

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

Use of Folklores in Inculcating Viable Values in Youths within Families Inohaukwu Local Government Area, Ebonyi State, Nigeria

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Abstract:

The study focused on the use of folklores in inculcating viable values in youths in Ohaukwu local government area of Ebonyi state. The purpose of the study was to; determine how the use of folklores can be made to inculcate, decency moral virtue and moral values in youths in Ohaukwu local government area of Ebonyi state. The population of the study was 8063 students while the sample size of the study was 300 students. Structured questionnaire was used as an instrument for data collection while the data collected were analysed with the use of mean (\bar{x}). The result of the study showed that folklores can be used to inculcate, decency moral virtue and moral values in youths in Ohaukwu local government area of Ebonyi state. It is based on this that the study recommended that Parents and elders should endeavour to expose their children to the traditional music of their community from their early age even after they have been exposed to Western education. They should be given opportunity to participate in the musical activities of their village in order to get them exposed to the rich cultural heritage of Africa; Folklores should be used in teaching the youths on how to adapt their environment Folklores should be used also in teaching the youths how to respect their elders in the villages and that folklores should be made part of educational curriculum of students

Keywords: *Folklore, inculcation, viable, values, families.*

1. Introduction

The word folklore is derived from two words, folk which means collection or a group of people with similar culture and lore which means knowledge handed down verbally: acquired knowledge or wisdom on a subject such as local traditions, handed down by word of mouth and usually in the form of stories or historical anecdotes (Sims and Martine 2005). Radmond (2009) said that the word *folklore* was coined in 1846 by the English antiquary William John Thomas to replace the term popular antiquities. Ndukwe (2013) opined that folklore (or lore) consists of legends, music, oral history, proverbs, jokes, popular beliefs, fairy tales, stories among others. Folk tales and lores are part of customs included in the traditions of a culture, subculture, or group. It also includes the set of practices through which those expressive genres are shared. People sharing a culture may have in common an occupation, language, ethnicity, age, or geographical location. This body of traditional material is preserved and passed on from generation to generation, with constant variations shaped by memory, immediate need or purpose, and degree of individual talent.

Hamann (2012) stated that folklores comprise the sum total of traditionally derived and orally or imitatively transmitted literature, material culture, and custom of subcultures within predominantly literate and technologically advanced societies. Redmond (2009) opined that folklore is a general term for the verbal, spiritual, and material aspects of any culture that are transmitted orally, by observation, or by imitation.

Furthermore, Danandjaja (2014) defines folklore as “those materials in culture that circulate traditionally among members of any group in different version, whether in oral or by means of customary example. Archer (2008) defines folklore as materials handed on by tradition, either by word of mouth or by custom and practices (moraine). According to Azubuikwe (2013), folklore includes; 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. The academic study of folklore is called folkloristics and those that study folklore are known as folklorists.

As a part of culture, folklore is commonly recognized as “literature orally transmitted. Although, it actually includes the arts, beliefs and so on (Utley, 2011). Authors of folklore are usually anonymous because it is transmitted from one generation to another (Danandjaja, 2014). Moreover, it is difficult to determine the origin of most folklore since there can be various references to other cultures in one folklore (Dundes, 2011).

Although folklore is possibly as old as human civilization, but the use of it is still relevant today. This is because of high level of moral decadence in the society. According to Azubuike (2013), there are several justifications of using folklore in the society. The reasons according to him are that folklore contains universal values necessary for correcting moral anomalies. Folklores like proverbs, story tells parable are veritable instrument for moral teaching for children youths and adults. In line with the above, Anayochukwu (2009) stated that most of folklores used in typical Igbo setting have themes of morality, virtues, justice, love and patriotism.

According to Akanbi (2014), folklores in the moonlight setting are used to teach the youths, children and adults about values of life. For him whatever moral value the story teller desires to pass across to his audience will form the basis of the story he chooses. There are different but significant moral values embedded in each story. For instance, there are lessons on hard work as against laziness. There are those on kindness and love as against wickedness and there are those on being hospitable as against being rude to the strangers and of course, there are those on contentment as against greediness and covetousness among many others. The importance of folklore in society can never be over emphasized.

