

Using Folklores for Inculcating Values in Adolescents in Secondary Schools

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Abstract

This study examined the uses of folklores to inculcate values in adolescents in secondary schools. The findings of the study revealed among others that the contents of folklore for use in inculcating values in adolescents include fables, jokes, legends, drama among others. It was recommended among others that parents and teachers as stakeholders in the child upbringing should as a matter of necessity, stand firm at their duty post by employing folklores and short stories to entertain and inculcate the right type of values that will equip adolescents to positively contribute to the development of the society.

INTRODUCTION

Anadi (2008) states that the prosperity of any society depends on the moral dispositions of its adolescents. Prosperity connotes success, affluence and achievement and for any society to enjoy these qualities, her members, most importantly, her adolescents must imbibe right moral values that will dispose them to become positively oriented leaders of tomorrow,(Anadi,2008). World Health Organization (2001) defines adolescents as the individuals in the 10_19 years age group. It is a stage in life when a person is young, especially the time before his adult hood. Psychologically, adolescents refers to the stretch of time in between childhood

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and adulthood. Characteristically, adolescents at this stage of growth and development are biologically known to be full of libidinal energy and ideas and are also numerically known to outnumber the middle-aged and the aged (American, 2013).

Generally, something is said to be valuable when it has a connotation of goodness either in action or in assessment. In line with this philosophical understanding, Ikwuba (2017) sees value as a belief by a society or group of people that something is good, important, desirable, worthwhile and worth striving for. Interestingly, the home is the best place for children to learn good values. Values guide man's behavior and help him make decisions between right and wrong. One's sense of values, to a very great extent determines how one spends his time and money. Needless to say that priority in life is based on what one values. In families, parents teach children their values from the way they talk and their actions. Certain values such as honesty, courtesy and services should be part of every family's values. Children who learn and follow moral values are more likely to make wise decisions while they are older. Hence, parents who do not teach their children correct values deprive them of a solid basis for approaching life. The home is the seed bed of all true virtues. If proper values are not taught in the home, they are not likely to be taught at all (Ocho, 2011).

Alder (2017) rightly observes that most scholars try to view the present situation in most society with keen interest. To them, it appears as if the so called growth and development of the society are in disarray at the glory of social malady, hence the world will soon be trapped in a blind alley. He argued however that the world today presents a panorama in which progress and barbarism, organization and chaos, brilliance and stupidity are all accepted with a kind of conditioned blindness and a total lack of societal values. Similarly, Abbas (2017) opines that humanity seems disappeared, the good and bad threads are so inextricably interwoven that it would be hopeless to try and clarify them and introduce order and integrity into the pattern. Hence, the question of what is right and what is wrong now is obviously of great importance.

Folklore according to Cheung (2001) is said to be a veritable tool for the inculcation of cherished traditional values of every human society. Folklore is a traditional art, literature, knowledge and practices that are disseminated largely through the word of mouth and behavioral examples. It also includes the folk traditions, such as the things that people traditionally believe, do or even know such as planting practices, family traditions, and other elements of worldview. 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 (Alder, 2017).

Similarly, Holding (2015) observes that folklore enable people to better understand general conditions since folk tales are sources of constructed perceptions, beliefs, paradigm fear, fun, formality and others. He maintains that folklores are implicitly regarded as a boundary of people in the society to perceive whether things are right or wrong. It could be rightly said therefore that folklores have important role in knowledge transfer and personality development. It also has the power to influence person's perception, attitude, behavior and many other factors important to human's

life and that of the society. Folklores can therefore be seen as capable of making one to learn local lifestyles by considering that the folklore is a living basis of a particular nation or group of people. The importance and roles of folklores in developing the beliefs and practices of the people today no doubt portray much educational significance. Stories are often used to discipline young children, while lullabies are sung to put them in good humour. Folk-songs or folk-tales incorporating morals are introduced to inculcate general attitudes and principles such as diligence, filial piety, and ridicule laziness, rebelliousness and snobbishness. The instruction given to young boys and girls in the youth dormitories are most times done using proverbs. Consequently, some of the verbal instructions during marriage ceremonies of boys and the preparation of girls for marriage are given in the form of songs. Folklores and myth teach people the good result of rendering helping hands to those in need as against selfishness. Folklore as well helps to educate the people on the dangers in taking pride in their social status by emphasizing the possibilities of misfortunes.

