

RELIGION, HUMAN RELATIONS AND YOUTH RESTIVENESS IN NIGERIA

Ijeoma G. Ibezim

Abstract

Nigeria is a heterogeneous society with many ethnic groups and human resources that are contributing in one way or the other to the progress of this country. The youths are among the human resources known for their energies and innumerable talents, which, when carefully utilized, will help in economic and national development. Unfortunately, Nigeria is characterized by a great number of restive youths who have used different restive methods to express their grievances whenever they are not satisfied with government policies. This paper, therefore, examines the causes, effects, and place of religion and human relations in curbing youth restiveness in Nigeria. The study is a descriptive research that made use of sociological method in data collection and to identify the relationship between religion, human relations and youth restiveness in Nigeria. The findings disclosed that bad governance, poverty and poor parental upbringing are among the causes of youth restiveness in Nigeria. It was also observed that youth restiveness is one of the causes of insecurity, lack of development and increase in social vices in Nigeria. The paper recommends the study of religion and human relations in schools, colleges and universities since it is a study that ensures sound human relationships needed to curb youth restiveness by providing effective communication skills and conflict resolution strategies and promoting character formation.

Keywords: Religion, Human relations, youth, restiveness

Introduction

Youths all over the world are relevant members of the society. They are the foundation and leaders of tomorrow. A disciplined law-abiding and diligent youth can create a bright future for any society, while, lawless and violent youth is a great threat to peace and security in society. Thus, youths have the capacity to make or mar nation building. They can contribute to national development through their creative talents. They participate in local and international sports, and also help in community development. Unfortunately, some of the social vices in Nigeria today are associated with the youths. Youths are responsible for social problems such as kidnapping, armed robbery, human trafficking, cybercrime, genocide, cultism, oil bunkering and so on. Nigeria is a heterogeneous society with men and women of different cultures, needs, opinions and values. Hence it is likely that there would be restiveness among different groups such as youths especially when their views are not considered. In developing countries like Nigeria, there cannot be significant progress with youths who are restive. Youth restiveness is a violent behaviour displayed by the youths as a result of unfavourable situations. It has the tendency to produce both positive and negative outcomes, but in most cases, it leads to the destruction of lives and property. The causes of youth restiveness in Nigeria are connected to problems such as unemployment, poor parental upbringing, poor government policies, and lack of social infrastructure, among others. However, the focus of this paper is to identify, analyze and find solutions to the problems of the youths so as to reduce the rate of youth restiveness in society. The researcher is highly optimistic that the study of religion and human relations would be useful in curbing



youth restiveness in Nigeria since it is the study of the social functions of religion in society. The first section reviews the key concepts. This is followed by the causes and effects of youth restiveness and how the study of religion and human relations can be useful in curbing youth restiveness in Nigeria.

Review of Concepts

Religion and Human Relations

Religion involves belief in God. It is the acknowledgement of the existence of the Supreme Being, the creator of humans and the universe, and man's expression of his total dependence on him through worship, sacrifices and prayer. Ekpunobi (1993) observed that religion is a belief in and worshipping of a being other than man which influences people's relationships with others. This implies that religion is not only the belief in the existence of God or supernatural forces but involves man's relationship with the divine beings and his relationship with his fellow humans. In the same vein, Obiefuna (2018) echoed that religion has both vertical and horizontal dimensions. Vertical dimension is man's relationship with the ultimate being and other supernatural forces. The horizontal dimension indicates humans' relationships with one another, a relationship that is influenced by the traditions of their specific religious system. Also, from the above definitions, religion is a social system that regulates human behaviours. It controls behaviours that affect others and also regulates undesired behaviour through ethical teaching. Therefore, Obiefuna (2008) is right in contending that "there can be no meaningful human relations without the spiritual or abstract qualities that religion offers"(p.10). Indeed, religion provides the principles for effective human relationships, such as honesty, love, tolerance and others. Religion provides supernatural laws that help maintain peace and order in society. Durkheim (as cited in Rizter 2012) defined religion as a unified system of beliefs and practices relative to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices. In other words, he sees religion as a cohesive factor. It bonds social groups together into a moral community. Karl Marx (as cited in Rizter, 2012) said it is "the moan of the oppressed creatures, the heart of a heartless world, and the sense of senseless conditions. It is the opium of the people" (p.4). This suggests that religion makes people to desist from violent acts by inculcating the spirit of respect and obedience to those in authority.

