

The Youths and Perceptive Challenges of Cultural Values and Orientations among the Igbo Society of Nigeria

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Abstract

Cultural norms of the people refers to the way of life, the refining and developing, civilization or humanity's diverse mental and physical endowment. Christian youth orientations and understanding of culture is not only important but among the challenging issues of our modern era. This article we will use analytical, expository, explicating, descriptive, discursive and evaluative methods to achieve its meaningful purpose of youth orientations and cultural understanding. How to orientate our Christian youth of today on the need to recognise, cherish and accept the known and authentic traditional set-ups of every backgrounds and heritages existing within and outside their vicinities is a worthwhile venture. Apart from the parental roles, the Church and State are propellers and directors of the youth educational systems through adaptation nurturing and channelling of their various talents to their expected life goals. These include inter alia, teaching them to accept and believe in God the creator of humanity and the whole cosmos; inculcating and helping them to understand of cultural norms, moral values, taboos or sanctions and certain cosmological beliefs. The youth approach to Christian life is essentially efficacious. Youths should equally be made to know that Christianity is an advocate of social justice and this truth cannot thrive in an atmosphere devoid of morality peaceful coexistence and tranquillity of purpose. This write-up is majorly to bring the youths to the lime lights, regarding many of the identities of Igbo-traditional set-ups, the needed formation of due training and their adaptation and the authentic or right cultural approach to these issues. Above all, our aim is to give the youth that quantum of assurance that, those aspects of cultural milieus and identities stemmed from the author of the heavenly universe; and this should not misguide or confuse them rather for their believe in the supreme being and authentic existence.

KeyWords: Cultural-youth Orientations, Igbo-Identities, traditional set-ups and values, faith and Christian life.

INTRODUCTION

African people and their culture are rich in its nature and there is every need not only to Cherish but also to admire our cultural heritage for its essential qualities. There is every need to peruse into the live-styles of our youth orientations regarding their understanding of Cultural norms and backgrounds. The word "culture" in the general sense as Schwarz (1993) put it refers to all those things which go to the refining and developing of humanity's diverse mental and physical endowments. Culture here in the true sense of the word as concerns youth orientation means the type of civilization and attitudinal training or orientation cum values which the society want them to understand and to undergo. There is always need for authentic human development even at the base of multi-cultural areas where one finds oneself

ethnically. Youths are engrained in the structures of multi-ethnic problems of the Nigeria nation which is directly and indirectly affecting the Igbo-Folk both in the social and economic welfares.

In a book on the Anthropology of education, Middleton (1990: XIII) has a few cogent thoughts on the formal process by which we attempt to teach and train the next generations. He rejects notion that education is schooling, and instead describes it as the 'learning of culture.' The really significant educational impact must be concerned with "the inculcation and understanding of moral values, certain cultural symbols sanctions and cosmological beliefs. In the youth ministry and renewal in the local Church or the basic Christian community Richards (1985:37) wisely wrote well on the thing that we learn from research on youth culture, young people in fact adopt at times adult culture as their own; adults too often reflect back on those experiences of young people that shape values and commitment. It is very clear, that Igbo land with her folk has a distinguishable rich cultural heritage and socially grounded entity in the geography of this country-Nigeria. This could be envisaged more by its location and language, religion and stylistic type of life. The Igbo folk have their own definable material and non-material culture issues to reckon with.

The two terms-IGBO-IBO are of the Nigerian folk (Igbo- people) and the natural language (Ibo) of the Igbo people which goes to mean both the people and their native language. Even though the people have a macro-culture, but they equally hold micro-cultures as a result of the different sub-cultures that makeup their regional territories. Irrespective of the subcultures the African black race in particular the Igbo people do share a lot of things in common such as title taking and cultural festivals which differ in the sub-cultural areas as result of micro-cultural differences.

Sometimes, traditional or cultural titles and cultural festivities are rooted, as culture which is premised from a religious backdrop to such an extent that everything is weighed against a religious lens. In view of this, Leonard (1978:429) writing about the Igbo folks of African-Nigerian rightly remarked that: they are in the strict and natural sense of the word, a truly and deeply religious people, of who it can be said as it has been said of Hindus, that they eat religiously, drink religiously, bath religiously, dress religiously; the religion of these natives...is their existence and their existence is their religion.

