

Restoring Nigeria's Weakening Norms and Values through Folktale-Based Counselling and Linguistic Renewal

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Abstract

In an era of intensifying global interconnectedness, the erosion of societal norms in modern Nigeria emerges as a systemic consequence of marginalising indigenous moral frameworks amidst the destabilising friction of globalised modernity. This normative vacuum, manifested in the rise of hyper-individualistic ideologies, declining communal ethics, and a collapse in academic discipline, demands a paradigm shift from reactive Eurocentric counselling toward a proactive model where the practitioner functions as a cultural mediator. By synthesising the psychodynamics of orality with sociocultural development theories, this position paper advocates for the revitalisation of Nigerian folktales as culturally grounded therapeutic tools within an Ethical Ontogeny framework. The study proposes the Orality to Cognition O C Protocol to operationalise the aesthetic power of oral tradition across domestic, institutional and digital spheres, facilitating a strategic migration of heritage into AI-driven platforms. This approach establishes the

cognitive infrastructure essential for ethical reasoning, behavioural regulation and identity formation, effectively countering digital trends that subvert traditional authority. By treating the folktale as a dynamic speech act, the counsellor bridges ancestral heritage with modern psychosocial imperatives, offering a sustainable pathway for restoring moral consciousness and ensuring that Nigerian youth emerge as ethically grounded, communicatively proficient and culturally resilient global citizens.

Keywords: Ethical Ontogeny Linguistic, Renewal Afrocentric Counselling, Multimodal Pedagogy, Digital Heritage Migration

Introduction: The Pedagogy of the Folktale

Oral literature in Nigerian societies serves as a structured moral discourse through which children and adolescents internalise ethical norms and socially sanctioned behaviours. Far from being mere entertainment, these narratives constitute informal yet systematic mechanisms for moral education, social cognition, and the formation of communal identity. Within the framework of contemporary counselling psychology, such constructs are reconceptualised as culturally grounded therapeutic tools capable of facilitating moral reasoning within familiar heritage frames.

The enduring efficacy of these narratives lies in their dual capacity to delight and instruct, embedding ethical logic within a cultural resonance that appeals even to those youth who might otherwise resist formal restraint or discipline. This pedagogical power, however, faces a profound systemic disconnect from the prevailing social climate. While societal norms and values have traditionally been upheld in Nigeria through oral traditions that prize integrity and social responsibility (Adeate, 2023), these frameworks are increasingly marginalised by the pressures of globalised modernity.

This erosion is most visible in the decline of communal and family values. Nwankwo (2022) argues that the respect for elders and community authority, once a hallmark of Nigerian tradition, is rapidly declining. Online spaces enable youths to ridicule leaders, question cultural practices, and adopt hyper-individualistic ideologies. This weakening of parental control is evident in the conflicts between digital savvy youths and their less technologically literate parents, often manifesting in viral social media trends that mock cultural practices, such as prostrating before elders in Yoruba tradition. While critical questioning of traditions can be healthy, the wholesale rejection of communal norms risks undermining intergenerational solidarity.

This discourse asserts that the erosion of such values represents more than a mere moral decline; it signifies a profound linguistic and cognitive fracture precipitated by the fragmentation of the oral traditions which historically facilitated ethical enculturation. The pedagogical efficacy of the folktale remains evidenced across the diverse ethnic landscape of Nigeria, where specific narrative

genres function as indigenous curricula for character development. Among the Yoruba, the *Aló* folktale often centres on the trickster figure, *Ìjápá* (the tortoise), to deconstruct the tension between individual cunning and communal wisdom, reflecting the *Ìwà Pèlẹ́* (gentle character) ethic articulated by Abimbola (1975).

Conversely, the Igbo *Álọ* serves as a medium for instilling *Ezigbo Ágwà* (good behaviour), frequently employing the *Mbe* (tortoise) stories to illustrate the inevitability of justice within a cosmic order (Emenanjo, 1977). In Northern Nigeria, the Hausa *Tatsuniyoyi* traditionally utilise the character of *Gizo* (the spider) to navigate complex social hierarchies and reinforce the traditional code of *Kunya* (modesty and shame). By reclaiming these "village square" discourses, the counsellor can bridge the intergenerational gap, restoring the communal "we" in an era of digital isolation.