As Nigeria is filled with high level of moral decadence especially among youths, the use of folklores can be a veritable instrument for the correction of these social ills. To buttress this, Ojukwu and Esimone (2014) stated that as Nigerian society is filled with a vast majority of moral decadent youths with no future to hold on to. It is imperative to turn back to the olden days, methods of using story tells, parables and folk tells to correct deviant behaviours of our teeming immoral youths. This is because, the reasons for this decadence and low level of morality in Nigeria may be attributed largely to the fact that most Nigerians seem to have forgotten or is ignorant of the societal beliefs on which morality is based.

Today, the power of religion and religious clergies are becoming ineffective in fighting moral decadence in the society. Poshkid (2014) lamented that the religious institutions which are regarded as an organised collection of belief system, cultural system and world view that relate humanity to spirituality and to moral values seems to have failed in the fight against moral decadence and have indulged more in the pursuance of materialistic gains. All these points to the need for going down a memory lane of how the use of folklores by our forefathers were veritable in social cum moral development among the youths. It is based on this that the researcher sought to find out ways of inculcating moral values through folklores.

1.1. Statement of the Problem

The level of moral decadence among youths in Nigeria is quite alarming. Today, it is of no doubt that moral decadence has a large extent replaced core moral-values in present times. Behavioural patterns among Nigerian youths today indicate that the level of morality is very low. Various vices are prevalent in various communities. This ravaging phenomenon is the cause of some of the major problems faced by the country today. Many communities have turned into societies where, shame and shamelessness are rewarded with encomiums and emphasized recognition; half nakedness is now synonymous with fame and acceptance; skimpy dresses are now tickets to classy events; songs that have intimate talks in them sell faster than the meaningful ones; when one's trousers are around their waist, then one is perceived as a learner; big girls are now identified by the level of exposure of their private parts. Even the world religions and institutions have failed in eradicating this unpalatable way of life. Mediocrity has become the order of the day. Moral decadence in Ohaukwu communities today has gotten to a point where every individual seem to regard corruption as the 'certain' way out of poverty. Corruption has eaten deep down into the system of many Nigerians and Africans at large Fashola (2013) links the level of moral decadence among Nigerians to lack of proper home training, advising that the best thing parents could bequeath to the nation is to invest adequate time and attention to their children's moral upbringing since even the educational system is equally losing its moral and social values. It is against this backdrop that the researcher sought to find out strategies of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state. The problem of the study therefore is what are the strategies for inculcating viable values in youths in the family?

1.2. Purpose of the Study

The purpose of the study is to find out the use of folklores in inculcating viable values in youths in Ohaukwu local government area of Ebonyi state.

Specifically, the study sought to;

- 1) Determine how the use of folklores can be used to inculcate patriotism in youths in Ohaukwu local government area of Ebonyi state.
- 2) Find out how the use of folklores can be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state.
- 3) Determine how folklores can be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state.
- 4) Ascertain challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state.

1.3. Research Questions

The following research questions guided the study

- 1) How could folklores be used in inculcating patriotism in youths in Ohaukwu local government area of Ebonyi state?
- 2) How could folklores be used in inculcating decency in youths in Ohaukwu local government area of Ebonyi state?
- 3) How could folklores be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state?
- 4) What are the challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state?

2. Methodology

The design of the study is a descriptive survey design aimed at collecting information from the respondent based on their personal experiences on the influence of school facilities on teachers' perception on the strategies for classroom management. Descriptive Survey research design refers to a process of eliciting data from a target population through both questionnaire or interview instruments and subjecting such data to statistical analysis for purpose of drawing conclusion, (Eneje 2000). Therefore, the study sought to find out the use of folklores in inculcating viable values in youths in the families in Ohaukwu local government area of Ebonyi state. The reason for choosing this design is because it will help to elicit from the targeted population on the subject matter of the study.