Nwite, (2015) observes that folklore is common to all people. It is a body of expressive culture within a particular population comprising the tradition of that culture, sub-culture or group. It could be simply seen as the collective name given to verbal materials and social rituals that have been handed down from one generation to another orally and through exemplary lifestyle, rather than in written form. Specifically, folklore includes among other things, folktales, riddles, proverbs, myths, songs, legends and superstitions. Folklore developed in pre-literate societies and still flourishes in communities where the oral culture still dominates (Holding, 2015). On the other hand, Ikwuba (2017) defines family folklore as that aspect that deals with the traditional culture transmitted within family group. Family folklores according to her include items of material culture, crafts produced by family members or memorabilia saved as reminders or remainders of significant family events. It also includes family photo albums in paper and electronic format, along with bundles of other pages held for posterity. Thus, family stories and sayings, originally recounting actual events, are told and retold until the historical fact give way to a distilled expression of common identity. Family customs are performed, modified, forgotten, created or resurrected with alarming frequency; each time with the goal of defining and solidifying the perception of this family as unique, distinct and different from other families.

Contributing to the importance of folklores, Holding (2015) argues that there are lots of educational benefits derivable from folktales, a traditional oral genre. This attests to the potency of the folktale as an educational tool. With the current technological gadgets available for use in collection, documentation, dissemination and promotion of folktales, today's children have abundant opportunity to access this oral genre. Folktale telling sessions can be presented to the child through television and radio programmes. Through whatever medium the child accesses folktales, the lessons derivable from the tales are of important benefit in his educational training and upbringing as men have used folktales for educational purposes.

Nweke (2015) often blame the youths for their level of moral decadence and restive attitudes, but the researcher held a contrary view about the whole mess. Rather, value degradation, moral laxity and even youth restiveness zero-in to the psychological thoughts cultured by a child from his early stage of life; while undergoing parental upbringing. A child that is psychologically imbued with the thoughts of being honest, respectful and hardworking by parents and caregivers will basically grow up to be responsible adult that eschew restiveness and other social ills, irrespective of the varying job circumstances around him/her. This is in recognition of the fact that during child development at an early age, so many interactions; either direct or indirect takes place between a child and his parents, between a child and his immediate community and also between a child and his environment. It is in the opinion of the researcher in this study that folklore is a veritable medium to inculcate these much adored societal values to the adolescents. The problem of this study is how will folklores be used in inculcating values in adolescents in secondary schools?

PURPOSE OF THE STUDY

The general purpose of this study is to investigate how folklores are used in inculcating values in adolescents. Specifically, the study is designed to determine:

1. The content of folklores is used in inculcating values in adolescents.
2. The specific values that could be inculcated in adolescents.
3. The strategies for inculcating values in adolescents.
4. The obstacle to the use of folklores in inculcating values in adolescents.

Research Questions

The following four research questions guided the study:

1. What are the contents of folklore in inculcating values in adolescents?
2. What are the specific values that could be inculcated in adolescents?
3. What are the strategies for inculcating values in adolescents?
4. What are the obstacles to the use of folklores in inculcating values in adolescents?

Hypotheses

The following two null hypotheses was tested at 0.05 level of significance guided this study.

H₀₁: There is no significant difference in the mean ratings of male and female teachers on the content of folklore for inculcating values in adolescents.

H₀₂: There is no significant difference the mean ratings of male and female

teachers on the obstacles to the use of folklores in inculcating values in adolescents.

METHODOLOGY

This study adopted a survey research design. Nworgu (2006), sees a survey design as one in which data is collected from a sample of a given population for describing the elements in a population. He maintains that a survey is chiefly concerned with finding, describing and interpreting what is, with the condition or relationship that exists in the population, practices that prevails, beliefs and points of view of a defined segment of a population for purposes of generalization.

The study was conducted in Afikpo Education Zone of Ebonyi state.

The researcher decides to study this zone because it is observed that there is alarming deteriorating of value system and debasement of family values in the study area.