The Friction of Globalised Modernity: A Systemic Erosion of Normative Baselines

Despite the historical robustness of Nigeria's indigenous frameworks, the contemporary social landscape is defined by a profound and systemic weakening of traditional value systems. This study contends that such a decline is not merely an incidental byproduct of chronological progression but a direct consequence of the abrasive friction between indigenous moral philosophies and the encroaching forces of globalised modernity. As the communal structures that once facilitated the oral transmission of heritage narratives are dismantled by rapid urbanisation and the nuclearisation of the family, a normative vacuum has emerged.

In this void, the ethical vocabulary of the youth is no longer authored by the community but is increasingly shaped by deregulated digital spaces. These mediated environments frequently prioritise immediate gratification, materialism, and radical individualism over the communal integrity and civic duty championed by ancestral heritage (Adeate, 2023; Ojo & Afolabi, 2025). This transition represents a structural reconfiguration of the adolescent social world, where the global village of the internet replaces the local village square as the primary source of moral authority.

These varied ethnic traditions spanning the Yoruba *Aló*, the Igbo *Álọ*, and the Hausa *Tatsuniyoyi* converged historically as a unified pedagogical system, despite their linguistic distinctions. This system functioned as an indigenous curriculum that prioritised communal discipline and established the structured environment essential for ethical enculturation through concepts such as *Ìwà Pèlẹ́* and *Kunya*. However, the displacement of these native linguistic systems by a

predominantly Eurocentric educational and counselling apparatus has exacerbated a profound sense of cultural alienation.

By marginalising the mother tongue as the primary vessel for the performative speech acts inherent in folktales, the educational and social systems have inadvertently severed the cognitive linguistic link between the adolescent and their moral compass. This displacement of indigenous language does not merely represent a loss of vocabulary; it signifies a systemic dismantling of the auditory and conceptual framework required to internalise societal values. Consequently, the adolescent is left without the primary semiotic tools needed to navigate complex ethical landscapes, resulting in a profound disconnection from the communal identity that once anchored personal conduct. Consequently, the observed surge in academic indiscipline and social delinquency quantified by the 2025 Joint Admissions and Matriculation Board (JAMB) data, where 1.5 million candidates failed to achieve a baseline score of 200, is reinterpreted here as a symptomatic response to this systemic cultural uprooting. This failure is less a reflection of intellectual capacity and more a manifestation of a collapse in personal accountability and ethical ontogeny, which is the developmental journey of becoming a moral agent.

Hence, this paper argues that the restoration of Nigeria's weakening norms is contingent upon a deliberate linguistic renewal within the counselling profession. Because the "village square" has been replaced by the "global village" of the internet, the adolescent is no longer anchored by the auditory and communal markers of indigenous identity. Therefore, any attempt at social restoration that relies solely on Western remedial models is likely to remain superficial, as it fails to address the underlying linguistic fracture at the heart of the Nigerian psyche.

True attitudinal transformation necessitates a return to the pedagogy of the folktale, where the counsellor transcends the role of a mere clinician to act as a cultural mediator. By reclaiming these indigenous narratives as therapeutic speech acts, the practitioner bridges the gap between ancestral heritage and the psychosocial requirements of the present day. This linguistic renewal facilitates the reconstruction of the cognitive infrastructure required for ethical reasoning, ultimately reintegrating the Nigerian youth into a coherent and culturally legitimate moral order.

The Ethnolinguistic and Ecological Architecture of Ethical Ontogeny

The critical review of the theoretical framework serves as the intellectual engine of this position paper, establishing that the restoration of Nigeria's normative fabric is contingent upon a sophisticated understanding of how oral traditions fundamentally reconfigure human

consciousness. This discourse asserts that moral erosion is primarily a cognitive linguistic phenomenon, requiring a robust synthesis that accounts for the intersection of sound, social mediation, and systemic ecology.

