

HYMN NO 4: A NOVEL PSYCHOACTIVE SUBSTANCE CONSUMPTION AMONG IBIBIO YOUTHS OF THE NIGER DELTA REGION

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Abstract

Hymns as a special kind of music, ministered to the soul has impact on the emotional behaviour of those who sing such. Psychoactive substances influenced emotional behaviour as some kinds of music do. Hymn No. 4 according to the context of the study refers to a locally brew of psychoactive substances that contain a mixture of tramadol, marijuana, lemon grass, palm wine, illicit gin (ethanol) and Hollandia yoghurt. This qualitative research work examined the impacts of new and locally brewed psychoactive substance consumption among the youths of Etinan Local Government Area of Akwa Ibom State in the Niger Delta region of Nigeria. Ethnographic study was conducted in selected villages within the study setting. The study relied on qualitative methods of data collection such as in-depth interviews (IDI), key informant interview (KII), participant observation (PO), and focus group discussions (FGDs). Competing narratives from participants were analyzed thematically and presented as excerpts. The researchers made use of Social Learning theory and Differential Association theory as frameworks. Fetterman's big-net approach was adopted for sampling through which participants were purposively selected to be between 18 and 50 years of age. Findings of the study revealed that the youths are engaging in traditional brew of new combine substance called hymn No. 4; youths through pressure have expanded the moral boundaries through traditions to include acceptability of psychoactive substances such that are locally brewed; youths are considering high emotional satisfaction from consumption of combined psychoactive substances. It was recommended that psychoactive substances should be removed from traditional requirement lists for cultural events in order to lock up the opportunities which the youths have ceased for abuse of psychoactive substances, and community elders should not encourage the collection of alcohol and psychoactive substances for youths as part of tradition in order to reduce traditional rights which some youths have used to abuse drugs and other related substances.

Keywords: Traditions, Psychoactive Substance, Youths, Moral Boundaries, and Brew

1 Introduction

Hymns as a special kind of music, ministered to the soul has impact on the emotional behaviour of those who sing such. Psychoactive substances influenced emotional behaviour as some kinds of music do. Drug is a substance that could bring about a change in the biological function through its chemical actions (Okoye, 2001). Drug is also considered by Balogun (2005) as a substance that modifies perceptions, cognitive, mood behaviour and general body functions. Drug abuse, also called substance abuse or chemical abuse, is a disorder that is characterized by a destructive pattern of using a substance that leads to significant problems or distress (Yusuf *et al.*, 2017). Chronic use of substances can cause serious and sometimes irreversible damage to adolescent's physical and psychological development (Sambo, 2013). Drug misuse is a term used commonly when prescription of medication with sedative, anxiolytic, analgesic, or stimulant properties are used for mood alteration or intoxication ignoring the fact that overdose of such medicines has serious adverse effects (Igiri *et al.*, 2017).

Youths characterized the largest portion of the Nigerian population both at urban centres and rural areas (NPC, 2006). The National Drug Law Enforcement Agency (NDLEA, 1997) stated that the use and misuse of drugs by adolescents has become one of the most disturbing health related events in Nigeria especially, among students. Youths have been at the centre of drug abuse and the most affected group in terms of negative impacts and consequences. The most vulnerable and deeply involved group in the social menace of drugs abuse is the youth, and drugs abuse among the youths has dominated discussion in the mainstream of the media in recent time (Yusuf *et al.*, 2017). Many youths in the Nigerian society learned drug abuse as part of adaptability to gangs, peer groups and as a form of acceptability in the social group. Social influence associated with different patterns of drug use may be largely responsible for determining individual behaviours and attitudes by shaping the flow of resources to individuals, providing them with access to opportunities and placing constraints on behaviour (Jorge *et al.*, 2018).

Chikere and Mayowa (2011) found that in a number of school and college surveys in Nigeria, alcohol use is the most common among students, with many drinking students having had their first drink in family settings. They also discovered that the majority of students affected were initiated into the use of alcohol at a tender age of 16 - 20 years. Abdu-Raheem (2013) maintained that in an attempt to control sleep or energize themselves, most adolescents and youths start experimenting with tobacco, alcohol, ephedrine and other caffeinated substances such as Nescafe and red bull. Some of the reasons for the drug abuse, as identified by Ajayi and Ekundayo (2010), are to reduce pain, anxiety and tension, ignorance and misinformation, parental background, urge to commit crimes, peer group influence, isolation and loneliness. Linhardt (2001) also noted that students see the use of stimulants in positive terms for

relief from pain and problems, elevation of mood, wakefulness, increased confidence, feeling and psychomotor activities and athletics, and feeling of euphoria. McCrystal *et al.* (2007) confirmed that for many adolescents, drug abuse has now become a part of their lives and perhaps may have now contributed to their academic failure.

