

**SOCIAL PATHOLOGIES, YOUTH COUNTER CULTURE AND THE DIALECTICS
OF PUBLIC POLICY IN DELTA STATE, NIGERIA**

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ABSTRACT

This article aimed at evaluating the social pathologies (that is all forms of deviant behaviour as social problems) through three research questions in contemporary Delta State and Youth counter culture against the backdrop of public policies by governments. The methodology was to use the observational research design to gather data through focus group discussions (FGDs) and key informant interviews (KII) with youths and adults respectively among the five ethnic groups in Delta State. The participants were grouped according to same/similar socio-demographic information. The number of FGDs was 28 groups with a general mean (\bar{X}) age of 24.77 years while the adult interview were with 28 community leaders with \bar{X} age of 58.93 years. The descriptive-statistical analysis of percentages and multi-scale dimensional analysis techniques were adopted to analyse the data collected. The results among others, show that, generally, youths are protesting ritualistically by innovating novel cultures against our normal way of life, through their attitudes and behaviours which is at variance with the subsisting social and traditional norms, mores in Delta State. The study also confirmed that, traditional values have substantially collapsed among these young people in Delta State. These are against the government's public policy on school dress code, alcoholism, all forms of fraud, cultism, rape, armed robbery, kidnapping, prostitution, corruption, anti-abortion, etc., aimed at regulating and changing negative attitudes and aberrant behaviour by the youths. In line with the Durkheimian structure-function perspective about pathology – normal model of medicine, the Marxists perception and Normative Ethics of society, the study recommends among others, that government institutions and the family should implement vigorously and publicly the statutory consequences on youths show of social pathologies. It was concluded that, only these consequences will serve as deterrent to youth counter culture, strengthen institutions and normalize society.

Keywords: Delta State, Social Pathologies, Youth Counter culture, Public Policy.

INTRODUCTION

Delta State founded on 27 August 1991. it occupies an area of 17,698km² in the South-South geopolitical zone of Nigeria. It has 25 Local Government councils, inhabited by five ethnic groups namely; Urhobo, Itsekiri, Isoko, Izon and Ibo (Ukuwani and Anioma). These ethnic groups have similar traditions/culture. Delta State lies between longitudes 5°00'E and 6°45'E and latitude 5°00'N and 5°30'N. The projected population as at 2022 is 5,636,100. The main occupation of the people are farming, fishing and hunting. It is important to note that the state has educational institutions with four state owned universities. The state has independently run legislative, judiciary and executive arms of government. These are organs that are responsible for public policies.

Social pathologies refer to actions or inactions that breach societal norms, sociologically, social pathologies also refer to social problems in terms of diseased conditions of the society. The proponent of social pathology Emile Durkheim sees it as:

... two analogies for smoothly functioning social order characterized by solidarity; the machine (mechanical) and the body (organic). Durkheim saw society as a biological system seeking equilibrium with norms for actions and inactions. According to him Anomie is a pathological condition of normlessness and values breakdown in society.

Youth in Nigeria refers to citizens of the Federal Republic of Nigeria aged 15-29 years according to the New National Youth Policy (2019). However, the African Youth charter defines youth as people between 15 and 35 years. One significant characterization of youths in Delta State is that technology is part of their everyday lives, hence sometimes they are referred to as 'digital natives, and most of their activities mediated by a screen'. Public policy is a set of laws, guidelines and actions decided and taken by governments in order to regulate behaviour of citizens to achieve social standards in the society, by extension these public policies are meant intrinsically to sustain the tradition and culture of good behaviour of the people.

STATEMENT OF THE PROBLEM

Culture, that is the way of life of the peoples of Delta State are similar in terms of their values, attitude to work, respect, humility, justice, freedom, truth, honesty, responsibility, dignity, accountability, 'fairness, integrity, etc. This is against the backdrop of their shared ancestral and traditional systems reflected in their dress, language, festivals, music and folklore.