The psychodynamics of orality, as articulated by Walter Ong (1982), provide the seminal foundation for this position through the concept of the interiority of sound. Ong asserts that sight situates the observer outside what they perceive and effectively isolates the individual. Conversely, sound pours into the hearer and incorporates the listener into a communal unit. In the Nigerian context, the spoken folktale is not merely a carrier of information but a performative event that binds the counsellor and the client in a shared temporal space. By reintroducing these oral narratives, the practitioner leverages this interiority to repair fractured social identities. This establishes a cognitive infrastructure where the adolescent moves away from the atomised self of digital consumption toward a connection with the communal whole. In the Nigerian context, the spoken folktale is not merely a carrier of information but a performative event that binds the counsellor and the client in a shared temporal space. By reintroducing these oral narratives, the practitioner leverages this interiority to repair fractured social identities, establishing a cognitive infrastructure where the adolescent moves away from the atomised "I" of digital consumption toward a connection with the communal "we". Recent neuroeducational scholarship reinforces this, suggesting that rhythmic storytelling activates the default mode network essential for social cognition and moral imagination (Okeowo, 2025). Thus, the folktale serves as an auditory anchor in a world increasingly dominated by the fragmented visual stimuli of globalised media.

Building upon this auditory foundation, the sociolinguistic perspective of the Ethnography of Communication (Hymes, 1974) identifies folktales as active linguistic events rather than static relics. According to this framework, every narrative performance is governed by specific rules of interaction that define the relationship between the individual and the collective. Narrative discourse performs a vital moral function by enacting social consequences within the storyline, thereby guiding the ethical judgment of the listener through vicarious experience. This functional role is further clarified by Sociolinguistic Variation Theory (Labov, 1972), which illustrates how specific linguistic registers and narrative structures reflect societal expectations. When the adolescent engages with the folktale, they are participating in a linguistic apprenticeship. As noted by Adesehinwa (2025), the immersive performative aspects of the folktale create psychological

impressions more resilient than didactic instruction, facilitating a "relational healing" that aligns with indigenous caregiving practices.

The bridge between language and moral agency is further fortified by Vygotsky's (1978) Sociocultural Theory, which posits that higher mental functions, including ethical reasoning and self-regulation, originate through social interaction mediated by cultural tools. Language is the primary semiotic tool in this process. When the village square discourse is silenced by Eurocentric educational models, the adolescent loses the mediators required to internalise complex moral values. The reintegration of folktales provides a culturally congruent Zone of Proximal Development where the counsellor, acting as a More Knowledgeable Other, facilitates the journey of the adolescent toward moral maturity. This experience, framed within an Ubuntu-based counselling model, functions as the primary vehicle for moral apprenticeship, shifting psychological health from an individualistic pursuit to a communal responsibility (Adesehinwa, Olawoyin, & Ogunlehin, 2025).

The theoretical synthesis of this framework necessitates a critical situating within Bronfenbrenner's Ecological Systems Theory to account for the prevailing systemic rupture within the Nigerian adolescent experience. This model, which situates the individual at the nexus of concentric layers of influence, ranging from the Microsystem of family and school to the Macrosystem of cultural values and global ideologies, provides the structural logic for understanding the current normative decline. In the Nigerian context, the relevance of this ecological architecture lies in the profound disharmony currently occurring between these developmental layers. Traditionally, the Macrosystem of indigenous ethics was filtered through the Microsystem of moonlight storytelling, creating a harmonious environment for moral apprenticeship through a robust Mesosystem linkage.

However, contemporary trends indicate that the Macrosystem is now dominated by uncurated digital influences that bypass parental mediation, effectively creating a virtual microsystem that promotes social media addiction and poor study habits (Olubela & Iyunade, 2025). This systemic fracture leads directly to the moral disorientation and academic commitment collapse noted in recent scholastic observations (Adeate, 2023). By utilising the folktale as a therapeutic speech act, the practitioner initiates a deliberate ecological restoration, repairing the damaged Mesosystem by reconnecting the home, the school, and the ancestral heritage. This intervention transforms the counselling space into a restorative environment where the adolescent can reconcile their digital

reality with their cultural identity, thereby establishing the cognitive anchors required for ethical ontogeny.

This ecological realignment ensures that the restoration of Nigeria's norms is not a matter of isolated moral exhortation but a systemic task of linguistic renewal and cognitive restructuring. By reinforcing the linkages between the adolescent's immediate environment and the broader cultural heritage, the framework secures a sustainable pathway for character development within a globalised world.

Consequently, the counsellor's intervention must be viewed as an ecological restoration. By utilising the folktale as a therapeutic speech act, the practitioner restores the meso-linkage between the home, the school, and the ancestral heritage. This multidisciplinary framework justifies the position of the paper that the restoration of Nigerian norms is not a matter of moral exhortation but is a task of linguistic renewal and cognitive restructuring. The framework asserts that the rehabilitation of societal values requires a fundamental rebuilding of the mental and communicative processes through which the adolescent engages with the world.