The Igbo people that became Christians are however often torn between the two heritages of traditional religion and Christianity, that is ndi Uka- Na ndi- Na-efe- alusi, (Christians and Pagans).

These afore mentioned traditional cultural fiestas have undergone some enculturation or Christianization to transform it from the shackles of fetishisms and idolatrous acts; and such could be introduced to youths in the aspects of orientations. This type of education is crucial and is always fundamentally a sine- qua- non for the future and growth of the youth. Youth should be made to know and understand, that any culture which does not accommodate eccentricity is moribund and condemned to waste out its life in an orgy of indent and can only look forward to a succession of mediocrity, nonentity, and finally of unreasonable wild generation.

On explicating the orientations of youth and their understanding of culture or by bringing-up of those is based on happenstances and phenomena of understanding of the *modus-operandi ET vivendi* of the Igbo folk-lores, Arts and cultural milieus. These goes down to create to the

youth's awareness, the ancient pragmatic observances and customs, ideologies, believes and traditions unhealthy antiquities, superstitions and prejudices of the common people especially the young people in our society. Then, meaningfully and convincingly, let the youth of the present society know how man should be abreast with the science of the survival of the issues of all these archaic beliefs and customs and bye-laws in our modern age. This for their welfare and happy livelihood.

YOUTH AGE AND ATMOSPHERIC TEMPERATURE IN IGBO-NIGERIAN TRADITIONAL SET-UPS

Youth age in the Nigerian (Africa) Igbo traditional set-ups and their cultural milieus is multi-dimensional. This is because Nigeria as one family where the youths grow up, like any other developing country, do take their normal systems of livelihood; take their time out, rest, celebrate and worship God to review their life. Nigerian nation is made up of many cultures and ethnic groups having rich histories and traditions. The youth life or growth takes a gradual procedural set-up, actually, their life is but majorly at stages in most different regions or states in Igbo land but in all at the full ripped maturity age between ca. 16-27 years. Nigeria is made up of many peoples, cultures and ethnic groups. The Igbo youths have their own particular and peculiar ways and systems of doing things with every vigour and vitality.

This implies that youths of Nigeria require special training and formation for adaptation and administrative skills. This will tantamount to a challenge, to be courageous in order to salvage the pluralistic society of our youth and nation.

For instance, regarding adaptation or integration strategy, the U.N.O estimated the yearly growing rate of the Nigerian populace within over 5 per cent. And regarding the weather conditions, there are two well-marked seasons, namely, the rainy season which lasts from April to October, and the dry season which lasts from November to March. The atmospheric temperature is often times high at the level of over 26 oC to 31 oC in the many regional parts of the country and actually there is nothing like winter or snow in this part of African continent.

Averagely, it rains more in the south region of the country than in the Northern region because of the high degree of humidity. Nigeria however lies also wholly within the tropics, and its climate varies from typical tropics at the coast to sub-tropical further inland.

It is also witnessed and observed that, the temperature variations is most often in and out of this season stable in South- Eastern part of the globe often steady from between 20 oC to 28 oC yearly and winter seasonal cycle does not exist. However, there is that eminent special experiential cold atmospheric periodical time called "harmattan" season and this starts equally from November to early month of March every year and of course with never an atom of snow-fall and no heat, rather it is more of moderate windy and mild-cold, dusty and equally a strong time in the seasonal variation. Often time's some outsiders ask what the meaning of this Harmattan is all about. Harmattan is one of the seasons in Nigeria. It is a dry and dusty West African trade wind from the coast of Sahara desert. This cold wind blows south from the south of Sahara into the Gulf of Guinea within the four and half month's interval. There are so many challenges one could face during this harmattan period like cracking of lips or breaking of lips, cold, dry skin, catarrh, cough and a lot of more cold problems associated with it. The cold weather and heavy amount of foggy dust in the air can limit visibility and block the sun for few days, comparable to a heavy fog which shows that the Harmattan has come back again.