The area of the study is Ohaukwu local government area of Ebonyi state. Ohaukwu local government area is located within Abakaliki metropolis. It is one of the thirteen local government areas in Ebonyi state. It has a thrice population of about 35% of the total population in the state. It is surrounded by other local government areas like Izzi, Ohaukwu, Ezza North, and Abakaliki local government respectively.

The people of this area are predominantly subsistent farmers. Their linguistic background is monolinguals, a mother tongue or dialect known as Mgbo dialect. Culturally, they are mainly polygamous. The choice of this area is because of the problem associated with youth deviances prevalent in the area.

The population of the study is 8063. This consists of the students in all the fifteen 15 secondary schools in Ohaukwu Local Government Area of Ebonyi State. The choice of students is because they are the major segment of the society that are found in school system.

The sample used was simple random sampling. This method was used to select 300 youths for the study in the secondary schools in Ohaukwu local government area of Ebonyi State

The main instrument used for this study was structured questionnaire titled 'use of folklores in inculcating viable values in youths in the families in Ohaukwu local government area of Ebonyi state Area of the Study'. The questionnaire was divided into two sections. Section one contains questions of general information regarding the name of the school, the age of the respondents, marital status, qualification of respondents and present status of the respondents.

Section two contains a total number of twenty-three (23) items. These items were grouped sequentially under the different research questions to which they relate. All these responses in the section two were in four categories of; Strongly Agree (SA) Agree (A), Disagree (D) and Strongly Disagree (SD).

To ensure that the items in the questionnaire addressed the topic of the research, two experts in Arts and Social Science Department were given the drafted copies of the questionnaire for face and content validity. They accessed and corrected it. Their corrections were duly affected in the instrument.

To ensure the internal consistency of the instrument, test retest method was used. Cronbach alpha yielded 0.75, indicating that the instrument, is highly reliable.

The research questions were answered on individual item basis using mean and standard deviation. Items that scored 2.50 and above were accepted while items that scored less than 2.50 were rejected as the decision rule

3. Results

- Research Question 1 How would folklores be used to inculcate patriotism in youths in Ohaukwu local government area of Ebonyi state?

Item no	Use of folklores in inculcating patriotism among youths	SA	A	D	SD	N	\bar{x}	Decision
1	Folklore could be used to teach the youths to love their nations	100	152	25	3	280	3.2	Accepted
2	Folklore could be used to teach the youths to fight their nations	116	84	72	8	280	3.1	Accepted
3	Folklore could be used to teach the youths to respect constituted authorities	143	91	35	11	280	3.3	Accepted
4	Folklore could be used to teach the youths to respect to elders	151	98	21	10	280	3.3	Accepted
5	Folklore could be used to teach the youths to respect the laws of the land	160	90	16	14	280	3.4	Accepted
6	Folklores could be used to teach the youths need for unity	120	136	20	4	280	3.3	Accepted
7	Folklores could be used to teach the youths need for mutual cohabitation	160	80	29	11	280	3.3	Accepted
8	Could folklores be used to promote terrorism	5	15	80	180	280	1.4	Rejected
Grand mean							3.0	

Table 1: the mean score of the use of folklores be used to inculcate patriotism in youths in Ohaukwu local government area of Ebonyi state

Table 1 showed that items 1-7 were accepted by the respondents as how folklores could be used to inculcate patriotism in youths in Ohaukwu local government area of Ebonyi state. While item 8 was rejected by the respondents.

- Research Question 2: How could folklores be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state?

Item No	Use of folklores in inculcating decency	SA	A	D	SD	N	\bar{x}	Decision
9	It could be used to teach the youths to dress well	160	90	16	14	280	3.4	Accepted
10	It could be used to teach the youths viable character	120	136	20	4	280	3.3	Accepted
11	It could be used to teach the youths the need for descent dressing	160	80	29	11	280	3.3	Accepted
12	It could be used to teach the youths the need for being modest	100	152	25	3	280	3.2	Accepted
13	It could be used to teach the youths the evils of prostitutions	116	84	72	8	280	3.1	Accepted
14	It could be used to teach the youths the need for honesty	143	91	35	11	280	3.3	Accepted
15	It could be used to teach the youths the need for always dress half naked	25	38	99	118	280	1.8	Rejected
16	Folklore could be used to teach the youths to always be abusive	26	54	80	120	280	1.9	Rejected
Grand mean							3.3	

Table 2: the mean score of how folklores could be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state

Table 2 showed the mean score of how folklores could be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state. The table showed that items 9-14 were accepted by the respondents as the how folklores could be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state. While item 15 and 16 were rejected by the respondents.

