

Corruption and Culture in Modern Societies: The Youth and Development

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Abstract

The youth are often led by what they see the adults do. His model is the environment. He can easily be led astray if he imbibes the wrong orientation which may make him ineffective in preparing and holding the future in virtue for the state. Leadership by example is one of the best ways of teaching the youth. Some youth are seen in negative character because they copy an abnormal environment. Moral education and counseling can be effective in grooming the youth only when the adults are forthright in their dealings with the society. All the social institutions should be engaged in correcting anomalies present in the the system, despite the challenges of the time so that the youth can live by such standards.

Key words: Corruption; Youth; Development

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DEFINITION OF TERMS

The Youth defined: this is an early stage of life from where the child matures to adulthood when it can take care of itself. Although the youth forms part of the state work or labour force, he is usually in a state of care and training; being in school, working as a clerk or as attendant, gathering experience, preparatory to adulthood. In the past, more often than not, unlike in today's society,

the youth can get married and assume an environment of responsibility. The youth determine the state of the future society. A child is usually defined by age: from 0-18 years(United Nations Standard definition of a child's age). After this stage the child can be grouped among the adult, fit to take care of itself and answerable to his conviction, and behaviours.

Corruption: the wiktionary describes corruption as the act of impairing virtue, or moral principle; loss of purity or integrity; depravity; bribery.

INTRODUCTION

Modern youths are often identified with behaviours that one cannot be proud of in recent time. They are involved in many corrupt practices. Most often corrupt practices are engineered by the adults: in the school during examination malpractices, in the social media (internet fraud), stealing by trick; in management and corporate bodies via offices; kidnapping, child trafficking, cult activities, theft, rape and all sorts of abnormalities. Yet there are those groomed in a forthright direction who cannot maintain their composure among these irregularities if not encouraged to keep their virtue.

The increasing rate of corruption in the modern world especially among youths, calls for concern because it impairs their improvement or rapid growth. The livelihood of individuals in a modern world that has advanced to the most sophisticated technological advancement based on remote sensing and digitally applicable platforms is put in jeopardy. The youth often fall prey to adverse conditions and are the most withdrawn and shortchanged. The youth is the leader of tomorrow's society and if fed with negative orientation it may make the prevailing situation permanent and the future repeating its past. Alternatively the youth glide into the negative direction where corruption is built as a way of escape from a perception that is warped about life; where success and values are determined by negative

orientations; where dishonest means is seen as the only way of escape because the environment has not made the expectation or positive values of success a priority that is possible without using a negative means; where situations are made subjective and perceptions recalcitrant to normal or responsible values of general growth. A lot of abnormalities holds sway even with adequate policy strategies.

Education has been the hall mark of the civilized world. But it suffers under a corrupt environment. The world continues to struggle with youthful exuberance. The story about crime and the youth is no more new. Reason's are often of values that cannot be in line with the true values of education. The reasons are also often subjective which is against educational ethics. Poverty, abnormal conduct of social institutions are accused. Thus the youth are seen in the cases of drug abuse, human trafficking, rape, slavery, murder, indecent dressing, used as thug and many other ills. In a most developed, organized and advanced world corruption does not override the healthy welfare of the state or outweigh its providence. Corruption can weigh down the breath of the developing people and may eventually keep them underdeveloped if not checked. Nothing under the influence of corruption is done in a normal way, even with positive rules.

The youth was once a child. The adolescence is a stage of development that depends on its management by the parents or adults. Thus its orientation is very vital to the society. As has been stated, the child tends to imitate the parents and the environment. No matter how good the parents the environment has a role to play including the school, associations and general lifestyle. The environment is a basic orientation carrier. From the definition of youth and corruption the environment influences and affects the child because peer pressure and community is present. The child will always relive its environment as a tradition, custom, culture or way of life approved by all.

Conditions Encouraging Corruption

The environment is usually an agency that can condition a fertile ground on which corruption thrives. Whatever the adult does is a standard for the youth. The youth copies the environment designed by the adult. If the environment is corrupt, the youth will be corrupt and carries the corruption over to adulthood. The adult becomes a leader in whatever is his responsibility. He is a member in policy making; religious leader, leader of his family, master in education, community head and master of jurisprudence, in control of social institutions. He decides the revenue order of the state and determine its wealth based on resources. He is thought of having a good sense of order or reasoning, educated, groomed in virtue which he transmits to his progenies. He protects the family from both internal and external aggression and sacrifices his comfort for his wards. No matter how little or big the resources around his environment, he manages it to the

good of his entire surrounding. He is resourceful and encourages his environment for innovation, growth and common wealth. This is an ideal society that can ensure consistent growth. But too often this is not the case with most of these countries even where there is no war which often contributes in tearing many states apart. Where there is peace, equitable and harmonious living, there is bound to be progress. Otherwise other vices, especially corruption weighs down a nation even more than war.

