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TANGAZA COLLEGE

**CATHOLIC UNIVERSITY OF EASTERN
AFRICA**

YOUTH CRISIS IN NIGERIA:

A PASTORAL CONCERN

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FEBRUARY 2002

NAIROBI-KENYA

TANGAZA COLLEGE

The Catholic University of Eastern Africa



Guidelines for Reading and Assessing the Long Essay

While reading and assessing a Long Essay, you are requested to follow these guidelines.

1. Content

This includes an assessment of the quality of

- a. The scientific soundness of information, statements and Christian Doctrine.
- b. The logic of the argumentation and development of ideas.
- c. The appeal of the thesis.
- d. The conclusions drawn.

(This should have a weighting of 32 marks)

2. Research

This includes an evaluation of

- a. The range of reading and the current nature of the reading
- b. The depth of the research.
- c. The understanding of the research and its appropriateness
- d. The way in which the sources were used.

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3. Presentation

This includes an evaluation of

- a. The standard of English – sentence structure, paragraphing etc.
- b. The format of presentation – Headings, Table of Contents
- c. The use of footnotes and correct presentation of bibliography.

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4. Creativity

This includes an evaluation of

- a. Personalised integration of material
- b. Reflection
- c. Inculturation of the issues
- d. Balance of views and perspectives.

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Note that the total available mark is 80

Tim Redmond
Director of the Theology Programme

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A PASTORAL CONCERN**

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SUPERVISOR:

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**This is a long essay submitted in partial fulfilment of the
requirements for a Bachelor of Arts degree in Religious Studies**

FEBRUARY 2002

NAIROBI-KENYA

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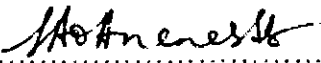
STUDENT'S DECLARATION

YOUTH CRISIS IN NIGERIA: A PASTORAL CONCERN

BY

AMBROSE ONYEKACHUKWU ANENE SDB

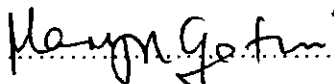
I hereby declare that this project is my original work achieved through my personal reading, scientific research method and critical reflections. It has never been submitted for any academic credit to any other institution. All sources have been cited in full

Signed.....

Ambrose Onyeka Anene SDB

Date.....6.2.02.....

College Supervisor

Signed.....

Dr. Mary Getui

Date.....6.2.02.....

DEDICATION

This work is dedicated to my late father, Mr. George E. Anene and to my lovely mother Mrs. Philomena Anene and my brothers and sisters.

To all the Salesians in Nigeria who work for the good of the youth in Nigeria.

To all Nigerian youth.

ACKNOWLEDGEMENT

My sincere thanks goes to God almighty and all who have helped me to see that this work becomes a reality.

Dr. Mary Getui, my supervisor and the one who taught me African studies

The Tangaza College Staff and the members of Don Bosco Utume community who have been with me for the past four years.

To Fr. Fulvio Ornalto who helped me to get ideas about formulation of the questionnaire.

To Uche Anene, Vera Nwankwocha, and Ifeoma who helped in both the distribution and collection of the questionnaire.

To John Cosgrove SDB for his critical reading of my work.

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DEFINITION OF TERMS

Youth : Many have not agreed on common definition of youth. Some apply the term youth only to teenagers, for some people youth is anybody below 25 years. The United Nations peg the age between 15 and 25 (plus or minus). Oxford Advanced Learners Dictionary defines youth as the time when a person is young, especially the time before a person becomes an adult. It also defines youth as the state or quality of being young¹. In this paper, youth are considered as those who are between the ages of 15 and 30. This is the time before marriage for most men and some women in Nigeria. It is time of dependence when many people still depend on their parents or relatives for schooling, feeding, clothing, hospital bill and housing.

CAMPUS Cult

The Oxford Advanced Learner's Dictionary defines cult as a system of religious worship, devoted to a person (or a single deity) especially one that is expressed in rituals. Group of persons devoted to a popular fashion or craze, word².

In Nigerian campuses of higher learning, different kind of cults are found. Some are strictly for males while others are strictly for females. Their activities are usually carried out secretly at night as they hide themselves from the school authorities³. In their daily activities, they constitute a menace to the members of

¹ Jonathan Crowther (ed), Oxford Advanced Learner's Dictionary of Current English 5th Edition, London: Oxford University Press, 1997, 1390

² Ibid, 284

³ Melvina Amarachukwu Azomwu, Save the Youth, Enugu: Obio Press, 1999, 40.

their community. They commit rape, arson and engage in wanton destruction of lives and property^{iv}.

^{iv} Akin Adegboye, T. B Oluwatimilehin, E. O. Ogungbemi, R. O. Ogunribido, Dele Olotu, *Cultism in Nigerian Institutions of Learning*, Akure: K. E. Ladenzer (Nig) Enterprises, 1998, xiii

CHAPTER ONE

1.0 GENERAL INTRODUCTION

1.1 BACKGROUD OF THE STUDY

"Knowing that you are young is enough for me to love you"¹ This is the magic statement of St. John Bosco, which made me reflect on the situation of the young people in the world today and in Nigeria in particular. Since I came in contact with the Salesians in Nigeria in 1989, I have developed a great interest in the affairs of young people. Between 1990 and 1991 I was working with youth in schools, parishes, and youth centers as an aspirant to the Salesian congregation. From 1992 when I started my pre-novitiate until 1998, I was actively involved in the work of animation of youth groups, teaching in schools, organizing seminars, working in the youth centers and parishes in three different cities, Akure, Ondo and Onitsha

During these years I came in contact with different kinds of youth from different ethnic groups, religious beliefs, and family backgrounds. Most of them expressed the problems, miseries, misunderstandings and crises they encounter as youth in Nigeria.

From May to August 2001, during my holiday in Nigeria, I was able to meet some youth from the cities of Enugu, Onitsha, Lagos, Ondo and Akure who shared their ideas and problems with me. Through these contacts and my previous work, I have been able to grasp more deeply their situation in Nigeria today.

¹ Society of St. Francis de Sales, *Constitutions and Regulations*, (India: Salesian Institute of Graphic Arts, 1984), 23

1.2. STATEMENT OF THE PROBLEM

Every youth has his/her dreams, goals and ideas. The first challenge of his/her life is to live up to these dreams, goals and ideas and bravely face whatever obstructs these challenges². This is the very problem facing millions of youth in Nigeria today. Once inside Nigeria, one can see the deplorable situation of many youth. The poor standards of education and incessant strikes of the teachers have crippled the education system in Nigeria and this affects the youth gravely

As stated by President Olusegun Obasanjo in Abuja during the Commonwealth day celebration, "Nigeria's survival depends on the readiness of older citizens to bequeath good examples to the youth"³. One of the major problems the youth in Nigeria face is lack of role models. The youth seek for honest leaders, good guardians and exemplary models, who practice what they preach or presumed to be in today's Nigerian society.

In the streets, one can see pornographic magazines and videos displayed and sold openly in different parts of Nigeria. The youth of course are always the target. One week does not pass without hearing news of many Nigerian girls who are lured into prostitution in Europe and the United States. Local and international media frequently project the sad activities of many Nigerian youth who get involved in both drug abuse and drug trafficking. It is also common to turn on your radio or television and to hear and see stories of religious and ethnic clashes or call for secession in which many Nigerian youth participate actively. The outbreak of AIDS is having a strong effect on the lives of many youth in Nigeria also. Pre-marital sex

² Izu M. Onyeocha, *Enjoy Your Youth*, Enugu, Asemog Press, 1987), p8.

³ Mike U'goh, *Obasanjo Urges Standards for Youths*, (The Guardian, Tuesday, March 13, 2001), 3

and abortion have become the order of the day⁴. All these have moved me to accept the fact that Nigerian youth are in great moral, religious, political, economic and social crises.

1.3 OBJECTIVE OF THE STUDY.

On August 23, 1997, during the World Youth Day in Paris, Pope John Paul II appealed to the youth to be active and responsible people and cooperate in the building of a civilization of love and hope⁵. To be active and responsible people is what every responsible parent wishes for his or her children. So the objectives of this essay are the following:

1. To highlight the situation of the youth in Nigeria today.
2. To find out why the youth are not active or responsible in some areas of their lives.
3. To find out the cause of the youth crisis in Nigeria.
4. To see what could be done to diminish the present crisis of the youth and give practical suggestions on how to do that.

1.4. JUSTIFICATION AND SIGNIFICANCE OF THE STUDY

The youth are the pillars of society, the bearers of development and social progress⁶. However where such pillars are in crisis, the whole society is thrown into crisis too. Izu Onyeocha explaining why Nigerian youth for the most part failed

⁴ Kevin Ugwu, *The Sexual Revolution: A twentieth Century Mistake*, (Lagos: Criterion Publishers Ltd, 1999), 27.

⁵ Sunday News from the Augsburg Diocese, August 30, 1997, 4.

⁶ Onyeocha 59

the society inspite of increased literacy (education), said that the main reason is that many youth have no clear idea of what life is all about. They follow all types of suggestions from selfish bigots, who simply exploit them for their own ends. They instill envy, jealousy, fanaticism and hatred in the youth and make them weapons both against themselves and against the Nigerian society⁷.

This study on youth crisis is therefore timely because of the present situation of the youth in Nigeria. It is meant to find a solution on how to diminish the present crisis situation many Nigerian youth find themselves in.

