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Socio-Cultural Value Orientation and Moral Decadence among Igbo Youth in the 21st Century

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Abstract

The increasing rate of mortality among Igbo youth these days is quite outrageous. This paper highlighted the attitude or behavior of the youths consciously or unconsciously towards the moral values of Igbo traditions and culture. It showcased the negative impacts of modernity on the Igbo tradition and culture and the nonchalant attitude of the society in safeguarding her culture. The study adopted structural functionalistic theory. Associated with the work of Auguite Conte, Herbert Spencer and Talcott Parsens (1975). The theory emphasized that every society is like an organization that constitutes various interrelated points which must function collectively for a healthy living. Qualitative methodology was also used to analyze the data collected. It detailed the consequences of the undermined roles of taboo which were meant to inculcate morals, check excesses, and imbibe corrective and disciplinary measures on the youths. One of the alarming consequences included high mortality rate among the youths. The paper recommended the urgency for cultural education among the 21st century Igbo youths and made suggestions as a way out and which could help redirect and revive our culture for a beneficial and meaningful existence. It also recommended the documention of some proper and acceptable traditions for sustainable posterity, The paper discovered also the trendy wave through which modernism had swept away morality from the face of Igbo society as a result of in-adequate cultural orientations to the youths. The research discovered that their parents and other stakeholders in the Igbo traditional society who should collaboratively ensure sound cultural education among our youths are not committed and knowledgeable enough

Keywords: cultural education, youth, mortality, moral decadence, taboo, culture

Introduction:

The art and culture of a given society is indispensable to the proper upbringing of a child. Our society today has failed to provide the younger ones with a good cultural educational environment. It is quite unfortunate that Igbo family and society have neglected this at the expense of their youth. That modernity has

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both negative and positive influence on the Igbo society is not in doubt.The advancement in science and technology has gone a great mile in crippling Igbo society from shouldering some of her responsibilities. Before modernity, the Igbo society provided her young ones with her rich local cultural resources through songs, dances, drama, folktales, riddle and jokes and so on. All hands were on deck, the family, relatives, and peer groups even at early time of modernization, handiwork, drama, cultural dances, music fiesta etc. were all included in school curriculum. These were done to sustain the Igbo culture alongside with European culture.

The cultural shock experienced by the Igbo youth today is blamed heavily on the modernity, the family and the nonchalant attitude of the Igbo society towards culture and certain traditional elements. The disregard of the Igbo cultural values, norms and taboo etc. has promoted immorality and high rate of mortality among the contemporary youths. It is disheartening that the contemporary families know little or nothing about the Igbo traditional culture, norms and taboos. What do the parents of this generation know about the Igbo culture as to inculcate in their children? Every family forbids the children from speaking even the language (Igbo) local meals cannot be prepared in most homesno family get together, who among the contemporary parents of Igbo candetail the taboosand the moral etiquettes of the land. For instance, how many of the youths today know that it is wrong to ask an elder" how areyou? Who taught them that it is wrong for a younger one to bring out his/her hand first to shake his/her elder.How many of the girls know that it is a taboo to hit the hand on a table before the elder on a discussion out of provocations? The most horrifying trend now isthe act of asking their elders "how was your night? Who taught them what they should know.

The experience is indeed alarming. Cultural education is a veritable tool for knowledge transfer, self-development, sense of belonging and participation in a given society which the Igbo society has downgraded to her own detriment. Cultural education helps in developing talents, theatre awareness, native intelligence, strength of self-expression and historical awareness. It builds creative attitudes in the younger generation and helps a lot in their identity formation. Since cultural education plays a role in child's cognitive, physical and social qualities. There is no gainsaying that the slow advancement in science and technology in Igbo society is traceable also to poor cultural education. As observed by Jan Van et.al "cultural education deserves a fully-fledged place in education and among the tools and awareness we give to our children on the journey to adulthood"[2]. Cultural education is the act of inculcating in an individual those things he/she ought to know in the world around him as to enable him/her function effectively in a given society. It is good to know that without the people there will be no culture. Culture is man. Jan Van et.al emphasized that:

> Culture is the world around us, the things we perceive and how we experience them. Everything around us has been shaped and given meaning within the context of how a

[2]Jan Van, et al. 2016. *Basis for Cultural Education*. KrommeNieuwegracht: National Centre of Enterprise for Cultural Education and Amateur Arts (LKCA).