Parents are considered to be adults who have undergone cultural socialization. This positioned parents at an influential point over their children in relation to substance and alcohol use and abuse. According to Jiloha (2013), parents have a tremendous influence on their children and the children of smoker parents are twice likely to become smokers. Parental disapproval of smoking makes an adolescent less likely to initiate smoking. Female adolescents are more likely to be smokers if both parents are smokers. There is a strong correlation between mother smoking and the female youth becoming a smoker. Parents who smoke may also give easy access to cigarettes and less likely to oppose their children's smoking. It is a socially sanctioned behaviour in certain cultural groups to use Bhang and Charas by adolescents and has parental approval for that (Jiloha, 2013). Parental attitude towards alcohol plays an important role in initiating the adolescent to drink alcohol (Jiloha, 2013). Many studies show that parents as agents of socialization have great role in influencing their children behaviours toward substance and alcohol use and abuse (Jiloha, 2013). Social influences together with local cultural norms are central factors that can influence the use of alcohol (Nwagu *et al.*, 2017).

Initiation of drug use is complex. Among these factors, social and cultural factors are major factors with prevalence rate of influence among young people. Jiloha (2009) argued that the social and cultural factors influencing the initiation of tobacco use vary from country to country, from developed world to developing nations, region to region and culture to culture. According to Heath (2001), culture plays a central role in forming the expectations of individuals about potential problems they may face with drug use. Substance use and abuse as found to be is rooted in culture of the people. According to Jiloha (2009), drug abuse is a complex phenomenon, which has various social, cultural, biological, geographical, historical and economic aspects. Jiloha further maintained that the disintegration of the old joint family system, absence of parental love and care in modern families where both parents are working, decline of old religious and moral values etc. lead to a rise in the number of adolescent drug addicts who take drugs to escape hard realities of life.

Substance and alcohol use and abuse is rooted in the culture of the people of Nigeria. According to Mamman *et al.* (2014), while alcohol and other substances are celebrated in the south, the Northern part of the nation forbids alcohol, but accept cigarettes, kolanut, bitter kola and others. Many ethnic groups in Nigeria culturally accept the use of some substances and alcohol for various purposes. Oluwabamide

(2003) posits that different cultural groupings in Nigeria have different ways of practicing traditional health care services. These traditional healings include the use of herbs, bark of tree, animals' parts and roots (Oluwabamide, 2003). Much of these substances are mixed with alcohol which serve as extractive chemical with capacity to extract from the herbs, bark of tree, animals' parts and roots the content which will then serve as drug for treatment. In the course of taking these treatments, many people have developed or cultivated substance and alcohol use and abuse behavior. According to Oluwabamide (2003), traditional health care providers and their practices are culturally accepted by the Nigerian society and in some parts of the cultural area where alcohol is not religiously accepted, some people take alcohol as medicine for treatment of some illness through patronage of traditional health care giver.

Dumbili (2013) argued that in Nigeria, alcohol consumption has a long history, particularly among groups where it was not forbidden by religion. It is consumed greatly during rituals, marriage ceremonies, burials and funerals. During such occasions, palm wine and hot drinks are specifically used in pouring libations, offering prayers and heralding such events. Among the most commonly consumed alcoholic beverages are; palm wine—fermented from the sap of oil palm tree, beer, *burukutu*—fermented from guinea-corn and native gin—distilled from palm wine (Oshodin, 1995). Nigeria in 2010 had a total alcohol per capita (15+) consumption of 23.1 litres of pure alcohol among male and female drinkers. This did not include the large quantity of homemade alcohol consumed which usually goes unrecorded (Nwagu *et al.*, 2017).

According to a study conducted in Enugu by Nwagu *et al.* (2017), palm wine is a major source of income for the community, and young men and older men are involved in tapping wine. Many young people at one time or the other depended on the income from palm wine for their daily needs, including education. Many developing countries are highly dependent on national revenues from alcohol. Individuals in many rural communities in such countries also depend on income from homemade alcoholic beverage such as palm wine. It is, however, worthy to note that when production of such homemade alcoholic beverages increases in a bid to increase income by producers, the consumption also increases (Nwagu *et al.*, 2017). Palm wine produced in many rural communities is a perishable commodity which needs to be consumed or it spoils. Members of Enugu produce and consume palm wine in large quantities. Some researchers have noted that in many developing countries, alcohol is often more readily available than clean drinking water. This seems to be the case in Enugu where this study was conducted (Nwagu *et al.*, 2017).

