively songs that have an upbeat tempo and are usually in a compound quadruple time or a simple quadruple time. The songs are usually antiphonal with calls and responses. They also most times involve dances and physical movements like stamping of feet, running, clapping and jumping, etc.

The following are the few play songs sampled from the selected schools for this research.

1. Kuluso abiyamo feyin so
2. Leke leke bami leke
3. Omode meta nsere
4. Ori mi ejika, orokun, ese
5. Iba o
6. Owereke
7. Awa letente
8. L'abe igi orombo
9. Eye meta tolongo w'aye
10. Kayode, kayode
11. Iro ni won npa
12. Olojo lbi ijo kan eo

2. School Assembly

These are the songs that are sung on the school assembly ground either as marching songs or encouragement songs. They are usually inspirational or used to give warnings on consequences of the bad behaviors, hence, the songs are didactic, that is, it teaches morals and good values. The songs also have an upbeat tempo, usually in a simple quadruple time (4/4) or a compound quadruple time (12/8). The songs are mainly in strophic form.

1. Bata mi a dun kokoka
2. Emi kan sara s'olorun oba
3. Ojo marun lan loni'le iwe
4. Eko dara eje kalo
5. Eyin Alapa ma sise
6. Ile iwe l'ogbon wa
7. Eko dara iwe dara o
8. To ba roju ka'we
9. Iwe l'omo mi maa kao
10. Ohun meta nile iwe fi nwumi
11. Keresimesi de
12. Eko dara pupo

3. Rhymes

These are words said in specific rhythms but have no pitches in them. They follow the speech tone and inflection of the Yoruba language. They can be in a simple or compound quadruple time.

1. Kaabo se daadaa lode
2. Olowo lafe baba omo kee kee ke
3. Ten –ewa

4. Class Lessons

These are the songs used to teach specific subjects in the classroom. They are usually of an upbeat tempo and have a time signature of a simple or compound quadruple time. The songs are mainly strophic in their form.

1. Aiku aje isegun
2. Kinileje?
3. Imo toto l'ole segun arun gbogbo
4. Ji ko fo'yin, we ki omon
5. Igo mewa lara ogiri
6. Ori mi ejika, orokun, ese
7. Ten –ewa
8. Ise agbe
9. Omo to mo 'yare l'oju

Omo To Mo Yaa Re L'oju



5. Short Games

These are songs used while playing specific games. The songs serve as instructional materials for the game. Without the song, the game cannot be played effectively. The songs are mainly in a compound quadruple time with an upbeat tempo.

1. Ema weyin o
2. Ta lo wan nu ogba naa

Objective 3: Discuss Songs that are used as Moral Instruction in the Classroom.

Certain songs are used to teach subjects in the classroom as instructional materials. According to the samples obtained for this study from the selected schools during the fieldwork, these songs were highlighted and discussed below:

1. Aiku Aje Isegun

This is a song used to teach the days of the week in the native Yoruba language. The song applies to Mathematics, Civic Education, Yoruba Language. The song is in a compound quadruple time and made use of pentatonic scales in its melody. The words of the song go thus.

Yoruba language	English meaning
Aiku, Aje, Isegun, Ojoru, Ojobo, Eti, Abameta	Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday

1. Kini Leje?

This is a song used to teach basic sciences in the Yoruba language. The song asks a question that says, what has blood? Some animals, plants, and non-living things are mentioned and students have to either confirm what is mentioned to be true or false. The song is in simple quadruple time 4/4 with a rather brisk tempo.

Yoruba language	English meaning
Kini l'eje? (l'ejel'eje)	What have blood (have blood have blood)
Ewure l'eje (l'eje l'eje)	Goat have blood (have blood have blood)
Aguntan l'eje (l'ejel'eje)	Sheep have blood (have blood have blood)
Okuta l'eje (ironla)	Stone has blood (a big lie)
Igi l'eje (ironla)	The tree has blood (a big lie)
Eja l'eje (l'ejel'eje)	Fish have blood (have blood have blood)
Irin l'eje (ironla)	Metal has blood (a big lie)

2. Imo toto L'ole Segun Arun Gbogbo

This song is used in teaching Civic Education and Social Studies on the topic of cleanliness. The song explains the importance of cleanliness of the body, clothes, house, food, and environment by the way it prevents diseases. The song is in a compound quadruple time 12/8 and is usually sung in a fairly quick tempo.

