NEGATIVE ATTITUDE OF YOUTH TOWARDS AFRICAN TRADITIONAL VALUES AND SOCIO-ECONOMIC IMPLICATIONS FOR NIGERIA

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ABSTRACT

The negative attitude of youth towards African traditional values has to a great extent imprisoned the psyche of most Nigerian youth to the extent that a lag is created with concomitant socio-economic implications. We live in a world where the youth pursue fashions and values that are alien to Africa's normative customs. Some of these youth condemn African traditional values as archaic, demonic, timid and of no relevance in the present dispensation. It is also obvious that many youth pursue values without knowing whether they are right or wrong and sometimes ignorant of their implications. In a bid to appear "civilized" or "modern", some youth find themselves entrapped in a world of confusion. The paper employed qualitative research, involving published data and it was observed that factors such as western ideology and the dilemma of globalization as well as western educational system, social media and the family have influenced youth's negative attitude towards African traditional values. Indeed, these factors have greatly influenced the youth to undermine the African traditional values. For example, a greater number of youth perceive African traditional values to be inferior compared to foreign values. It was further observed that the craze for western values also resulted to the adoption of strange criminal behaviors such as scam, hate speeches, kidnappings, terrorism, fraud, corruption, youth restiveness, drug abuse, cultism and conflicts among the youth. It is therefore recommended among others that government should introduce policy measures that will promote African traditional values, norms and culture among youth. This can also be done effectively through social work counseling, sensitizations, behavior change processes and advocacy by Non-Governmental Organizations, faith base organizations and social workers. Word count: 274

INTRODUCTION

In most developing societies like Nigeria, the impact of commerce, foreign religion, technological innovations and especially western education, social media and globalization had facilitated the importation of foreign norms and cultural values, and the subtle erosion of most African traditional values and ways of life. For instance, in recent times, youth have acquired

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negative values perpetrated by Hollywood, Nollywood and other imported alien cultures, culminating to outright neglect of the traditional norms and values known in Africa. In support of this view, Shabnoor and Tajinder (2016) argued that the negative impact of social media have caused our youth to abandon their traditional values, ethos and ethics which hitherto guarantees peace, stability and harmonious relationship among the people. Because most youth are exposed to foreign values and lifestyles, and incapable of disengaging from the African traditional values, a lag or vacuum is created in their psyche. In most cases, they become confused as to what to choose between their well-known traditional values and the foreign imported values. The African youth is trapped in a web with a divided mind, struggling to be relevant in a world with contradictory values.

However, some youth believe the world is dynamic and for them to be relevant, they must have to move with the times. They perceive most African traditional values to be archaic, timid and of no relevance in this present technological dispensation. To most youth, people live and connected to a global entity, and therefore see nothing wrong in adapting the values of other races. It is also obvious that many youth in Africa are still battling with what they consider as acceptable societal values.

African leadership is equally enslaved and trapped by the craze for foreign values which thus had brought about socio-economic woes in the continent (Obeten, Ebuara & Obia, 2020). When once they assume office, African leaders and government begin to look outward 'Euro-centrically' by embarking on foreign trips and sending their children to foreign schools and holidays abroad. All medical treatments would be carried out in foreign countries. They prefer continental dishes to African traditional dishes, and foreign suits and wears to native wears. Policies and programs are either adapted from foreign nations or foreign bodies. More than 55 per cent of economic policies in Nigeria were copied from outside, principally imposed on government by the World Bank or any other loaning agency abroad (Isokon & Obeten, 2019). For example, with the recent Convict 19 pandemic, the federal government of Nigeria prefers to invite Chinese doctors into Nigeria to find solution to the virus, despite the fact that there are competent Nigerian doctors ready to work.

So many youth try to copy new things they learnt through the social media. For this reason, they lost touch of their true identity and ways of their culture and tradition. Many youth have neglected their traditional foods, preferring foreign foods such as snacks, canned foods and drinks, some of which generated strange sicknesses and ailments like cancer and various forms of diseases which are alien to Africans (Adeyemi & Adeyinka, 2003). The African traditional way of salutations and courtesies by younger ones to their elders is somewhat lost in most African societies. The borrowed foreign values are also expressed in dressing codes. It is common to sight females on the streets with tight fitted dressing, shamelessly exposing parts of their bodies such as breasts, hips which indeed are seductive, all in the name of "new fashion". Both boys and girls in their bid to imitate Hollywood actors, wear torn and tattered trousers code named 'saggy'. Some youth wear the type of hair known as: "dreaded logs" imitating the music idol, Bob Marley and smoking cigarette or "Indian hemp" with careless abandon. In some settings, the male wear ear rings and nose rings like women. Gay and lesbianism are also copied and commonly practiced by youth.