The Harmattan period also shows that some patients suffering from asthma, pneumonia and other people prone to respiratory diseases often suffer much because of excess cold and dust.

It is advisable to cover oneself well and wear warm clothes during this cold period or season so as to keep one's body warm and protect oneself from cold. The dry, cold and dusty wind associated with Harmattan also triggers sickle cells crises in affected individuals. Although it does not generate heat but the unhealthy wind and dust that goes with it causes or hampers one's health and strength. Very many youths feel good and bubbles with life properly in various States of the nation being well blessed with large and minor rivers, as well as arable land-areas and streams which provide in the country and its people with rich vegetations and fishing opportunities.

The Igbo youths with lots of energy and talents are called upon to prepare themselves responsibly as the hopeful prime mover of the nation. To be precise, the youths have an almost disillusioned citizenry, a depressed economy in which as Middleton (1990: XIII) put it that youth period is an era where more of their numbers are not in gainful employment in spite of self-employment schemes recently introduced, a galloping inflation and a real threat of famine in parts of the country which may necessitate large scale migrations never experienced in the country before, and to grapple rights with their leadership role. There is no pretence that the list is exhaustive but it is enough to show that the youths have onerous responsibilities, which they are being called upon in contemporary Nigeria to shoulder, certain responsibilities for which the society has not prepared them. Youths need good and pious people to follow. There is fundamental question about who are to form, train and educate the Nigerian youths. His Holiness Pope John Paul II (1985:5) has here in his Apostolic Letter on the occasion of International Youth Year in the recent past asserted that the future belongs to the young. Responsibility for the present reality and for its shape and many different forms lies first of all with adults to guide and orientate them. And he told them the adolescent groups that to them, belong responsibility for what will one day become reality together with yourselves but which still lies in the future for the youths. In Nigeria, Pope John Paul II also referring to youths as a sign of hope said that the youths, anywhere, could be in this way, referred to adults not only parents but also categories of animators, like religious people, teachers, professors, and those who collaborate in their physical and intellectual growth and development have to see the youths attain what they want to attain and to be serviceable to the society.

Most of what we are experiencing today in the Church and society are equally as a result of how the teachers, professors and educators of the yesteryears have trained these young people of God; the role of a clergy and the religious, and the laity meant a lot today on this aspect. Youth age in the Nigerian (Africa) Igbo traditional set-ups has much to do with their upbringing, growth, maturity and progressions and livelihood or lifestyles in the society where they find themselves; whether regionally, State or federal level.

CONTEXTUAL UNDERSTANDING OF IGBO CULTURAL IDENTITY AND AUTHOR OF CULTURE

Here we should contextualize the very meaning of Igbo cultural identity to the youth of our present age with letting them know God; the creator of all things as omniscient and omnipotent and in all ontological realm, that the author of life, the essence of mankind and all the natural values, talents and intelligencia of mortal man on this ephemeral- transitory hemispheres to be understood. Youth culture according to website-encyclopaedia on youth culture and orientation is "the sum of the ways of living of adolescents; it refers to the body of norms, values, and practices recognized and shared by members of the adolescent society as appropriate guides to actions" This definition includes two elements. The first is culture, which can be defined as the symbolic systems and processes of maintaining and transforming those systems, that people share. The second part of this definition is that youth culture is specific to

adolescents and differs at least partially from the culture of older generations. Elements of youth culture include beliefs, behaviours, styles, and interests. An emphasis on clothes, popular music, sports, vocabulary, and giving them what many believe is a distinct culture of their own. Within youth culture, there are many distinct and constantly changing youth subcultures. These subcultures' norms, values, behaviors, and styles vary widely, and may differ from the general meaning.