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> given society views and deals with the world. Culture shapes and gives expression to identity, makes personal and mass communication possible, drives the perception and experience of the world and also one of the driving forces behind the future economic development of our country…. Understanding culture and the ability to engage with culture in all its manifestations are therefore of great importance to everyone[1].

The important of culture inone's life and economic development cannot be overemphasized. That is why culture has remained the hallmark of human, material and religious achievements. Candidly speaking, the rapid rate of suicide committed by our youth in the recent time is also attributed to unknown, non -appeased abomination committed by many of them. Bozovic admits that "provincial spirit more and more suppresses the value of culture when historical pseudo-values rise to the surface and regressive tendencies blockade progress, making life with impulse for radical change deed"[3]. In societies such as the Igbo society where modernization is in progress, there is an urgent need for harmony owing to the interactive relations between modernity and Igbo culture, the sense of continuity and discontinuity always arise. There remains the fact that modernity has imposed new concepts of concordance and collaborations of various new cultural models in our global society. Accessing our contemporary cultures, there is an interweaving of relations. That is to say that in considering cultural models, individual and collective cultural identities; the past and future must be places side by side. As explained by Duric "the origin of the world tradition (lat. Traditio) directs to the process of transmissions, delivery and maintenance of value, properties, customs, principles, forms which make cultural identity of individuals, groups, nations and mankind[4]. In the word 'tradition' is the important and powerful center of crystallization of social experience". In any attempt to interpret culture a mention to tradition seems unavoidable.

Tradition has often been reconstructed through interpretation and selection process. Most nations in their determination and understanding sacrosanctly keep, modify, repeat and form their tradition through the process of inter-generational transmission. In so doing, preserve the cultural heritage of most of the generally approved traditional elements with the cultural identity of the nation. This helps modernity and tradition to maintain compatibility. In this view, Jalena accepted that

> future requires the present moment of a critical evaluation of the past as an indispensable condition and method for traditional elements to join and adjust to contemporary development necessities. Only in that way can that state overcome in which relation towards tradition does not overstep borders of simple commemorative honors granted to the previous, conditioned with the commonest

[3]Božović, R. 2000. "Culture between Tradition and Progress (Cultural Values of Tradition and Progress)." *Sociologija*, XLII(1).
[4]Duric, M. 1972. *The Tempest of the Contemporary*. Belgrade: SrpskaKnjiževnaZadruga.

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> politeness, and only in predominantly negative connotation. Then the contemporary sense of culture becomes passive and completely captured in discipline of the past, patriarchal and conservative times[45].

There is a need to view Igbo traditional culture from the face of the consequences of modernity. However, both can mutually co- exist and also offer a sustainable tomorrow for the youth. It has often been emphasized that globalization through the process of modernity helps in strengthening the link among nations politically, economically, socially and otherwise. This, notwithstanding should not be acceptable at the expense of the people's traditional values and norms. The truth remains that modernity has fully lodged our youths into identity crisis; social conflicts as well resulted to higher growth of social inequality, immorality, and mortality. The breakdown in traditional solidarity among Igbo youths as a result of excessive pressure from modernity and its consequences remains absolutely dire.

Objectives

1. To emphasize the role of language in inculcating cultural values and morals
2. To establish the reason for moral and value decadence among Igbo youths
3. To find out the reasons for lack of socio-cultural education among the Igbo youths
4. To establish the role of the family and the society in imbibing cultural values in Igbo youths
5. To emphasize the consequences of eroded moral values among the Igbo youths

Research questions

1. Is there any relationship between language and culture?
2. What are the reason for moral and value decadence among Igbo youths?
3. What necessitates the lack of socio-cultural education among the Igbo youths?
4. Do family and the society have any function or role to play in socio-cultural education among the youths?
5. Does moral or value decadence among the youth have consequences?

Research Methodology

The analysis adopted in this research is qualitative content analysis with the descriptive survey method. The reason for the use of the survey method is that the population of study is infinite and to enable the researcher to infer and generalize the findings of the study. The population of the study is heterogeneous and proportionate random sampling was used in selecting our sample size. The population constitutes of selected communities in Abia and Imo States of eastern states. The selected communities in Abia State include

[5]Jalena, P. 2007. "Traditional Values and Modernization Challenges in Forming Urban and Rural Culture." UDC 316.72; 316.334.56.