The population for the study comprised all the teachers. The total population was 157,852(National Population Commission, 2017)

The sample for the study was 300 teachers (150 males and 150 females).The sample was selected using purposive sampling techniques.

The instrument that was used for data collection in this study was a researcher structured questionnaire entitled use of Folklore in inculcating values Questionnaire (UFIVQ)” The instrument contained two sections “A and B”. Section “A” is made up of items that were designed to elicit information on the personal data of the respondents while Section “B” on the other hand was 36 items which covered the four clusters. The instrument was designed in line with four point rating scales of strongly agree (AS), Agree (A), Disagree (D) and Strongly Disagree (SD). Consequently, the four options as indicated above were weighted 4, 3, 2, and 1 respectively.

The questionnaire was validated by three experts, one each from the department of Arts and Social Science Education, Home Economics and Educational Foundations of Ebonyi State University, Abakaliki and Alex Ekweme Federal University, Ndufu, Alike, Ikwo. The instrument yielded 0.78 indicating that the instrument is high and reliable.

The research questions were answered on individual item basis using mean and standard deviation while the null hypotheses were tested at 0.05 level of significance using t-test. Items that scored 2.50 were accepted while items that scored less than 2.50 were rejected as the decision rule.

RESULTS**Table 1:** Mean Ratings of Male and Female Respondents on the Contents of Folklore in Inculcating Values in adolescents in secondary schools

S/N	The Contents of Folklore involves	N	X	S.D	Decision
1	Using fairy tales/fables by to illustrate good virtues before children	300	2.87	1.01	Agree
2	The use of jokes by to portray the importance of self discipline to the their children	300	3.00	0.82	Agree
3	The use of folk song to inculcate the virtues of humility	300	2.95	0.88	Agree
4	The use of parables to demonstrate the need to courageously confront any moment of misfortune.	300	2.86	0.95	Agree
5	The use of riddles to showcase the need to be intelligent	300	2.84	0.92	Agree
6	The use of drama to teach love, respect and kindness.	300	3.14	0.88	Agree
Grand Mean			2.94		

The results on table 1 revealed that all the items were accepted because they scored more than 2.50 as the criterion value. The respondents agreed that all items are content of folklores used in inculcating values in adolescents.

Table 2: Mean Ratings of Respondents on the Specific Values that could be inculcated in adolescents

S/N	The specific values that could be inculcated	N	X	S.D	Decision
7	The show of respect to the constituted authority in the society.	300	3.08	0.79	Agree
8	Being honest in any dealing with everybody	300	3.04	0.68	Agree
9	Show of self-discipline in all circumstances especially in the mixed of abundance.	300	2.80	0.82	Agree
10	Dedication to ones duties as a responsible citizen.	300	2.70	0.83	Agree
11	Show of kindness to everyone	300	2.95	0.87	Agree
12	Demonstration of loyalty to elders and constituted authority.	300	2.87	0.84	Agree
Grand Mean			2.90		

The results on Table 2 revealed that all the items with serial numbers 6-12 were accepted for having mean values above the criterion value of 2.50. This reveals that the items are the specific use of folklores in inculcating values in adolescents in secondary schools.

Table 3: Mean Ratings of Respondents on the strategies for inculcating values in adolescents

S/N	The Strategies for Inculcating Values	N	X	S.D	Decision
13	Exhibiting cherished values as a way of setting good examples to children by their parents (Modeling)	300	3.02	0.90	Agree
14	Using daily or life experiences as a springboard for conversation with children during leisure.	300	2.83	0.94	Agree
15	Accepting your responsibilities as parents by striving to live to expectations.	300	3.10	0.88	Agree
16	Holding your children accountable for their mistake and correcting them accordingly.	300	3.18	0.81	Agree
17	Showing parental love to children especially when they needed it most	300	2.82	0.95	Agree
18	Applauding good behaviour of children without compromising their negative traits by administering appropriate disciplinary measures.	300	2.87	0,90	Agree
Grand Mean			2.97		

The results as presented on Table 3 showed that all the items were accepted for having a mean value above the mean bench mark value of 2.50 as established in this study. The grand mean has a value of 2.97 which is above the decision rule. This implies that these are the strategies in the use of folklores in inculcating values in adolescents in secondary schools.