Human relations involve the way we relate and interact with each other in family, group, workplace and community. Lussier (2005) noted that human relations are about you and how you get along with your family, friends, co-workers, and everyone else you interact with" (p.4). According to Lamberton and Minor- Evans (2002), the study of human relations is concerned with the ability to understand others, their needs, talents, abilities and weakness. It is recognizing that someone is a human being and should be treated as such. Reece et.al (2008) explains that the study of human relations looks at what can be done to anticipate problems, resolve them or even prevent them from happening. It emphasizes knowledge that can be applied in practical ways to problems of interpersonal relations at work or in our personal life and other areas of life. Obiefuna (2008) observed that it is the study that aimed at strengthening the effectiveness of human interaction in workplaces and other areas of human endeavour for the good of the society. Thus, the study of religion and human relations is the study of social functions of religion. It is the study of religious values and qualities necessary for effective peaceful co-existence in the society. The study of religion and human relations guides human interaction for the good of man and society at

large. The study of religion and human relations exposes students to skills relevant to effective and positive human relationships such as honesty, effective communication, high self-esteem, trust, mutual respect and among others.

Youth Restiveness

Youth is a period of transition from childhood reasoning to adulthood, which involves freedom and the ability to work with others for the personal and common good. In Nigeria, people within the age limit of 30 years are allowed to participate in the National Youth Service Scheme. This is because they are still young and full of energy to serve Nigeria. Idyorough (as cited in Ushe, 2014) described youth in a general sense as “a person who is young at heart” (p.101). This definition does not state an age limit but extends to maturity and the individual’s level of thinking as features of youths. However, the term youths is used for both males and females of young age. They constitute about 60% of the Nigeria population. They are essential human resources necessary for national development. Their ideas, skills and energy, if channeled to right direction can be useful in building a better society.

On the other hand, the term restiveness is a state where one finds it very difficult to remain calm and be controlled because he feels unsatisfied with an issue or situation of things in his society. According to Apase and Yawe (2019), restiveness is a condition where one is unable to stay still or unwilling to be controlled, especially when one feels bored or unsatisfied with the state of affairs. They added that youth restiveness is, therefore, a condition in which youths are seemingly uncontrollable because the states of affairs of their nation are unsatisfactory. Elegbeleye (cited in Daniel and Jibrin (2019) noted that youth restiveness is a declaration embarked upon to enforce desired outcome from a constituted authority by an organized body of youths, and it is characterized by violence and disruption of lawful activities. It is a device used by youths to get what they want from relevant authorities. Akhabue et.al. (2018) noted that youth restiveness is a “determined disposition by a group of youths to use threat of force to agitate for their needs and dissatisfactions to be met by appropriate authorities”. Ogbeifu (as cited in Akhabue et.al 2018), identified three forms or objectives of youth restiveness as follows; in the first place, Youth restiveness occurs when youths engaged in genuine agitation for their rights and restoration of the dignity of their race or group. Second, youth restiveness occurs when they engage in self-seeking and criminal acts such as kidnapping or hostage-taking in exchange for levied ransom. Finally, youth restiveness occurs when youths intend to seek revenge for oppression from members of the elite class and bad governance or a manner of responding to a repressive regime. Therefore, youth restiveness is a device used by the youths to get what they want from relevant authorities through violent acts. It is an organized action by a group of youths aimed at voicing out their problems in violent means, thereby affecting both social and economic activities in the country.