1.5. SCOPE OF THE STUDY.

As Onyeocha wrote in his book, *'Enjoy Your Youth'*, one of the most difficult things to talk or write about is the theme of youth. This is because there are so many areas of the life of youth, which cannot be exhausted when one starts writing or talking about the youth. This essay covers mainly the lives of the youth in the school, their moral lives, their present responses to religion, culture, modernity and how these affect their behaviour

1.6 LIMITATION OF THE STUDY

The main limitation was my inability to travel to all parts of Nigeria to gather the views of the youth. My research findings are therefore mainly from the southern part of Nigeria. However, they represent the situation of youth of the whole country. Due to the limited number of words needed here, it is not possible to go

⁷ Onyeocha, 59.

into details of all the areas where youth face a lot of crises in life. So this has limited the scope of our work in this research essay.

1.7 STRUCTURE

The following parts of this research work are organized under four chapters. Chapter two presents a comprehensive present situation of the youth in Nigeria. It includes what other people have written or observed about the Nigerian youth. Chapter three dwells on the research method and procedures used to gather the data for the research work. Chapter four will deal with the research findings and analysis. Chapter five will give the summary of the work, pastoral recommendations and some suggestions for future research, and ends with the general conclusion.

CHAPTER TWO

2.0 THE PRESENT SITUATION OF YOUTH IN NIGERIA

2.1 INTRODUCTION

Article 1 of the Constitution of the society of St. Francis de Sales, refers to youth as "That part of human society which is so exposed and yet so rich in promise."⁸ This is true of youth all over the world. They are in a period when they are exposed to the good and the bad, truth and lies, virtues and vices, wrong and right, which they are not able to analyze critically like adults. As Roger W McIntire stated, "this is a time of inquisitiveness and a time of rebellion"⁹. They ask for whatever happens and rebel when it is not according to their own likeness or understanding. Because of this attitude, youth are generally regarded as problematic, unlawful and are accused of possessing all vices¹⁰.

This chapter is intended to look at the areas where youth in Nigeria encounter problems.

2.2 SCHOOL ENVIROMENT

The Nigerian school system has been disrupted by incessant industrial actions embarked on by the Academic Union of University Staff and Nigerian Union of Teachers. This has resulted in idleness among most Nigerian students in primary, secondary and tertiary institutions. As it is said, "an idle mind is the devil's

⁸ Society of St. Francis de Sales, I.

⁹ Roger W. McIntire, *Child Psychology*, (Michigan: R.R Donnelley and Sons, 1975), 228

¹⁰ Melvina Amarachukwu Azomiwa, *Save the Youth*, (Obio Press, Enugu, 1999), 1

workshop". Most of these youth have been thrown into crisis because of the confusion created by their teachers' industrial action. The parents have the burden of taking care of these youth and many of them waste away in idleness at home. Some youths complain bitterly as one university student observes, "It had seemed to many of us that the lecturers and the government are not in a hurry to see that our universities are open again"¹¹ A parent lamenting on the regular strike action of the University lecturers stated:

If government officials and the lecturers are not worried that the time of our young ones is being needlessly wasted, some of us are. And we are sad that these days of high prices of garri (food), rather than the kids eating garri at school and reading their books, they are eating garri at home watching television and generally idling away¹²

The lives of youth have been disorganized in many ways due to the mess in the education system of Nigeria. One student complained, "I have spent seven years in university instead of five years stipulated for my course in engineering and I don't know yet when I will finish"¹³. These are issues that make the students disenchanted.

Sometimes, Nigerian schools seem to have become destructive instead of instructive due to the attitude of some lecturers towards the students. As indicated in the book "*Save the Youth*" students have become prey to some of their lecturers due to incessant sexual and economic exploitation perpetrated by them¹⁴. One girl

¹¹ Guardian, May 20, 2001, 38.

Garri: food made of cassava. However this word is now used synonymous with food in Nigeria

¹² Ibid, 38.

¹³ Sylvester Asoya, *Lackling an Ugly Past*, (The News magazine, 14 May 2001), 55.

¹⁴ Azoniwu, 37

lamented in a questionnaire, "I entered university as a virgin but I was forced to break it by my lecturer in order to pass his course." Sexual assault is rampant and girls are the major victims. With widespread molestation school becomes a place where many youth loose the morals they have acquired from their families right from childhood

2.3. CULTISM IN THE NIGERIAN SCHOOL

A close look at the Nigerian daily newspapers shows frequent stories of cultic activities in various Nigerian higher institutions of learning. According to Akin Adegboye, the preponderance of secret cults in institutions of higher learning in this country has reached an alarming stage¹⁵. The spate of nefarious activities being carried out by these secret cults encompasses killings, bloodletting, violence and making the tertiary institution ungovernable to the authorities¹⁶. According to research carried out by Lawrence Kolawole, the Vice-Chancellor of the Federal University of Akure there are about 38 known cultic groups in Nigerian institutions of higher learning¹⁷. Ipaye, a psychologist professor and the Provost of Adeyemi College of Education in the presentation of his paper "A *Psychological Approach to Cultism in Nigerian Institutions of Learning*", raised some fundamental issues on why students in tertiary institutions show keen interest in secret cults. "The main reason is traced to power and ego enhancement syndrome; changing values of the

¹⁵ Akin Adegboye, J. & Oluwatimilehin, Dele Olotu eds, *Cultism in Nigerian Institutions of Learning*, (Akure K E Ladanzer Nigeria Enterprises, June 1998), vii

¹⁶ Ibid. xii

¹⁷ Ibid. vii

students, the desire for security; peer motivation; stress and stressful problems in the campus”¹⁸.

Ibukun, an educational management expert and acting Vice-chancellor of Ondo State University Ado Ekiti, dealt at length with the socio-economic situation prevalent in the country, which could account for the proliferation of secret cult activities in Nigeria tertiary institutions. According to him, these include growing dissatisfactions with the country's social set-up and indeed the poor economic situation on campuses¹⁹. Other reasons adduced, included, students' need to protect and shield their cult members from punishment, the inclination to show off the affluence of and wealth of parents in a perverse socio-economic setting, the struggle for ascendancy in tertiary institutions, the breakdown of family structure and badly brought-up children and finally, breakdown and inadequacy of municipal facilities²⁰.

A former head of state, General Yakubu Gowon identified cultism as one of the gravest threats to peace and national security²¹. In a keynote address presented at the student unions week of the university of Port-Harcourt Nigeria, in 1997, he warned that Nigeria tertiary institutions were in great danger if lecturers, university administrations, and parents did not urgently close ranks to tackle the scourge of cultism ravaging the campuses²². According to statistics, 356 undergraduates were killed as a result of power struggles among secret cult groups in Nigerian institutes

¹⁸ Ibid, vii

¹⁹ Ibid, vii

²⁰ Ibid, viii

²¹ Ibid, xvii

²² Ibid, vii

of higher learning between 1996 and 1999. Over two thousand students were either wounded or maimed in clashes between rival cult groups on our campuses in the last five years²³.

2.4. RELIGION

In Nigeria, youths are classified into categories according to their religious ambition and response.

The first group are fanatics, the second, lukewarm youths, the third group, group of those indifferent to religion and the fourth are moderates. Modernism has affected the religious life and belief of the young people immensely. As stated in the book, *Geographies of development*:

As a result of the decline of religion which is the essential guide of human and means of attaining moral objects, and dignity and purpose in human life, the Western world became enamoured of such political creeds and doctrines as are founded on race or class conflict²⁴.

Many youths in Nigeria are in serious religious crises because they do not know what or who to believe. This is partly because of misunderstanding among Christians and between Christians and Muslims. Young people have changed their way of judgement so much that they no longer judge by what the holy books say.²⁵ Many young people openly deny their religion or laugh at those who strive to carry out their religious duty. As mentioned by Ashraf, religion has become for some of them something to be ashamed of because of not walking hand in hand

²³ Ibid, vii

²⁴ Robert B. Potter, Tony Binns, Jenifer Elliott, eds. *Geographies of Development*, (London: Persons Education Limited, 1999) 36.

²⁵ Ibid, 36

with the Western modernized society²⁶. This has created conflict in the youth about their religious beliefs and stands.

Many Nigerian youths have also been involved in religious clashes that have rocked the country for some years now. Some are involved because of their fanatical belief while others act on revenge or are pushed into it by some corrupt and insincere religious fanatics²⁷. As stated in the magazine, *The Quest*, apart from the problems of political instability, a depressed economy with widespread hunger, there is the mounting tension produced by religious intolerance and manipulation²⁸.

Since the inception of Sharia Law in some of the Northern states in Nigeria many people especially youth have lost their lives. This has resulted in great animosity and suspicion between the Christian youth and Muslim youth.

2.5. MODERNISM AND SECULARISM

Nigerian youth have been affected immensely by modernism and secularism. As stated by an analyst, "along with secularism has come modernism, a cultural movement that thumbs its nose at structure, form and convention. Modernism and secularism have permeated the youths' culture that they affect every aspect of their lives²⁹. As a behavior theorist explained, "the cause of behavior lies not within

²⁶ Moulana Ashraf, *Answer to Modernism*, (India: Adam Publishers, 1994), 56

²⁷ John Dele, "The Quest" *Sharia Controversy*, (Vol 1, No. 1, June-July 2001), 10

²⁸ *The Quest*, 10

²⁹ Ashraf, 57.

the actor but in the environment³⁰. Nigerian society has become too secularized and this affects everybody especially the youths.