Yoruba language	English meaning
Imo toto l'ole segun arun gbogbo	Cleanliness can overcome all diseases
Imo toto ile	Cleanliness of the home
Imo toto ara	Cleanliness of the body
Imo toto ounje	Cleanliness of food
Imo toto l'ole segun arun gbogbo	Cleanliness can overcome all diseases.

4. We ki o Mo



This song is used in teaching civic education and social studies on the topic of taking care of the body. The song instructs that students should brush their teeth, bathe, cut their nails, and eat good food. The song is in a simple quadruple time 4/4 and is usually sung in a fairly quick tempo.

Yoruba language	English meaning
Ji ko fo'yin	Wake up and brush your teeth
We ki o mo	Bath and be clean
Ge ekana re	Trim down your fingernails
Foaso re	Wash your clothes
Jeun to dara lasiko	Eat good food on time
Ma jeun ju	Don't overeat

5.Igo Mewa Lara Ogiri

This song is used in teaching Mathematics on the topic of subtraction. The song describes ten (10) bottles on the wall with one fall off, then counting the remainder until all the bottles fall off. The song is in a simple quadruple time 4/4 and is usually sung in a fairly quick tempo.



Yoruba language	English meaning
Igo mewa lara ogiri Tokan ba re fo	Ten bottles on the wall If one falls off
Oku Igo mesan	It remains nine bottles Nine bottles on the wall
Igo mesan lara ogiri Tokan ba re fo	If one falls off
Oku Igo mejo	It remains eight bottles eight bottles on the wall
Igo mejo lara ogiri Tokan ba re fo Oku	If one falls off
Igo meje	It remains seven bottles Seven bottles on the wall
Igo meje lara ogiri Tokan ba re fo Oku	If one falls off
Igo mefa	It remains six bottles Six bottles on the wall
Igo mefa lara ogiri Tokan ba re fo Oku	If one falls off
Igo marun	It remains five bottles Five bottles on the wall
Igo marun lara ogiri Tokan ba re fo	If one falls off
Oku Igo merin	It remains four bottles Four bottles on the wall
Igo merin lara ogiri Tokan ba re fo	If one falls off
Oku Igo meta	It remains three bottles Three bottles on the wall
Igo meta lara ogiri Tokan ba re fo Oku	If one falls off
Igo meji	It remains two bottles Two bottles on the wall
Igo meji lara ogiri Tokan ba re fo Oku	If one falls off
Igo e yo kan	It remains one bottle One bottle on the wall
Igo eyo kan lara ogiri Tokan ba re fo	If one falls off
Oku Igo odo	It remains zero bottle zero bottles on the wall
Igo odo lara ogiri	

6. Ori Mi Ejika Orokun Ese



This song is used to teach basic science on the topic of the parts of the body. The song mentions specific body parts (head, shoulder, knees, and leg) with a demonstration by the students who touch where they sing about. The song is sung in a simple quadruple time with a fairly quick tempo.

Yoruba Language	English Meaning
Ori mi ejika orokun ese	My head, shoulders, knees, and toes
Tire ni oluwa patapata	They belong to you.

7. Ten –Ewa

This rhyme is used to teach Mathematics on the topic of counting numbers. The rhyme made use of code-switching between two languages (English and Yoruba). The numbers are counted in tens to four hundred. The rhyme is recited in a simple quadruple time with a moderate tempo.

Ten – Ewa
 Twenty – Ogun
 Thirty – Ogbon
 Forty – Ogoji
 Fifty – Aadota
 Sixty – Ogota
 Seventy – Aadorin
 Eighty – Ogorin
 Ninety – Aadorun
 One hundred – Ogorun
 Two hundred – Igba
 Three hundred – Oodurun
 Four hundred – Irinwo

8. Ise Agbe



Yoruba Language	English Meaning
Ise agbe nise ile wa Eni ko sise ama jale	Farming is the work of our land He, who doesn't work will steal
Iwe kiko laisi oko ati ada Koipe o koipe o	Education without hoes and cutlasses It's incomplete, It's incomplete.

This song is used to teach Agricultural Science, Social Studies, and Civic Education. It talks about Agriculture being a core profession in the land and its importance concerning education. The song is in a simple quadruple time with a moderate tempo. It has a chorus form and uses a pentatonic scale.