- Research Question 3: How could folklores be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state?

Item No	Use of folklores in inculcating moral virtue	SA	A	D	SD	N	\bar{x}	Decision
17	It could be used to teach the youth on the need to live a good life	116	84	72	8	280	3.1	Accepted
18	It could be used to teach the youths the need to respect elders	143	91	35	11	280	3.3	Accepted
19	It could be used to teach the youths the need to live a decent life	116	84	72	8	280	3.1	Accepted
20	It could be used to teach the youths the need to be truthful	120	136	20	4	280	3.3	Accepted
21	It could be used to teach the youths the need to respect their parents	160	80	29	11	280	3.3	Accepted
Grand mean							3.2	

Table 3: the mean score of folklores be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state

Table 3 showed that all the items were accepted by the respondents. This means that folklores could be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state.

- Research question 4: What are the challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state?

Item No	Use of folklores in inculcating moral values	SA	A	D	SD	N	\bar{x}	Decision
22	Lack of documentation constitute a challenge towards the use of folklores	120	136	20	4	280	3.3	Accepted
23	Negligence of the parents towards the use of folklores for youths	160	80	29	11	280	3.3	Accepted
24	Neglect to tradition	100	152	25	3	280	3.2	Accepted
25	Modern day religious practices	120	136	20	4	280	3.3	Accepted
26	Stereotyping	160	80	29	11	280	3.3	Accepted
27	Negligence by the youths	143	91	35	11	280	3.3	Accepted
	Grand mean						3.2	

Table 4: the mean scores of the challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state

Table 4 showed that the respondents agreed in all the items as the challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state.

3.1. Summary of Findings

From the data collected and analysed, the following findings were made;

- 1) It was discovered that folklores could be used to inculcate patriotism in youths in Ohaukwu local government area of Ebonyi state
- 2) It was discovered that folklores could be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state
- 3) It was found out that folklores could be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state
- 4) It was discovered that there are challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state.

4. Discussions

Table 1 showed that folklores could be used to inculcate patriotism in youths in Ohaukwu local government area of Ebonyi state. From the table, it was indicated that the respondents agreed in items 1-7 as the use of folklores in inculcating patriotism in youths in Ohaukwu local government area of Ebonyi state. means that the respondents agreed that folklore could be used to teach the youths to love their nations, fight for their nations, respect constituted authorities, respect to elders, respect the laws of the land and need for unity in the country. The table further showed that folklores could be used to teach the youths the need for mutual cohabitation. On the other hand, the respondents rejected that folklores could be used to teach the youths terrorism. The result of this study were in inline Ojukwu and Esimone (2014) who stated that folklores can be used as a veritable instrument in checkmating the rate of juvenile delinquency among youths. They further stated that folklore can be used to teach the youths to love ones nation. Also Azubuike (2013) stated that folklores like Odysseus were previously used in teaching the youths the need to be patriotic among youth in Greece. This according to him could also be used in the Nigerian context. Agu (2000) stated that folklore is at the epicentre of moral development in Nigeria during the precolonial period

Table 2 showed the mean scores of how folklores could be used to inculcate decency in youths in Ohaukwu local government area of Ebonyi state. From the table it was indicated that the respondents agreed that folklores could be used to teach the youths the need to dress well, viable character. The study also showed that the respondents agreed that folklores could be used to teach the youths the need for decent dressing, need of being modest, the evils of prostitutions and the need for honesty. On the other hand, the respondents disagreed that folklore could be used to teach the youths the need for always dress half naked and always be abusive. The results of the study were in line with Akanbi (2014) who stated that folklores are one of the major tools for improving youth's indecency in the olden days. Also Anayochukwu (2009) noted that folklores are very important tools in nurturing good citizens in traditional Igbo setting. To buttress this further, Ogbalu, (2011) stated that folklores can be used in teaching the youths on the need for decent dressing and the negative effects of using abusive words on the elders.