We should also focus our mind here to the biblical injunction in the book of Genesis regarding the origin of the world and of the human race. This refers to creation narrative; and how the creation of the world and human kind took place. God created man in his own image and likeness and told man to fill the earth and subdue it. (Gen1:26-29), and in the garden of Eden-Paradise and the test of the free will Yahweh God took the man-Adam and settled him in the garden of Eden to cultivate and take care of it (cf. Gen 2: 5-15). And on the quest on the issues of Igbo cultural identity essentially does not seek the colour; body or mere geographical location of the Igbo in global map and this has to do with the "whoness" of the Igbo; as an Igbo.

Nonetheless, to understand this "whoness"-who is who that is not a character of extension but one has to understand what identity is all about.

The Chamber's dictionary of current English Schwarz (1993:829) describes and explains identity as the state of being the same, absolute sameness, individuality, personality, who or what a person or thing is" But for Mead (1973:3) the basic connotation of "identity" when applied to person or group, is that of sameness, or oneness, that persists in time. Odemene (1993:1) here goes etymological and says the word "identity" is also derived from the Latin word *idem* which means the "same, identifies." If the word is laterally translated it means "sameness" with the connotation that in spite of its structural changes due to the fact that its essence of substance withstands all temporary changes." He concludes that for that reason the "being" by way of individuals or groups" remains identical to itself, no matter where it finds itself: thus it is everywhere and at all times identifiable." Here equally Madueke (2002.1) defines identity as a sense of interior unity and continuity lasting in time and in various circumstances. "Identity" is therefore perjured sameness by which a person is marked out as different from others and does not alter with time or situation. It is immutable. It could however run into trouble if the person or people lack the ideal (values) and the actual self (self-knowledge).

This is where conflict comes in. The Igbo have characteristics for identification of Igbonity: what make them *ndi Igbo* (Igbo people). Igbo people are Africans. An Igbo man carries or imbibes within himself that religious believe and sensibility, and this is indispensable in identifying Igbo identity. It is coupled with that of communality in their good participation in the art, religion and philosophy and of community which characterized the Igbo man. The appropriation of land is not as absolute as one may think. But every individual and every family member has right to the sacred and secular utilization of land. Monogamous family (multiple-wives systems) among the Igbo folks especially among the non-Christians is in existence. That means that in the African communality as Obiefuna (200:80) clearly put it to some extent the spiritual or inner force that validates the system giving its psychological soundness, emotional sanity, social profitability and individual benefaction. The Igbos however believes in modernity and in the sacredness of things not only of the land usages and ritualistic tendencies of the traditional religionist but are majorly adaptable and flexible to accommodate modernity of the present age.

Another salient aspect of Africanity to be mentioned is that an Igbo man not only cherishes but also exhibits a principle respects for their elders (elders). An Igbo man sees his seniors or the elderly ones older than he or she is, as the better transmitter of ideas and experiences and certain existential links of the past and present ideas. The pure African society is fundamentally egalitarian. It is therefore communalistic, and that means the African, nay Igbo man has the right to life and existence and all that would make life meaningful as seen in Okadigbo (1976:4-8). However, in this meaning, it could be an over statement or exaggeration and presumptuous claim to heap some blame on the psycho-social and anthropological misnomer as regards where these cultural practices are battered or does not measure up especially on the part of non-Christians or traditional religionist where they still exist, which does not hold to the modern norm of Christian believes. These areas; the youth should understand and accept the urgent need of its enculturation for the expected sanity of it. Though Igbo's are great achievers, they should not be arrogant entities for the crazy pursuers of wealth and status or cultural norms and the present crazy pursuit of wealth cannot be safely said to be component of Igbo identity. If anything, it is an aberration or distortion. This distortion is the current state of affairs, a dislocation and disarticulations have ulcerated the apex manifest of Igbo identity. The consequent on multi-factorial explanation should always be researched and elucidated. For instance, the slave trade of a thing which possibly brought about first contact of the Igbo with the white man and his elements of cultural distortion and alienation, foreign money, alcohol, and gun. These made some people socially more important not through socially accepted mode of achievement but through a link with foreign people and culture. And even alcohol becomes enticing as guns engendered insecurity and suspicion. Igbo folk or society will need some aspect of reconstruction or an amendment to give a better befitting or comprehensive shape. But this will be based on the understanding that there was a structure; there was a shape. It does not necessarily mean going back to square one or referring to the original structure but the expected original shape.