There is no clear-cut definition of moral because each society divines morals as she viewed it. According to Oladipo (2009), morality is right conduct, not only in our immediate social relations but also in our dealings with our fellow citizens and with the whole of the human race. It is based upon the possession of clear ideas as to what actions are right and what is wrong and the determination of our conduct by a constant reference to those ideals. Therefore, there is no gainsaying that the definition of right conduct is relative, and that right or wrong conduct is defined by society. Therefore, morality is defined as right conduct as guided by or defined by the respective society (Oladipo, 2009).

Moral education is the inculcation of refined ideals, values, and principles to bring a purposeful behavioral (Carte & Akolkar, 2010) among children in society. Moral education involves education in morality with an emphasis on what is morally good. What then is morality? Morality refers to a doctrine or system of beliefs, values, or principles that govern human conduct in two ways: by prescribing positive behaviors that benefit others and by proscribing negative actions that harm others. Positive social behaviors include sharing, helping, and comforting. In terms of moral judgment, these actions are viewed as good and ought to be carried out. The negative actions are inhibitory or negative behaviors that include violations of others' rights and welfare, such as hitting, harming, and otherwise injuring others physically or psychologically, actions viewed as bad which one ought not to do. (Jason, & Garcia, 2009). Therefore, morality is viewed as the "system of rules that regulate the social interactions and social relationships of individuals within societies and is based on concepts of welfare (harm), trust, justice (comparative treatment and distribution) and rights" (Smetana 1997). Therefore, morality is germane in every aspect of our social life.

In the philosophy and goals of education in Nigeria, the quality of instruction at all levels has to be oriented towards inculcating amongst other values, the moral and spiritual principles in interpersonal and human relations (National Policy on Education, 2004). Children at certain stages of their development are exposed to various cultural practices of their community to inculcate in them their moral obligations to society and the right attitude to life at a later age. Such moral obligations can be personal, ethical, or social values.

In the cultural setting, moral education is best channeled through folk music

because it is a wonderful medium for sharing idioms and values and a veritable means of expressing and transmitting the people's culture, norms, duties, and obligations of the different groups of people in the community. Agu (1990) notes that folk songs, serving as a pivot on which the impact of education rotates, play a vital role in the process of cultural transmission. It is this process that teaches adolescents right and wrong, obedience, civil responsibility, and sexual behavior. Okafor in Okafor & Ngandu (2003) infer that Children learn through the folktale, the dos, and don'ts of their community. They also learned about the character of the people and animals, proverbs, and codes that are attractive to children because, through the vehicle of the songs, they learned easily without mental stress. They also learn to compose words and use their language beautifully (p. 180).

It is a known fact that the traditional system of education in Africa lays a lot of emphasis on character formation. Folk music inculcates into a child the right attitude to life; it enhances the moral concept of a child and enables a child to grow into a morally sound individual. Idamoyibo (2010) points out that: Knowledge gained through music stays in memory for so long, often till life terminates. Not only does it stay through man's longevity, nor function as an aid to memory recall, but it provides every needed information contained in its organization in sequential order when recalled (p.86)..

Yoruba Folk music is imbued in the children from their early stage of life with those values, behaviors, attitudes, speech, actions, and traditions that are considered necessary in the making of a person in a given society (Emeka, 2002: 71). Folk music according to Okafor & Ngandu (2003) 'still has a high appeal for the young, whose minds quickly grasp the images and forces behind the verbal message, and those motor muscles and creative minds can turn almost anything sometimes beyond the ken of adult into musical art. Folksongs should be used as instructional materials in the educational system of Nigeria because it is beneficial and rewarding to both the child and the community. At the primary level, the children can be taught simple and common folksongs from their locality.

Objective 4: Notation, Translation, and Transcription of the Collected Yoruba Folksong.

1. Olojo Ibi Ijo kan E



Yoruba Language	English Translation
Olojo ibi, ijo kan e o	The birthday celebrant, it's your time to dance
Se were koo dawa loun	Make haste and answer us
O so jo ibi ken ken	He's celebrating his birthday, hurray

This song is sung in a simple compound time (4/4). It is usually sung in a joyful and lively way to celebrate a birthday celebrant. The song is a combination of tunes (with musical pitches) and rhymes (without musical pitches, but rather the speech tone of the Yoruba language). There are syncopated rhythms in the song, especially in the rhyme part of the song.