Suffice to state that the culture of polygamy as a way of life of the Africans is gradually disappearing. In foreign countries, such as America, Britain and Japan where monogamous culture is entrenched, marriage is superfluous, such that an individual has the choice to make, whether to marry or not. Thus, we find in some societies various type of marriages such as contract marriage, gay marriage, court marriage, church marriage or wedding. Consequent upon the craze for foreign values, the African traditional polygamy has been condemned as a sinful act. The aberration of polygamy has produced a great population of unmarried women in Africa today. This is evident in our homes, churches and social groupings where women of marriageable age are still searching fruitlessly for partners. In this dispensation, 75 per cent of marriageable women marry while only 25 per cent of widows and divorcees remarry in Africa (Isokon, Onyema, Itita, Archibong & Obeten, 2020). In olden times, it is an abomination for a woman of marriageable age to remain at home without a husband. Such a woman if found at all is believed to be cursed. The scenario has some reverberating consequences in form of high level immorality and prostitution, abortions, increasing rate of cohabitations and the birth of bastards

which in turn produces a population of street children roaming the streets without any parental love or care (Eneji & Archibong, 2021).

Feminism also known as feminists' sensitivity, gender equality and many more are foreign values that have now reached the shores of Africa (Bhutler, 1999; Effah-Atoe, 2006). These foreign ideologies have overwhelmed the patriarchal system that gives the man authority to own, care and provide for the woman. Feminism advocates women rights and equality of the sexes (Agomo, 2004). The effect of feminist propaganda is much felt at homes, especially where the African men aspire to play masculine roles as inherited from their forebears and the women under feminist influence aspires to create equality in the home. According to Frank (2008) feminism has destroyed most marriages in Africa. The effect might not be devastating for foreign societies like America or Europe as it is in Africa. This is because of the availability of social welfare and social security institutions that exist in these developed countries to counterbalance or cushion the effects (Peter, Tangban & Ajibo, 2019).

This study responds to the yearning and call of parents which demands youth to maintain positive moral values as handed over to them by their forbears. Through the study, parents will learn to inculcate right values into their wards, so that the youth will not be tempted to part with them, despite the overwhelming influence of western cultures and values. The study is also of interest because it provides insight into the factors that exacerbates negative attitudes towards African traditional values and how this could be addressed. The study will be of benefit to youth as it will create awareness on the need for them to identify with their root. The study will equally help in decision making and policy formulation at the governmental level. It will help the government to reinforce its indigenization and acculturation policies as a way of strengthening government institutions, businesses and communication in line with African traditional values.

Statement of problem

The apparent manifestation of negative, inappropriate or wrong pursuit of foreign values among youth in recent times has given the impression that the family, government and the society generally are not living up to their responsibilities. The consequence has been the increasing rate of youth indulgence in substance abuse e.g., alcohol, Marijuana, Cocaine and cannabis which invariably induces them into criminal behavior. Even though, crime and immoral behavior were found in pre-colonial Africa, they were not as profound and complex as they appear now. Such crimes as smuggling, racketeering, fraud, corruption, kidnapping, terrorism, and etcetera were alien to Africans, but have now become new ways of life among youth in Africa.

LITERATURE REVIEW

Conceptual definition of values

Values are beliefs which enable an individual or group of individuals to develop emotional attachment either for or against something. For example, the moral value system determines what is right or wrong depending on specific situations or environment they manifest. Pedagogic values determine goals, means, knowledge, attitude, quality and attitudes towards people and objects (Olga, Seraphima, Nazymgul, Marzhan, Aizhan, Gulnar, Farzana, Nazym, Elena & Gulnaz, 2016). According to Kluckhohn and Strodtbeck (2006) values are cognitive representations, concepts or beliefs about desirable ends.

Generally, our values guide the selection or evaluation of our behaviors. This is why we have value options, which may be influenced by situational, psychological or environmental factors. In other words, each individual's attitude may be influenced by unique factors and might be different from others, and calls for a unique response. Often times, our values may contradict that of others or appear to be competing or incompatible among individuals. In such cases, conflicts become inevitable. Value conflicts are common, particularly in diverse settings, where some persons are not willing to shift grounds, change their own values, adjust, move from their initial position, adapt or willing to cooperate with others with different values. Gallagher (2001) assert that the observed difference in cultures, norms and values is what mark the uniqueness of a people and that the ability to understand the basic differences in "world view" is a better move towards the attainment of world peace and unity.