Majority of the traditional and cultural activities are carried out or performed by the youths under the supervision, command and authority of the elders. This opportunity

created by culture and traditions are often seized by some of these youths to abuse the use of illicit substances hence, the many cases of drug abuse. Cultural values can shape people's attitudes toward substance use and influence their risk of experimentation with drugs (Unger *et al.*, 2004). Among the Ibibios in Akwa Ibom State, traditions and cultural activities within the society have offered youths the opportunities to brew, demand, sell, use, and abuse illicit substances. The high rate of drug abuse under the disguise of carrying out traditions and cultural activities is disturbing, as majority of the youths are now locally brewing illicit liquor, dependent on drugs and illicit psychoactive substance consumption. There are many literatures on youths and various aspects of drugs and psychoactive substances but there is none on youths and traditional brew psychoactive substance and culture influence which is the gap in knowledge which this study sought to fill. On this backdrop, this research study sought to examine the impacts of new and indigenous psychoactive substance consumption among Ibibio youths of Etinan Local government Area in Akwa Ibom State, Nigeria.

2 Theoretical Framework

The researchers adopted two (2) theories for theoretical explanation of the study. These theories are; social learning theory and differential association theory. Social learning theory is a theory of learning process and social behaviour which proposes that new behaviours can be acquired by observing and imitating others (Miller, 2011). It states that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement (Bandura, 2004). In addition to the observation of behaviour, learning also occurs through the observation of rewards and punishments, a process known as vicarious reinforcement. On the other hand, Differential Association Theory is a crime predictive theory (Glaser, 1960). It can be defined as a process by which individuals come to have differential access to criminal values through interaction with other people. The theory holds that, criminal behavior is learned in the same way that law-abiding values are learned, and that, this learning activity is accomplished, in interactions with others, and the situational definitions we place on the values. The theory can be reduced to the notion that, people become criminals because they associated with, and absorbed pro-criminal definitions.

3 Method

3.1 Study Design

The study was part of ethnographic study carried out in Iman Ibom clan of the Ibibio ethnic group in Etinan Local Government Area of Akwa Ibom State, Nigeria. The Ibibio is the largest ethnic group in Akwa Ibom State and they spread across the 3 senatorial district of the state. Qualitative research techniques like in-depth interviews (IDI), key informant interview (KII), participant observation (PO), and

focus group discussions (FGDs) adopted to obtain information on the impacts of new and indigenous psychoactive substance consumption among Ibibio youths of Etinan Local government Area in Akwa Ibom State.

Fetterman (2010) big-net approach which posits that in qualitative research embarked upon by an ethnographer, calculated sample size is not required but like a fisherman's net the researcher through interviews collect every information from every respondent or participant within the targeted age cohort up to a point of saturation, later selects the needed information from collected data, and everyone who participated formed the sample of the study, was adopted for sampling through which participants were purposively selected to be between 18 and 50 years of age. Etinan Local Government Area was divided by cluster into Iman North and Iman South based on the existing geo-political divides. Six (6) villages were purposively selected by clusters (Three villages per cluster) within Iman North and Iman South based on their homogeneous characteristics. A simple random sampling method was used to select study participants from each of the selected villages. Households were randomly selected from each of the villages from which participant who were willing to participate were engaged in the study. Though the interview schedule was developed in English language, interviews with the participants were conducted in both English and Ibibio. Interviews with participants were not under time restriction, but were conducted within minimum time of 20 minutes and maximum time of 90 minutes, as some of the study participants found the subjects under interview interesting and the questions of great importance to their situation. Audio-recorded interviews were translated and transcribed for proper documentation and thematic analysis with excerpts from interviews and discussions.

4 Findings

4.1 Traditional brew of new combine substance called hymn No. 4

These sub-cultural complexes of Iman Ibom people in Etinan Local Government Area as in other Ibibio lands especially, the burial rites according to gathered information through interview, unveil that the cultural practices promote alcohol, tobacco and other psychoactive substances consumption. Study participants explained that illicit gin, palm wine, beer, tobacco, hot drinks and other items are collected through assessment list from in-laws and relatives which will be consumed mostly by youths during the ceremonies. In other cases, these items are bought for consumption by the bereaved family through assessment money from immediate relatives or family members.