Contrary to these social values, traditionally the culture of the peoples of Delta State, in contemporary times, there are evidence of social pathologies reflected in youths dress code, drug and substance abuse, fraud, cultism, rape, armed robbery, kidnapping, prostitution, corruption abortion, etc. these are generally referred to as youth counter culture which sociologically can be perceived as acculturalisation through popular culture due to the dynamic societal values through popular media or mass culture leading to cynical and rebellious youths synonymous with pop culture in North America and Western Europe.

The objective of this study is to evaluate the social pathologies in contemporary Delta State and youth counter cultures against the backdrop of public policies by governments. This general objective is achieved through answers to the following research questions:

1. Are youths engaged in social pathologies in Delta State?
2. Do youths adhere to their cultural prescriptions/practices and traditional values?
3. Do youths comply/obey public policies in respect of their daily behaviour?

LITERATURE REVIEW

There are numerous studies related to youth counter culture, social pathologies and the dialectics of public policy. However, in relation to the objective of this study the authors emphasis shall be mostly on studies with globalization of culture which impacts on youths in this contemporary times. In her thesis, entitled: counter culture: the classical view, Sheila Whitney (2015) posits that, classically all cultures are attacked with the invasion of modern way of life due to technological breakthrough in the world. Therefore, the consumers of these technologies particularly the youths are directly impacted. This argument was corroborated by Ralph, w. Lurkin (2015) in his article – counter culture: 1960s and beyond.

In furtherance to the contradictory youth cultures to subsisting Nigeria culture Caroline Ifaka (2006) in her study of youth cultures, argued that the acculturalisation of Nigeria youths has reached the level of fetistrization of violence. This is visible in the media space and social, traditional and media outlets, particularly on television screens and Android phones respectively, as succinctly portrayed in studies by Ellen Hume, 2003; Umeogu & Orijiakor, 2014; Chukwu, & Chiemaka, 2019; Mavrinac, 2019; Oji, & Nzeaka, 2020; Ibruhim, 2020; and Egwu, 2022.

Youth popular culture is an emerging resultant trend from western European and North American acculturalisation impact on youths in Delta State for instance, in a related study, Efetobor (2019), revealed that youth and popular culture and youth capacity are related to societal development. This is similar to the findings of Aondowase & Terkimbi (2021) in their study on youth culture and sustainable development in Nigeria.

In Nigeria particularly in Delta State, the contemporary social pathologies of drug and substance abuse, prostitution, indecent dressing, cultism, armed robbery, internet fraud, etc are evidence of counter culture by the youths, these are contained in earlier studies (Ewhrudjakpor, 2009a, 2009b) in these studies, the author revealed that profiling of adolescents relates positively to counseling practice. And on the other cultural values significantly relates to reported crime among ethnicities in Delta State. These resultant social pathologies eventually leads to the collapse of public order, despite the governments public policies to avert breakdown of law and order, as evaluated by Ukeje (2001) in the Niger Delta region of Nigeria.

THEORETICAL ANCHORAGE

There are several theories to explain the phenomena of social pathologies and youth counter culture. Sociologists, think of societies as living organisms that need certain things in order to function properly. But youth counter culture is also a subject for debate in the mass media space. However, these several theories such as the Limited Effect theory, class-dominant theory, culturalist theory, the social responsibility theory and the classical perspective which holds that counterculture is a socio political term indicating a point of dissent between dominant or mainstream ideologies and alternative value systems, so creating a collective voice that can be considered a significant minority like youths in a particular society like Delta State.

In this study, the Durkheim's social pathology model based on the pathological – normal perspective of modern medicine will be the first theory adopted. This is because social pathology is a sociological concern used in reference to deviant behaviours, or actions that societies have agreed are unethical, immoral or generally unacceptable. Feidari, (2021)

posited that this medical model influences Durkheim’s functionalist approach for studying deviant acts or behaviours.