Structure of African traditional values

African's value system is anchored on communalism, collectivism, involvement, participation, joint rewards and performance (Nyambegera, Sparrow & Daniels, 2011). Collectivism and cooperation are the hallmark of communalism. Africans are inherently

communalistic in nature and aspire to be in harmony with nature (Russo, 2000).

One of the fundamental banes to Africa's development was her desire to adopt capitalism as her political and economic system and this has resulted to the abandonment of traditional communalism. If from the outset of independence from colonial yoke, African leadership focus on developing and expanding the frontiers of communalism as both a political and economic system, by now African countries would have attained developmental heights compared to other continents. Instead, African leaders allowed imperial powers to dictate, dominate and exploit the continent, destroying their God-given resource - communalism. Isokon, Erim and Egbe (2020) posited that African ideology which is anchored on the "Ubuntu" philosophy of solidarity has been destroyed by western imperialism and colonialism. Hence, African development started to experience neglect and impoverishment, basically because African leaders decided to look outward instead of inward.

Obeten and Isokon (2018) noted that African societies or culture inherited societal values that guide and direct the citizenry on right path of growth and development. The neglect of these values had led to the production of valueless youth in the society. It was further noted by Obeten and Isokon (2018) that the traditional family system has always been at the forefront to preserve African traditional values. This is why in some families frown at some foreign wears, condemning them to be morally indecent. According to Vivarelli (2014) it was the drivers of globalization that had influenced African youth to indulge in drug abuse, prostitution, pornography, human trafficking, terrorism and kidnapping activities which were strange to African culture. This view was further supported by Kitayama, Park, Sevincer, Karasawa and Uskul (2009) when he stated that the preference for foreign values has led to the craze for "get- quick-rich" syndrome, indulgence in substance abuse among others.

Western educational system and African traditional values

Adeyemi and Adeyinka (2003) and Wane (2019) reported that the system of western education bequeathed to Nigerians by the colonial masters had damaged African indigenous education. Adeyemi and Adeyinka (2003) further stated that western education condemned African traditional values as primitive and the colonial curriculum

had the underlying goal to change the African value system and any other thing that did not conform to the standards of western idiosyncrasies. The curriculum content of western education was based on foreign idiosyncrasies and in the process, condemns most African cultures and values as demonic or primitive and the African child was made to believe that only foreign values and contents were not only good, but superior. This caused the African mind to develop eccentric view of African traditional values and culture.

This trend continued in the post-independence era, where African leaders having been trained and groomed under the colonial tutelage became blind to the necessity of mapping out an indigenous educational curriculum that will conform to African culture and traditional values. This was due to the fact that the colonial education curriculum did not in anywhere develop the African child's analytical reasoning, rational and logical thinking. The colonial education curriculum instead was descriptive and explanatory in content and limits the child to knowing how to count and memorize facts (Wane, 2019).

Even up to the 21st century, the educational system in most African countries is replete with foreign ideas and values; and that is why, the African continent is far behind the rest of the world in virtually every aspect of human endeavors (Wane, 2019). The African traditional education revolves around the systematic tutoring of a child based on an informal learning through apprenticeship, socialization and rigorous training, where a child is expected to inherit his or her parent's vocation and skills (Wane, 2019).

Social media and African traditional values

It is notable that the media has both positive and negative influence on man and the society. Lowisz (2014) posited that the media is an information provider striving to meet the expectations and needs of the audience, by inculcating either directly or indirectly appropriate or inappropriate societal values on people. Traditionally, the social media just like any other branch of media is a pathway for information dissemination, education and entertainment. Besides, it helps to mold human behavior and character, strengthening bonds and interaction amongst people of different races, cultures, backgrounds, families as well as transmission of ideas from one location to another.

The media has promoted social interaction and relationships in speedy dimensions. The media serve as a source of information transmission and is useful for leisure purposes, for relaxation, entertainment, awareness creation, advocacy, as well as behavior change agent in the lives of people and the society in general Chukwuere. & Chukwuere, 2017).

