Using Folklores for Inculcating Viable Values in Youths in Ivo L.G.A of Ebonyi State

Igba, E.C.
Home Economics Education
Ebonyi State University, Abakaliki

and
Igba, D.I.
Arts and Social Science Education
Ebonyi State University, Abakaliki

Abstract

The study focused on the use of folklores for inculcating viable values in youths in Ivo Local Government Area of Ebonyi State. Specifically, the study identified specific values, contents of folklores, and procedures for inculcating viable values in youths. It also identified who should teach the folklores, obstacles to use of folklores and ways of removing the obstacles. Survey research design was employed. The population of the study is 121363 households were used for the study. A sample size of three hundred households was used. Questionnaire was used for data collection. Data were analyzed using mean. The findings revealed twelve specific folklores, thirteen contents, nine procedures, eleven agents, twelve obstacles and ten ways of removing obstacles in using folklores as summarized in Tables 1-6. Based on the findings, it was recommended that government through its agencies should help parents in the use of folklores in inculcating viable values in youths by making the accepted values available in schools, from pre-primary to tertiary institutions. This is relevant in the society where viable values that should hold the society together are ignored.

Key words: folklores, inculcating, values, youths, family.

Introduction

Folklores encompass verbal, material and social rituals that have been handed down solely or at least primarily by the words of mouth and by example rather than in written form (Balotito, 2011). The disregard for the core values of societies and inability or reluctance to apply the values in youths are responsible for the disorientation and deviance exhibited by many young people in the society (Joseph, 2012). Folklores include amongst others the following:

folktales, riddles, proverbs, myths, songs, legend, and superstitions (Ede, 2014). Danandjaja (2014) stated that folklores are those materials in culture that circulate traditionally among members of any group in different versions, whether in oral or by means of customary example. From the above various definitions, folklores contain universal values that are necessary for correcting moral anomalies in the society. For instance, they are lessons on hard work as against laziness, kindness and love as against wickedness, contentment as against greediness and covetousness among others. Content of folklores according to Josephine (2015) includes fable, fairy tales, ghost story, jokes, legends, parables, proverbs, myths, tell tale, folk songs, folk play, riddles among others.

Folklore is the original and persistent technology that gave human culture by allowing families to build on experiences over the generation. Oral tradition is the original forms of education, in which both social values and environmental knowledge are transmitted. In many African societies, a story teller must be encouraged with either traditional or spontaneous audience responses, creates community-strengthen process, expressing and reweaving their sense of group cohesion. The story teller shares knowledge of the content of folklore which strengthens community solidarity in stories, practices, sayings and jokes. Also folklores functions as a kind of education for listening and a lesson in concentration for those who hear it (Mcgreehen, 2011).

Folklores can be used in inculcating values. Values are internal consistency of a person's behaviour or attitude or the relevance of things and issues to the society (Osaat, 2011). Specific values that can be taught using folklore are respect for constituted authority, respect for self, for others, for life and property, tolerance for individuals and group differences, religious faith, ethnic and cultural beliefs, hard work, commitment, dependability, diligence, reliability, positive attitude among others (Emenyonu, 2013). For instance, children were entertained and instructed with folktales in most cultures of the world over, there was a rich tradition of storytelling for children and even adults and the ubiquitous tortoise tales who have found their way in some story books. In the olden days, most parents were too poor to buy books for their children, but use storytelling to inculcate the societal norms to their children. In the traditional African society there are people who teach folklores.

Those who teach folklores through values are the extended family system, peer groups, older siblings, parents, actors and actresses i.e. movie industry, religious groups, schools, historians. The teaching can be done during social gatherings, local festivals, among others. Stories are used to discipline youths, lullabies are sung to put them in good humour (Borrows, 2014). Folktales incorporate

morals and inculcate general attitude and principles such as diligence, filial piety and to reduce ridicule, honesty, kindness, hard work, attitudinal re-orientation. Parents use folklores to teach youths not to take pride in their social status for misfortunes can befall them anytime. That no one should be partial towards others because of their poverty or their exterior appearances. They also play the role in marriage ceremonies (Nweke, 2015).