Furthermore, social pathology refers to actions or inactions that breach societal norms. These sociologically also refer to social problems in terms of diseased conditions of the society. Emile Durkheim sees social pathology as;

... two analogies for a smoothly functioning social order characterized by solidarity: the machine (mechanical) and the body (organic) Durkheim saw society as a biological system seeking equilibrium with norms for actions and inactions. According to him, Anomic is a pathological condition of normlessness and values breakdown in society. This invariably results to sub-cultures of varied forms such as counter cultures.

Also, relevant and adopted as the second theory in this study is conflict view point in sociological research. Here the Marxists see the main purpose of youth culture to be a resistance against capitalist society. Marxism suggests that youths join youth cultures to resist and reject the capitalist ideology of mainstream culture through anti-social behaviour referred to as social pathologies or social problems in society.

In a nutshell two theory namely, the Durkheim’s social pathology model from his functionalist perspective and the Marxian conflict perspective to explain this contemporary phenomenon of social. Pathologies and youth counter culture against the background of public policies particularly in Delta State.

METHODOLOGY

Study Design

The researchers adopted the observational research design to gather data using the Focus Group Discussion (FGD) and the Key Informants Interview (KII). However, these two instruments – the FGD and KII were preceded with a section ‘A’: social demographic information of the participants/interviewees.

a. *Population*

Delta State has 5,636,100 people (2022) 53.7 percent of the figure 3,626,585 are youths, with a median age of 18.1 years (www.unfdg.org adolescent youth. The youth population is bulging in Delta State like most of Nigeria.

b. *Sampling Technique*

The multi-stage sampling technique was used to select the youths that participated in the FGD and adults in the KII. The adults were used to augment the opinions of the youths on why they are engaged in social pathologies. See table 1 showing the selection of youths and adults who participated in the FGD and KII respectively in this study. It should be noted that, the selection of town and village in these senatorial districts was based on population size amongst the various towns in the local government.

Table 1: Showing selection/sample size of youths (FGD) and adults (KII) in this study

Senatorial District	Local Government Area/Town	Sample Size	
		Youths	Adults
Delta Central	Ughelli North/Ughelli	14	02
	Ughelli North/Sanubi	14	02
	Sapele/Sapele	14	02
	Sapele/Amukae	14	02
Delta South	Warri South/Warri	14	02

	Isoko South/Oleh	14	02
	Isoko South/Aviara	14	02
	Burutu/Burutu	14	02
Delta North	Ukwuani/Obiaruku	14	02
	Ukwuani/Ebedei	14	02
	Oshimili South/Asaba	14	02
	Oshimili south/Ebu	14	02
	Ika South/Agbor	14	02
	Ika South/Agbouta	14	02
Total	Youths	196	28

Source: Fieldwork, November, (2022)

Furthermore, the selection of these local governments was also based on the five ethnic groups in the state, this is to effectively cover all the cultural areas in Delta State. It covers samples from urban areas/towns and rural areas/villages.

c. Sample Size

with reference to table 1, there are 196 youth participants in the FGD which consists of two groups of males and females (seven in each group) representing urban/rural areas of the local government derived from the senatorial districts, while there are 28 adults interviews in the KII which consists of two key informant namely, the secretary to the traditional council of chiefs and community women leader.

d. Study Instruments

Two instruments, the focus group discussion (FGD) schedule (section ‘B’) and the key informant interview (KII) schedule (section ‘B’) were used to collect data from the youths and adults respectively. However, these instruments were preceded by a brief structured questionnaire (section ‘A’) eliciting the participants and interviewees socio-demographic characteristics. The section ‘B’ is to elicit information about the varied forms of social pathologies (social problems), the youth engage in and reasons for their anti-social behaviour (counter culture) while the adults are expected to augment these youths elicited information by corroborating the nature of social pathologies the youths engage in and also confirming how these behaviours counter their culture and traditional values.

e. Procedure for Data Collection

The FGD and KII schedules were developed by the authors with the aim of eliciting vital information relating to youth social pathologies and their counter culture. The researchers used three months – November, 2022, January and February, 2023 in gathering data from the three senatorial districts of the state. The investigators made use of three micro cassette recorders for recording the FGD and KII, augmented by a trained note taker with a note book. The researcher discussed fully the topical issues with the participants/interviewees to ensure they understood it.