The role of the media in imparting knowledge and exposure of different values to the youth are made manifest in many dimensions. The media is upheld to advertise people's lifestyles, habits and behaviors, create harmonious relationships among people living far and near distances (Makinde, Odimegwu, Abdulmlik, Babalola & Fawole, 2016). Through the media, many persons are now involved in a set of inter-related activities and businesses. Rajeev (2015) assert that the media has contributed to the transformation of lives of individuals or group of persons in the society. On their part, Shahjahan and Chisty (2014) maintain that the media has been of great benefit to mankind for its role in shaping cultures, norms and societal values. The media is crucial in identifying the special needs of individuals in the society and how they respond to these needs (Shabnoor & Tajinder, 2016).

However, the propagation of negative values among youth through the social media has become a source of worry. Akraml and Kumar (2018) identified popular social media sites which influences youth either positively or negatively to include Facebook, twitter, Google+, YouTube, Pinterest, Instagram, Tumblr, Flickr, Reddit, snap chat, WhatsApp, Bizsugar and Delicious. The presence of these media platforms in several African countries has aggravated the madness for alien norms and values and the subtle destruction of African traditional norms and values. In this 21st century, social media has undoubtedly become a gateway through which the youth consume information that comes their way, either good or bad. It has become the source of numerous challenges confronting humans and the society, especially the challenge of drug addiction, immoral and criminal behavior among youth. Also, terrorism, cyber bullying, sexual exploitation and gangsters are some of the negative consequence of social media (Makinde, et al, 2016).

Chukwuere and Chukwuere (2017) assert that the abuse in the social media is manifested in various ways, including the transmission and copying of wrong values, cultures, fashion and all manner of vices such as addictive behaviors among youth. The threats, harassing, and stalking are pervasive crimes committed by youth online. The youth are also engaged in hacking and fraud- logging into other persons account, either to post embarrassing messages, create fake accounts, trick people. Some youth carry out illegal businesses using social media platforms.

The culture of reading books had been replaced with social media narratives. Today, the youth horizon had been widened as a result of social media search. While seated at the comfort of their rooms, a student could explore the outside world with ease. In some social media platforms, some persons consciously or unconsciously inculcate foreign norms and values, perceiving them to be more valuable than African traditional values. Through the search and exploration of the social media, many persons began to compare their traditional values with those of foreign lands, and no sooner would they prefer foreign values to African traditional values. This assertion support Shahjahan and Chisty (2014) who pointed out that the social media had entrenched the valuation of foreign values over African traditional values. It was further observed that the social media contain messages which damage the moral sanctity of our children who now indulge in immoral acts and criminal behaviors which are alien to the African culture. For example, pornography, cyber-crimes, international terrorism, kidnappings, and money laundry and other vices were triggered by social media influence.

Western ideology and globalization dilemma

Western ideology as found in European countries are inherently individualistic and competitive in nature and aspire to be dominant over nature (Carter, 1990). This has been the reason why capitalism, a brain child of individualism thrives successfully in America and European nations more than elsewhere. For example, America is a country with individualistic cultural ideology (Chanki, Travaglino & Uskul, 2018). Individualistic minded societies place emphasize on self-goal setting and deploys contextual factors in appraising others, while collectivist minded societies places more emphasizes on group-level goals, and they appraise others based on situational factors (Hofstede, 2001; Markus & Kitayama, 1991; Triandis, 1995).

Acousta and Gonzalez (2010) noted that global competitiveness places some countries high above and superior to others. For example, American and European countries take advantage of their wealth and power to suppress and exploit the weaker or less developed

countries, and created the impression that their culture and normative values are superior to those of lesser countries. Vivarelli (2014) submitted that global prejudice and bias affected African indigenous cultures in very negative dimensions. Since the 13th century, the African continent is perceived by early European explorers and colonizers as a dark continent occupied by primitive people with uncultured values. These negative attitudes still strives in this 21st century.

In Nigeria about 75 per cent of the youth had developed negative attitudes towards African traditional values, seeing it to be inferior compared to imported or foreign values (Isokon, Erim & Egbe, 2020). These youth preferred foreign values and norms to African traditional values. They have trust and confidence on foreign values, goods and services. The youth not only valued foreign values but also manifest them in their behaviors, attitudes, abilities, values, skills, and aptitude as well as other personality characteristics. The idea that foreign values are superior compared to indigenous values is evident in all aspect of human endeavors. For examples, some youth would rather wear foreign attires than traditional attires. Some youth believed that African traditional values are primitive, demonic, inferior, cursed, inherently evil, corrupt and underdeveloped. Foreign songs and music attract the attention of the youth much more than traditional songs and music. The preference for foreign values, either in goods or services had further rendered African indigenous cultures comatose and reinforces the marginalization of African indigenous customs and traditions. In some families, some foreign wears favored by the youth irritate the psyche of the folks who consider them morally indecent. Marriages were equally affected as a result of value conflicts between husbands and wives. More so, drivers of globalization had influenced many youth to indulge in drug abuse, prostitution, pornography, human trafficking, terrorism and kidnapping activities which were strange to African culture (Kitayama, et al, 2009).