The teachers of folklore appear to face obstacles in inculcating viable values in youths. Nwite (2015) observed that high quest for money or material gains, non documentation of records, language barrier, culture, untimely death of parents affect the user of folklores in inculcating values in youths. These indeed are some obstacles in inculcating values in youths.

In line with above, Nwinya (2010) suggested that the obstacles in the use of folklores may be removed through documentation of oral traditions, discouraging the desire for high quest for money, teaching the peoples language to youths among others. The deteriorating rate of value system in the society is alarming. Family value system has been debased (Ita, 2011). Most parents no longer play their traditional roles; youths are disobedient and act flagrantly against social norms and duties. The attributes of the old values have been thrown into the garbage heap (Saboyajo, 2010).The inability of parents to play their roles may be attributed to the influence of westernization and globalization on the youths of today, hence, the high rate of rapping, kidnapping, examination malpractices, robbery with violence, political thuggery in the society. Parents have roles to play in the use of folklores in inculcating values in youths. Parents should wake up to this responsibility to the up-bringing of their children for better society. The problem of this study is how are folklores used in inculcating viable values in youths in Ivo L.G.A?

Purpose of the Study
The main purpose the study was to determine ways of using folklores in inculcating viable values in youths in Ivo LGA of Ebonyi State. Specifically the study determined:
1 specific values that could be taught to youths
2 content of folklores for inculcating viable values
3 procedures for inculcating folklores in youths
4 Persons ought to teach folklores to youths
5   obstacles to use of folklores in inculcating values in youths
6   ways of removing obstacles in the use of folklores in inculcating values in youths

Research Questions
The following research questions guided the study
1. What are the specific values that could be taught to youths through folklores?
2. What is the content of folklores in inculcating values in youths?

3. What are the procedures for inculcating folklores in youths?
4. Who are the persons that could inculcate folklores in youths?
5. What are obstacles to use of folklores in inculcating values in youths?
6. What are the ways of removing obstacles in inculcating viable values in youths?

Methodology

Design and Area of the study: Descriptive survey design was adopted for this study. The area of the study is Ivo Local Government Area of Ebonyi State. Ivo Local Government Area comprised five autonomous communities of Umoihe, Ezeoke-Oyiri, Ihie, Okue and Ishiagu.

Population of the Study: The population of the study comprised all the older siblings, family heads and members of the extended family system (EFS) in the households in the five autonomous communities in Ivo Local Government Area. The population is one hundred and twenty one thousand, three hundred and sixty three (121,363) households in Ivo Local Government Area of Ebonyi State (National population commission, (NPC), 2006).

Sample and Sampling Techniques: A sample size of 300 respondents was selected for the study. Multi-stage sampling techniques were adopted. Stage 1 involved the purposive selection of the three autonomous communities out of the five existing autonomous communities. The reason for the selection of the three autonomous communities was informed by homogenous nature of the people's communities. This is supported by Nwanna in Igba (2006) when he said that if however, the phenomenon is known to exhibit little variability; a low sample percentage drawn from the population will give reasonable and reliable results. Stage 2 involved three villages that were purposively selected from each of the three autonomous communities giving a total of nine villages. This is because those villages are rural. EFS are mostly practiced in the rural areas and are easily accessible to the researcher.

Stage 3, 60 families were proportionately selected from the 9 villages using purposive sampling techniques. 6, 8 and 7 families were selected from 3 different villages respectively giving a total of 60 families. From these 60 families, 20 were single parent families giving a total of 20 respondents. 40 families had complete parents giving a total of 80 respondents. 100 families had older siblings who participated in the study. 100 EFS members using heads of families giving a total of 100 EFS respondents.

Finally, 100 parents, 100 older siblings and 100 EFS members giving a total of 300 respondents formed the sample size for the study. The parents, children and members of the EFS were met at their homes, streets and some at their farms.