Giving example with some societies, Ebuka (2006) identifies some of the conditions of such backgrounds in this way:

As the sickness, we have done an eerily efficient job of plundering our country, impoverishing our citizens and undermining the idealism of our children. Ignorance and apathy have become a way of life for our youth, even as they murder themselves in our institutions of learning. Old animosities and new biases camouflaged as tribal and religious indignation torment the lives of millions in fractured communities within our nation, crippling both the hater and the hated and robbing both of what they might become. This is what we have done to our country and this is what we have made of her: a spiritual landscape scorched of her dark infernal regions by demonic violence and populated by imps of darkness in cultivated parts.

This is an outpouring of a youth as an advocate for attitudinal change. He further goes on to drive his contentions home in this statement of fact:

We have ignored the choices that ought to have defined our course as a nation and our character as a people. Now we worship wealth however gotten, exalting embezzlers and swindlers to the highest strata of our society and elevating them even above the law. We are saddled with leaders indifferent to the hurts and needs of the people, unmoved by their obvious lack and want and disinterest in their yearnings and aspirations. This is what we have made of our national life; this is what we have become: tragic generations with certain poignancy in our predicament, stranded, as we are, in a nation we no longer recognize or understand, that which we have by ourselves, unmade.

But he has anchored his contention in an expectation with this statement, "No matter how far gone our country may seem there is yet hope." Hope in what? In the people? As Ebuka goes on to state, "The challenges may be fearsome, but so is our strength, for there is ultimately no match for the strength and decency of the human heart."

Culture, Traditions and Corruption

Corruption is frowned at or abhorred and is punishable in many cultures in the past. A good aspect of culture in the past was honest and forthright but in modern times most societies use culture, religion or tradition as a vehicle for corrupt practices with undue interpretations, for example in the giving of gifts. In culture, tradition, religion or education, gifts has been defined yet given different interpretations by some of these social institutions in modern times. There is the example of the use of talent or gift in many religions. One thinks that the issue of gift

refers to talent especially where it is stated that one's gift makes a way for one. Many capitalize on this to expand the scope of their operation and to extend a hand of thanksgiving especially when they expect a favour from a superior or inferior, even where the favour is contrary to the rule. This situation is often interpreted to suit one's purpose despite policy statements on it. One thinks that talent or gift is the natural endowment of one's creative ability with which one uses to serve one's society, in other words one's handiwork. Talent is God given and one should be humble with it. There is also an adage that one does not go to the king or Chief empty handed. These are some of the conditions with which the giving of gift is justified.

Although the traditional culture may have a prerogative of corruption at the spiritual or leadership level with reference to cultures like the long juju of Arochukwu (The Aros, centred around *Arochukwu* were able to manipulate their central oracle, Ibn Ukpabi: *Long - Juju*), it was not so pronounced but in the modern perspective and prevalence it is too open not to be contended with. Another side of corruption is that it is also relative depending on the culture because what one society might think of as corrupt may not be so in another society. The general idea is that what has been accepted as a norm and is by the rule is normal in one society but in the other if it is not accepted, it is corrupt. For example, what is moral in one may be immoral in the other. Also another general trend is when it shortchanges others or creates abnormal or immoral conditions that will deny the harmony and livelihood of the general good which will ultimately affect the younger generation and influence the progress of their future. In most third world countries corruption is rife because they give vent to some of these traditional conditions and are convinced that they are doing the right thing. Some individuals cannot determine the boundaries between what is corrupt or not or between their personal desire and the general rule. What reflects these inward perspectives of individuals are positions of authority: where it involves exploitation, intimidation of public welfare. In some cases, because of cultural attributes, most corrupt practices are ignored by the authorities or agents of discipline. Some are seen as minor or not too serious, for example rape.