The FGD was broken down into three phases:

socio-demographic information

grouping of FGD participants

determining the sessional duration

The participants socio-demographics range from age, sex, marital status, religion, education, ethnic group, location of residence and occupation. The participants were grouped into two- males and females, seven youths in each group in the urban and rural areas of each chosen local government area.

The third phase is the duration of each FGD session, these lasted between fifty minutes and one hour. At the end, we had 196 FGD sessions spanning three months across the three senatorial districts of the state.

In respect of the KII three micro cassette recorders were also used supported with a note taker with a notebook. The key informants were also debriefed about the objectives/significance and the anonymity of the investigation. They were secretaries to the traditional council of chiefs, and community women leaders. Here, the duration of interview, lasted between forty minutes and about one hour.

It is important to note that, at the end of every session whether, FGD or KII, the transcribed versions of the FGD/KII were compared with the notes taken during the sessions to fill in the gaps.

f. Method of Data Analysis

The data are qualitative. All the tapes recorded and notes taken from the FGD, and KIIs, 196 and 28 respectively were transcribed and compared with each other. The transcribed data were subjected to a multidimensional scaling analysis. Generally, apart from the socio-demographics where percentages were adopted, there is not much room for quantification here, a rating scale was put in place to standardized their responses to the topical issues, and that is the objective of this study – to evaluate the social pathologies and youth counter culture against the backdrop of public policies by government(s) in contemporary Delta State of Nigeria.

RESULTS OF DATA ANALYSIS

The results of the data collected and analysed are presented in table II and V among the socio-demographic, multi-dimensional scaling analysis of youths, socio-demographics and multi-dimensional analysis of adults respectively. The mean age of youths and adult are; 24.77 years and 58.93 years respectively, the youths and adults are generally similar in other socio-demographic variables like, religion, educational status, marital status, etc

Table II: Summary of socio-demographic of youth participants in the FGDs (N = 196)

Age	No. of Participants	Percentage (%)
15<20	40	20.41
20<25	56	28.57
25<30	50	25.51
30<35	43	21.94
35	07	3.57
Mean (\bar{X}) Age	24.77 years	
Sex		
Male	98	50.00
Female	98	50.00
Marital status		
Single	173	88.26
Married	23	11.74
Religion		
Christianity	196	100.00
Islam	00	00
Others	00	00
Educational Status		

No education	00	00
Primary school certificate	29	14.80
Post primary school certificate	53	27.04
Tertiary school certificate	114	58.16
Occupation		
Student	82	41.84
Unemployed	71	36.22
Employed	43	21.94
Location of residence		
Urban area	122	62.24
Rural area	74	37.76
Ethnic group		
Urhobo	56	28.57
Izon	14	7.14
Itsekiri	14	7.14
Isoko	28	14.29
Ibo	84	42.86

Source: Fieldwork, January, (2023)

Table III: Multi-dimensional scaling analysis of the 98 focus group discussions held with youths (N = 196)

S/N	Item	Scale				
		1 Very Low	2 Below Average	3 Average	4 Above Average	5 Very High
1	How would you rate the source(s) of information about your culture and traditional values			√		
2	How would you rate the level of social ills in your community					√
3	How would you rate youths knowledge of your culture		√			
4	How would you rate youths perception about traditional values	√				
5	How would you rate the influence of media/social media on youth behaviour/activities					√

6	How would you rate youth compliance with government laws and regulations		√			
7	How would you rate youth obedient to parents and constituted authority figures		√			
8	How would you rate youths involvement in social ills like fraud, prostitution, kidnapping, armed robbery					√
9	How would you rate youths involvement with violence in politics					√
10	How would you rate youths impression about leadership in your community		√			
11	How would you rate youths opposition to political leaders in your community					√
12	How would you rate the impact of public policies on youth daily living		√			

Source: Fieldwork, January, (2023)

Table IV: Summary of socio-demographic of adult interviewees in the KII (N = 28)