Instrument for Data Collection: The instrument for data collection was questionnaire and focus group discussion (FGD). Before the focus

group discussion, the purpose ie objectives of the FGD were defined, a timeline of 6 weeks were established, the participants (literates and illiterates) were identified, questions based on the six research questions were generated, a script was developed, nine facilitators were selected and locations were chosen. After the FGD the notes were written, results were interpreted, reported, each meeting summarized, analyzed the summaries and the reports were written. The instrument consists of 67 items used to illicit information from the respondents. The instrument was validated by three experts, one lecturer from the Department of Home Economics, one lecturer from the Department of Arts and Social Science Education and one lecturer from Measurement and Evaluation all from Ebonyi State University, Abakaliki. The reliability coefficient of 0.79 was obtained using Cronbach Alpha Coefficient indicating high reliability.

Data collection and Data analysis: The 300 questionnaire were administered to the respondents through three research assistants. Two hundred and ninety two were completed and returned while eight were not retrieved. The data collected were analyzed using mean.

Finding: Focus group discussion results on the specific folklores in inculcating viable in research question 1 are summarized in Table 1.

Table 1: Specific folklores in inculcating viable values in youths

Item No	Specific folklores in inculcating viable values include:	$\overline{X}$	Remark
1	constituted authorities	3.70	sf
2	self	3.51	sf
3	others	4.01	sf
4	individual religious faith	3.15	sf
5	hard work	3.03	sf
6	Positive attitude to life	4.12	sf
7	Ethnic and cultural belief	3.14	sf
8	Value of human life	3.70	Sf
9	Dignity of labour	4.20	sf
10	Appreciation	3.61	sf
11	Love	4.05	sf
12	Kindness	4.12	sf

s.f = specific folklores

Table 1 shows the specific folklores that are used in inculcating viable values in youths in Ivo Local Government Area. The result in table1 implies that these are the specific folklores used in inculcating viable values in youths in Ivo L.G.A.

Findings: Findings to research question 2 are summarized in Table 2.

Table 2: Content of folklores for inculcating viable values

Item No	Content of folklores	X̄	Remark
1	Fables	4.10	C
2	Fairy tale	4.00	C
3	Jokes	3.90	C
4	Legend	4.61	C
5	Folk song	4.10	C
6	Parable	3.82	C
7	Ghost story	3.90	C
8	Riddles	4.32	C
9	Playing	2.10	NC
10	Proverbs	3.81	C
11	Myths	4.01	C
12	Tell tale	3.50	C
13	Folk play	4.08	C

Source: field 2015   **C** (content)   **NC** (not a content)

Table 2 shows the content of folklores in inculcating viable values in youths in Ivo L.G.A. the mean rating presented in table, shows that items 1-8 and 10-13 are the contents of folklores in inculcating viable values in youths because they scored above 2.50 while item 9 is not the content of folklores in inculcating viable values in youths because it falls below 2.50. The result of the analysis in table 1 implies that these are the content of folklore in inculcating viable values in youths.

Finding: Findings to research question 3 are summarized in Table 3.

Table 3: Procedures for teaching folklores in youths

Item No	Procedures for teaching folklores in youths include	X̄	Remark
1	modeling	4.10	Pftf
2	exemplary living	3.15	Pftf
3	stories with moral lessons	4.01	Pftf
4	examining personal action of self and others	3.50	Pftf
5	problem solving	3.20	Pftf
6	Monitoring television viewing and internet use by older siblings	3.72	Pftf
7	Apologize to youths when parents make mistakes	3.40	pftf
8	Peer group interaction	3.82	Pftf
9	Youths to apologise when they make mistakes	4.11	pftf

pftf procedures for teaching folklores

Table 3 shows the procedures for teaching folklores in inculcating viable values in youth in Ivo L.G.A. The result in table 3 implies that all the items in Table 3 are the procedures for teaching folklores in youths.

Finding: Findings to research question 4 are summarized in Table 4.