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Isikwuato, Ngwaand Umunneochi while the communities in Imo state are Okigwe, Mbaise andOrlu. The main source of data collection which is the primary source was the in-depth interview method and the interviewees were the stakeholders in those communities which included the traditional leaders and various community organization leaders. The population was 200 which was stratified into strata to enable the researchers randomize and ensure that all groups were represented, interpreted and analyzed effectively.

Theoretical Framework

Structural Functional Theory

The theory is associated with the works of August Conte, Hebert Spencer and Talcott Parsens[5]. The position of this theory is that a society is likened to an organism which is made up of interrelated parts and each working for the maintenance of the whole system. That is to say, the theory analyzed the society as a system of functionally interrelated variables that contribute to the function and maintenance of the society as a whole. Such structures include social institutions such as family, education, economy, and politics among others. When each of these institutions of the society fails to perform its assigned roles, the society itself becomes dysfunctional which is characterized by social disintegration in its cherished values. Therefore, the relevance of this theory to the study is that if parents who are the social actors in the family fail to inculcate the right values that is, the socio-cultural values to the children, these younger people go into the larger society as half-baked which adversely makes our cherished value of less effective. Therefore, the inability of the present crops of youths not to speak their language or their dialectic as a result of not being properly socialized by their parents.

The Challenges of Marrying the Igbo Traditional Values with the Modernization Process

It has remained a turbulent challenge to reconcile the lost Igbo traditional values, norms and taboos with the ongoing modernization process. In doing this anyway we must carefully draw a distinction between tradition and traditionalism. According toJalena "All suspicious and illusory attempts to distant themselves from modernization in order to preserve personal identity and tradition, are immediately condemned to failure. They can only lead to value confusion, re-building of traditionalism and nationalism, with manipulative recollection of past fragments, as well conservation of social consciousness and culture"[6]. On this backdrop, Kokovic added "there is a foe that lies in us, in our relation and opposition to change itself. Refusal of change, or incapability to adjust to it, the fear of the known and unknown, are all very frequent causes which make it difficult and sometimes incapacitate social progress[7]." The major challenge is the lack of custodians of these Igbo traditional values, norms and taboos etcetera?

[6]Jalena, P. 2007. "Traditional Values and Modernization Challenges in Forming Urban and Rural Culture." UDC 316.72; 316.334.56.

[7]Pusić, L. 2003. *Urban Culture – Basis of Sustainable Multiculturality*. Novi Sad: Centre for Sociological Research and Lectures in Sociological and Philosophical Theory.

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The Igbo Tradition: The Urban Culture and the Youths

It is not disputable that the Igbo culture and its traditions were severed from the present Igbo youths. Today, we are all witnesses that the Igbo youths are exposed more to the urban culture which is a hybrid culture. A greater percentage of the youths are born and breed in cities where they are distanced from their culture and forbidden from speaking their native language. Even those born in villages are taught to speak English language at the expense of the indigenous languageas to compete favourably with those born in the city. As explained by Jalena

> A city is the native of a complex network of human institutions relations and phenomena (where we should not neglect the phenomena with social pathological implications) as well as the science of highly developed social division of labor. This model of settlement is characterized by a heterogeneous educational, social, professional, and economical structure of its inhabitants but also by various religious, political, sexual and other orientations of the people. we can also assume that social environment mobility offer to their inhabitants greater possibilities to take part in various interest-based social groups, while they also offer better perception of distinction (as a result of meeting and mingling of individuals from different cultural groups). Still they can offer more possibilities of choice of social and cultural values. So the town is marked with various changeable and mediated lifestyles[4].

The city is the arena for cultural crash. According to Pusic "Urban culture presents just the right sum of contents which are formed in specific conditions of a huge human congestion and biggest possible heterogeneity[6]". Almost every part of the Igbo community share this feature and Igbo people are also known for travelling and sojourning with other people and in so doing rear their children outside the cultural milieu. Pusic lamented that the urban and rural culture presents two different ways of life manifestations which makes it possible to interpret the specific way of life in them[6].

The pressure of patriarchal rural culture uniformity is attempted by the urban culture giving way to multiculturalism. Milosevic also acknowledged that:

> Urban culture appears as an agent for development of multiculturalism which doesn't suppress but unifies particularity and individualism in culture as something which is interesting, attractive and rich. So in this vein, it becomes necessary to harmonize relationship between various cultures in an urban milieu; hence the quest for possible reorientation and understanding and also acceptance of differences in everyday life of our society[8].