Williams (2007) writing about culture, traditions and corruption stated thus:

We appear not to have much self-pride because we lack an African spiritual foundation, coupled with increasing inferiority complex with respect to our past culture and traditions. We have adopted and wholeheartedly accepted the western way of life by grafting the western body parts to what we believe is our sick body. In short, we have grafted western corrupt practices on our own. In doing that, we have weakened our traditional and cultural systems of checks and balances which included, "naming and shaming" of the family and clan and expulsion or ostracizing from the clan.

As he continues to expatiate on the enormity and

preponderance of the corruptive influence of the environment, he stated that, "We can also agree that Christians, Muslims and all believers alike put greater emphases on external ceremonial aspects rather than the spirituality which is the foundation for the principles of justice, integrity and responsibility."

As he puts it:

Therefore, religion, as we know it today, is usually based on fear, competition and sometimes hatred between faiths and sects that are controlled and manipulated by a select group of individuals. Religion has allowed selected individuals to use the name of supreme Deity to manipulate and control a given segment of the world population to acquire money and power not different from the politicians or the royalties of the past.

Concerning values Williams(2007) stated that, "Values are ideas about what we see as important in life. To most people it is money, which is why it is our master." This is not to be so. Williams also advocates that culture can be used to restore sanity of responsibility and integrity devoid of corruption.

EFFECTS OF CORRUPTION ON THE YOUTH

1. The youth find it difficult to stand on its own forthrightly without the help of the parents or other employment because he has not learnt to do so without cutting corners.

2. Fear of insecurity both of the present and the future.
3. Impropriety.
4. Disobedience both to the parents and the authorities.
5. Gang association for protection
6. Education as formality in a modern world.
7. Indecision.
8. Lack of direction and goalless struggles.
9. Religious miss apprehension and miss appropriation.
10. Ignorance and carelessness
11. Drug addiction, hardness and exposure to crime.
12. Cultural indifference.
13. Peer pressure.

Peradventure such a youth gets to position of authority the likely behavior is to protect his enclave even against the general rule and the struggle continues hampering common goal which is a statutory emblem to the general good. He often imitates what is to him a standard of operation and general life-style.

Karl Max in his discuss about the mind of the child analyzes its state as **tabula rasa**, meaning that it is a clean slate; that the letters and words are built by the environment. Leslie(ND) refers to Karl Max to support this: "Through sensing and perceiving therefore, external reality is brought into the biological system, combines with the internal system through consciousness and produces ideas leading to material developments in brain-mind: Ontogenetic development." But the religions

have not been in line with this idea in the sense that it maintains that man is spirit, soul and body even before birth; and that the mind can be influenced or changed by the environment or inspiration. But this study infer that whether it be table- rasa at birth or contain information which it brought to the environment from birth, the human organism can adapt, adopt and is susceptible to change by the environment given that the eco-system or bio-diversity responds or react to pressure or presence to accept or reject influencing characteristics. The word “natural,” is often used to mean orientations, origins, genetics and DNA systems. Thus in an environment, a child becomes what is put in it first before it begins to manifest its characteristic signs (DNA) which can be controlled by a higher organism until it matures to take care of itself. And corruption is an affliction of the mind of the child which it grows with. A child’s mind could be bruised or wounded at childhood by corruption.

A child of about seven years relocated to her ethnic origin with the mother for the first time, without understanding the language. In five months she began to speak the new dialect fluently to the surprise of the mother who is still struggling with maintaining her own native language. The child seemed to have ignored or forgotten the language she was speaking from abroad. This is natural for the child based on the age. For an adult, it may seem a little harder. Thus, the child is amenable to control if caution is employed in grooming. The character and personality could be molded by the environment; including all the social institutions. But where the environment is not adequately suitable or abnormal, this grooming seems to fall short of its target. An adage contends that the use of left hand for a right hand man at old age may not be too necessary or useful. Where it becomes necessary for certain reasons an effective pedagogy has to be employed, otherwise it will not be possible to be retrieved. Therefore, the child sticks to its environmental factors. His basic knowledge, experience and development run around his background. He tends to exhibit the characteristics of the environment. This is often noticed when the child is in a new, different or foreign avenue. And too often, just like a chameleon could adapt to a new environment. Thus the society displays the characteristics of its environment through the child or the youth, but could be cultured in a new environment that is firm and has the tools to do that which is often seen in an organized society. Such society will not allow a foreign virus to dominate its environment.