Another area where the youth are affected much is in the area of mass media. It is a common saying that human beings become what they consume. The same may be said of youth today. Youth of today are what they see on television or in video or hear on the radio or read from the books or magazines. They no longer exhibit the behavior and culture that was originally inculcated in them.

As Robert B. Potter states:

When a human that is born into a certain community with a certain tradition starts to copy the behaviour and culture of another it means taking steps in another direction³¹.

This is practically true of the youth of Nigeria today. They are taking another direction, which often throws them into crises. It is appalling because judging from the Nigerian youth responses to media, it is clear that they have lost the sense of direction. The media influences many youth to escape the reality they are facing by providing temporary sources of enjoyment. Jean Marie Ela explains this in his writing on the influence of mass media on youth:

During this period of change in African society, thousands of young people in large cities have thrown themselves on an opiate that cures boredom and comforts unemployment by its qualitative leap into artificial paradises created by the gods of Europe and America. The cinema based on escape and materialism, has become a feature of the mass subculture and an actual school for crime, for building juvenile delinquents in crowded urban settlements³²

³⁰ Barry Schwartz, *Psychology of Learning and Behaviour*, (New York: W.W. Norton and company, Inc., 1978), 4.

³¹ Robert B. Potter, Tony Binns, Jennifer A. Elliott eds, 67.

³² Jean-Marie Ela, *My Faith as an African*, (Maryknoll: Orbis Book, 1988) 156-157.

The youth believe that whatever is presented to them in the television or radio is the ultimate.

We can understand that most youth are not able to evaluate what they see. They believe every act or action, which is shown. The rampant projection of obscene images and language, crimes and killings is portrayed as a way of human relationship.

In *Ecclesia in Africa*, Pope John Paul II noted that social communications in autonomous African countries are largely run from centers in the Northern Hemisphere, which do not respect the priorities, problems and cultures of Africa³³. In another passage the Pontiff expressed deep concern about the moral content of the media and in particular about the pornography and violence, which are inundating African countries³⁴. It is clear that many Nigerian youth copy all these actions, as Aylward Shorter and Edwin Onyancha mentioned in the book *Secularism in Africa* that the screening of violent films aggravates the violent tendencies latent in people. Films about cleverly planned crimes invite a "copy – cat" response³⁵.

The media has aroused some aggressive and violent actions in the life of Nigerian youth and this has thrown many Nigerian youths into crisis today.

³³ *Ecclesia in Africa*, Paulines Publications Africa, (Nairobi, 1995, no. 76), 52.

³⁴ *Ibid* 124.

³⁵ Aylward Shorter and Edwin Onyancha, *Secularism in Africa*, (Nairobi: Paulines Publications Africa, 1997), 76.

The minds of Nigerian youth have been very much abused by the foreign films shown on our televisions and by our locally produced video cassettes³⁶.

2.6. PRE-MARITAL SEX

Pre-marital sex is becoming the order of the day among many Nigerian youth today. Globalization, modernism, secularism and consumerism have given Nigerian youth the idea that sex is nothing but fun, fun, fun³⁷. This makes some girls jump from one bed to another and some boys from one girl to another. As Melvina Azomiwu mentioned in her book *"Save the Youths"*, there is a new outburst of co-habitation among youth in the institutions of higher learning in Nigeria. Most often because of accommodation problems, some girls go to co-habit with their boyfriends in the hostel or where the boys have residences off-campus. They practically live as husband and wife since they sleep together, eat together, shower together³⁸. As Evelyn Duvall put it, one big hazard today is rationalizing what one has done as right and natural"³⁹. This has become a custom among the youth in higher institutions that it is not regarded as something abnormal but something normal and natural.

It is quite obvious that there is a misconception among youth about the difference between love and sex /lust. Onyeocha states that the songs the youths sing are songs of love. The dances, the letters, the looks, and the gestures – all are banded under the canopy of love. By love they intend erotic activities, obscene

³⁶ Azomiwu, 17.

³⁷ Evelyn Millis Duvall, *Why Wait till marriage?* (New York: Association Press, 1965), 26

³⁸ Azomiwu, 23-24

³⁹ Duvall, 28.

gestures and pornographic manifestations. In short they mean sex. They talk of being sexy, making love, thirsting for love. Yes it means lust⁴⁰.

Popular songs come right out and tell the youth that this is the friendliest thing two people can do. Young people around you imply you have not lived until you have proven yourself sexually⁴¹.

Before it was commonly said that homosexuality or lesbianism is not African. One cannot deny the cases of this act among Nigerian youth today. Azomiwu narrated incidences in her book " *Save the Youths*", where many girls were caught in lesbianism in their secondary school days. She narrates many incidents where girls were even fighting physically because they saw their girl friends with other girls⁴². The same can be said of boys in the hostels.

2.7. PROSTITUTION

Today, billions of dollars are being transacted in the sex industry all over the world⁴³. There is a modern slave trade of young girls who are taken from some poor countries in Africa and Eastern Europe to Western Europe and North America for prostitution. The International Organisation for Migration recently reported that between 200,000 and 300,000 people are being shipped out of the former communist countries of Eastern Europe and Soviet Union into Western Europe and North America yearly for the sex trade⁴⁴.

⁴⁰ Onyeocha, 27

⁴¹ Duvall, 32

⁴² Azomiwu, p.56

⁴³ Jerry Ehuo, Guardian Newspaper, March 7, 2001, 14

⁴⁴ Ehuo, 14.

Prostitution is not legalized in Nigeria but one can see young girls openly looking for customers to patronize their business. Many girls in Nigerian higher institutions also get involved in prostitution in order to meet their economic or sexual needs⁴⁵. There is a large network involved in today's sex trade in which many Nigerian girls and boys participate actively. The Guardian Newspaper of January 24th, 2001, reported that the Nigerian Immigration Service arrested three teenage girls while attempting to enter into Benin Republic ostensibly for the ignoble trade abroad⁴⁶. According to West Idahosa, over 250 girls have died in the recent past in an attempt to cross the Sahara Desert with their collaborators in order to enter Europe for this unholy business⁴⁷. Recently Amina Titu Atiku Abubaka organized what was regarded as the first Pan-African Conference on Human trafficking with the purpose of discouraging African, nay Nigerian, youths from allowing themselves to be used in human trafficking by desperate money mongers⁴⁸. Eki Igbinedion, the wife of Edo State governor in Nigeria, said that prostitution, whether local or international, has never been part of African culture. According to her, Edo culture, in particular, shows great disdain for the slightest manifestation of the vice. The average Edo woman is brought up to be proud, self-respecting, decent and morally upright⁴⁹.

It is so sad now that these virtues bear no resemblance to the current shock that a once-proud people have been dragged into disrepute by this modern traffic of

⁴⁵ Azomwui, 52

⁴⁶ The Guardian Jan., 24, 2001, 5.

⁴⁷ Ibid, 4

⁴⁸ The Guardian, March Wed., 7, 2001, 14.

⁴⁹ The Guardian, 14.

women⁵⁰. According to research carried out, this evil act came into conception because of breakdown in family values⁵¹. Eki Igbinedion, said that the mothers, as the custodians of culture, must take blame for the increasing involvement of their daughters in this debasing transaction⁵². It is reported that many mothers actively encourage their daughters, withdraw them from school and sell their property to put up the huge sums needed by the so-called sponsors to ferry their often unsuspecting daughters to Italy and other European countries for prostitution⁵³.

This evil has become rampant today among Nigerian youth and often innocent girls fall prey to these heartless, mafia money mongers⁵⁴.

2.8. ABORTION

Due to the rampant indulgence of the youths in sexual activities, abortion has become very obvious in Nigerian society. According to a report from the Guardian newspaper of May 28, 1996.

As the world marks the 1996 International Day of Action for Women's Health teenage girls in Nigeria continue to account for 80% of the cases of complications arising from unsafe induced abortions treated in Nigerian hospitals annually, according to the figure from the Nigerian Country Report

⁵⁰ Ibid. 14

⁵¹ Ibid. 14.

⁵² Ibid. 14

⁵³ The Guardian, March, Wed., 7, 2001, 14

⁵⁴ Ibid. 14

*for the International Conference on Population and Development (ICPD) in Cairo*⁵⁵.

Also data from a study by Sola Odajurin of the College of Medicine, University of Lagos, shows that one out of every four sexually active girls has procured at least one abortion and more that half of these procedures are carried out by non-professional providers⁵⁶. This growing trend in unsafe abortion has led researchers to describe the phenomena as a "school girl's problem". He goes further to state that, complications arising from unsafe abortion is the leading cause of death among adolescent school girls in the country today⁵⁷.

It should not surprise anyone that teenage girls continue to resort to unsafe, induced abortions. Apart from poverty, teenage pregnancy is the leading single factor that adversely affects female education in Nigeria⁵⁸. Once the school authorities find out their condition, pregnant girls are immediately expelled from school, and even when they muster enough courage to return after childbirth, their parents either refuse to continue funding their schooling or force them to marry⁵⁹. There is now a new method of marriage among some Nigerian families. As Mike Esiet mentioned, most parents want proof in the form of a sprouting abdomen before they can approve of their son's marriage to any girl. This is because they want to be sure that she has not lost her womb to a back-street abortionist and can

⁵⁵ Guardian newspaper, May 28, 1996, 14

⁵⁶ Nike O. Esiet, *A Call for Action*, An Action Health Incorporated Logo Magazine, June, 1996, Vol.4, No.2, 34.