Table 4: Those who teach folklores using viable values in youths

Item No	Those who teach folklores to youths include	$\overline{X}$	Remark
1	Parents individually	3.15	Agree
2	Parents collectively	4.02	Agree
3	Older siblings	4.05	Agree
4	Extended family system teach folklores	3.15	Agree
5	Actors and Actresses	4.03	Agree
6	Religious groups	3.05	Agree
7	Historians	4.13	Agree
8	Peer groups	3.07	Agree
9	Age grades	4.08	Agree
10	Traditional rulers	4.05	Agree
11	Tales by moonlight on TV	4.07	Agree

Table 4 shows those who teach folklores in inculcating viable values in youths in Ivo Local Government Area. The result in Table 4 implies that all the items in table 4 are those who inculcate viable values in youths in Ivo LGA.

Finding: Findings to research question 5 are summarized in Table 5.

Table 5: Obstacles to use of folklores in inculcating viable values in youths
   Ouf= Obstacles to use of folklores

Item No	Obstacles to use of folklores in inculcating values include	$\overline{X}$	Remark
1	High quest for money and material gain	3.61	ouf
2	Non-documentation of oral tradition	4.20	ouf
3	Language barrier	3.70	ouf
4	Cultural differences	4.50	ouf
5	Untimely death of parents	4.62	ouf
6	Introduction of foreign religions	4.15	ouf
7	Neglect of tradition/indigenous culture	4.17	ouf
8	Poverty	3.14	ouf
9	Time factor on the part of the family members	4.00	ouf
10	Modernization	4.15	ouf
11	Acculturation	4.16	ouf
12	Home video impact	4.18	ouf

Table 5 shows the obstacles to the use of folklores in inculcating viable values in youths in Ivo L.G.A. The result of analysis in Table 5 implies that all the items in

Table 5 are the obstacles in the use of folklores in inculcating viable values in youths in Ivo L.G.A.

Finding: Findings to research question 6 are summarized in Table 6.

Table 6: Ways of removing obstacles in folklores in inculcating viable values in youths

Item No	Removing obstacles in folklores in inculcating viable values in youths	X	Remark
1	Documentation of oral tradition	3.21	Rof
2	Discouraging high quest for money and material gain	4.50	Roff
3	Encouraging indigenous culture	4.10	Rof
4	Having quality time with youths	4.50	Rof
5	Parents should teach viable values from childhood	3.10	Rof
6	There should be forum where family members meet for inculcating viable values in youths	3.60	Rof
7	Parents should make youths realize that cultures are important	3.51	Rof
8	Encouraging indigenous culture	3.72	Rof
9	Monitoring home videos	4.11	Rof
10	Religious tolerance	3.70	Rof

Rof =Removing obstacles in folklores

Table 6 shows ways of removing obstacles in the use of folklores in inculcating viable values in youths in Ivo L.G.A. The result of the analysis in table 6 implies that all the items are the ways of removing obstacles in inculcating viable values in youths.

Discussion of Findings
Table 1 revealed twelve specific folklores in inculcating viable values in youths. These includes respect for constituted authorities, respect for self, respect for others, respect for individual religious faith, respect for hard work, positive attitude to life, ethics and cultural beliefs (Omenyonu, 2013). This indeed adds to specific folklores in inculcating viable values in youths.

Findings of the study from Table 2 show the content of folklores used in inculcating viable values in youths, the contents are fables, jokes, fairy tales, folk song, legends among others. Ede (2014) observed that proverbs, myths, tell tales and folk play are also the contents of folklores in inculcating values in youths. This is in line with Josephine (2015) who observed that the contents are the original and persistent technology that gives human culture first place by allowing us to build on experiences over the generations. She also asserted that these contents are original forms of education in which both social values and environmental knowledge are transmitted.