Children are the future of the society. The way they are groomed is the way they will perform in future as, leaders, teachers and business men, despite their DNA characteristics. They make or mar or slow down their society’s progress. For a better society to thrive, the

questions now is who builds it? The adult. In building it more emphases should be placed on grooming the child who should be taught through practical examples. This is often ignored or neglected where the caretakers are busy with other priorities which could be mainly financial. Children learn to copy the adult as has been stated. They may not be the target of many societies and that is why such societies remain underdeveloped. No matter the revenue or natural resources, such societies find it difficult to cope with juveniles.

From the definition of youth and corruption it is evident that it affects the child as an orientation in the sense that the child will relive its environment as a tradition, custom, culture or way of life approved by all. It will be difficult for such a society to move forward because there is no uniform grooming of the youth to adopt and adapt to the characteristics of sincere and positive patriotism due to a lot of factors which includes negative class struggle, ethnic preference, favouritism, artificial scarcity of resources, insufficient infrastructure, inflation, unemployment, poverty, religious bigotry, discrimination, marginalization and judicial impropriety, unequal distribution of generally owned resources and other ill vices of the society which encourages corruption. The competition for the acquisition of the scarce resources becomes an orientation even for the child, approved by the parents, despite the appeal for moral rectitude, policy on right behavior and decent living. The children watch the life of the parents or adults; what it means to be a man, to be respected, the values that inspire the child that some children see schooling as a mere formality. A father once told the child that if it cannot have money in this life that his name will be “sorry.” This is a wrong orientation. If all the institutions that is involved in grooming the child is in the above state of mind it is likely that its society is bound to exhibit the same characteristics in future and thus stuck its positive development because the child is bound to apply what it was taught as value by his parents or association.

In an ATM queue, a young man blocked the booth with his back for too long with multiple cards. The others in the line behind him apprehended him for staying too long. He replied that he is not done yet. Meanwhile, he is using the cards of his friends that were outside the line that came later than those upfront. The others were trying to maintain that for everyone to participate equitably that it should be one card one turn. For the second card, the owner can re-join the queue for a second turn since there is crowd. To defend himself, he replied that there are many things others don’t know about their society. One of them told him that it is only the negative ones that they don’t know like what he was doing. The young man that is blocking the ATM space has already formed a negative opinion of his society based on the survival of the fittest. The concept of survival of the fittest is not meant to be

recalcitrant or negative but positive competition like fair game, sports, or rules of engagement instead of using gorilla life style on public welfare. It may not be advisable or safe for one to withdraw large sums of money on the ATM stand depending on the environment.

Some classes of youth see one who is not engaging in financial matters as not wise. But the youth should understand the bases and the meaning of success. It is not wrong for one to be doing something creative which may not be financially motivated. Some see it as a waste of time.

The child is exposed to the uncertainties of the future in most environments that cannot be trusted. Its concept of the survival of the fittest is barbaric. This negative direction harbors the debilitating term corruption which is the bane of many societies. Most often the youth becomes corrupt from childhood because he has relived the knowledge through such experiences which he had witnessed and is a victim of many manipulations. A child can be corrupt at any stage depending on the choices he makes if not guided with caution. Often the form looks descent from outside but disfigured inside: a ripe apple with glowing flesh but rotten inside. To such a child many things in life becomes a mirage. He looks at the future with unrepentant aggression, depressed by ill experiences which he accepts as life and picks on his prey where there is opportunity, yet maintain a relaxed presence or atmosphere.

The youth is corrupt by exposure, inadequate or abnormal control by its systems. The parents, the school, the culture, religion and leaders lifestyle is a standard for him. He read the news; watch the scene of politics, his teachers and mentors. What more evidence does he need to behave the way that is approved of him? If he acts in a negative way and he is not apprehended it becomes his standard, good or bad. The same goes to his association from local to international levels.

The youth must be taught the power of positive thinking. The youth must be encouraged to be educated, facilitated in imbibing positive culture of the mind towards life, giving the right mind of values and taught the meaning of success; he must learn to eschew undue competition, hiding useful information, social antagonism, undue criticism, curses on each other, creating conditions of jealousy and hatred for one another, taking advantage of positions to block those he thinks not in his confine. These are all corruptible attitude. One must help one another to grow, encourage and admire others progress. When one is the only individual progressing among others, it puts one in a dangerous position of insecurity, burden, and uncertainty because all attention will be on the person. But the adults must show good examples in all the social institutions of the state in order for the youth to follow and benefit. They must provide the track road that leads to the right future in other to expel the fear of the future from the youth.