2. Imo toto L'ole Segun Arun Gbogbo



Yoruba Language	English Translation
Imo toto l'ole segun arun gbogbo	Cleanliness can overcome all diseases
Imo toto ile	Cleanliness of the home
Imo toto ara	Cleanliness of the body
Imo toto ounje	Cleanliness of food
Imo toto l'ole segun arun gbogbo	Cleanliness can overcome all diseases.

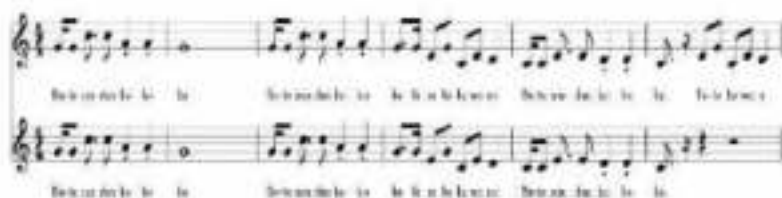
This song is used in teaching civic education and social studies on the topic of cleanliness. The song explains the importance of cleanliness of the body, clothing, house clothes, and environment, to prevent spread of diseases. The song is in a compound quadruple time 12/8 and is usually sung in a fairly quick tempo. There are syncopated rhythms in the music with major tonality.

3. We Ki o Mo



Yoruba Language	English Translation
We ki o mo	Bath and be clean
Gee kana re	Trim down your fingernails
Fo aso re	Wash your clothes
Jeun to dara lasiko	Eat good food on time
Ma jeun ju	Don't overeat

This song is used in teaching civic education and social studies on the topic of cleanliness. The song explains the importance of cleanliness of the body, clothes, house, food, and environment by the way it prevents diseases. The song is in a compound quadruple time 12/8 and is usually sung in a fairly quick tempo.



Yoruba Language

Bata mi a dun ko ko ka
Timo ba kawo mi
Bata mi a dun ko ko ka
Bata mi a wo serere nile
Tin baka we mi,
Bata mi a wo serere nile

English Translation

My shoes will sound (ko ko ka)
If I read my books
My shoes will sound (ko ko ka)
My shoes will drag sluggishly on the ground
If I don't read my books
My shoes will drag sluggishly on the ground

This is a song usually sung on the assembly ground as a marching song. It discusses the prestige of reading one's book, with the sound of one's shoe when the person walks. The song is in a simple quadruple time with a lively tempo in a marching style.

4 Ten–Ewa

Ten – Ewa
 Twenty – Ogun
 Thirty – Ogbon
 Forty – Ogoji
 Fifty – Aadota
 Sixty – Ogota
 Seventy – Aadorin
 Eighty – Ogorin
 Ninety – Aadorun
 One hundred – Ogorun
 Two hundred – Igba
 Three hundred – Oodurun
 Four hundred – Irinwo

Conclusion

In conclusion, the research considered the use of indigenous cultural songs as moral instruction in the selected schools in Ibadan municipality rather than the use of Western folksongs commonly used in school settings. The review of the situation in the selected schools shows that the use of indigenous cultural songs in the schools enhances moral instruction and effective teaching and learning in the classroom in the selected schools because the learner understands the meaning, context, and functions of most indigenous songs used in the school's settings because the stated songs are used culturally in their environment and in their respective community.

The learner understands the language and the meaning of the songs with very little effort as a result of the use of indigenous songs. The findings discovered in some of the selected schools that as soon as the teacher changes their teaching to the use of indigenous songs in the classroom, the attitude, response, and class participation in the lesson equally change. The learners enjoy the lesson more and they show their happiness, joy, and motivation in the learning process.

In the selected schools for this study, fifty-seven (57) indigenous cultural songs were used. Twelve (12) songs were used as play songs; another twelve (12) songs for school assembly; three (3) songs are used for rhymes; nine (9) songs are used for specific class lessons; two (2) songs are used for short games; nineteen (19) indigenous cultural songs were used as moral

instruction in the classroom.

This paper, therefore, calls for the entire body of educational stakeholders to encourage the use of indigenous cultural songs as moral instruction in Nigerian schools. Also, to empower teachers with human and material resources which will further enhance music performance and rapid development of music education in Nigeria, and foster social cum economic development of the nation.

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