[8]Sljukić, S. 2003. *Urban Culture and Peasantry*. Novi Sad: University of Novi Sad.

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It is worthy to note that in the face of globalization; it has become very difficult to differentiate between urban culture and rural culture. A rural culture is characterized by a typical village milieu surrounded by a life of peasantry. A village is characterized by homogenous traditional conservative system of existence. But today's village has drifted from this definition and has sustained drastic changes. For Suvar, Traditional culture is in fact the culture of preindustrial civilization and rural culture is its local 'ground' expression[9]. In accordance with the ongoing discussion, Sljukic added that "peasant culture is indeed folk culture, an inseparable part of everyday and work and life of peasants. It is relatively close and static. It is handed orally from generation to generation, so it is in a way traditionalistic[10]". It is quite obvious that the Igbo culture failed in this definition because today, it is no longer close or static. It has accepted foreign culture with it and it is drastically changing.

The contemporary Igbo youths are not properly cultured. They lack the right attitude or behavior towards certain cultural issues in Igbo land and as such lacks the consciousness to the ties that hold humanity and family bonds etc. It is from this perspective that we will define Igbo culture and the youth. A greater percentage of the Igbo youths do not know the dos and don'ts of the land – the taboos, the totems of their localities which is expected to assign them discipline and self-control, they do not know them nor observe them. Even the Western Christian culture that is also there to mold behavioral pattern seems to exist as an illusion for many of them as they are left in a state of quagmire. They can hardly distinguish their rights from their lefts. The inability to reconcile the western culture and our rural culture has put our youths in a great dilemma. As observed by Osuji:

> It must be said just like every other culture and tradition; some of these practices have been watered down by incursion of western education. In addition, social-economic imperatives have introduced their ameliorating influence on both cultural and traditional practices among Igbos. This factor is evident by fact that Igbos as travelling people became influenced by other people cultural practices particularly those of the people with whom they reside at their country or communities[11].

Outside the influence of western education, migration has influenced the Igbo culture negatively. Through migration, most Igbo youths lost their identity and root. That was why in an attempt to explain who an Igbo is Dmitri Van Den tried to exclude them when he said in Otta:

> ….Being Igbo implies being able to speak one of the dialects spoken in the Igbo area (at least more or less), and being familiar with at least part of the traditional cultural

[9]Milošević, B. 2003. *Modernization: Basis of Urban Culture and Multiculture*. Novi Sad: Urban Culture Development and Multiculturality Institute.
[10]Sljukić, S. 2003. *Urban Culture and Peasantry*. Novi Sad: University of Novi Sad.
[11]Osuji, S. 2018. *Igbo Ethnicity and Nigeria:*.Okigwe: Whytem Printing Press.

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> norms from that area. If an individual shows himself both unable to speak Igbo and ignorant about traditional culture; his claim of being Igbo is likely to be neglected[12].

We can ask ourselves from this juncture how many of the Igbo youths are indeed an Igbo? A great number of them cannot speak Igbo. It has been overemphasized that language is culture. Culture is those things that an individual knows that helps him/her to function effectively in a given society. According to Acholonu

> Culture is the process of development of the mind and the soul of man. A nation cannot develop beyond its level of cultural development. Culture is the terrain that deals with the intellectual development of a people (philosophy) the spiritual development (religion) and their emotional development (arts) and their collective evolutionary development (civilization). Culture is that trait that makes a people unique in all ramifications[13].

Nevertheless, culture is dynamic, considering the world around us today, we can accept that every culture has sustained a kind of change either a negative or a positive one. This change may be conscious or unconscious, sudden or gradual. It is amazing to add that almost every society has experienced a culture shock. Oxford Dictionary Thesaurus and Power guide (2001) defines culture shock as "disorientation when suddenly subjected to unfamiliar culture or way of life[14]." However, the Igbo experience of culture shock may not be said to be sudden. The people Igbo are even the people embracing the unfamiliar cultures. In Igbo society today, one's inability to conform to the latest trend of foreign culture presents the person awkward, conservative or 'Jew-man'.