This could mean so to say as Obiefuna (1985:73-74) remarked a remodelling which does not mean going back to the "ab-initio" but a kind of an interlace aspect of the component parts for the old and new. The Igbo cultural identity remains ever more and evergreen strengthened for both the young people and their elders to be part of it and to cherish such things, and to have in mind that although man is co-creator and co-maker but above all, God is the great maker and author of all culture and humanity in the whole cosmos.

YOUTH FORMATION AND APPROACH TO CHRISTIAN LIFE

This is a systematic way, process and programme of bringing youths to the right ways of living a good life in order to exhibit morality of human action. It is an open reality that the moral formation of nation's youth needs a solid pastoral formation or reasonable approach for a better training to enable them form their consciences, increase and strengthen their knowledge and belief in God and to have a guided and disciplined mode of life. Youth formation indeed involves good and conscientious planning, conscientization and timely execution processes.

It means a special orientation for the young people, so that they do not involve themselves or put in 'frequent collapses' or be back into puerility and enslavement. The Lineamenta for the First National Pastoral Congress in Africa captured the situations vividly and explained: formation of the total person in both its spiritual and physical dimensions as indispensable as people grow in life. Human being (youth or adult), as a composite being; when one attempt to develop one aspect to the neglect of the other will result into a deformed personality. The formation we are talking about here can best be acquired through learning both formal and

informal, what one becomes after learning constitutes one's education that will guide one's spiritual life and secular endeavours.

The Africa-Nigerian Church however, is aware that this total formation of young people needs to be intensified, because there are many factors militating against it; societal values are changing, but there are cherished values of today. The lineamenta reminded us that youth today are caught in the web of harsh realities of illiteracy, unemployment, slave labour, illness, hunger, drugs, cults, armed robbery and general violence. These concern the issues of morality and conscience, and good practice of religion, education and general enlightenment.

As popular saying of Thomas Aquinas (1955: qtn 5 art 2 part 1), dealing with formation especially moral formation is always formation in freedom. But the entry into freedom is slow and painful and it includes mistakes, wrong choices and sin. The special youth apostolate or formation has two fronts of approach or two human faces; in one way, it lies on all efforts to let them know God respect and fear Him, to be happy in life and be useful to themselves; in another respect to be good and to adapt well to the Church and the human society in general. The people of God both young and old people ought to live peacefully and work together in true faith and fraternal love. Neufeld (1986:153), said that the right way of living their faith in this way should be ensured.

The Church through the command of Jesus Christ is essentially a teacher, divinely authorized, and an infallible teacher in all that pertains to the right living. Regarding the conception of her divinely entrusted mission in the world, the Church has at all times, consistently and authoritatively expounded saving principles on the *raison d'être* as well as the origin of the legitimacy of her role in the integral education of human person. That means the penetration of pastoral ministers and religious teachers into the people through catechetical instructions in the parishes and schools or elsewhere and responsibly instructing them on how their faith should affect their values and commitments in life. For the good of the Church, state and nation the purposeful engagement in pastoral formation remains a clarion call for humanity. The formation focuses on rich resources of years of experiences, deep insights, and wise advice. This formation is enriched by the fresh perspectives which are often envisaged situation faced by pastoral theologians through out the world. The youths should be actively and industriously prepared for unforeseen situations and eventualities. Youths spiritual and temporal problems, community conflicts are cases attracting serious attention. There is that need for reconciliation and restoration of their moral values for their souls and to bring things into peaceful atmosphere and order. And this has to be more grounded, carefully conceptualised, to help young people to understand themselves in their every day lives and to develop properly their life style. The example of Jesus Christ who, as a practical great teacher went about doing good, asking and answering difficult questions and solving people's problems and telling stories should be followed. When people are enlightened and well instructed; whether, youths or adults they could tell more about the root course of their failures and successes. This will bring to light needs for hope and healing and they become open to receiving illumination and sustainable solidarity.