Building upon this multidisciplinary framework, the practitioner employs the Orality to Cognition (O-C) Protocol to operationalise these theoretical insights. This clinical framework serves as the primary vehicle for cultural mediation, transitioning abstract principles into a structured therapeutic process. The protocol functions by externalising the adolescent's internal conflicts through the medium of the folk narrative, thereby bypassing the defensive mechanisms often triggered by direct, Western-centric remedial questioning. In this context, the counsellor does not merely listen but actively facilitates a reflective engagement where the client deconstructs the ethical dilemmas faced by characters, mapping these fictional consequences onto their real-world social interactions.

The Orality to Cognition (O-C) Protocol: Clinical Application

This methodological transition from ecological theory to clinical praxis is realised through the Orality to Cognition O C Protocol, a structured intervention that transforms the counsellor into a cultural mediator. By operationalising the previously established theoretical architecture, the protocol functions as the primary vehicle for cultural mediation, transitioning abstract principles into a systematic therapeutic process. The protocol functions by externalising the internal conflicts of the adolescent through the medium of the folk narrative, thereby bypassing the defensive mechanisms often triggered by direct Western-centric remedial questioning. In this context, the

practitioner does not merely listen but actively facilitates a reflective engagement where the client deconstructs the ethical dilemmas faced by characters and maps these fictional consequences onto real-world social interactions.

This clinical application directly addresses the systemic fracture between the indigenous macrosystem and the modern microsystem by providing a culturally congruent zone of proximal development. Through the O C Protocol, the counsellor scaffolds the journey of the adolescent toward moral maturity, ensuring that the interiority of sound and the performative power of the spoken word translate into tangible behavioural regulation. Ultimately, this structured engagement ensures that the restoration of Nigeria's norms is achieved not through external moral exhortation, but through a profound linguistic renewal that reshapes the cognitive and ethical landscape of the contemporary youth.

By operationalising the psychodynamics of orality, this protocol seeks to mend the systemic fracture between the adolescent's internal moral compass and the external cultural macrosystem. The process is not merely a retelling of stories but a strategic deconstruction of narrative logic designed to bypass the psychological resistance often encountered in Western-centric therapeutic models.

The initial stage of the protocol, Narrative Immersion, re-establishes the "auditory anchor" essential for communal identity. During this phase, the practitioner utilises the rhythmic and performative elements of indigenous orality, usually incorporating the call-and-response motifs characteristic of the *Aló* or *Álò* to engage the client's social cognition. This immersion serves to quiet the "atomised I" of digital consumption and activate a collective consciousness. As the client enters this shared temporal space, the counsellor introduces the Critical Deconstruction phase. Here, the focus shifts to the ethical "turning points" within the story, where characters like *Ìjàpá* or *Mbe* must navigate the tension between individualistic greed and communal responsibility.

During this deconstructive phase, the practitioner facilitates the client's journey through the Zone of Proximal Development, as established by Vygotsky (1978). By analysing the fictional consequences of a character's subversion of communal norms, such as the permanent physical scarring of the Tortoise, the adolescent can safely explore the weight of their own choices without the threat of direct accusation. This externalisation allows the youth to map the narrative logic of the folktale onto contemporary challenges, such as academic integrity or digital conduct. This phase is essential for building the cognitive infrastructure required for self-regulation and ethical

reasoning, which recent Nigerian studies identify as critical deficits in the modern adolescent (Olukunle & Aderoju, 2025).

The protocol culminates in Heritage Integration, where the linguistic and moral renewal achieved within the counselling session is extended into the adolescent's wider ecological layers. The counsellor facilitates a dialogue that translates the "ancient vocabulary" of the folktale into "modern civic duty," ensuring that the ethical enculturation is not viewed as an archaic relic but as a dynamic tool for navigating 21st century social hierarchies. By bridging ancestral wisdom with the psychosocial requirements of the present, the O-C Protocol ensures that the restorative process remains culturally legitimate and sustainably anchored within the Nigerian psyche.

This clinical approach directly addresses the "mediational rupture" identified in the theoretical synthesis. It moves beyond superficial remedial measures to foster a permanent attitudinal transformation that is linguistically congruent and ecologically grounded. Through the O-C Protocol, the counselling room is transformed into a modern village square, securing the transmission of values that are essential for both individual psychological health and national development.