Findings in Table 3 also revealed procedures for teaching viable values in youths such as modeling, exemplary living, telling stories with moral lessons, examining personal actions, using folklores as a problem solving approach, monitoring television viewing and internet use (Hartati, 2011) Nnamdi (2014) observed the following as procedures for inculcating values in youths, through modeling, exemplary living, telling stories with moral lessons, examining personal action of self and others, problem solving, peer group interaction, monitoring television viewing and internet use among others. The above procedures may not, on its own proceed effectively without those to use folklore in inculcating values in youths.

Findings in Table 4 revealed those who should teach folklores in youths. These groups of people include the following: parents individually, parents collectively, older siblings, the extended family system, Actors and Actresses, religious groups, historians peer-groups, age grades, traditional rulers, tales by moonlight on TV among others (Burrows, 2014). Folktales incorporate morals, general attitude and principles such as diligence, honesty, kindness, hard work and attitudinal re-orientation. Parents use folklores to inculcate in youths not to take pride in their social status because misfortune can befall them anytime. No one should be partial towards others because of their poverty or their exterior appearances, (Ellis, 2013). Falana (2012) stated that

older siblings, Ethical significance, peer groups should use folklores in inculcating viable value in youths for a better society. Findings of the study are in line with Saboyajo (2014) who stated that modernization, acculturation, home video impact and language are obstacles to the use of folklore in inculcating values in youths.

The findings in Table 5 of the study are in consonance with that of Nwite (2015) in his study that investigated the obstacles to the use of folklores in inculcating good values in youths. The findings revealed high quest for money and material gains, non documentation of oral tradition, untimely death of parents, introduction of foreign religions, and poverty among others as obstacles to the use of folklores in inculcating viable values in youths. (Nweke, 2007)

The result of this finding in Table 6 is in conformity with the finding of a study conducted by Nwinya (2010) on removing obstacles in using folklores in inculcating viable values in youths, where the author finds out that the documentation of oral tradition, discouraging the high quest for money and material gain, encouraging indigenous culture, encouraging parents to make youths realize that no one culture is better than the other, parents should have quality time with their children. The findings also revealed that youths should be encouraged in their indigenous culture, parents should monitor home videos and that youths should be made to understand the concept of

culture as means of removing obstacles in the use of folklores in inculcating values in youths. In agreement with the above author, Obi (2011) stated that there should be forum where family members will meet for storytelling, parents should teach viable values in youths right from their childhood. If this is done, it will go a long way to compliment the golden saying that we should train up a child in the way he should go when he is old he will not depart from it.

Conclusion

The study has shown that there are content of folklores in inculcating viable values in youths in Ivo LGA. Some of such contents of folklores are fables, fairy tales, folk songs, legends, and riddles among others. These contents strengthen communities' solidarity and sense of group cohesion. Values such as respects for individuals constituted authorities, hard work, positive attitude to life, support viable values inculcation in youths.

Also, modeling, exemplary living, monitoring television viewing and internet use as procedures for inculcating viable values were revealed as the finding of this study. The study also revealed agents that inculcate viable values. Such agents include the following, parents individually and collectively, older siblings and extended family system because they act as checks on the behaviour of the youths in the society since the training of the child is a collective effort of the members of the public. The study revealed that Actors, Actresses, Peer-groups, Age- grades, traditional rulers, tales by moonlight on televisions are the agents that use folklores in inculcating values in youths.

The obstacles to the use of folklores in inculcating viable values in youths revealed that language barriers, poverty, time factor, non-documentation of oral tradition are obstacles to the use of folklores in calculating viable values in youths. The findings also revealed that the above obstacles can be removed through the following means; the documentation of oral traditions, discouraging high quest for money and material gain, improving on the traditional culture of parents, improving on the religious beliefs of parents.

Recommendations

The following recommendations were made based on the findings of the study.

1. Government through its agencies should help parents in the use of folklores in inculcating viable values in youths by making the accepted values available in schools, from pre-primary to tertiary institutions. This is relevant in a society where viable values that should hold the society together are ignored.

2. Government should improve the basic necessities of life to help families in inculcating viable values in use of folklores through poverty reduction programme for parents. That poverty level should

be reduced so that parent will have reasons to live what they teach.

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