The teachings and explanation processes here are to facilitate and strengthen the Nigerian-African youths livelihood and with regard to their faith in the Lord Jesus Christ. Here on the part of young people-the youth and the middle-aged; it becomes an opportunity of grooming and nurturing them well, an occasion of duty-consciousness, of creating more special disciples for Christian communities of discipleship that uphold the value priorities of the Christian faith. Ones identity could always be shaped by ones roles and commitments within a particular community. Youth formation needs all aids and supports for understanding and inspiration of

people in the Church and society for the discernment of the moral truth. Howard (1998:48) in his view point said that the experience of awe is recognition youth as the inherent value of us and every person, of the natural world at large. Youth formation and orientation should all the more in all its meaningfulness, be seen and treated well by teachers, pastors, counsellors and other leaders in the society. The youth approach to Christian life is all the more very efficacious.

The great developments and technological advancements in today's society have lots of influence on youths. Any wise Christian youths should not therefore, question whether Christ is really still at the centre of life. Christianity should be for all youths the guardian and a mirror of life. They should receive Christianity by listening and practicing what the Church says and then by having Christ at the Centre of their life; Christ the Lord Ccares and controls the world. The Church looks to youths with confidence and with love. She is the real youthfulness of the today's world. The Church is evermore growing young and new. If the youths will look always upon the Church, they will find Christ in her face. They are made to discover themselves and the value of giving oneself through acceptance of some intensified moral principles and catechesis. In Nigeria, the enlightened youths are called to deepen their faith and to be evangelisers of their fellow peers. The Church uses its good example to influence youth listening to their problems and worries, providing jobs opportunities to them forming and directing them to good discipline and happy life.

Correct conscience is part of the youth's dignity and responsibility as good citizens and as good Christians. Udeze (1999:80) here said that values like consideration for others, sympathy, justice and fair play, matured and developed through a rightly formed conscience, moral education, deepening of faith and conscience formation will enable the youths, like every other laity to see reality, judge it correctly and act for the good of self and others.

Christianity which is an advocate of social justice and truth cannot thrive in an atmosphere devoid of God's presence, peace and tranquillity. The youths should adapt themselves anywhere for a peaceful co-existence and integration of all classes of people, irrespective of religion or tribe. The youths of our modern society can do it but the problem is that they are too materially engulfed and so loose often, easily forget that they are easily overwhelmed by the devil's diabolic traps, wrapped up in the attractive glittering clothing of our society so-called 'enjoyment'. The only way out of this dilemma, predicaments and confusion that undermine the lives of the youths, is to endear themselves to Christ who is the model of all the youths. The youths should also realize very well that they are the hope of the world; physically, they are the strongest; numerically they are the largest; spiritually they are still unspoiled and full of prospects; intellectually and socio-politically, the sky is their limit. So the youths should join hands and change the world and give it a positive and better face. The government and the Church are conscience and duty-bound to continue giving the youth sound education, sense of direction, belonging and patriotism so that the future of this country may be brighter and hopeful. The Church has never shown any sign of nonchalance as regards youth problems; instead she always strives to help the youths to explore new ways of tackling their problems.

On the great impact of Christianity to young children, the early missionaries who brought the faith to West Africa and to Nigeria did marvellously well, for instance, Father Joseph Lutz and his companion to achieve their objective; influenced by their experiences in Sierra Leone, where he worked 1877, adopted the strategy of winning people to Catholic faith through charity; Father Lutz also adopted the practical expedient approach for the inhabitants via the charitable provision of medicines, gifts and other material needs. The strategy worked out well

because he, he drew so many local people who needed everyday to obtain some medical and other helps. Parents bringing their children crowded the mission compound in search for some aids. Lutz in one of the Reports he wrote mentioned this as first step in the breakthrough in evangelization.

It is then the onerous task for and before the Church to make the youths truly understand the authentic religion. Thinking deeper into the situation of things in Nigeria, one could repeatedly question why the practice of religion has not gone beyond the surface level even among the youths?

There is innate desire in man to be religious. This is because man is a by nature a (homo religious), religious being. In this meaning, youth approach to Christian life should be taken seriously in order that they should be Christlike in their live.