⁵⁷ Esiet, 23

⁵⁸ Ibid, 23

⁵⁹ Ibid, 34.

bear them healthy, bouncing babies, preferably, male⁶⁰. Despite this, abortion has become a big crisis among many young girls and their boy friends in Nigeria today.

2.9. AIDS

As stated by a friend of mine who is a medical doctor, "AIDS is a time bomb in Nigeria". It is a pity that many young people in Nigeria still call AIDS "an American Invention to Discourage Sex"⁶¹. According to Ibironke, the national chairperson of the National Action Committee on HIV/AIDS, the AIDS pandemic has reached an explosive stage as "Nigeria is the first among the most populous countries of the world to cross the 5.4 percent prevalence threshold⁶². Many Nigerian youth have fallen prey to this disease because of their ignorance about the causes and effects of HIV/AIDS and their lifestyles. In Nigeria the prevalence of the misconception about the cause and effect of AIDS/HIV among high school adolescents has heightened fear about the spread of HIV among the youth⁶³.

AIDS is a tug-of-war in the world today, which is not so easy to fight. Many people, young and old, male and female, educated and uneducated, rich and poor alike have died as result of contracting HIV/AIDS. It still spreads like fire today especially in the developing nations. Statistics show that out of more than 36 million people living with HIV/AIDS today, over 95% live in developing countries

⁶⁰ Ibid, 34.

⁶¹ *Guardian Daily Newspaper*, Feb. 21, 2001, 63.

⁶² Nigerian AIDS Bulletin, *Churches Agree to fight HIV/AIDS*, Sept. 22, 2000, 2.

⁶³ Nigerian AIDS Organization, *Journalist Against AIDS* (jaids), Nov. 23, 2000, 8.

and more than 2.5 million people die each year from the disease⁶⁴. The first AIDS case was reported in Nigeria in 1985⁶⁵

In the report presented by 'the Jaajids' in the magazine, '*AIDS in Nigeria*', Nigeria is recently ranked second ranking in AIDS infected people in sub-Sahara Africa and more than 85% of the infected people are youth⁶⁶. According to research carried out in Ibadan, the incidence of HIV/AIDS/STDS among young people is on the increase especially among young girls and housewives. The ratio of infection is one to four (1:4) between young males and females⁶⁷.

The reality of AIDS and its grim harvest can no longer be ignored. A few Nigerians have actually come out publicly to announce they are HIV positive and urge their compatriots to take pre-emptive action by observing healthy habits⁶⁸. Paul Nwabuioku mentioned in his article "*AIDS is not our identity*", that several prostitutes, including his cousins had gone home to die after getting infected in urban centres around the country⁶⁹.

According to research conducted in peri-urban Nigeria, many peri-urban youths are at risk for STD/ HIV /AIDS infection due to their risky sexual attitudes, cultural practices, ignorance, doubts and the absence of an effective AIDS awareness campaign targeted at them⁷⁰.

⁶⁴ Jaajids, 23.

⁶⁵ Ibid, 24.

⁶⁶ Ibid, 30

⁶⁷ H.O. Nwagwu, 'S, *Committed Youths for Hiv- AIDS Tls Prevention*, University of Ibadan, Department of Guidance and counselling, March 21, 2001, 3.

⁶⁸ Paul Nwabuioku, *AIDS is not our Identity*, Guardian Daily Newspaper, Feb. 21, 2001, b3.

⁶⁹ Ibid, 63

⁷⁰ T. K. Effa, Nigerian Youths AIDS Programme, *Taking AIDS with Peri-Urban Youths Using Music and Dance Drama*, May, 21, 2001, 3.

From available statistics and data, more than 80% of youth inhabitants of the Niger Delta region in Nigeria practice high risk behavior for STDs, AIDS and unwanted pregnancies without knowing the degree of risk they are open to⁷¹. This problem and issue of HIV /AIDS has thrown the Nigerian youth into deep confusion and crisis.

2.10. DRUG TRAFFICKING AND DRUG ABUSE.

As the world undergoes social revolution, much evil and bad conduct also emerge. Illicit drug cultivation, processing, trafficking and abuse are on the rise in Africa⁷². According to Ronald Neal, if the trend continues, Africa could be faced with a major drug crisis. While the main drugs produced in Africa are cannabis and khat, narcotic drugs, specifically heroin and cocaine, are penetrating sub-Sahara Africa, which serves principally as a transit route between Asian suppliers and Western consumers⁷³.

A study carried out by the UN International Drug Control Programme (UNDCP) indicates that African countries are being used as springboards for international trafficking by criminal syndicates. The continent is also increasingly being used by the drug cartels for production and consumption of illicit drugs⁷⁴.

Since the early 1980s Nigeria has earned an international reputation as a hub for trafficking hard drugs⁷⁵. According to the report of the National Drug Law

⁷¹ A. Pinneh, *AIDS STDs Preventive Strategies*, Port Harcourt, April 22, 2001, 6.

⁷² Ronald V. Neal, *Africa Recovery, Africa A United Nations Publication- Mercents of Death target*, Vol. 3, no. 2., Oct. 1995, 8.

⁷³ Ibid, 5.

⁷⁴ Ibid, 6.

⁷⁵ Ibid, 6.

Enforcement Agency, the Nigerian trafficking organization controls the drug markets of sub-Saharan Africa and operates the drug distribution network from strategic locations throughout the world⁷⁶. As reported by FAS, many Nigerian youths languish in foreign jails for involvement in drug trafficking⁷⁷. It is noted that some of the drug traffickers are university graduates who are in the bad trade in order to raise their poor family living conditions and increase their status⁷⁸.

Drug abuse is an unending story among the youth in Nigeria. A report written and compiled by a Nigerian student activist states thus:

*The impart of drug abuse among Nigerian youth has been a stigma of a morally bankrupt, decadent and wasted generation that must be revitalized and collectively salvaged together in order to prevent the total degeneration and loss of our societal values and ideals*⁷⁹.

A large number of Nigerian youth ignorantly depend on one form of drug or another for their various daily activities – social, educational, political, moral, etc as indicated in the report⁸⁰. From the report, drug abuse or drug addiction among youth in Nigeria is due to influence of peer groups, parental background (broken homes), and emotional stress among others⁸¹. This is a great contemporary crisis among Nigerian youth because, as mentioned in the report, the sociological implications of drug abuse among Nigerian youth have been a major threat to the peaceful co-existence of all and sundry in our contemporary society⁸².

⁷⁶ Steven Aftergood, Federation Of American Scientists, Washington, DC, Sept., 19, 2001, 2.

⁷⁷ Aftergood, 2.

⁷⁸ *Africa and Middle East*, International Narcotics Control strategy Report, 1997 U.S Department of State Bureau for International Narcotic and Law Enforcement Affairs, March, 1998, 4.

⁷⁹ Joseph Ekeh, The Guardian, *The Sociological implications of Drug Abuse among Nigerian Youths: Who is to blame?*, Tuesday, 23 June, 2001, 61.

⁸⁰ Ibid, 61.

⁸¹ Ibid, 61.

⁸² Ekeh, 62.

2.11. UNEMPLOYMENT AMONG THE YOUTH

As already noticed, an idle mind is the devil's workshop. Nothing happens for nothing. Many youths in Nigeria today engage in all kinds of evil, like communal clashes, drug trafficking, armed robbery, and religious fanaticism because of the alarming rate of unemployment. According to statistics, there are more than 3 million unemployed youth throughout Nigeria⁸³. Some of them have basic skills or have finished their tertiary education but are unable to secure a job. It is not possible for many skilled young men and women to embark on self-employment due to lack of finance to establish their own project. Nigeria still has a 28% unemployment rate⁸⁴.

Uffot Ekaette in his article "How We Run Nigeria ", states:

*For a nation so well-endowed with human and material resources as ours, the current level of general poverty and unemployment especially among the youth, must represent most indictment of our past policies and strategies*⁸⁵.

This, he said, has arisen because of a myriad of weaknesses, from faulty conception in management, wide spread corruption, indiscipline and the absence of the political will to make them succeed⁸⁶. Youths are therefore in serious crises because of idleness resulting from unemployment.

2.12. POLITICS

In the same manner as religious clashes, there is a high rate of ethnic clashes in Nigeria. Most tribes are identified with a particular political party. Occasionally,

⁸³ Unesco, Unesco Statistical Year Book, " Education, Employment indicators ", 1996, 5

⁸⁴ Ibid, 5

⁸⁵ Uffot Ekaette, " How we run Nigeria", (Vanguard Daily Newspaper, Friday, August, 24, 2001), p.32

⁸⁶ Ekaette, 32.

political gatherings turn into tribal clashes and the youth actively participate in these clashes. As Bedford Nwabueze Umez mentioned in his book, ethnic rivalries are a part of Nigeria's problem of development⁸⁷.

Ethnic clashes have claimed many lives in Nigeria and most often the youth make up a majority of the victims. The Tell magazine states that at least 27 people, mainly youth, were killed in the ethnic clashes in the central Nigerian states of Nasarawa on 24th January 2001.⁸⁸

The Guardian Newspaper of Jan 6th, 2000, reports that ethnic clashes between the Southern Yoruba and Northern Hausa have spread to Nigeria's two biggest cities Lagos and Ibadan where 40 died in the street clashes in a single day⁸⁹. In another incident, reported in the Guardian Aug 4th, 1999 100 people died in a week of ethnic violence which began in the South- Western town of Shagamu on July 19, 2000 and peaked a week later in the Northern city of Kano⁹⁰.