The above examples relates to the definition of corruption by the Wiktionary as "...willing to use their power to do honest or illegal things in return for money or to get an advantage—dishonest or immoral—containing changes or faults, and no longer in the original state—to have a bad effect on somebody and make them behave in an immoral or dishonest way.

HOW CORRUPTION CAN BE REDUCED TO GIVE WAY FOR PROGRESS

1. Good parenting
2. Leadership by Example: Leaders especially should show good examples.
3. Adequate jurisprudence on the corrupt: in this instance no one is above the law.
4. Positive Education:
5. Proper Guidance and Counseling:

As Adeyemo (2004) stated, "Good parenting will help the adolescent develop his/her potentials. The adolescents should be guided to make independent judgment, manage his/her emotions, build his/her self esteem and participate in activities that will develop good behavior." Olarenwaju (2004) emphasized the importance of moral education. He also stressed the need for counseling. He distinguished moral education and counseling as two different arms that aim at one goal. He quoted Idowu(1986,P.2)who wrote that "counseling is the process by which a person with a problem is helped by a professional counselor to voluntarily change his or her behavior, clarify his attitude, ideas and goals so that his problems may be solved."In counseling confidentiality is maintained but in moral education there is nothing so confidential in the process. As Olarenwaju goes on to state, "The goal of moral education in the society is to distill common moral principles that cut across religious, political and ethnic boundaries, and use these moral principles to educate people to be good to one another for a peaceful co-existence."

As he puts it, "The counselor's ultimate goal is to help the individual to become a healthy human being who could take a rightful position in the process of making this world a better place in which to live. The moral educator on the other hand aims to assist people to go beyond the "self" and include the "other selves" in all their actions, attitudes, and behaviours in the world, so that they may be more considerate, tolerant and kind and make others feel more comfortable in their existence."Olarenwaju quotes Lawal(2003) in stating that: "A person with good morals is not likely to be involved in cheating, dishonesty, fraud, armed robbery, drug abuse, disrespect for oneself, disrespect for authority, disrespect for colleagues or age mates, disrespect for elders as well as disrespect for the other mans rights." The institutions have to share the responsibility of bringing up the youth in an honest and

forthright way.

The Parents

It is often a psychological problem among modern parents to pamper their children beyond normal in the name of love. They seem to ignore the boundary between love and care, discipline and training. If one has to get everything that a child wants then it will turn to addiction or tradition. This can be reversed by proper caution.

The ethics and morals of our fore fathers are not the same with today's society. For example in today's world, when one wants to send a child on an errand one adds money to it. Also when one wants a child to do something one attaches a gift. The child will grow up thinking it is his entitlement. This is decadence. In the community, before, everything is owned by everybody. But today most public materials are exclusively shared. In sharing some parents cannot allow their children to share with others in the school. Children of these days expect their parents to do everything for them, seek admission where he has failed or not qualified. The sickening thing is that those who persevered are looked at as better endowed. Some think that everybody owes them everything but they don't owe anybody anything.

In today's world most parents do not prioritize, firm and adequate tutelage but loose parentage. And the greater confusion comes when the young ones do not know anything about the virtues in their culture. Often their parents don't know either because the gap has been created by their fore fathers who were intimidated by the presence of what they saw as a superior culture. Sieving will be necessary here. There are yet morals in culture and counseling which could also be referred to by modern parents when grooming their children, for example respect for one's self and for others especially elders, the less privileged, the disabled or the most vulnerable..

Education

From the traditional pedagogy, those features that make education admirable are no more there instead, its features are full of discouragement even with innovations like free education at the UBE level. In a paper qualification based society most pupils struggle to get the paper and are less interested in the process of qualification.