Table 4: Mean Ratings of Respondents on the obstacles to the use of folklores in inculcating values in adolescents in secondary schools.

S/N	Obstacles to the Use of Folklores	N	X	S.D.	Decision
19	Lack of proper documentation of oral tradition for the benefits of future generation	300	2.91	0.85	Agree
20	Cultural differences of some teachers hinder the inculcation and assimilation of cultural values by the affected children	300	3.10	0.88	Agree
21	The emergence and gradual domination of foreign religion	300	2.97	0.75	Agree
22	Modernization and neglect of traditional/indigenous culture	300	2.83	0.75	Agree
23	Untimely death of parents by accident or health issues	300	2.69	0.83	Agree
24	Increasing high quest for money and other material gains.	300		0.81	2.78
Grand Mean			2.88		

The results on Table 4 indicates that all the items in the said table were accepted for having mean values above the criterion mean value of 2.50. A grand mean score of 2.95 showed that the respondents agreed that the items are the obstacles in the use of folklores in inculcating values in adolescents in secondary schools.

Table 5: Independent sample t-test of male and female respondents on the contents of folklores for inculcating values in adolescents in secondary schools

Item	Variable (Gender)	N	Mean (X)	SD	Df	t-crit	t-cal	Sig. Level	Decision Rule
Contents of Folklore	Male	150	2.98	0.44	998	3.488	2.613	0.05	H ₀₁ Upheld
	Female	149	2.91	0.49					

Data in table 5 shows that the mean values of male and female respondents on the contents of folklore for inculcating values in adolescents in secondary schools are

2.98 and 2.91 respectively. It also shows that the value of t-critical (t-crt) is 3.488 which is greater than the value of the t-calculated (t-cal) of 2.613. But the decision rule states that a null hypothesis will be upheld if the value of t-critical is greater than the value of t-calculated. In line with these therefore, the null hypothesis which state that there is no significant difference in the mean ratings of male and female respondents on the contents of folklore for inculcating values in adolescents in secondary schools is upheld.

Table 6: Independent sample t –test summary on the obstacles to the use of folklores in inculcating values .

Item	Variable (Gender)	N	Mean (\bar{X})	SD	Df	t-crit	t-cal	Decision
Obstacle to Folklore Usage	Male	150	2.91	0.38	998	0.503	2.360	Rejected.
	Female	149	2.85	0.37				

Data in table 6 show that the mean values of male and female respondents on the obstacles to the use of folklore for inculcating values in adolescents in secondary schools are 3.12 and 3.15 respectively. It also shows that the t-calculated (t-cal) value of 2.360 exceeds the t-critical (t-crt) value of 0.503. Thus, the null hypothesis is rejected. Hence, the alternative hypothesis is therefore stated as follows: there is significant difference in the mean ratings of male and female respondents on the obstacles to the use of folklore for inculcating values in adolescents in secondary schools.

DISCUSSION

The Contents of Folklores in Inculcating Values in Adolescents

Results of the study as contained on table 1 shows that each of the six item statements that were formulated to address research question one, has a mean score which is greater than the criterion mean value of 2.50 as set for the study. Consequently, the overall mean value of 2.94 as obtained in the same table illustrates the fact that all the six items therein constitute the contents of folklores in inculcating values to the adolescents in secondary schools in Ebonyi state. To be specific, it is seen in item of serial number one of this table that fairy tales/fables are forms of folklore which can be used by parents to illustrate good virtues before children while item of serial number two of the same table holds that of jokes also constitute a form of folklore

which can as well be used by parents to portray the importance of self discipline to the their children.

These findings are in line with Holding (2015) who emphasizes that fairy tale is an aspect of folklore that may easily be distinguished from other folk narratives such as legends which generally demand belief in the veracity of the events described. He states that it is explicitly moral tales, including beast fables which are primarily used to entertain the young and inculcate in them the moral lessons that shape their relationship with others and behavior in life. Also, the finding agrees with Joseph (2015) who writes of a joke as something spoken, written, or done not only for humorous intention but also with lesson of much importance. According to him, jokes may have many different forms including singing words, or short story or even a gesture; all of which must be capable of inducing laughter with imbedded lessons; otherwise, the intention is defeated.