These clashes are carried out by many jobless youth in Nigeria who look for ways of letting out their repressed anger when manipulated by some selfish politicians.

2.13. CULTURE

Do youth today have any culture? This is a big question for many youth in Nigeria. Many would argue in favour of this point because the Nigerian youths are torn between Nigerian traditional culture and the new western culture, which looks more attractive and tantalizing. As Moulana Ashraf mentioned, modernism to many

⁸⁷ Bedford Nwabueze Umez, *Nigeria, Real Problem, Real Solution*, (Enugu: Snaap Press, 2000), 30.

⁸⁸ The Tell, Nigeria's Independent Weekly, No. 8, February 19, 2001, 40.

⁸⁹ The Guardian, January, 6, 2000, 2.

⁹⁰ The Guardian, August, 4, 1999, 31

young religious people means getting rid of some traditional aspects forming the basic bricks, such as the traditional dressing, praying and acting⁹¹. Most young people in Nigeria believe that their parents' way of life is outdated. It is very common to hear them say, "Mum or Dad, you don't understand. We are in a modern world". Most of them feel that their parents cannot give them sound advice because they are living in a different world. This also affects the decision they take in life, which most often they get from their friends. Rodney Gage, in his book describes this situation in this way

*Young people no longer look to their parents for their identity, advice, instead they look to their peers. Their identity, sense of direction, and sphere of relationship will form their basis for the most important decisions they will make in their lives*⁹².

There is total misplacement of values and ethics of traditional Nigerian culture among youth today. As indicated in the book, *The Contemporary Ibo Family Values*, there is a sharp shift of emphasis in values, which is the bane of modern families in Nigeria today⁹³

Many contemporary Nigerian youth imitate American musicians in their mode of dressing. Some are no more comfortable to wear Nigerian traditional dresses. They feel that putting on the Nigerian dress does not make them modern. Some feel shy or ashamed to present their parents to their friends because they feel that they do not dress in a modern way. Azomiwu narrated a story in her book. Save

⁹¹ . Ashraf, 45.-

⁹² Rodney Gage, *It my Parents knew: Discovering your Teenager's Unspoken Needs* (Mumbai: St. Paul Press Training School, 1995), 48.

⁹³ . Samuel Obiora Akwuba, *The Contemporary Igbo Family Values*, Awka, Orient Media International, 1998), 2.

the Youth how a young girl in university denied her mother when she visited her because in the girl's opinion she dressed wretchedly⁹⁴. For these kinds of youth, their parents are not worth being their parents. They are ashamed to be associated with them for their looks and so they disown them publicly.

Many youth in Nigeria do not really know where they belong because they cannot identify themselves any longer with their traditional culture nor can they fully comprehend the western culture. This has gravely affected the morality of Nigerian youth today and has left many of them empty and in search of identity. The Nigerian youth are in earnest in a cultural identity crisis.

2.15 CONCLUSION

We have been able to see different areas where Nigerian youth face different hard situations, which bring them both to internal and external conflict. From what we have seen it is obvious that many youths indulge in some obnoxious acts like cultism, pre-marital sex, prostitution, abortion, drug abuse and drug trafficking. All these situations have thrown many Nigerian youth into crisis.

⁹⁴ Azomiwu, 34.

CHAPTER THREE

3 RESEARCH METHOD AND PROCEDURES

3.1. INTRODUCTION

This chapter makes a genuine attempt to provide thorough discussion of the research design, method and procedure that were used in executing this research study.

The research was conducted between May, 2001, and August, 2001.

The researcher used three procedures namely:

- i. A workshop organized for the youth at Don Bosco Youth Centre, Onitisha and Mary Help of Christians Parish, Akure.
- ii. Personal interviews with some youths in a parish, a technical school, universities and a youth center.
- iii. A questionnaire.

The first procedure, the workshop, organized for the youth helped the researcher to direct and formulate the questions for the interview.

The second procedure, the interview helped the researcher to speak with the youths who have faced different crises in Nigeria and some youths who have been abused or exploited in one way or the other. This interview has also helped the researcher in formulating his questionnaire.

Finally the third procedure, the questionnaire, was the most helpful, since through it direct information was received from the youth concerning their lives.

3.2. RESEARCH INSTRUMENTS.

3.2.1. WORKSHOP

In order to get a better grasp of the situation, the researcher organized a workshop for the youth of Mary Help of Christians Parish, Akure, Nigeria. The theme of this workshop was "The situation of Youth in Nigerian Society Today".

The procedure had as its purpose the stimulation of the participants in the workshop so that they might express their ideas and feelings on the major problems facing them as youths in present-day Nigeria.

Although no formal record was made from this workshop, it was a great help in giving orientation for the formulation of questions for both the interviews and the questionnaire. There were forty eight youths who attended the workshop. Majority of them were in tertiary institutions and were between 17 and 28 years.

3.2.2. INTERVIEWS

The researcher had to interview only four youths. The first was the youth leader of Mary Help of Christians Parish, Akure. The second was the head boy of Don Bosco Technical School, Onitsha. The third was the president of the Student Union of University of Nigeria, Enugu Campus and the fourth was one of the youth animators of Don Bosco Youth Center Ondo.

The pattern of the interview questions was the same for each and only the valuable information was taken into consideration. Each interview lasted between 25 and 30 minutes with exception of the president of the student union, which lasted for more than an hour.

These interviews helped the researcher to come into contact with the reality of the youth's plight in Nigeria. In addition, from the information collected, the researcher was able to finalize his questionnaire. However, the questionnaire remained the main instrument of his research since it was addressed directly to the youth.

3.2.3. QUESTIONNAIRE

While formulating the questionnaire, the researcher made an effort to use a structure, which was easy and simple for the respondents to express themselves. The respondents had to tick their choices from the questions and answers given in the questionnaire. The first part of the questionnaire, index cards, provides personal profiles of the respondents' name, age, sex, religion, and place of residence. This was meant to understand the number, gender, age and background of the respondents.

The respondents also had to express in their own words the problems they were encountering, the causes of their problems and suggestions of how their crises could be arrested.

3.3. POPULATION SAMPLING

This population sampling does not include those who participated in both the workshop and interviews, for the researcher used both the workshop and the interviews as instruments for the elaboration and formulation of his questionnaire. Only the respondents of the questionnaires are part of this population sampling.

The questionnaires were given to youths between the ages of 15 and 30 years from Lagos, Awka, Akure, Ondo, Onitsha, Benin City and Enugu.

In June, the questionnaires were distributed and were collected in the first week of August. Of the 250 questionnaires distributed, 165 were collected of which 33 of them were not properly answered. So the researcher based his research on 132 questionnaires correctly filled.

3.4. CONCLUSION

This chapter presented a discussion on the research method and procedures used by the researcher in collecting data. It included the research instruments, and the population sampling used in the research. The data collected has been subjected to appropriate statistical analysis and discussion. These research findings, based on the research study, are presented in the next chapter. All the conclusions and recommendations will subsequently depend on them

CHAPTER FOUR

4.0 RESEARCH FINDINGS AND ANALYSIS

4.1 INTRODUCTION

This chapter presents the data, and their analysis in a logically organized manner. It is an attempt to verify the hypothesis framed on the basis of the objectives presented in the introduction. The tables and figures will be supplied with a view to providing a visual summary of data collected during the fieldwork.

This chapter has 23 tables of data findings and their analyses. The first four tables and analysis will deal with gender, age, level of education and religion. Then following are the data findings and the analysis of the personal moral, and social lives of the youth. We shall also see the responses of the youth toward religion and their culture in the remaining data and the analysis. This part will also present the answers and explanation given by the respondents about their situation, which are not presented in tabulated data.

4.2. DATA FINDINGS AND ANALYSIS

Table 1 below presents the gender of all the respondents.

Gender	Frequency	Percentage
Male (boys)	67	50.8
Female (girls)	65	49.2
Total	132	100

A total of 132 respondents took part, with a minimal difference of 2 between male (67) and female (65) respondents. So there was a balanced representation of both sexes in the whole research.

Table 2 below reveals a tabulation of the age distribution of the 132 respondents.

Age	Frequency	Percentage
15-20	38	28.8
21-25	68	51.5
26-30	26	19.7
Total	132	100

28.8% is the age group between 15 and 20, and high 51.5% belongs to the age group between 21 and 25 and 19.7% belong to the age group between 26 and 30. This shows that the larger percentage of the respondents is between the age of 21 and 25. This is the period when most of the Nigerian youths are in tertiary institutions and as will be shown in table 3 most of the respondents are students.

Table 3 below is a representation of respondents' level of education

Level of education	Frequency	Percentage
Secondary School	5	3.8
Secondary Graduates	15	11.4
Polytechnic	28	21.2
University	77	58.3
University Graduates	7	5.3
Total	132	100

Table 3 shows that 3.8% of respondents were secondary school students, 11.4% were secondary school graduates, 21%, polytechnic students; 58.3% were university students and 5.3% were university graduates. From the above data, we see that most of the respondents are students in the tertiary institutions. This was helpful for me because it is a stage in which the youths are open to discuss their real situation, and it is a critical stage in human development.

Table 4: Overall distribution of respondents by religion

Religion	Frequency	Percentage
Catholic	87	65.9
Anglican	22	16.7
Pentecostals	2	1.5
Muslim	15	11.4
Others	6	4.5
Total	132	100

65.9% of the respondents were Catholics, 16% were Anglicans, 1.5% were Pentecostals, 11.4% were Muslims and 4.5% did not indicate their religions. From the data, we see that majority of the respondents were Christians. This is because the southern part of Nigeria where the questionnaire was distributed is inhabited mainly by the Christians

Table 5; Do you have interest in mass media?