The Igbo Cultural values, Norms and Taboos

In the early Igbo society, before the bastardization of the Igbo culture, elders painstakingly sustained continuity through sound cultural education of their younger ones as to make them useful and functional. The transmitted culture and social norms enabled the young generation fit in the society. Evil was very minimal. Corruption was at a very low tempo. Abrams defined values and norms as "collective names applied to traditional verbal materials and social rituals that have been handed down solely or at least primarily by word of mouth and technically by example rather than written form. They include among others legend, fables, proverbs, riddles, myths, traditional dances and form of drama which are performed at holidays at community gatherings". These norms and values, taboos and totems were used to maintain decorum and sanity in every society. The taboos and totems instill some disciplinary

[12]Ota, E. 2017. *in Nigeria: Origin, Evolution and Contemporary Forms*. Okigwe: Whytem Printing Press.
[13]Achelonu, O. C. 2002. "African the New Frontier: Towards the Truly Global Literary Theory for the 21st Century." Keynote lecture presented at the Association of Nigerian Authors (ANA), 21st National Convention, Asaba–Owerri. AFA Publications
[14]Oxford Dictionary Thesaurus and Word Power Guide. 2001. Oxford: Oxford University Press.

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measures and self-control among the people. We consider the Igbo oral literature such as the proverb, myths, songs, riddles, folktales etc, we will accept that those forms were used in articulating the Igbo people's world-view and explain their cosmological existence. As gathered from an oral source ;

> Socialization of a child was inevitable as morality was the bedrock of existence. Every adult member must be involved as they were role models. Kinsmen and relatives were not left out. But in this recent time, things have fallen apart indeed; everybody has become a suspect, acrimony broods in every heart. Children are no longer safe in the hands of kinsmen and relatives. People are no longer their brother's keep. The worst of it is that the parents have failed in their responsibilities in this area. The entire Igbo cultural heritage and practices have been relegated[15].

As acknowledged Fromklin and Rodman

> Certain words in the society are considered taboo words that are not to be used, or at least not to be used in 'polite society'. The word 'taboo' was borrowed from Tongan, a Polynesian language, and in that society, it refers to acts which are forbidden or which are to be avoided. When an act is taboo, reference to this act may also become taboo that is, first you are forbidden from doing something then you are forbidden from talking about it[16].

The values, norms and taboos that sum up the society code of conduct that helps in bridling rebelliousness, waywardness has turned loose. And the entire society has faced the consequences drastically. The bible acknowledges also that whosoever that breaks the hedge the serpent will bite (Eccl. 10; 8) .The bible admits the consequences of breaking the taboos when it asks in Isaiah "shall the pry be taken from the mighty, or the lawful captive be delivered? (Isaiah 49; 24) and Romans (6:23) added that the wages of sin is death. Breaking of taboos attracts punishment which must be averted through appeasement and propitiations or acceptance of Christ. Erroneously, the contemporary Igbo youths if consciously or unconsciously commit atrocity or abomination neither averts the consequences through acceptance of Christ nor through a traditional means thereby facing unbearable penalties such as suicide, madness, depression, frustration and sudden death[17].

Discussion of Findings

The study which centered on the relationship between value orientation and moral decadence among Igbo youths, therefore, discovered that parents and other social stakeholders in Igbo traditional society are not committed to

[15]*Interview with MrEchenduOnuoha on 06/07/23*
[16]Fromkin, Victoria, and Robert Rodman. 1983. *An Introduction to Language*. 3rd ed. New York: CBS College Publishing
[17]*The Holy Bible, King James Version*. 2008. USA: Worldwide Printing.

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educating Igbo youths on the culture which include norms, morals and dos and don'ts of Igbo society. Lack of knowledge of those social character requirements has impacted negatively on the behavior of Igbo youths. It is disheartening to observe that during interview many of the Igbo parent could not mention at least one taboo of their villages not to talk of knowing the totem of their communities.

This observation was supported by one of the interviewees, Mrs. Okpara, who stated thus: Parents do not commit themselves in socializing their children on the Igbo culture due to increasing social responsibility. We go out early in the morning in pursuit of economic needs and come back very late in the evening bored. There is no time left for the parents to educate their children on the needed cultural expectations. This has put our children to unwanted behaviours[18].