Similarly, the mean score of items 3, 4, 5 and 6 of the same table one reveals that folk songs, parables, riddles and drama can be effectively used to inculcate the virtues of humility, hard work, honesty and integrity to the young by parents and adults. These are in line with Warta (2012) who observes that folklores comprised oral tales by parents or elders which help to soothe the children's nerves at the end of a full day of activities. This sends them to a nice sleep that enables them to wake up early the following day both in mind and in body. Oral tales also serve as an instructional medium. Tales give the listener the opportunity to understand the thought, ways and general history of his people. The tales also teach a moral. They try to inculcate in the listeners some moral concepts on why it is not good to be greedy, lazy, wicked, plan evil against one's neighbours. They are particularly used to demonstrate that positive virtues and good behaviours are rewarding while bad behaviours are not only frowned at but attract commensurable punishments.

Specific Values that could be inculcated in Adolescents

Results of this study as contained in table 2 reveals that all the six item statements formulated to identify the specific values that could be inculcated in adolescents in secondary schools have mean scores that are all greater than the criterion mean value of 2.50 as established in this study. However, it was specifically discovered from the findings that the values to be inculcated in the youths includes but not limited to respect to elders and to constituted authority, honesty, truthfulness, self discipline, hard work, These findings are in agreement with the views of in Ubom and Affia (2016) who rightly observes that some values are universal. For example and historical too as he explains, hard work and achievements have always been considered to be good as against laziness and failure which says are abhorred and considered bad.

Interestingly, Ubom and Affia (2016) write in favour of the above findings when they observe that apart from hard work and achievements, there are other cherished values that ought to be imbibed in every responsible grown up individual. Values such as

honesty, co-operation, equity and democracy are social values which have developed over time and are continuously reinforced. These aspects of values according to them are relatively stable, enduring and reinforced because they are desirable and agree with the laws that govern creation. In clear terms, Ukoha (2015), Ubom and Affia (2016) also remarks in line with the findings that although there is diversity in Nigerian culture, there are common values, which cut across cultures. These values accordingly include hard work, honesty, humility, love of one another, diligence, respect for elders and constituted authority, industry, self control and host of others that promote mutual coexistence for posterity.

Strategies for use in folklores in Inculcating Values in Adolescents

The findings of this study as seen in table 3 shows that there are some identified strategies that facilitate the inculcation of cherished values in adolescents in secondary schools. With the mean score of 3.02 in items of serial numbers 13 in table three, it equivocally seen that the respondents were of the view that exhibiting cherished values (Modeling) as a way of setting good examples to children by their parents is strategies that facilitates the inculcation of cherished values in youths within families. Also, the items 14, 15, 16 17 and 18 of the same table 3 have mean scores of 2.83, 3.10, 3.18, 2.82, and 2.87 respectively and consequently a grand mean value of 2.97. The mean scores simply imply that most of the respondents admitted affirmatively that the concerned item statements suit the strategies forthe inculcation of cherished values in adolescents in secondary schools.

The above findings are line with the observations of Uzoka (2007) who states that parents are the major socialization agents of adolescents, hence their influence in the behavioural adjustment of the youths in the society cannot be over stated. She argues that children acquire their behavioral patterns to a very large extent in social context with parents. Accordingly, children tend to emulate or imitate whatever they observe in their parents even outside the intention of the parents. This by extension implies that children whose parents are of good morals will develop proper social adjustment while parents who fight, cheat and sometimes even threaten to kill other people before their children will no doubt nurture their children to take after negative values in the society.

Similarly, the above findings concur with the opinion of Enang (2018) who notes that any home where there is parental affection, where father-mother relationship is quite cordial, where mutual interest and understanding exist and where children receive high standards of effective training possesses the likelihood that the children grow up to become responsible adults who easily adjust to social norms and acceptable values of the society. She contends that the home is the first environment of the child, which set the stage for his/her attitude towards life and people around him/her. On the contrary, it could therefore be established from the findings that most children who manifest deviant and antisocial behaviours to which the parent society is characterized, lack good home training occasioned probably lack of father-mother cordial relationship, lack of affection to extended family members, where there is

hatred, abuse, disrespect, incessant squabbles, physical confrontation and where social norms and values receive little or no attention.