Answer	Frequency	Percentage
Yes	132	100
No	0	0
Total	132	100

All the 132 respondents indicated their interest in mass media (radio, television, video, internet). The data shows that all the respondents have interest in different areas of mass media.

Table 6. Have you seen pornographic movies or read any pornographic materials?

Answer	Frequency	Percentage
Yes	129	97.7
No	3	2.3
Total	132	100

97.7% of the respondents indicated that they have either watched pornographic movies or read pornographic materials. Only 2.3% of the respondents indicated that they have not seen or read pornographic materials. This justifies the fact many youth mentioned in the questionnaire that pornographic materials which are seen in every corner of the country is the cause of rapid increase of rape cases, spread of AIDS, and other immoral acts by the youth in the country.

Table 7 below indicates who taught the respondents sex education.

Answers	Frequency	Percentage
Teachers	37	11.6
Parents	29	9.1
Pastors/priests	28	8.8
Peer/Friends	87	27.3
Sex movies	72	22.6
Sex books	66	20.7
Total	319	100

Table 7 appears to be more than 132, the number of the respondents. This is because some indicated two or three areas. 11.63% of the responded showed that they learn about sex from their teachers in the school. 9.1%, from parents; 8.8% from their pastors or religious leaders; 27.3%, from peer/friends; 22.6% from sex movies and 20.7%, from sex books. Many youths as indicated in the above data learned sex education either from peers/friends, sex movies or sex books. Very

few youth indicated to have learnt about sex education from their parents and their religious leaders. This implies that many parents and the religious leaders do not educate the youth about their sexuality and they are therefore left at the mercy of their peers and friends.

Table 8, gives answer to the question; is pre-marital sex rampant among the Nigerian youths?

Answer	Frequency	Percentage
Yes	131	99.2
No	1	0.8
Total	132	100

99.2% of the respondents answers Yes that pre-marital sex is rampant while 0.8% says No. The statistics show that many youths in Nigeria get involved in pre-marital sex. Some of the youths wrote in the questionnaire that they had pre-marital sex because they were curious about what was happening in their body and therefore wanted to explore and experience it. Others say that they got involved out of deceit and others, said that it was to strengthen their relationship with their boy friends or girl friends. However, some of the respondents cited lack of home training and poor parental care as the reason why so many young people get involved in pre-marital sex.

Table 9 : Have you ever engaged in pre-marital sex?

Answer	Frequency	Percentage
Yes	86	65.2
No	46	34.8
Total	132	100

65.2% of the respondents indicated that they have engaged in pre-marital sex while 34.8% of them wrote that they have not engaged in it. This shows that a larger number of unmarried youth in Nigeria engage in pre-marital sex.

Table 10: Is abortion a common phenomenon among the youth in Nigeria?

Answer	Frequency	Percentage
Yes	130	98.5
No	2	1.5
Total	132	100

98.5% answered that abortion is common among Nigerian youths while 1.5% of the respondents said that it is not common. Some respondents believed that youths procure abortion because they do not want to bring shame to themselves and their families. As indicated by some of the respondents, pre-marital pregnancy is regarded as an outrageous thing and any youth found to be pregnant may not be able to pursue her career. Lack of money to take care of the baby and fear of

imposition to marry an old man or become a second wife are also among so many reasons mentioned by the respondents for procuring abortion.

Table 11: Do you think abortion should be legalized in Nigeria?

Answer	Frequency	Percentage
Yes	16	12.1
No	116	87.9
Total	132	100

87.9% said ‘No’ that abortion should not be legalized while 12.1% said that abortion should be legalized. Legalization of abortion is a hot issue for debate in Nigeria today. It is true that many youths procure abortion but a large number of them oppose the legalization of abortion in the country. Many who are against legalization of abortion argue that life is sacred and only God has right to take life and not even a parent has right to take the life of the unborn baby. Those who are in favour of abortion argue that a woman should decide for herself whether to keep the baby to avoid having many “bastards” around or bearing children who will not be properly taking care of.

Table 12: Is prostitution common among Nigerian youth?

Answer	Frequency	Percentage
Yes	2	98.5
No	130	1.5
Total	132	100

98% of the respondents affirm that many Nigerian youths go into prostitution and 1.5% said that prostitution is not common among the youth. Some of the respondents wrote that some youths get into prostitution because of poverty, unemployment, lack of Christian virtue and poor family upbringing. So we gather that prostitution is rampant among the Nigerian youth.

Table 13 Have you ever taken drugs (narcotic)?

Answer	Frequency	Percentage
Yes	10	7.6
No	122	92.4
Total	132	100

7.6% of the respondents have taken drugs (narcotic) or still take drugs while 92.4% indicated that they have not taken drugs in their life. Those who have taken drugs said that they took it because of peer pressure, stress or lack of courage to face certain events in their lives.

The respondents blamed on "get rich quickly syndrome" in Nigerian society, lack of employment and poverty as the reason why so many Nigerian youth get involved in drug trafficking.

Table 14: What do you know about AIDS in Nigeria?

Answer	Frequency	Percentage
Nothing	29	22
Very Little	60	45.5
A lot	43	32.5
Total	132	100

22% of the respondents know nothing about AIDS in Nigeria while 45.5% says that they know very little and 32.5% claimed to know a lot. From the above data we can see that majority of the Nigerian youth do not know much about the causes of AIDS, how it spreads and its consequences and so they could easily fall victim.

Table 15: Have you attended any seminar or lecture on AIDS?

Answer	Frequency	Percentage
Yes	40	30.3
No	92	69.7
Total	132	100

69.7% of the respondents have never attended any seminar or lecture on AIDS while 30.3% have attended. From the above data it is evident that so many youth in Nigeria are still ignorant of the ravaging effect of AIDS on humanity. The gospel on ways of avoiding AIDS has not reached them yet. This is a real crisis since so many youth can easily contract AIDS unknowingly. And so there is need to provide this vital information.

Table 16: Do you think it is necessary for you to attend religious services every week?

Answer	Frequency	Percentage
Yes	46	34.8
No	86	65.2
Total	132	100

34.8% of the respondents feel that it is necessary to attend religious service every week and 65.2% feel that it is not necessary. The answers of the respondents portray that not so many youth are enthusiastic about religious matters or religious services.

Table 17: Does religion have any impact on your daily life?

Answer	Frequency	Percentage
Yes	54	40.9
No	78	59.1
Total	132	100

40.9% of the respondents believe that religion influences their daily life while 59.1% see no use of religion in their daily life and decision-making. From this data we can see that not many youth put their interest in religious affairs in the present Nigeria

Table 18: Do you get any fulfillment or answer to your problems through religion?

Answer	Frequency	Percentage
Yes	59	44.7
No	73	55.3
Total	132	100

44.7% of the respondents indicate that religion does not give them any fulfillment or answer to their problems. This is a problem because if the youths get no fulfillment in religion or God, they have to search for it some other places and most

cases, they do that in sex, alcohol, or drug as indicated in Tables 7, 8, 9, 10, and 11 above.

Table 19; Do you think the religious institutes are doing enough to help the youth in Nigeria?

Answer	Frequency	Percentage
Yes	63	47.7
No	69	52.3
Total	132	100

52.3% of the respondents believe that the religious institutes are not doing enough to help them and 47.7% noted that they are doing enough. From this data, we see that the youth feel that more should be done by religious leaders in order to arrest their present crisis.

Table 20 : Do you think the youths are involved in the religious and ethnic clashes in the country?

Answer	Frequency	Percentage
Yes	126	95.5
No	6	4.5
Total	132	100

95.5% of the respondents are of the opinion that youths are involved in both religious and ethnic clashes in Nigeria and 4.5% indicated that the youth are not involved. From the data we see that the youth really participate actively in both religious and ethnic clashes in the country.

Table 21: Do you have confidence in Nigerian political leaders?

Answer	Frequency	Percentage
Yes	6	4.5
No	126	95.5
Total	132	100

95.5% of the respondents do not have confidence in Nigerian leaders while 4.5% do have confidence in them. Most of the respondents indicated that the past military regimes have made them lose confidence in Nigerian leaders. So the nature of leadership has an impact on the youth.

Table 22 : Do you think your parents or grand parents had a better way of seeing and doing things than you have today?.

Answer	Frequency	Percentage
Yes	77	58.3
No	55	41.7
Total	132	100

58.3% of the 132 respondents are of the opinion that the youths today have a better way of seeing and doing things than their parents and grand parents while 41.7% have the opposite notion. This indicates the reason why many youth do not adhere to the instruction and advice of their parents because they feel that they know more than their parents or grandparents.

Table 23: Do you think your parents have right to decide anything for you?

Answer	Frequency	Percentage
Yes	22	26.7
No	110	83.3
Total	132	100

83.3% of the respondents said that their parents have no right to decide something for them while 16.7% indicated that their parents have a right to decide anything for them. This data supports what was shown in 'Table 22'. It manifests how little the parents are involved in their children decision-making. The youth's worldview affects the Nigerian culture since many youths regard their parents' mode of dressing or acting not in line with theirs. In a more positive way, some of the respondents argued that their parents can advise them but not to decide for them.

The respondents presented some other areas where they are facing problems, which often throw them into crisis. Many lamented on the incessant molestation and harassments by their fellow students who are cult members.