Supporting the above statement on modern youth indulging themselves in immoral behavior due to lack of education with respect to Igbo taboos Mr. Perter Obasi A.K.A Ogbuefi affirms that "in Nneato, our culture forbids a sibling having any form of sexual relationship with his or her sibling. Mother or father having sex with his or her son or daughter; we call these 'aru'. If these happen, there is what we call 'Ikwa ala' to appease the gods of the land. If that is not done the offenders are chased away or excommunicated"[18]. Another interviewee from Ngwa land lamented to the interviewer on how she lost her son who unknowingly had sex with a girl in a farm where yam was planted. They came to realize that after the death of the boy as the forces cut hold of the girl and she fell sick seriously and started swelling all over and she was frightened to confess that she had sex with the boy on a yam mouse (heap). Her life was saved as her parents made some consultations and appeasements.

We also interviewed another parent from Umuahia who shared his own terrible experience. The man narrated that his daughter living with her aunt who never knew that it was a taboo for anyone to bring down the corpse of anyone that hung himself on attempt to commit or committed suicide without observing some required rituals. It was explained to the researchers that her aunt's husband committed suicide while the wife was away and the young lady went to bring the corpse down on an attempt to rescue him. The villagers heard that and raised alarm that it was a very serious abominable offence against the land and demanded that the building where the man committed the suicide be demolished as the lady faces some ascribed consequences. According to him they saw hell as a lot was done to appease the land.

Another interviewee from Umuahia also narrated her own ordeal with thehusband's people, she stated thus:

> I had a quarrel with my husband and he summoned his people, so on the cause on the discussion he told lies against me, so I got provoked and hit my hand on the table and uttered a word. The entire people confronted me and said that I have committed an abominable offence by

[18]*Interview with MrOkparaObuefi on 05/08/23. Aged 83yrs*

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> hitting my hand on the table before the elders and that I must bring goat, yam and George wrapper before they will reconcile with me. I was shocked and never knew such act is an abomination. No one told me, even my parents.

Another interviewee from Ihube stated that "any woman on a cause of any form of quarrel with her husband that dared to leave her husband's house on Nkwo day, such a woman cannot return to her husband's house again. That act is a serious taboo in Ihube land in Imo state". Supporting this, Mr, Linus from Uturu added "if a woman packs her property and leaves her husband's house out of anger on Orie day in Uturu community, it is a serious taboo". He added "although the children of this generation claim not to know all these, whenever it happens, the Ndiichie will remind them that ignorance is not an excuse".

The researchers also gathered from another informant from Lokpa, who narrated his brother's experience, he explained:

> "My brother had a secret affair with another of my brother's wife when he was away from the village. The matter remained a secret till the time the husband returned from his journey and started eating the meals the wife prepared. After a while the man fell sick and was almost at the verge of giving up the ghost when the wife made a confession that while he was away that she was having sex with his younger brother. The confession was a big blow on the kinsmen, as they saw that as a serious taboo. After all the investigations, the younger brother was ostracized and sent to his maternal home not to come back to the village again in life. Even when the parents died, he was forbidden from seeing their corpse"

Mr. Okafor lamenting over the nonchalant attitude of the parents and the community members to educate their children on these taboos stated thus: "The taboos of the land are all there until one commits it consciously or unconsciously the repercussion is unbearable. It is a respecter of no man". It is therefore, concluded from the study that there is lack of value orientation inculcated in the Igbo youths which has contributed to lack of morality, crisis and high rate of mortality among the Igbo youth in Igbo society.

Recommendations

The major way to restore the dignity and sanity in Igbo land is through cultural education. The cultural values such as reverence to the Almighty God, respect for elders, modesty in dressing, greetings, arts and crafts etc. can be inculcated in the people through cultural education. The people can learn from the past mistakes and take up cultural education as a responsibility. The cultural values, norms, taboos an so on are meant to be inculcated in children at tender age as to ensure a healthy development. Neglect to this has usually been alarming and disastrous. The family and the society should wake up to their responsibilities. The communities should collectively rid of those obnoxious traditional traits that are too harsh for cordial existence. Meanwhile, we advocate that to balance

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traditional values and modernity those moral values and taboos that instill discipline and self-control which helps to builds a strong society should be taught to the youth and those that can constitute disturbance or distortion in the process of modernization should be neglected.

We noted that before now, that child's upbringing was collective. Folktales, fable stories and others served as a veritable media in educating the younger ones on morals, love and so on. Certain skills that helped in developing talents to enable confront certain inevitable life challenges were also taught to children. Instead of totally abandoning all of these means of acculturation in face of modernity, we can modify them. These oral renditions can be reproduced in books, clips, cartridges or internets and so on and made available to the younger generation.