During one of the focus group discussion (FGD), a participant aged 32 years explained in his narratives how alcohol and psychoactive substances are collected and shared among the people during burial ceremonies which the youths seized such opportunity to consume their traditional brewed illicit substances as part of the

tradition of the people. According to him:

In our community we collect illicit gin, palm wine, hot drinks and other food items from our in-laws and other relatives through what we call assessment. These items are used for entertainment during the burial rites. These items are consumed by our people according to the cultural grouping of people during the burial ceremonies. The youths (iwaad) are always given their special place and entertained with items like beer, illicit gin, hot drink, palm wine, and food items. This is tradition which is carried out all over Iman Ibom is customized to be right by our forefathers, and there is nothing wrong with it. Therefore whatever can produce and drink, eat or smoke is not wrong because these things are the same with the ones that our fathers accept and collect as tradition for us. What is wrong with the brewwee? Is it not the same as the one we use to mix sprite with kaikai and palmmmy (Uk, 32, interviewed 7/7/2021).

Another study participant aged 33 years in his narratives revealed that since there is a cultural acceptability of consumption of psychoactive substances, the youths normally attend traditional ceremonies like burial with their cigarettes, marijuana, grinded snuff (tobacco) and hymn No. 4 or *brewwee* which is a locally brew of psychoactive substances that contain a mixture of tramadol, marijuana, lemon grass, palm wine, illicit gin (ethanol) and Hollandia yoghurt.

According to his words, he said:

Our own right is to consume what our fathers feel is right for us. You cannot come and say it is wrong because you don't want to take them. It is our tradition to collect beer, illicit gin, hot drink, palm wine and food items as IwaadIdung (community youths) during burial ceremonies. All these items apart from food items are items that make one feels high (psychoactive substance) therefore, we always have to bring stronger items like Hymn No 4 or what we call brewwee which contain tramadol, marijuana, lemon grass, palm wine, schnapps or illicit gin and hollandia yoghurt. By the time you drink this one, your spirit will sing Hymn No. 4 of the SSS and it will show on your face (Anndibet, 33, interviewed 11/7/2021).

During traditional ceremonies in Etinan Local Government Area, Iman Ibom people performed several burial rites which according to the study participants include

“ububndak” (building of traditional tent) as one of the burial rites. From observation and discussion, this particular burial rite traditionally takes place 2 days or a day to the burial ceremony. By observation, this has served as an opportunity for youths to brew and abuse alcoholic and psychoactive substances.

By narrative, one of the study participants aged 27 years revealed that:

Ububndak (building traditional tent) is our custom to perform as burial rite before the burial ceremony proper. It is a day that the family members of the bereaved and community members have come to the funeral home or compound to help in clearing the compound and build the traditional tent. During this event, beer, palm wine, hot drink, illicit gin, ukang (dry fish with palm oil, pepper and salt), and food items are usually presented at the end of the clearing activity by the bereaved family. Since they always give us alcoholic stuff, we have to carry along our own brew and other stuffs like cigarettes, marijuana, and snuff (Cy 27 interviewed 12/7/2019).

Ibibio youths of Iman Ibom clan in Etinan Local Government Area of Akwa Ibom State have been embarking on traditional or local production of illicit liquor which most of them have called it “Hymn No. 4” due to the content and the high level of psychoactive nature of the liquor.

4.2 Expansion of moral boundaries via traditions to include local brewed (Hymn No. 4)

Information gathered through key informant interview and focus group discussions revealed that there are cultural practices of Iman Ibom people which have been modified especially by the pressure of the youths in order to expand the moral boundaries created by the elders through traditional practices for their selfish interest. These youths have built on the cultural acceptability of alcoholic and other psychoactive substances within the context of tradition to introduce other substances and increase number of traditional items which are to be collected or given to the people during traditional events.

Like in the case of “ububndak” (building of traditional tent) as burial rites, one of the community leaders as a key informant from Northern Iman in Etinan Local Government Area of Akwa Ibom State had this to say:

This ububndak was a tradition of our people in those days when there was nothing like canopies and tent for rent as we have today. I remember when I was a child, our fathers did

not have formalin to embalm their dead, so they will keep the dead body standing at the corner of the room, pour a bottle of original illicit gin not the chemical they drink today oh, into the dead body through the mouth and closed the mouth thereafter. The body will stay for 3 – 4 days without decay. This is when family and community members will come for ububndak. This traditional tent was to create a shed against the sun or reduce the pressure of rain water during the burial ceremony. It was traditionally customized that the bereaved family will bring food and drinks that they can afford but today, the youths have come out with list of items they must collect for ububndak and this include all these substances that make them high so that they can work very well according to them. I have been mobilizing for the abolition of ubub ndak in my community, but the youths are also mobilizing against my motion on this. They are doing this so as to have opportunities to consume their newly reigning traditional product which they call hymn No. 4. (KII, Obong Abraham, interviewed 10/8/2021).