Some of the respondents mentioned that most youth join cults in the campus in order to protect themselves against intimidation by other cult groups. Some respondents blamed the parents for their children's involvement in cultism. They argued that those students joined secret cults because they were not brought up well by their parents. Power and lust was pointed out by many respondents as reasons why some youth join cults in schools. Most of the respondents reported that many of the cult members are in the group just to force any girl they want in the campus to be their friends or have sex with them. This they do by intimidating other students as mentioned by many respondents.

Many respondents also lamented in the questionnaire on both financial and sexual exploitation of the students by their lecturers. Some complained that they are forced to buy handouts by their lecturers in order to pass their courses. Some girls also alleged to have been forced to engage in sexual act with their lecturers in order to pass their subjects. This according to them makes some of them lose confidence in some of their lecturers.

4.3 CONCLUSION

From the data findings, it is evident that youths have many problems, which have thrown them into deep crisis.

The data findings showed that the respondents were both male and female ranging from age of 15 to 30 (tables 1 and 2). The level of education, religion and ethnic group of the respondents were also indicated in Tables 3, 4 and 5 respectively. This was done in order to know the caliber of youths who filled the questionnaire.

Tables 6,7,8,9,10 portrayed the situation of the moral lives of the youth in Nigeria. They showed the need for educating the youth on their sexual life. The responses and views of the youths were indicated on tables 10,11,12,13, which dealt mainly on social evils like abortion, prostitution and drug abuse. Tables 14 and 15 showed how knowledgeable the youths in Nigeria are concerning the impact of HIV/AIDS on their lives and in the world at large.

To know the views of the youth on religion and how it affects their lives, the respondents manifested their positions in tables 16,17,18,19. Many of the respondents expressed their doubt on the sincerity of Nigerian leaders due to the devastating effect previous military regimes had on them and this they expressed in table 21. We learnt from table 20 about the youth's involvement in both religious and ethnic clashes which has ravaged the country in recent years, Understanding between the youth and their parents contribute a lot to the lives of the youths. In table 22 and 23 we saw the position of the youth patterning the relationship and the role of their parents in their lives and decision-making.

These data findings and discussion have presented the present situation of the youth in Nigeria. It is clear from the data that most of the youth in Nigeria are confused because of the effects of the environment on them, their personal problems and the effect of the modern society on them. All these have thrown them into crisis.

CHAPTER FIVE

5.0 SUMMARY, RECOMMENDATIONS AND GENERAL CONCLUSION.

5.1 INTRODUCTION

The research was conducted, not to eradicate all the problems or crisis situation of youth in Nigeria, but to create awareness on the issue. It is also intended to sensitise the society on the need of paying closer attention to the life of the youth in general. This chapter brings to conclusion our research study by giving practical suggestions on how to diminish or tackle some of the crisis the youth are facing. We shall deal with the summary of the study, and then give some recommendations and the general conclusion

5.2 SUMMARY

In the proceeding four chapters, the problem was introduced. There was an attempt to find out through readings, fielding work and research the extent of youth crisis in Nigeria today. Chapter one presented a general introduction to the whole research study. We looked at the background of the study, the statement of the problem and the objective of the study. We equally dealt with justification and significance of the study. Finally the scope and limitation of the study was presented.

Chapter two dwelt on literature review, which concentrated on the present situation of youth in Nigeria. It tackled different areas where youth find themselves

wanting. These included the condition of the youth in the school, cultism in the Nigerian schools, attitude of youth toward religion, the impact of modernism and secularism on the Nigerian youth, pre-marital sex, prostitution, abortion, AIDS, drug trafficking, and unemployment. The literature and reports presented by different people show that the Nigerian youth are in crisis. Chapter three was a presentation of research procedures and methods, which were employed to have an honest research study. In order to get first hand information, research work was carried out, which was presented in Chapter four.

5.3 PASTORAL RECOMMENDATIONS

5.3.1 THE ROLE OF YOUTH

SCHOOL: The school is a place or an institution where people receive education. However some youth have turned it into a place of violence and immorality. Azomiwu mentioned in her book that youth tend to live out their fantasies because they feel that their parents or guardians are not present to monitor their activities⁹⁵. Every youth should know that education is for his/her personal development and any youth who misuses this opportunity may regret it in future and it will be too late to make any change. A responsible youth is to be proud of his/her studies and be able to claim and defend any result given to him/her after his/her studies. Many respondents lamented on the rate of examination malpractices prevalent in Nigerian schools. The students who indulge in examination malpractices should

⁹⁵ Azomiwu, 22

desist from doing so because it makes them half-baked graduates who cannot defend their certificate. Knowledge is power and therefore every youth should pursue good knowledge without wasting his/her time in irrelevant activities in the school⁹⁶. It is advisable that male and female students desist from cohabitation since it promotes immorality and unwanted pregnancies. This will also get the students an opportunity to concentrate in their studies. The parents, school authority, religious and the government should discourage the youth from this practice.

CAMPUS SECRET CULT: Secret cult has claimed the lives of many students in the tertiary institutions in Nigeria⁹⁷. Sometimes innocent students are victimized by the secret cult members. The students who are in cult should learn that there is nothing they can learn or gain from it.

It will be helpful to organize symposium, seminars on the danger of secret cult in all the Nigerian schools.

Parents should monitor the movement of their children and the kind of friends they keep. They should make effort to find out if their children are involved in secret cults in the school. This will help them to respond to the activities and behaviour of their children.

The school authorities and the government should scrutinize and monitor the activities of all the clubs or groups in all the schools across the country to ensure that they do not indulge in any cultic activities. Youth should also help their friends and relatives by discouraging them from joining any secret cult in the campus.

⁹⁶ Ibid, 22

⁹⁷ Akin Adegboye, J. I. B. Oluwatimilehin, F. Ounghemi, R. Ogunibido, Dele Olotu eds., xxvii

PRE-MARITAL SEX: The book of Ecclesiastes states that there is a given time for everything and a time for every happening under the heaven (Eccl. 3:1). This is true about sex. Sex is good and healthy but there is a time for that. The congregation for the doctrine of the faith categorically states that every genital act must be within the framework of marriage⁹⁸.

Self-control is an important part of the personality of every human being⁹⁹. There is no evidence that self-control hurts one's sex life. Rather it helps to build a solid and mature personality¹⁰⁰. The self-control person can bear to wait. Sex that is not wisely controlled can wreck one's life. Sex in the right place and the right time with the right person under the right circumstances is a meaningful and a magnificent thing. This means under the seal and shield of marriage¹⁰¹. St. Paul noted in the epistle to the Corinthians, that your body is the temple of the Holy spirit (1 cor. 6:19). Every youth should therefore avoid pre-marital sex for that makes him or her a responsible person.

ABORTION: If every youth respects his/her body and that of the other persons the problem of unwanted pregnancy or abortion will be solved. From the moment of conception, the life of every human being is to be respected in an absolute way because man is the only creature on earth, which God willed for itself¹⁰². It is good to note that nobody has right to take another person's life. Youth should therefore

⁹⁸ Declaration on certain questions concerning sexual ethics, approved by Pope Paul VI, 29 December 1975, cf. in "L'Osservatore Romano" ed. English, 22 January 1976, 5.

Duvail, 30.

⁹⁹ Ibid, 30.

¹⁰⁰ Thomas Pazhayampallil, *Pastoral Guide, Sacraments and Bioethics*, Vol. II Bangalore: Kristu Jyoti Pub., 1995, 688.

¹⁰² Vatican II, *Gaudium et Spes*, no.24, cf in "ed Abbott" 223.

keep away from procuring abortion because it is killing of another human being¹⁰³. A young woman can deliver her baby and give it up for adoption instead of aborting it if she does not want to keep the baby or has no money to take care of it.

MASS MEDIA: The youth have to be able to make a choice of what they want in life. The mass media, especially television and film, have a vital role to play in the promotion of responsible behaviour, primarily among young people¹⁰⁴. Bad images or writings projected by TV, video and magazines should be avoided in order to maintain a good moral standard by the youth. It is advisable for all the youth to learn that not whatever the media project is a reality. Self-control and avoidance of the obscene images, language and writings make a youth to be a responsible and good mannered youth. Every youth should therefore abhor any pornographic image or violence, which is projected by the media.

PROSTITUTION: St. Paul in his letter to the Corinthians depicts the evil of prostitution (Cor.6 15-17). Poverty, unemployment or forced marriage are not enough reason for any human beings to bring themselves so low as to offer their bodies indiscriminately to different people. The young people should say no to people who try to lure them into prostitution both inside and outside Nigeria. It is good to know that prostitution reduces their social status and diminishes the respect they have as human beings. Moreover, venereal diseases and AIDS are always at the corner waiting for those who are prostitutes. Those who are already into prostitution should be taken to counseling centers and those who have the

¹⁰³ Austin Flannery, *Vatican Council II, Church in the Modern world*, no.51, Bombay: St Paul Publications, 840.

¹⁰⁴ 1996 UNFPA, International Youth Essay Contest, *Promoting Responsible Reproductive Health behaviour*, (New York: Charles B. Hames, 1997), 80.

tendency of becoming prostitutes should also consult a counselor or their religious leaders to see how to solve the problems that are pushing them into becoming prostitutes.