The school curriculum can redress back to include again creative arts, handiwork in primary and secondary schools. As the entrepreneurial courses in universities takes care of the youths in the university. Books and lectures on Igbo cultural values, norms and taboos and so no should be published even online and made available to the youths. A general course on Igbo culture should be introduced in southeastern Universities. And Igbo students must take the course to a reasonable level before their graduation.

Conclusion

The negative influence of modernity among the Igbo youths cannot be overemphasized. In the other hand, its positive influence is also encompassing and embraceable. The Igbo society and family failed to modify her obnoxious culture and the laxity in sacrosanct protection of the valuable ones gave room to the cultural hazard and as such caused her youth the problem they are in today. We conclude that the problem has not totally gone out of control. A serious awakening to cultural education and urgent revival of the gasping Igbo culture remain the solution. Some over busy and attention diverted parents and care – takers should have a rethink on what hazards they are causing this generation.

APPENDIX
Samples of Taboo in Igbo Land

S/N		
1	Nwaanyiirieluuloakirika	A woman climbing the roof of a raffia house
2	Nwaanyiigbunkwu	A woman to cut palm fruit
3	Nwaanyiirieluoji ma-obuighooji	A woman to climb kola-nut tree or pluck it
4	Igbuochunwanwa	To kill a grandchild in his/her maternal home
5	Nwataigaijemgbena-opubeghieze	A child to walk without dentition
6	Ichufunwanwan'ala	To drive away a grandchild from his/her maternal home
7	Imerunwanwaaru ma-obuimefuyaobara	To hurt or spill the blood of a grandchild at his/her maternal home

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8	Nwaanyiinonamkpe di yaturuime	For a woman to get pregnant while mourning the husband
9	Nwataijiukwuaputamgbe a na-amuya	For a child to come out with the legs during birth
10	Nwaanyiinonamkpe di ya ma-obunwunyeyanwuo	For a wife or husband to die when mourning the partner
11	Ijinkuofonyaanku	To cook with ofo fire wood
12	Ire udaran'ahia	To sell udara fruits in the market
13	Ilu nwaayina-abalinkwo	To marry a wife at Nkwo day
14	Di nwaayiikuwaitemmirinwunyeya	For a man to break the wife's water storing calabash
15	Nwaanyiigoofooji ma-obuiwaoji	For a woman to pray over the kola-nut or break it
16	Nwaanyiinye di yaiheokwataran'iko	For a woman to feed the husband with the money she got from adulterous practices
17	Nwaanyiilana di n'ubochiorie	For a woman to leave the husband's house in Orie day
18	Mmaduiluonyeosu	For someone to marry an outcast
19	Ituimemkpukee	For a lady to give birth out of wedlock
20	NwaanyinaNwanne di yaikwaiko	For a sister-in-law and a brother-in-law to have sexual intercourse
21	Itufuitenwaanyijiesinri	To angrily throw away a woman's cooking pot
22	Nwaanyiiboro di yaike	For a woman to expose her anus for the husband
23	Igbuewuarusi ma-obunnemmiri	To kill a goat sacrificed to the gods
24	Nwaanyiikungwo	For a woman to tap palm wine
25	Mmaduigbuonweya	To commit suicide
26	Idinanwaanyin'ohiaehiriji	To have sex in a farm where yam is planted
27	Izuohinkwu	To steal palm fruit head
28	Igwurujimmadun'ohi	To steal someone's yam from the farm
29	Idinanwaanyin'imeohia	To have sex in the bush
30	Nkitaifumpi	For a dog to grow horn
31	Iweekpurukaalan'iwen'uzootikpiri ma-obunaanu	To angrily roll on the ground at the toilet end
32	Itunyeihen'iwen'imeotikpiri/naanu	To angrily throw something inside the toilet
33	Nwataipuezeelu	For a child to grow upper teeth first before the lower teeth
34	Okukoiyiakwan'eluulo	For the hen to lay egg on top of the house
35	NwannenaNwanneinwemmeko	For close relatives to have sexual intercourse
36	Nne ma-obunnananwainwemmeko	Incest
37	Di	For a husband to strip the wife

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	nwaanyiigbanwunyeyaoton'mbara	before people
37	Ijinkuogirinyaanku	To use fire wood from castor oil tree

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