Either the infrastructure is not enough or the population is overcrowding the chances or space that it cannot take enough of those eligible for admission or employment (although most often many are not trained for the available job); many youth are discouraged to continue in higher school, because there are many hinges here and there, both from the establishment and the individuals, creating room for corruptible practice in order to cross the borders. What is called standards continue to climb without merit. The less endowed are left behind and many are in this group. In this condition statutory jobs are advertised for formality sake or to maintain policy,

because those favoured have already taken their seats. The youth are discouraged by inadequate implementation of policy and by the attitude of those in charge and many drop-out of school not out of delinquency but out of lack of funding, support and encouragement. The more informed and well to do get through admission living a lot of the less privileged behind. Many pay their way through. Those that have opportunity to go abroad get admission with what may be rejected at home and when they come back they head or lead those that rejected them. A majority of those who want to remain positive and honest suffer most. Their sacrifice yields no result because it is swallowed up by corruption.

The school:

An example of the behavior of most children in the primary and secondary schools has been itemized by Olanrewaju (2004) Thus:

1. Stealing
2. Withholding of reports
3. Cheating
4. Wearing of wrong or incomplete uniform
5. Cutting classes
6. Physical attacks

Also are the use of drugs, rape and cult activities. Tamuno (2006) highlighted the negative result of cultism among the youth which is yet on the increase: "The waste of human life through cult murder is perhaps the greatest unimaginable and unquantifiable cost of cult activities in our campuses." These are yet found in many adults who also introduce the youth to its activities.

The school is advocating for the education of the youth but its application is discouraging: the school fees are increasing and the process stressful, restricting many that may want to continue, creating drop outs in every level of its operation. How then can education for all be achieved? The free operation of the public schools have to attract the attention of the public to its possibilities by providing the needed amenities and engaging the people. Although lifestyle separates the people in terms of class about their child's schooling, it seems as if the private schools do better than the public schools. But this may not be the case if the public schools adapt strictly to the policy. It is as if most private schools are meant for the rich. This is a mere choice. It may not have better management and operation than the state public school. But when the public schools operate through corruption and careless attention from its governance, it will discourage well meaning parents.

Teachers: some teachers get into the class and teach their political inclination, exhibit tribal preference among pupils and even execute punishment based on this, incite students and form a background wedge for some of the negative actions and receive undue gifts from parents.

Academic Competition, based on self-competition should be taught as an ideal measure in the educational development of the youth.

Religion: it is disheartening and disappointing that the reason for which this institution is anchored on by the society seem to have been defeated. It is yet found as an agent of impropriety among the youth. This is apparently evident. Let the adults allow religion to play its purifying role so that the youth can take queue. Although modern religious ethics have not been able to achieve its goals it is yet necessary for the young ones because some of them can be delivered by it. Otherwise it is one of the channels of deception in a modern world for many use it as a cover to commit crime.

A mother asked the son and the daughter whether they will want the rapture to take place at the moment. The son replied No! with the reason that he has not completed his law school, have a family. The same goes for the daughter who said that that period can wait until she is through with her medical school, get married and have her own children. If every Christian should think like this, then rapture will never take place. Modern Christians seem to be modernizing Christ. They are introducing many lifestyles which may not have been approved by the early Christians. But it is written in the Bible that Christ is the same, yesterday, today and tomorrow. It is said that God is unchangeable but people seem to be changing the image of God in today's world. Success in most manipulative conditions are presumed as an act of God for those who engage in it even when they pay heavily for it through unusual means.

Culture: cultural values should be sieved out of traditions that contribute to human wellbeing and blended with modern positive realities. Secret cults have been the hall mark of cultural societies. It should be discouraged and sieved as a chaff out of youthful engagements in a modern world.

From tradition, parents had cultures which they protected. This was why the indigenous pioneers of modern society were groomed in fear and respect for their cultures, despite the infiltration of other cultures from around the modern world. They were more disciplined and are groomed in fear which they lived with. The developed world's would have had their toll of underdevelopment and corruption but it will not be ideal for the developing societies to remain in the same experience since it could be the knowledge that can prevent them from the same experience. The modern world should learn from these examples. The modern youth is too carefree, wild and in most cases cannot understand the difference between respect and insult. Some modern parents also lack this native culture of respect and responsibility, partly because their own parents neglected its importance while training their children because of what they regard as modernity. Others may not have had the time to train their children with this native value system where respect and fear of doing wrong is instilled in the child and so they continue to pass down only what they know. Although it depends

on the norms of a particular environment, it becomes a general rule when certain cultural attributes are expected to be displayed. This may be an exception on a global scale. For example in Igbo tradition, the child stands for the adult to sit. This is respect for the elderly. But in the same modern society, the child even claims the sit even when he was not there against an adult. Perhaps, he does not know that it will be disrespectful in their tradition to act otherwise. In defending the rights of the child this may appear contrary. In as much as the child's rights should be protected or defended against abuse, the child must not be allowed to cross the boundaries of its responsibilities in order to be fully protected.