The family and African traditional values
The family has obligatory roles to play towards inculcating right values on their wards. The first point of blame for the moral decadence of a child could be traced to the family. This is because the most common dimensions of child upbringing starts from the home. The attitude of parents towards their children will invariably influence the child's behavior. If the foundation is solid, it may be difficult for any external force to influence the child in negative ways (Ojua & Isokon, 2017). Parents therefore have the responsibility to establish a firm foundation upon which the future of their children can be built. Ojua & Isokon (2017) added that every parent should as a duty learns to fight negative attitudes and norms they don't approve in their children. A child who is not guided by parents or guardians may fall prey to negative foreign influences. Some parents create environment that favors adaptation of foreign values. For example, children who feel inferior before their peers, lack self-esteem and experience social isolation would want to make up by copying negative values. Sometimes, youth who experience frustration, apprehension and anxiety, low morale, rejection, retardation of development as seen in lack of motivation, would want to try alien lifestyles. Other indicators include ego, overrating of self, pride and self-willed individuals are prone to foreign influences.

Obeten and Isokon (2020) assert that the family institution has important role to play towards changing negative and wrong values of her members to positive ones. Parents ought to develop the ability, aptitude and skills to make their children to become socially functioning in the society by inculcating right societal values. Gross (2004) believed that parents should have the ability to direct, counsel, sensitize and assist their wards to imbibe appropriate societal values. Hofstede (2001) assert that government in most developed countries like America or Japan have specialized home programs and activities that tutor the child on how to uphold societal norms and values.

The family has the onerous task to develop their wards and teach them to understand and accept their own inherited culture and tradition which had been the attitudinal pattern of living of their forebears. However, Wane (2019) argued that parents should deal with their children in unique situations, in which case, they should try to discover the feelings, ideas, fears and hopes of each child and help them to live according to societal norms and values. Wane (2019) further added that child parenting should involve facilitating awareness and helping the child in each stage of his or her development to imbibe appropriate societal norms and values. It is clear that the family should be concerned with the total individual who is facing the problem of

discovering his identity and realizing his greatest potentials in all phases of his life in accordance with acceptable norms and values.

Theoretical framework

The person-centered theory is used to analyze youth negative attitude towards African traditional values and socio-economic implications for Nigeria. The person-centered theory was formulated by Carl Rogers (1949). It assumed that man is unique and his dignity and worth cannot be compromised as he has a natural tendency and capability for self-improvement, and striving towards self-actualization. Although, man is capable of making mistakes or commit errors or evil, he has inherent virtues to adjust or make amends. Man is equally believed to be self-motivational when it comes to addressing challenges and can explore his environment to his own advantage. It also assumed that man is self-opinionated and self-directed, with collaborative virtues that enable him to excel in all his endeavors. In other words, he aspires for freedom and not caged in any aspect of his life.

The subjective qualities of human experiences is also emphasized, believing that even though man lives in a society and interacts with others, he still views the world in a unique manner based on his personal experiences, needs, hopes and expectations. This implies that it requires sufficient understanding of the subjective experience of an individual, for one to make any therapeutic input on him. Man is also conceived to be active, reliable, trustworthy and capable of defending himself in the face of aggression.

The relevance of this theory to the study lies on the premise that the youth like all humans have the natural inclination to aspire to be independent and pursue their aspirations including foreign values at will. This theory gives an insight on the reasons why the youth abandoned their own inherited norms and values and their preference to foreign values. Even at that, they have the capability to adjust or change whenever they go wrong. This implies that the youth have the ability and capacity to readjust from their craze for foreign to Afro centric values. The adjustment process may be facilitated by counseling, advocacy, sensitization, awareness creation and attitudinal change programs.

METHODOLOGY

The paper employed qualitative research method, involving published data. In other words, a literature review was thoroughly carried out with PubMed and complemented with bibliographic databases. The review covered various articles and reports on youth negative attitudes towards African traditional values and its socio-economic implications for the youths.