ORIENTATION AND ADAPTATION TO CULTURAL MILIEUS

Every youth in any society need proper orientation to be able to succeed well, adapt and live better in any environment one finds oneself.

Orientation and adaptation here goes to mean the consciousness or relative direction concerning a youth character by which one is adapted to conditions of things regarding traditions and society's cultural milieus.

Every youth is important and will always be a necessity to the growth of our society. Be this as it is, their orientation and adaptation to the cultural milieus is of paramount attention. It is then the onus of the Church and government of the day each time to hearken to their problems and growth in life. Every youth in this sense and meaning should have the characteristics of good family upbringing.

On Christian education Vatican II stressed on the direct attention of pastors of souls to their very grave obligation to all in their power to ensure that this Christian education is enjoyed by the faithful and especially by the young who are the hope of the Church. As it is on the parents who also give protection to their children; the greatest obligation of educating their families should therefore, be recognized as being primarily and principally responsible for their youths' education.

The roles of parents in education of their youths are so important that it is almost impossible to provide adequate substitutes. It is therefore the duty of parents also to create a family atmosphere inspired by peace and our spirit of co-existence which will promote an integrated, personal and social education of their children. The family is therefore the principal school of the social virtues which are necessary to every society.

It is therefore above all in the Christian family, inspired by grace that children should be thought to know and worship God well and love their neighbours, in accordance with the faith which they have received in earliest infancy, in the Sacrament of baptism. In it, also, they will have their first experience of a well-balanced society and of the Church. Parents as stewards of their children's right should maintain their right and duty to educate their children. Above all aspects of consideration regarding youths' orientations and Parent-youth relationships; parents remain indisputably the primary educators of their children. The parental right in this matter is according to Messner (1996:41) exclusive because the basis cannot be laid for the development of a personality capable of knowing and developing its essential self in different directions. The Child's early directives come from the parents or step parents, or guardian's in

order to avoid inconsistency in character. Many teenagers prefer the company of their friendship to that of their family. While at home they often prefer being alone.

Purposefully, Christian education comprised two elements, viz: the learning of the truths of the Christian religion and the moral laws of Christian behaviour. It was the parents' fundamental duty also to share the faith and moral discipline with their children. It was the parents' mission to develop the religious consciousness of their children, since the proper environment for the development of the Christian soul is the Christian family. Maturity remains a matter of courage for the youngsters of today.

At times, some of the Nigerian youths seem to be faster than their shadows. These are the ones who always aim at landing on top of the mountain or seeing themselves at least first of all on top of hill, and then to proceed further and higher. They want to amass wealth over night. On the book *Contemporary Nigeria – Our Fate, Glories, Woes and Prospects*, Abba (1997:18-19) put it that the government. They know and say to themselves that Nigeria is full of the great, the poor and wretched, good and the bad, which is undeniable. And those memories have faded, though they ought to be embellished by every Nigeria, to build the future experimentally and practically. Nwokora (1996:42) said more on this matter buttressing, that the simple reason behind this sorry situation is that Nigerian youths have no sense of belonging to any political entity that guarantees them survival and protection. We adults at times watch them drift on the destructive hurricane of our own indiscipline.

CONCLUSION

Our concentration so far, here has been to know that present and future orientations continue to exist in youth culture and among adults, their readiness to be aware, cherish and understand the good aspect of our natural heritage and to reasonably and wisely enjoy them.

While much research documents excels the harmony between basic values of youth and adults, it is still true that youth culture does exist and in certain ways is set apart from the world of adults. Developmentally, young people face special challenges that are associated with adolescence. Culturally, young people create patterns that are distinctive to peer groups. We see these patterns in taste, in music and clothes, in the ever-changing vocabulary of youth, in shifting fads in leisure activity.