Children or the youth beat their parents these days. This was unheard of in the tradition. Even a brutal husband to the wife is disciplined by the in-laws or the elders of the society, acting as task force in cultural matters customary to the act. The child could be disciplined by the age grade. But these days, groups are no more trusted because they may not be a true image of what they represent; therefore the general attendant vehicle of discipline falls back to the parents, school, government and the law. Native cultures or traditions in Africa especially south of the Sahara have very high, good and better ways of grooming the child to imbibe good conduct that can be emulated by others.

The public: in the public interest, it is obligatory that an ailing child should be corrected directly or indirectly by reporting cases that seem abnormal performed by a child to the authorities whoever the child may be. In most traditions of the past the society is the parents of the child. It may no more be the same today because of child abuse.

Giving of titles: titles are a quest for many. One should not feel entitled for anything one does not positively earned or struggled for. Somebody gets into an office today and by tomorrow he is entitled "distinguished." What distinguished him when he is only a day in office? What is he distinguished in? They add honorable this, honorable that, even when one has not done anything honorable. Yet most of these honorable stand in trial for fraud or other crimes. These entitlements get into their heads with time. And the youth is watching. The teachers get into the class and display the same example.

Government: subsidizing tuition at all levels of education, empowering agents of control and discipline with the necessary resources, and considering social security initiatives will be ideal for the youth of the 21st century in all developing countries. Education and moral discipline should be made a priority attention for the youth. Adequate jurisprudence should be made a basic principle and element in prosecuting corrupt practices.

SUCCESS DEFINED

Success is here defined to meet the needs of the child. Success is a relative term. It could be negative or positive.

This is what the child should be taught at an early age; that his happiness does not only depend on material things; that he can experience joy and happiness by helping others to grow, sacrificing and being of good service to others; that success is a state of mind and may not bring happiness. Happiness too is a state of mind—a thought process; the way one sees things—Positive thinking should be imbibed in the youth early enough before he matures to an adult. There is greater joy when one feels important by helping others. He feels happy when his gift is accepted with gratefulness because he is giving to those who cannot pay back. But the kind of gift people give often is to those who may not need it; the kind of gift where favour is expected or reward.

The young are apt to think that success means anything wealth. But this is a wrong way of accessing success. Money is only an aspect. It is not life, although it supports life. A successful man is a man who has lived a worthy life rich or poor among his fellows and at his death, his survivors will be proud to say, he was a good man. He left a legacy of goodwill with good examples. The first sign of success is the ability to be honest about life. This is the beginning of good life. One does not need to go to any spiritual house to be taught how to do the right thing. Doing the right thing depicts a successful man. Most dictionaries defined success as a person or thing that has achieved a good result. Therefore being of good service to the government or to the people is a good result and a big success whether money is involved or not. Yet one does not advocate using ill gotten wealth as one's gift or as a positive achievement of one's aim or what was intended. Success through honest hard work shows dignity of labour. No matter how little one gains from hard work one can experience the greatest of happiness and joy. Physical comfort is just a state of mind. But mental comfort is best and can be developed in the youth. Life is all about challenge and the youth has to learn to adapt and adjust to situations with a positive mind. This is the side of success that shows the fruit of civilization not success in robbery or corruption.

CONCLUSION

The adult must lead the youth with the right examples because the youth copy them. Juveniles can be controlled. But where the adult still displays a life of juveniles, from where will the youth learn to be positive adults.

Corruption is fuelled in the child who also influences its youth when he acclimatizes with an environment that overlooks what may be regarded as immorality by the traditional or native society but approved as normal by the modern environment.

One cannot fight corruption in the youth with kid's gloves. It is an enemy to their positive development. Positive development also includes the ability of the

superiority of the law to respond positively to its responsibilities. This is to say that the agencies set up to ensure adequate jurisprudence of its body should eschew elements that may betray their calling. Cases are often heard but soon to be forgotten over time. Positive attitudinal change must be employed in all categories of administration, relationships and general interaction. The adults must characterize public trust and moral discipline for the youth to emulate, for a better society free from corruptible influences.

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