DISCUSSION

Negative attitude of youth towards African traditional values.

It was observed in this study that some socio-economic variables such as western ideology, western educational system, social media, globalization dilemma and the family have triggered youth's negative attitude towards African traditional values. Indeed, these factors have greatly influenced the youth to undermine the African traditional values. For example, a greater number of youth have negative attitude towards African traditional values, seeing it to be inferior compared to foreign values. That is, they prefer foreign values and norms to African traditional values. The youth not only valued foreign values but also manifest them in their behaviors, attitudes, abilities, values, skills, and aptitude as well as other personality characteristics. The idea that foreign values are superior compared to indigenous values is evident in all aspect of human endeavors. Some youth would rather wear foreign attire than traditional attire and they believe that African traditional values are primitive, demonic, inferior, cursed, inherently evil, corrupt and underdeveloped. Foreign songs and music attract the attention of the youth much more than traditional songs and music. The preference for foreign values, either in goods or services had further rendered African indigenous cultures comatose and reinforces the marginalization of African indigenous customs and traditions.

It was also observed that western ideologies which encapsulate western educational system, social media and globalization dilemma contributed to the marginalization and relegation of African traditional values. This has reached a point where African traditional cultures and values cannot compete favorably with those of the western countries in a global context. Thus,

while the youth are increasingly crazy about foreign values which invariably have destroyed their moral values and identity, the western countries rarely accepts and use African traditional values and cultures.

Suffice to say that the Nigeria economy is fraught with underdevelopment perpetuated by her total dependence on external powers and the consequent neglect of Africa's authentic, original knowledge and values. In other words, the continual dependency of the youth on western ideology has put the country in its deplorable condition. For example, because of the Eurocentric mentality of our leaders, everything including the educational curriculum is copied or borrowed or adapted from the western world. Because, the curriculum content of education in Nigeria is replete with foreign ideas and values, many youth could not learn their traditional moral values. The resultant effect was to find the youth indulge in cultism, examination malpractices, academic fraud, and rape, killings of innocent persons and kidnappings, armed robbery, truancy, and drug abuse among others.

In fact, if nothing is done to stop the trend, African's traditional and original knowledge would falter. Also, the negative attitude of youth where they consider anything western as perfect and good and those westerners know it all would continue and this would have adverse effect on Nigeria's development. This is because the youth seem to place absolute emphasis on these alien, imported products, values and cultures which are detrimental to the socio-economic development of Nigeria. Given these scenario, we can say without hesitation that the youth have merely given themselves to outright slavery and perpetual exploitation, the end of which is the vicious circle of poverty we experience in Nigeria.

CONCLUSIONS

This study examines the negative attitudes of the youth towards African traditional values and its socio-economic implications for Nigeria. The negative attitudes of the youths had been a driving force for the continue underdevelopment of the country. The findings of this study shows that the negative attitudes have been influenced by socio-economic variables such as western ideology, western educational system, social media, globalization dilemma and the family.

Indeed, these socio-economic variables have greatly triggered the negativity of the youth towards African traditional values which in turn destroyed their moral values and identity. The resultant socio-economic implications are manifest in youth indulgence in various forms of moral decadence, cultism, advance fee fraud, rape, killings of innocent persons and kidnappings, armed robbery, truancy and drug abuse among others.

RECOMMENDATIONS

The study advocates the need for the youth to have a change of mindset and to resuscitate African traditional values. The mainstreaming of African traditional values in education, research, and technology would not only resuscitate African traditional values but also promote socio-economic development of Nigeria. Parents should endeavor to orientate their wards on African traditional values. This would provide a forum for greater understanding and co-operation between parents and children. Also, through counseling and enlightenment campaigns, youth can be helped to curb behavioral problems arising from the lag created due to Eurocentric enslavement of youth in Nigeria.

Moreover, it is imperative that the youth are socialized and guided to inculcate appropriate societal values, so that they would not be easily carried away or misled as they grow to adult age. Also, the government should boost youth's confidence and provide them with a conducive environment to strive and fulfill their expectations and aspirations. The government should also provide intensive services for youth with negative foreign ideas to readjust for the better. The

government and non-governmental organizations and especially social workers should map out programs on counseling, sensitizations, awareness creation, advocacy and enlightenment campaigns that can minimize the rate at which youth indulge in wasteful ventures in the name of fashion and craze for foreign norms and values.

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