On “ukpokndak” (scattering or pulling down of the traditional tent), the tradition is facing elimination in some parts of Northern Iman region of Etinan Local Government Area as some elders in most communities are mobilizing against the abuse of the practices by the community youths. This tradition according to discussion has it that after the burial ceremony, a day will be set aside by the bereaved family for the family and community to come and pull down or scatter the traditional tent. This cultural practice is accompanied with presentation of food and alcoholic drinks (like illicit gin, beer, hot drink). Information gotten through interview revealed that the youths have seized the opportunity to make demands outside what was culturally accepted.

According to another key informant from Southern Iman in Etinan Local Government Area of Akwa Ibom State;

Ukpokndak should be abolished among my people. This is my stand. I have said it again and again. My stand is because the youths have this practice to make unnecessary demands for items that are beyond our moral standard. You cannot come to “ukpokndak” with marijuana in our fathers’ days. But today, they will come with marijuana, demand for cigarettes, look for how they can mix these psychoactive leaves with kaikai (illicit gin), and at the end they will be over high and start insult their elders in any little case. So I have influenced

the dismantling of the tent immediately after burial on the same day with only a bottle of kaikai and I am still pushing on with it. By God's grace we will abolish that practice (KII, Obong Oton, 50, interviewed 10/8/2021).

Most of the youths from Iman Ibom clan in Etinan Local Government Area of Akwa Ibom State are looking for avenues to integrate their Hymn No 4 or *brewee* in the traditional and cultural acceptance by forcing the expansion and continuity of such traditional and cultural practices that enhance collection and consumption of illicit and psychoactive substance. This, they have pursued through some of the burial rites like building and scattering of traditional mourning tent.

4.3 Consumption of combined psychoactive substances for high emotional satisfaction

Emerging from observations and discussions is the agreement among the study participants that cultural display has been a major avenue by youths for drug use and drug abuse within the local government area. Cultural displays according to the study participants include masquerades which are only carried and perform by men and other cultural groups perform by women. Gathered information has it that since the masquerades are believed to be spirits of the ancestors, and are mostly carried and performed by youths who believed that they have to be mentally high in order to be able to carry the masquerades after the incantations and libation performed by the use of kaikai (illicit gin).

During a focus group discussion (FGDs), a participant aged 40 years of age in a discussion revealed that:

These masquerades are carried by the youths and they believe that they have to be intoxicated in order to be able to carry the masquerade. Therefore, they have to drink all manners of hot drinks like kaikai, schnapps, hot drinks which they call spirits, and add marijuana and tramadol to it in most cases. This is because if you don't get sharking (intoxicated), you can't carry the masquerades. In fact that is why they drink this their hymn no 4 or what they call brew (Bassman, 40, interviewed on 11/7/2021).

Carrying the masquerade for a whole day or a function is a difficult task for any youth. Gathered information from interviews and discussions revealed that since carrying the masquerades is a difficult task, many youths have to depend on psychoactive substances to enhance their ability to carry the masquerades and to be able to sustain the long hour of performance with the cultural display as demanded by the type of masquerade which is presented. One of the participants aged 31 years of

age in an interview revealed another reason behind alcoholic and traditional brew “Hymn No. 4”, and other psychoactive substances abuse by the youths of Etinan Local Government Area is in regard to masquerade display.

According to his narratives, he stated that:

We do carry the masquerades for long hours of the day. What we do is that; we will load ourselves with spirits (kaikai and hot drinks), and some other substances like ikongmbakara (marijuana) and some tramadol before we leave our mbang (shrine) couple with hymn no. 4 or brewee. We have to carry some of these things along so that as the day progresses, we will have to recharge in order to be able to carry on till evening (Uy boy, 21 interviewed on 7/7/2021).

Another study participant aged 24 years in his narrative reported that:

We that carry the Ekpo masquerade have to run a lot; we have to pursue the youths and children that will be coming after us to watch us display. So running for a long while is not an easy job. You cannot run without being charged up, but when you are charged up with some spirited alcoholic drinks like hymn no. 4 and enhancers (marijuana and tramadol) you can run from one village to another (Ekpe, 24, interviewed on 7/7/2021).