Table 3 showed how folklores could be used in inculcating moral virtue in youths in Ohaukwu local government area of Ebonyi state. From the table, it indicated the respondents accepted almost all the items as the It could be used to teach the youth on the need to live a good life. The result of the study also showed that folklores can also be used in teaching the youths the need to respect elders, live a decent life, need to be truthful and need to respect their parents. The result of the study was in line with Adeyemi and Adeyinka (2002) who state that African folklore is an embodiment of moral laws which helps in teaching the youths need for improving their moral lives. Kalusa (2000) also noted that folklores have been found to be a veritable instrument for teaching the youths to lead a moral life irrespective of their socio-economic condition. To buttress this further Majasan (2009) opined that the major cause of social deviances among youths is the erosion of folklores in the moral teachings of the youths.

Table 4 showed that there are challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state. From the table, the respondents agreed in all the items as the major challenges of using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state. This means that the respondents agreed that lack of documentation constitute a challenge towards the use of folklores in inculcating moral values in youths. The respondents also agreed that negligence of the parents towards the use of folklores for youths, neglect to tradition, modern day religious practices, stereotyping

and negligence by the youths are various challenges towards using folklores in inculcating moral values in youths in Ohaukwu local government area of Ebonyi state. The result of the study was in line with Nwale (2003) who noted that negligence to tradition by parents have being one of the major challenges of using folklores in teaching the youths in Nigeria.

4.1. Conclusion

Folklores are an integral part of the African oral society. They usually relate to, and elucidate the various cultural and traditional aspects of a society from which they evolve. Folktales perform salient functions of serving as sources of entertainment, enlightenment on cultural orientation and traditions of the people, educating the young of the various aspects of society. Since folklores portray the values and traditions of a society, where the young and adults alike learn through the events conveyed, the function of this traditional oral genre of folktales can therefore not be over emphasized. The practice of folktale telling was common in traditional societies in the past, where parents and other members of families told stories to young ones, usually after the evening meal. Therefore, there is need that government should strategize means of promoting the use of folklores in schools.

4.2. Recommendations

The study recommends the following:

- 1) Parents and elders should endeavour to expose their children to the traditional music of their community from their early formation even after they have been exposed to Western education. They should be given opportunity to participate in the musical activities of their village in order to get them exposed to the rich cultural heritage of Africa;
- 2) Folklores should be used in teaching the youths on how to adapt their environment
- 3) Folklores should be used in teaching the youths on how to respect their elders in the villages
- 4) Folklores should be mad part of educational curriculum of students
- 5) Musicologists and researchers should strive to collect, notate and document Igbo traditional musical performances so that they do not go into extinction
- 6) Government should embark on a nationwide revival campaign on folktale activities through government sponsored education tour or campaign programs involving all stakeholders concerned like the chieftaincy and culture institutions, in collaboration with the Ministry of Education.
- 7) Folktale activities should be made part of the educational curriculum especially from kindergarten. The Curriculum Development Division of the Ministry of Education must give much attention to the educational curriculum to emphasize the teaching of folktales right from the pre-school levels.
- 8) Folktales should be encouraged in schools through seasonal competitions based on folktale dramatization. Awards and certificates must be given to deserving participants whiles scholarships be given to exemplary performers (youths).

4.3. Educational Implication

The result of the study has many educational implications. It has implication on the level of immorality and indecency among youths in Nigeria as a whole and Ebonyi state in particular. The result of the study showed that the folklores have all the necessary ingredients for natural youths that will contribute to socioeconomic development.

Since the result of the study showed that there are various challenges to using folklores in the contemporary time, there is need to re-introduce the use of folklores in our contemporary Nigeria. There is also need that the use of folklores to be included in our educational curriculum.

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