Case Illustration: The Tortoise Metaphor and the Cognitive Internalisation of Social Ethics

The application of the Orality to Cognition O- C Protocol is best illustrated through the analysis of the tortoise archetype, a central figure in Nigerian trickster narratives. In a clinical setting, the practitioner utilises the tale of the tortoise and the communal feast to externalise the adolescent's struggle between selfish impulse and communal obligation. By navigating the narrative arc where the greed of the tortoise leads to social ostracisation or physical injury, the client engages in a vicarious rehearsal of social consequences. This clinical metaphor allows the adolescent to deconstruct the hyper-individualistic tendencies fostered by modern digital spaces without the defensiveness triggered by direct moral correction. Through this narrative praxis, the counsellor facilitates a linguistic renewal where the client adopts a new vocabulary of accountability, effectively bridging the gap between ancestral wisdom and contemporary social responsibility.

To operationalise the Orality to Cognition O C Protocol, the practitioner must strategically select narratives that offer a transparent ethical architecture for deconstruction. A seminal narrative for this purpose is the tale of The Greed of the Tortoise and the Dog's Secret, which provides a potent moral rehearsal for the adolescent navigating the pressures of globalised modernity. The narrative depicts a devastating famine where the Tortoise discovers the Dog's secret path to a celestial farm

of abundance. Driven by individual gluttony, the Tortoise manipulates the Dog to gain access but eventually violates the communal trust by attempting to hoard the celestial bounty. His refusal to heed warnings leads to public exposure and a physical fall, symbolised by his permanently cracked shell.

For the counsellor, this story serves as a sophisticated clinical metaphor for the hyper-individualistic ideologies prevalent in contemporary digital spaces. The shattered shell of the Tortoise is reconceptualised as a psychological mirror through which the adolescent can examine the long-term repercussions of antisocial conduct such as digital fraud, bullying, or academic dishonesty without the immediate threat of personal indictment. By utilising this third-party character, the practitioner effectively bypasses the ego defensiveness typical of the adolescent developmental stage. This externalisation allows the client to navigate complex behavioural disturbances within the safe space of ancestral logic, where they act not as a defendant but as an analytical observer of the logic of consequence.

During the deconstructive phase of the protocol, the practitioner prompts the client to identify the fracture points in the logic of the Tortoise. This dialogue targets the cognitive linguistic link between individual choice and communal survival. For instance, when an adolescent struggling with academic discipline analyses the failure of the Tortoise to adhere to a shared covenant, they are effectively rehearsing the internalisation of institutional norms. This process aligns with the findings of Adesehinwa et al. (2025), who posit that indigenous metaphors provide a more resilient psychological impression than Western-centric remedial instruction. The Tortoise's secret path thus becomes a prompt for students to debate the ethics of resource sharing and integrity during a national crisis.

Furthermore, the shattered shell metaphor provides a visual and auditory anchor for the concept of relational repair. The adolescent learns that while restoration is possible, the integrity of the social contract is indelibly changed by acts of subversion. This linguistic renewal ensures that the moral vocabulary remains grounded in the cultural reality of the client while addressing the high-stakes requirements of national development and civic responsibility. Consequently, the folktale is transformed from an archaic relic into a dynamic clinical text, securing an enduring attitudinal transformation that is both culturally legitimate and psychologically profound. This implementation ensures that the transition from ecological theory to practical policy is seamless, persuasive and rigorously aligned with the central thesis of national renewal.

The tortoise metaphor functions as a sophisticated mediational tool that bridges the gap between abstract communal ethics and the concrete reality of the contemporary adolescent. By externalising moral conflict through a familiar cultural archetype, this illustration buttresses the position of the paper through four distinct clinical advantages. It facilitates nonconfrontational therapy by bypassing the adolescent resistance and ego barriers typical of Western remedial models while providing cognitive anchoring through imagery, such as the shattered shell, which serves as a permanent mental anchor regarding the consequences of subverting social contracts. Furthermore, the protocol enables linguistic renewal by offering a culturally congruent vocabulary to address modern vices like digital fraud and academic indiscipline, ultimately achieving systemic restoration. By shifting the treatment of behavioural disturbances from external punishment to the logical consequences within a communal ecology, the framework ensures a sustainable psychological transformation.