Emerging from discussions is the fact that it is not only those youths who carry the masquerades that do abuse alcohol and hymn no. 4 psychoactive substances. It was gathered by the researchers that other youths do accompany the masquerades, playing drums, bells, gong, and other items as the case may be. Gathered information revealed that the youths that take part in the masquerade display as drummers, singers, and carriers of sacred objects or items do abuse alcohol, marijuana, and other psychoactive substances like hymn no. 4.

4.4 Discussion of Findings

Findings of the study revealed that the youths of Iman Ibom clan in Etinan Local Government Area are engage in locally brew of an illicit liquor called “hymn number 4”. This liquor is prepared by cooking marijuana, lemon grass, palm wine, illicit gin (kaikai), tramadol, and hollandia yoghurt. This brew, brewee or Hymn No. 4 is what they considered to make them to be highly intoxicated as they have such other substances which they now consider to be common and not having the capacity to intoxicate as their combination; “Hymn No. 4”. This finding aligns with Mamman *et al.* (2014) position that alcohol are celebrated in the Southern part of Nigeria, and this has brought about various usage, production, and cultural application of alcohol in the Southern part of Nigeria which Akwa Ibom State is located.

Findings of the study further revealed that traditional rites are performed along with alcohol and psychoactive substances by the people of Iman Ibom clan, in Etinan Local Government Area. Findings on traditional rites like burial rites show that the youths (Iwaad) are greatly involved in the burial activities and have influenced the items which they must be given as “MkpoMkparawa” (youths’ items). These items according to findings contain alcohol and other psychoactive substances which are traditionally accepted and as the custom of the people to give such items to the youths during burial rites such as in “ububndak” (building of traditional tent), “ukpokndak” (dismantling or pulling down of the traditional tent), and on the burial day. This finding gives credence to Dumbili (2013), who argued that in Nigeria, alcohol consumption has a long history, particularly among groups where it was not forbidden by religion.

It must be noted that though some items like cigarettes and marijuana are not part of the items that must be given to the youths by the bereaved family, the youths as part of the culture of the people of Iman Ibom clan in Etinan local government Area do come with their cigarettes, marijuana, and brewed hymn no. 4 to the burial ground on the assumption that alcohol drinks should be supported with other psychoactive substances. To this extent, it is obvious that cultural values can shapes people’s attitudes towards substance use and influence their risk of experimentation with drugs (Unger *et al.*, 2004).

Among the youths of Etinan Local Government Area, it was discovered by the researchers that youths who carry masquerades consumed alcohol and psychoactive substances which include hymn no. 4 in order to boost their mental alertness which will enable them to carry the masquerades for as long as possible. It must be noted that alcohol drink, cigarettes, marijuana, and hymn no. 4 are always carried along as they display. It is to enable recharge of their mental psyche for the duties as masquerades which include pursuing those who want to interrupt their cultural display. Those who accompany masquerades as drummers, singers, and carriers of sacred items also consume alcohol and psychoactive substances like marijuana, brewed hymn no. 4, cigarettes and snuff.

5 Conclusion and Recommendation

Findings of the study also revealed the pressure of the youths of Iman Ibom clan in Etinan Local Government Area, Akwa Ibom State on the moral boundaries in order to expand the boundaries through inclusion of new illicit substances among traditional items for traditional rites. The youths have seized the traditional and cultural activities as mediums to force acceptability of hymn no. 4 which is a mixture of psychoactive substances, as an item that should be accepted since the elders have accepted other psychoactive substances like alcohol drinks, cigarettes, tobacco and snuff for traditional and cultural activities of the people of Etinan Local Government

Area, Akwa Ibom State. This finding gives credence to Jiloha (2013) who posit that parental attitude towards alcohol plays an important role in initiating the adolescent to drink alcohol.

Base on the findings of the study, the researchers recommended that psychoactive substances should be removed from traditional requirement lists for cultural events so as to lock up the cultural opportunities which the youths have seized for abuse of psychoactive substances. Community elders should not encourage the collection of alcohol and psychoactive substances for youths as part of tradition. This will take away the traditional rights which some of the youths have used to abuse drugs. Community elders should assert cultural authority over the youths if public order is ever to be maintained in Iman Ibom, Etinan Local Government Area. Mental disorder experts or psychiatric nurses and doctors should be sponsored for community awareness programmes for rural youths on the dangers of drug abuse. Government should regulate the use of tobacco, alcohol, marijuana and other psychoactive substances as traditional items for youths.

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