Most view these cultural creation as ways in which youth attempt to separate themselves from the world of their parents, not in rebellion but as part of the process of learning to function as persons who have grown beyond childlike dependence on adults. And to communicate well with our youth, we need to be sensitive to and to understand this superficial culture, as well as recognize the basic needs shared by youth and adults as human beings. The future took on fresh significance for youth and cultural developmental maturity. The fact of differential incorporation of distinct cultural sections into a common state and economic unit was the case in the colonial polities and subsequent post-colonial states.

On Igbo cultural milieu Oguejiofor (1996:14-29) analyzed the views of some authors on Igbo personality and culture traits and came up with ten identifiable qualities that are for the purpose of this paper for Igbo identity, these include stubbornness, aggressiveness, arrogance, and clannishness, hard work, desire for achievement, competitiveness, community consciousness, egalitarian individualism, ultra-democracy, absence of kings, and receptivity to change. An aspect of Igbo cultural identity, which cannot be overlooked, is Igbo language. Language as a principal vehicle of communication transmits values of a people from generation

to generation. It transmits both the philosophy and social systems of the people; their thinking pattern that lasts and influences social life. Igbo as people (indigenes) or Ibo as a language of the people is a strong instrument for the maintenance of Igbo identity. The uniqueness of Igbo as a people is equally enhanced by Igbo as language, a language unique in itself. Igbo identity is therefore identifiable through lasting Igbo cultural traits communicated through Igbo language; and title taking is here known as a mark of the achievement of a man.

What then are the suggestions that can be made to improve the youths conditions and to give them effective training, education and formation of the Nigerian youths? There is every necessity to enjoy the traditional set-ups of our cultural backgrounds where they exist and functions well. It is very important to prepare them better for the future. This is of course with real conviction and quantum of assurance that all aspect of cultural milieus and identities stemmed from the author of our heavenly universe. Nigerian affairs touch and affects young people (youths); challenges and some of the national problems of administration and leadership, development, political conditions and other socio-economic upheavals and problems.

The importance of 'nurture' on contemporary youth should be ignored; youths are products of their time. Youths are metaphysically what they know, what they know, and what they know includes the fact that they are products of two heritages. It is not enough for the Church to insist that youths must seek the face of God efforts should be made by the Church and State to provide work for these youths, to humanize the world to fight injustice, exploitation, to cultivate in youth, the spirit of patriotism, the value of hard work both during studies and after study periods, the value of being a good neighbour, acts of charity, preferential option for the poor and to take an objective stand between good and evil. Without effective work, food and shelter- there will be no hope for the future of youths.

Christendom should be at the fore-front in the fight for this purpose. Unfortunately, many of the youths of this generation and age groups find little or no reason to rejoice especially when one considers the spirit of the time they live in what had transpired so far regarding their livelihood. They are surrounded by a secular world that has lost the sense of sin and God. They are faced with the problems of poor education, unemployment, poverty, corruption, unfulfilled dreams and other sundry negatives that paint the picture of the future. The national youth association and forum of great gatherings and sittings and conferences as well condemned the continued inhumane treatment on any fellow citizen and child of God by members of Islamic Sect Jama' atul Ahalis sunn Lida'awati Wal Jihad also called Boko Haram. They opined that the menace of Islamic Sect- Boko Haram can be checked if authority, particularly, the northern elite, Muslim and Christian brethren will thread the path of sincerity the urgent need for a peaceful and happy living that we all, Christians and Muslims should practice the maxim of live and let live and loving each other for God's sake.

Being human and respecting good cultural norms, human right and dignity of man and total protection of life is needed for any righteous living. The youth should be well buffeted by the modern culture that promotes absolute peace and freedom than being besieged by any kind of free-thinking, relativism and 'anything goes' way of life. As a result of escape and in pursuit of 'lasting' happiness they resort to all kind of wrong doings ranging from anarchical adventures, violence, drugs, alcoholism, immorality, felony, to countless unwholesome behaviours.

It is in deed foolhardy and unequivocally wrong for youth in any cultural milieus to behave anyhow, thinking, that no threat is strong enough to dissuade them from authentic existence. Above all useful salient formation, moral values cum reasonable approach to Christian life, will

assist the youth all the more for better orientation and adaptation to all the afore mentioned aspects of cultural milieus.

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