Age	No. of Participants	Percentage (%)
35<45	02	7.14
45<55	04	14.29
55<65	17	60.71
65	05	17.86
Mean (\bar{X}) Age	58.93 years	
Sex		
Male	14	50.00
Female	14	50.00
Marital status		
Single	00	00.00
Married	28	100.00
Religion		
Christianity	16	57.14

Islam	00	00.00
Others	12	42.86
Educational Status		
No education	00	00
Primary school certificate	00	00
Post primary school certificate	06	21.43
Tertiary school certificate	22	78.57
Position held in community		
Chairman tradition council	00	00.00
Secretary traditional council	14	50.00
Women leader	14	50.00
Others	00	00.00
Location of residence		
Urban area	14	50.00
Rural area	14	50.00
Ethnic group		
Urhobo	08	28.57
Izon	02	7.14
Itsekiri	02	7.14
Isoko	04	14.29
Ibo	12	42.86

Source: Fieldwork, February, (2023)

Table V: Multi-dimensional scaling analysis of the key informant interviews held with adults (N = 28)

S/N	Item	Scale				
		1 Very Low	2 Below Average	3 Average	4 Above Average	5 Very High
1	How would you rate the source(s) of information about your culture and traditional values	√				
2	How would you rate the level of social ills among youth in your community					√

3	How would you rate youths knowledge of your culture		√			
4	How would you rate youths perception about traditional values		√			
5	How would you rate the influence of media/social media on youth behaviour/activities					√
6	How would you are youth compliance with government laws and regulations		√			
7	How would you rate youth obedient to parents and constituted authority figures		√			
8	How would you rate youths involvement in social ills like fraud, prostitution, kidnapping, armed robbery, etc					√
9	How would you rate youths involvement with violence in politics				√	
10	How would you rate youths impression about leadership in your community		√			
11	How would you rate youths opposition to political leaders in your community				√	
12	How would you rate the impact of public policies on youth daily living		√			

Source: Fieldwork, February, (2023)

FINDINGS

Youths are largely engaged in social pathologies across ethnicities, urban and rural areas in Delta State?

Youths do not generally adhere to their cultural prescriptions/practices and traditional values in Delta State

Youths do not generally comply/obey public policies (government laws/regulation and community taboos and norms across the five ethnic groups, urban and rural areas of Delta State.

DISCUSSION

This study is aimed at evaluating the social pathologies among youths against the backdrop of public policies in Delta State. Through the three research questions derived from this objective, the result and findings are discussed in terms of the dialectics of public policy in Delta State. The socio-demographic variables statistically reflect a representative sample from a normal population.

Findings from the table III showing the multi-dimensional scaling analysis of the focus group discussion held with the youths in respect of the first research question that youths are largely engaged in social pathologies across ethnicities, urban and rural areas in Delta State was confirmed to be true.

The youths themselves in table III, in response to items No: 2, 5, 8 & 9, had the maximum score of 5 (very high) reflects the general view point that youths are generally engaged in social pathologies, in Delta State. Studies (Chukwu & Chueunaka, 2019; Ibrahim, 2020; Heidari, 2021; Ewhrudjakpor 2009b) corroborated this finding. These studies in their various investigations, revealed the several social ills engaged by youths in contemporary times for instance Ibrahim (2020) and Ewhrudjakpor (2009b) found youths involvement in indecent dressing pattern by females in Ilorin, Kwara State while Ewhrudjakpor revealed the drug and psychoactive substance use/addiction of adolescents in a counseling session in selected post primary institutions in Delta State.

This finding can easily be explained with Marx viewpoint of conflict in the Marx writings. The Marxists radical view of social ills focuses on the social conditions resulting from the evil in the structure of unequal social relations where some (the bourgeoisie) are able to gather wealth from the labour of the proletariat (the workers). This invariably leads to varied forms of protest, like youths social ills are protestation to the unequal and oppressive nature of unacceptable inequality in society.