Strategic Implementation: The Multimodal Framework for Ecological Restoration

The restoration of Nigeria's weakening norms cannot be confined to the clinical setting alone; rather, the framework must operationalise the aesthetic and performative power of oral tradition across three distinct yet intersecting spheres of the adolescent ecology. By synchronising the domestic, institutional, and digital environments, the practitioner ensures that the development of moral agency is reinforced at every level of social interaction. This multimodal approach transforms the folktale from a static narrative into a dynamic tool for systemic ethical reconstruction.

The Domestic Sphere: The Foundational Site of Moral Apprenticeship

The revival of parental storytelling within the domestic sphere aligns with the Yoruba ethical maxim, *Ilé la ti ñkó ẹ̀ṣọ̀ ròde*, the principle that character and social decorum are forged within the home before they are exhibited in the public square. This stage of implementation seeks to re-establish the family unit as the primary site of moral apprenticeship. By equipping parents with the linguistic tools to facilitate moonlight tales in a contemporary context, the framework mends the systemic fracture in the microsystem identified in the 2026 baseline. This domestic reinforcement ensures that children are socialised into communal values before they encounter the deregulated influences of the peer group, creating an early cognitive anchor that resists the pull of radical individualism.

The Institutional Sphere: Curricular Integration and Narrative Therapy

Within the institutional sphere, the framework advocates for the formal integration of the Orality to Cognition (O-C) Protocol into school guidance and counselling programmes. Practitioners here move beyond traditional remedial roles to use Narrative Therapy as a vehicle for Kohlbergian moral reasoning. By facilitating classroom debates centred on the ethical dilemmas of folktale characters, students are provided with a structured moral rehearsal for real-life decision-making. This institutional approach addresses the academic commitment collapse noted in recent JAMB data by fostering personal accountability through vicarious experience. The folktale thus becomes an indigenous curriculum for character development, bridging the gap between abstract civic education and lived ethical reality.

The Digital Sphere: The Multimodal Multiplier

Recognising the 2026 digital baseline, the framework posits that indigenous heritage must be strategically migrated into AI-driven platforms and animated participatory media. Rather than viewing technology as an inherent threat to traditional values, this position paper conceptualises the digital sphere as a multimodal multiplier of cultural norms. By retaining essential call-and-response motifs within interactive digital formats, technology is transformed from a source of normative erosion into a pedagogical instrument.

Interactive AI applications can be designed to offer moral branching paths, requiring the user to navigate the same ethical turning points found in the *Aló* or *Tatsuniyoyi*. This ensures that heritage remains a dynamic and linguistically congruent vehicle for transmitting societal values in the 21st century. Through this digital migration, the interiority of sound once exclusive to the physical village square is extended into mediated spaces, securing an enduring attitudinal transformation that is both technologically adept and ethically anchored.

Strategic Recommendations: Points for Reform

To move from the conceptual framework to national impact, the following itemised recommendations are proposed:

Curricular Mandate: Integrate the O-C Protocol into the National Civic Education curriculum to institutionalise indigenous moral reasoning as a core academic requirement.

Professional Certification: Task the Counselling Association of Nigeria (CASSON) with certifying practitioners as Cultural Mediators through specialised Afrocentric narrative therapy workshops.

Ethical Tech Investment: Launch government-backed Ethical Tech grants to incentivise the migration of folktales into interactive AI and animated participatory media.

Parental Apprenticeship: Standardise monthly school workshops to revive the home (*Ile la ti nko eso rode*) as the primary site of moral apprenticeship and linguistic renewal.

Data-Driven Pilots: Deploy intensive folktale-based interventions in high-risk academic zones identified by 2025/2026 scholastic performance data to prove the protocol's efficacy in reducing delinquency.

Conclusion: The Mandate for National Renewal

The Nigerian counsellor occupies a vital intersection where cultural heritage and psychological science converge to address the systemic rupture in national values. By reclaiming the pedagogy of the folktale, the profession moves beyond westernised remedial models toward a profound linguistic renewal that restores the cognitive infrastructure of moral agency. This approach leverages the performative power of oral tradition to mend the ecological systems anchoring youth to their community, effectively transforming the clinical space into a modern village square. Consequently, this cultural reintegration ensures the emergence of a generation that is both technologically adept and ethically resilient. Further empirical study is necessary to evaluate the longitudinal impact of AI-mediated indigenous storytelling on neuroplasticity and moral decision-making in contemporary Nigerian adolescents.

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