Obstacle to the use of Folklore in Inculcating Values in Adolescents

The findings of this study as seen in table 4, shows that there are so many obstacles to the use of folklore in inculcating values in adolescents in secondary schools . Specifically, the mean score of 2.91 in the first item of table 4 shows that the lack of documentation of oral tradition constitutes one of the major setbacks to the inculcation of values using folklore. This finding is in line with Holden (2015) who rightly observes that folklore deals mostly with oral traditions that are fast heading to extinction since they lack proper documentation in the academic world. He opines that folklores include folktale that are mostly transmitted in oral form but serves very important roles in shaping the life of man since it serves to develop the flexibility of thinking and a critical consciousness about events and choices of action. He states therefore that the information transmitted in folklores is not always transmitted as fact or singly answer but is always open to listeners' interpretation, hence help to develop initiative and creative problem-solving skills in those to whom it is transmitted.

Furthermore, the mean values of items 20, 21, 22, 23 and 24 and consequently, the grand mean of 2.88 all indicate that the use of folklores to inculcate values in the youths within families is mostly limited by various factors as itemized in the table including language or cultural differences of parents, emergence and gradual domination of foreign religion, increase cases of divorce and increasing propensity for money or other material gains by parents. This findings no doubt concur with the views of Joseph (2015) who argues that despite the far reaching benefits of folklores to the behavioral formation of man in the society, their utilization are often hampered by daunting challenges. He emphasized that parents who neglect the importance of folklore and limit the exhibition of their cultural practices because of language barriers and attention to material things, rob their children of numerous benefits. He argues that folkloristic stories are full of surprises, of spontaneous turns of events while their symbolism is both open and exceedingly complex.

CONCLUSION

The following conclusions were drawn based on the findings of this study:

1. The contents of folklore in use in inculcating of viable values in Adolescents in secondary schools include fables, fairy tales, jokes, legends, parables, riddles and drama.
2. The specific folklores in use in the inculcating of values adolescents in secondary schools include respect to constituted authority, honesty, self-discipline, hard work, generosity and integrity.
3. The strategies for inculcating values in Adolescents in secondary schools include modeling good values, regular interaction with children, employing

appropriate disciplinary measures, unbiased parental love to children and effective communication of parents with their children.

4. The obstacles to the use of folklores in inculcating values in Adolescents in secondary schools include lack of proper documentation of oral tradition, language barriers of some parents, domination of foreign religion, increase cases of divorce and high quest for money.

RECOMMENDATIONS

In view of the findings of this study, the following recommendations were made:

1. Parents and teachers as indispensable stakeholders in child upbringing should as a matter of necessity, stand firmly at their duty post by employing folklores such as fables, jokes, legends, drama and short stories to entertain and inculcate in their children; the right type of values that will equip them with the needed competences to positively contribute their quotas to the development of the society to which they are members.
2. The government, through its appropriate agencies should do well to properly sensitize parents and care givers on the strategies for inculcating viable values in adolescents in Nigeria should ensure that every person in position of authority no matter how highly placed leads by examples and model good values for the emulation of the younger generation.

Educational Implications

This study has the following educational implications:

1. The findings of this study reveal that folklores include fables, fairy tales, jokes, legends, parables, riddles and drama, which can be used to inculcate values in Adolescents in secondary schools. This implies that the children will adjust better to school rules and regulation if they are well exposed to folklores even from home.
2. The findings of this study also show that the specific values that could be inculcated in Adolescents in secondary schools include respect to constituted authority, honesty, self-discipline, hard work, generosity and integrity among others. .
3. It is discovered from this study that the strategies for inculcating values in Adolescents in secondary schools include but not limited to modeling good values, regular interaction with children, employing appropriate disciplinary measures, unbiased parental love to children and effective communication of parents with their children. This implies that the teachers and school heads should be exemplary in all their dealings with their students.

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