Also, the focus group discussion with the youths reflects this Marxian anti-capitalism view leading to youths engagement in social ills. Hear one of the youth discussant referred to hear as 'case A'

... these our leaders in this community whether politicians of any party or king, their own way is further family only, any thing we like we do to feed ourselves, because you go school now is scam, yahoo is the way out ...

Source: Focus group Discussion, Nov. 2022

Again, another youth during the FGD, summed the general engagement in social pathologies by youths as: "Case B"

... when we finish school, or learn work, nothing to do to live, therefore anything we do, whether you call it crime or against the law, its your wahala (problem). All of us now are involved in one bad thing (crime) or the other, the one they catch, is his/her luck, we cannot stop except better work come.

Source: Focus group discussion, Nov. 2022.

Furthermore, in respect of the second research question that youths do not generally adhere to their cultural prescriptions or practices and traditional values in the state, was subjected to the

table III – showing items Nos. 1, 3, 4, and 7. The responses on the average show a ‘below average’ from the youths reflecting the general rejection or neglect of cultural prescriptions and practices of the community. Two of the typical responses from these youths are stated verbatim below;

Case ‘C’

... which culture or tradition, will the king feed me or pay my school fees ... that is old school, the king and chiefs are on their own, there is nothing like taboo, what is good for us, is good for us forget about those fetish or old men beliefs and practices.

Source: Focus Group Discussion, Nov. 2022

Again, another youth referred to here as case ‘D’ when asked ‘how would you rate youth obedience to parents and constituted authority figures’, she echoed the responses of the group; ... which parent(s)? parent(s) when they cannot fend ‘for their children? Forget those old school, they have lived their lives now, we youths must forge our own lives, to compete with our mates elsewhere.

Source: Focus Group Discussion, Nov. 2022

These responses also confirmed related studies such as; Egwu, 2002; Ellen, 2003; Aondawase, & Terkinibi, 2021; Ifeka, 2006; Ewhrudjakpor 2009a, Efetobor, 2019, Oji & Nzeaka 2020 and Umeogwu & Orjiakor 2014.

This finding can be situated in the Durkheim’s pathological – normal model of modern medicine, that encapsulates two essential characteristics of social life. That is society has structures and functions, and each structure performs specific functions to enable normality in society. But once a structure does not perform its expected function, there shall be abnormality resulting to protestations in varied forms such as social pathologies. Therefore, youths engagement in social ills are responses and reflections of collapsed or broken down structures in the society.

Youths compliance or obedience to public policies across the five ethnic groups in Delta State, is the basis of the third research. This study revealed through table III item Nos. 6, 10, 11 and 12, that there is below average ‘compliance or obedience to public policies and in fact leadership whether political or traditional by youths in their communities. For instance, when asked – ‘how would you rate youth compliance with government laws and regulations’, their response was generally ‘below average’ across the five ethnic groups in the state. In fact in one of the FGD sessions, the participants echoed their responses in Pigeon English as captured in “Case E’ below;

... which law? Abi regulation? Oga, our comply na to whatsapp, facebook, all those social media happenings, not those thieves (referring to politicians) forget about government laws and regulations, na for who no get money ...

Source: Focus Group Discussion, Jan. 2023

Furthermore, when asked ‘how would you rate the impact of public policy on youths daily living’ ‘Case F’ respond in unknown

... which law? Forget, we live as we like ... policeman na money they like ... we live as we like, if yawa blow (trouble comes) we settle (bribe) police, that all.

Source: Focus Group Discussion, Jan. 2023

This finding confirmed earlier studies about disrespect by youths for government laws and regulations, (see, Ibrahim, 2020; Mavrincac, 2019; Ralph, 2015; Sheila 2015; Ukeje, 2001 and Umeogwu & Orjiakor 2014). In all of these studies the authors revealed the significant and

sometimes violent rejection of public policies through youths' counter culture with absolute normal degradation and near total collapse of public order.