DRUG ABUSE: Drugs abused by the youth range from marijuana, cocaine to heroine¹⁰⁵. Many of the respondents showed that this habit is picked up from friends or peer groups. The youth should be aware that drugs do not help them solve their problem or fill in the emptiness in them but worsen their situation. Every youth should avoid anybody or friends who are into drug dealings, either as an addict or trafficker. Those youth who are already drug addicts should be taken to drug rehabilitation centers. This means that more centers be opened for that purpose. The society also has the responsibility of enlightening the youth about the danger of drugs. This could be done in form of campaigns, rallies, drama presentation, jingles, handbills etc. This information should be given at home, in schools, colleges, universities and other institutions of learning. This campaign against drug should also be carried to offices, markets and other public places

AIDS: Many youth are infected with HIV/AIDS in Nigeria today¹⁰⁶. The questionnaire shows that many Nigerian youth know very little about HIV/AIDS. This could be one of the reasons why AIDS is ravaging the lives of many Nigerian youth. The youth should avoid pre-marital sex and avoid any act of conscious blood transfusion, the use of unsterilized needle or sharp object used by another person, which are the two major ways HIV/AIDS is contracted. Seminars should be organized to enlighten the youth on the devastating effects of AIDS in Nigeria.

¹⁰⁵ Azoniwu, 45.

¹⁰⁶ Nwagwu, 3

Every youth should advise his/her friend to avoid any act, which might lead to HIV/AIDS infections.

5:3.2 THE ROLE OF PARENTS.

It is incumbent on every parent to take adequate responsibility and to know what happens in the life of his/her child. Vatican II states that the task of imparting education belongs primarily to the family¹⁰⁷.

There are certain issues parents are afraid of talking with their children. In Nigeria, parents are made truly uncomfortable when they have to talk about sex with their children¹⁰⁸. Parents should be open and tell their children the truth about life. Sometimes a young person initiates a talk with a parent about sex or other anxiety and it is essential that the parent does not evade the issue. This is because if the parent does not teach the child, he/she goes out to learn from the peer/friends who are not competent to handle the issue. Every parent should therefore make sure that his/her primary task is the religious, social, moral and intellectual formation of his/her child, which must start from home. When a child is showered with love from parents and family members, he/she grows to love in a genuine way. A child that is a product of a loveless home certainly will not know how to love and show affection. Most delinquent youth in our society are from such homes. In as much as a child is influenced greatly by his peer group, the teachings that he/she has received from the parents or family can never be forgotten.

¹⁰⁷ Flannery, Vatican II, *On Christian education*, no.2, 658.

¹⁰⁸ 1996 UNEPA, 77.

5:3.3 THE ROLE OF THE RELIGIOUS LEADERS.

The religious leaders are also teachers and educators. They are religious and moral teachers and so are models for the youth, who look up to them and try to emulate their life style¹⁰⁹. Every word from the religious leaders is stamped in the hearts of the youth. Therefore, any wrong or radical teaching from them is usually adopted by the youth. They should educate the youth in purity; organize spiritual activities, seminars, recollections and educate them on how to be true religious people and good citizens of the nation. It is also necessary for religious leaders to organize avenues through which youth can receive guidance, counseling, religious and moral instructions. The religious leaders should help youth through their teachings form their conscience according to Divine norm of human action¹¹⁰. The formation of conscience of youth on divine principles enable them face their daily problems, tensions and anxiety with a religious-oriented mind and heart.

5:4.4 THE ROLE OF GOVERNMENT AND SOCIETY.

The government has role to play in saving the youth. The government ought to provide good schools and good reading materials for youth. They should ensure that the teachers are well paid and in time to encourage them to put in their best and avoid strikes, which causes problems to the lives and education of youth. Education should be made compulsory at least up to secondary school level to

¹⁰⁹ Azomiwu, 67.

¹¹⁰ Raymond B. Fullam, *The Popes on Youth*, (New York: Viatorian Seminary Library, 1956), 80.

check the problem of low male enrolment in certain parts of the country due to quest for quick money through trading and low female enrolment in school in certain part of the country due to early marriage¹¹¹. Tuition and examination fees should be subsidized to make it easier for parents to send their children to school. Government should continue to educate the youth or provide essential avenues for education and enlightenment of the youth against pre-marital sex, drug abuse and drug trafficking, HIV/AIDS, abortion, involvement in campus secret cults and immoral behaviour, which throw many Nigerian youth into crisis. The government should ban the display of pornographic materials, which are seen in different part of Nigeria. The government should endeavor to see to the welfare of each and every youth in the country by providing all the essential amenities needed for their growth and well-being. Aged people should be retired by the government to give job opportunity to the youth. This is a way by which they can improve the lives of the youth and eradicate crimes among the youth.

5.4 RECOMMENDATION FOR FUTURE RESEARCH

Many things appear in Nigerian daily newspapers about the problems many youths in Nigeria are facing. However, not so much has been written on how to solve these problems. Everything written ends up in blaming the youth for one vices to another. For future research I would recommend if the following could be done:

- 1 The family background of the youth in Nigeria, which influences their behaviour. This will help to see how certain ill manners can be uprooted from the youth right from their tender age.

¹¹¹ . Azemiwu, 6”

2. It will be nice also to study critically the political, social and the environmental influences on the lives of the youth in Nigeria.
3. Lastly to approach the problems of the youth based on psychological point of view. This will help to see the effect Nigerians approach to life have on the youth and how to help the youth balance their behaviour.

5.5 GENERAL CONCLUSION.

“Where there is a will there is a way”. It has been my will to research on the situation of the youth in Nigeria and this has been accomplished. What was portrayed by different Nigerian newspapers and magazines shows that many Nigerian youth are disappointed in many ways about their present situation in the country. Some of the factors that have contributed to the present crisis of the youth have been attributed to long term of military dictatorship, the fall of the educational system, lack of adequate parental care, the fall of traditional culture and tradition and so on.

From the book review in chapter two it was shown that these factors have pushed many youth to embrace certain ways of life in search of solution to their problems. Data findings and analysis show that they have sought their solutions in sex, prostitution, reading and watching pornographic materials, drug addition and trafficking, procuring abortion, getting involved in secret cults and yet their problems have not been solved. In search of love, happiness and fulfillment in life many youth have been stuck by AIDS.

The parents/families, the society, government, religious leaders and the youth themselves should help to see that youth, the future leaders have a better way of living which will diminish their present crisis. However, every youth should look up to Jesus who is the way, the truth and life (John 14:6). He is the true model to emulate and even when the youth is overburdened with sadness and disappointment about life and society Jesus is there to help and give consolation as he said come to me all you who are weary and are carrying heavy burdens, and

I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls (Matthew 11:28-29).

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APPENDIX

YOUTH CRISIS IN NIGERIA TODAY

A INDEX CARD MODEL

Names (optional).....

Age.....

Place of Studies or Work.....

Religion a) Catholic, b) Anglican, c) Pentecostals d) Muslim e) other

Place of Residence.....

Language/ Tribe.....

B. IN GENERAL

1. What are the major problems you are encountering as a youth in Nigeria today?

a.....b.....

c.....d.....

2. What impact does Nigerian educational system have on you?

a.....b.....

c.....d.....

3. What are the difficulties you encounter in the school as a student?

a.....b.....

c.....d.....

4. In your opinion what are the reasons why youth join secret cult in the campus?

a.....b.....

c.....d.....

5. What do you think can be done in order to eradicate it?

- a.....b.....c.....
.....d.....

6. What do you think can be done in order to improve education in Nigeria?

- a.....b.....c.....
.....d..... 7.

How does modernism and secularism contribute to the crises of the Nigerian youth?

- a.....
b.....

8. Do you have interest in mass media?

a) Yes (b)no

9. List the programmes you like watching, reading or listening to.

- a.....b.....c.....
.....d.....

10. Have you seen pornographic movies or read any pornographic materials?

a) Yes (b) No

11. Who taught you sex education?.

- a.....b.....c.....
.....d.....

12. Is pre-marital sex very rampant among the Nigerian youths?

Yes or No

What are the reasons if yes?

a.....b.....c
.....

13. Have you ever engaged in pre-marital sex?

a) Yes (a) No.

14. What do you suggest to be done in order to help the youth understand their sexuality?

15: Is abortion a common phenomenon among the youth in Nigeria?

a) Yes (b) No

16. What are the reasons why youth procure abortion in Nigeria?

a.....b.....

17. Do you think abortion should be legalized in Nigeria?

a) Yes (b) No

Give reasons for your answer.

a.....
b.....

18. What do you think can be done in order to solve the problem of abortion?

a.....
b.....

19. Is prostitution common among Nigerian youth?

a) Yes (b) No

If yes, Why?

20. Have you ever taken drugs?.

a) Yes (b) No

21. Why do some Nigerian youth get involved in drug trafficking?

a.....b.....c

.....

22. What do you think can be done to help so many jobless Nigerian youth.

a.....

b.....

23. What do you know about AIDS in Nigeria?

a) Nothing (b) Very little (c) a lot

24. Have you attended any seminar or lecture on AIDS?

Yes, No

25. Do you think it is necessary for you to attend religious services every week?

Yes, No

26. Does religion have any impact on your daily life?

Yes or No

27. Do you get any fulfillment or answer to your problems through religion?

Yes or No

28. Do you think the religious institutes are doing enough to help the youth in Nigeria?.

Yes or No

30. Do you have confidence in Nigerian leaders?

Yes or No

31. Do you think your parents or grand parents had a better way of seeing and doing things than you have today?.

Yes or No

32. Do you think your parents have right to decide anything for you?

Yes or No