Also, this finding can be explained with the Marxists conflict approach. Here the Marxist see the main purpose of youth counter culture through disobedience to rules to be a resistance against the wealthy and rich people particularly political and traditional leaders in society. Here, public policy is perceived and reacted to differently depending on the advantaged or disadvantage position of the youths', therefore, dialectically, government laws and regulations, community policies and norms are as non effective as its disobedience and non compliance from the youths'.

In order to verify the responses of the youths' in this study about their involvement in social pathologies and counter cultural behavior to public policies, the researchers had to engage the adults in the study area. Their responses augment empirically through table V. multi-dimensional scaling analysis of adults involved in indepth interview sessions with 28 adults who are either secretaries to their traditional council of chiefs or women leaders in their communities.

In response to items Nos. 2, 5 8, and 9 in the interview schedule, the adults rated the questions 'very high' with a maximum score of '5', literally translates to the contemporary general belief that youths are largely engaged in social pathologies across ethnicities, whether in rural or urban settlements. Literature reviewed in respect of this response, show that there is general moral decadence (Chukwu, & Chiemaka, 2019). Other studies (Ukeje, 2001; Ewhrudjakpor 2009a, 2009b; Umeobwu & Orjiakor, 2014 and Ibrahim, 2020) also corroborated this finding. This result fits into the sociological approach of conflict by Marx, and the collapse of the structures of society due to dysfunctionality as expulsed by Emile Durkheim in his 1893 thesis on 'the division of labour in society'

From the analysis of the interviews relating to the second research question, that youths' do not generally adhere to cultural prescriptions or practices and traditional values, items Nos. 1,3,4 and 7. The interviewees responded unanimously that this is "below average", which statistically translates into 2/5, literally that the youths reject the cultural prescriptions or practices and traditional values. Again these interview responses corroborate studies in the literature, such as; Ellen, 2003; Ifaka, 2006; Ralph, 2015; Sheila, 2015; Efetobor, 2019; Egwu, 2022; and Umeogu & Odjiakor, 2014. Theoretically, this finding of the interviewees can be situated in the Marxian conflict perspective, reflecting the general belief that the youths' rejects the old ways of doing things by adults in their communities.

It was revealed from the interview analysis held with community adult leaders that the responses of 'below average', statistically 2/5 to the third research question that 'youths' do not generally comply or obey public policies' with item Nos. 6, 10 and 12. These responses, again literally means that the adults in the community agree that they have lost control of the youths' anti-cultural behaviours. They agree that, the youths' have no regard for public policies and therefore do not obey or comply with government or community public policies. These responses are in tandem with earlier studies of Ifaka, 2006; Ewhrudjakpor, 2009a; Ralph, 2015; Walrinae 2019; and Egwu, 2022.

This rejection of the cultural prescriptions confirmed by the adults also relates to the Marxian conflict perspective, earlier discussed. This is a continuous struggle between the old order by adults and the new global order of acculturalisation by youths'. This is the basic reasons why youth do not comply or obey public policies by legally constituted authorities. And by extension, this results to the debate about the dysfunctionality of public policies on youths' aberrant behaviours. The ineffectiveness of enforcing these policies and sustainability of our cultural prescriptions, practice and traditional values.

RECOMMENDATIONS

In line with the Marxists perception and normative ethics of society, the authors recommend that government institutions and the family should implement vigorously and publicly, the statutory consequences on youth(s) show of social pathologies. Secondly, community leaders should make out negative reinforcers on youth(s) who breach cultural prescriptions, practices and traditional values through their community traditional council of elders. Lastly, religious leaders should do more to get these irate youths' to align themselves to tenets and principles contained in the holy books, as exemplified by their proponents like our Lord Jesus Christ and prophet Mohammed, in Christianity and Islam, respectively.

CONCLUSION

Generally, this study revealed abundantly that social pathologies are anti-social, anti-cultural behaviours of youths' through counter cultures which are wholly in contradiction to public policies. There are set of laws, guidelines and actions agreed on and taken by government in order to work for the public good. However, the debate whether those public policies work for the good of the people particularly the youths is ongoing. Nevertheless, the findings of this study show that public policies in respect of youths social pathologies are generally ineffective.

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