Theoretical Review

Conflict theory

The study of the place of religion and human relations in curbing youth restiveness is anchored on two theoretical underpinnings: conflict theory asserts that society is characterized by perpetual conflict between individuals and groups that have diverse interests. They maintained that change can only occur in society through conflict. According

to Haralambo and Holborn (2008), Marxists started their study of society with the simple observation that in order to survive, humans must produce food and material objects. The process of production involves the forces of production, such as technology and raw materials, and social relationships form the economic base of the society. The superstructures are religion, educational and political institutions and others. Marx argues that the economic base of any society determines its superstructures. He explains that superstructures serve the interest of the powerful in every epoch of society. Precisely, in a capitalist society, Marx identifies two major classes, namely, the bourgeoisie and the proletariat. The bourgeoisie own the means of production. They employ the proletariat for a wage and also extort the working class of the proceeds of their labour. This creates a situation of mutual antagonism between the two classes. Marx argues that the capitalist manipulates the superstructure to achieve their aims. According to Marx, the superstructures, religion inclusive, protect and serve the interests of the capitalists. He explains that religion uses the promise of heaven to keep the poor and less powerful calm and sedate. It is on this note that he described religion as the opium of the people.

Karl Marx's theory suggests that religion, through ethical teachings, plays important role in social control by making people not to involve in violent acts to defend their rights. The teaching on the promise of heaven helps to inculcate effective human relations skills such as tolerance and love to people. Critically, the religious teaching does not really make people sedate but helps man to build sound and healthy relationships with his fellow human, as seen in vertical and horizontal aspects of the definition of religion. This relationship, no doubt, will encourage good governance and produce disciplined youths.

This theory is also significant in identifying the causes and effects of youth restiveness in Nigeria, as made manifest in bad governance which include marginalization, alienation, exploitation and bad government policies. Also from the theory, it is likely that youth restiveness has both positive and negative effects since conflict theorists see conflict as essential factor for change in any society. Positively, religion makes people keep calm in certain ugly situations, while negatively, it enhances social stratification, which encourages discrimination and segregation in society. However, the findings from the study will help to establish the relationship between the place of religion and human relations in curbing youth restiveness.

Structural Functionalism Theory

Haralambos and Holborn (2008) noted that the functionalism theory was developed by Emile Durkheim and was refined by Talcott Parson. The structural functionalism theory is concerned with the function of social structures for maintaining unity in society. Ogumbameru (2010) expatriates that structural functionalism focuses on society as an entity in which all parts of society work harmoniously for the survival and maintenance of society. Precisely, Durkheim as one of the pioneers to the study of religion and society sought the origin of religion in society rather than individual. His interest was on the forces which hold societies or human groups together. One of the forces, according to Durkheim, is religion. He used the religion of Arunta tribe of Australian aborigines to develop his study on the origin of religion. Aborigine society is divided into several clans. Each clan has a totem usually an animal or a plant. The totems belong to the class of what Durkheim called sacred. The Totem is a collective representation. It is the emblem of the clan. It binds the people

together. Vividly, religion in primitive society grew out of the social needs for unity and cohesion in society. Society creates religion by defining certain phenomena as sacred and others as profane. Thus, religion is a social fact both in its origin and function. It serves as a source of social control.

Applying this theory in this study, we can see that Durkheim's view on the social function of religion in society is still relevant today. Religion binds people together. It creates a common place for social interaction and communal relations. Religious festivals such as Easter, Christmas, and Eid Kabir are good examples of unifying features of religion that bind people of different ethnic groups together in Nigeria. The public oath based on Our and the Bible is also a good example of the integrative factor of religion in heterogeneous societies like Nigeria.. Religion helps in maintaining peace and order in society during national crises, pandemics and epidemics through welfare programmes, prayers and interreligious dialogue.

Overview of Youth Restiveness in Nigeria

Youths are potent forces for change in any society. According to Agbese (2023), their contribution to positive change in Nigeria were seen in 2020 *End SARS* peaceful protest. Nigerian youths embarked on a protest, or what could be called youth restiveness in October 2020 over the police killing of a youth in Delta state. Agbese (2023) observed that the peaceful protest over police brutality of fellow citizen ended tragically because the government panicked and inadvisably reached for gun. The gun silenced the youths. Consequently, many were wounded and some lost their lives, but they achieved their objectives by forcing the president to admit that excesses of the police unit known as Special Anti-Robbery Squad (SARS), had gone well beyond the call of duty. SARS was disbanded. The youths also served notice that they would no longer padlock their lips whenever they see the government doing what threatens their future. Similarly, there was protest at the beginning of the year, 2023, on scarcity of new naira notes. Many parts of the country such as Lagos, Enugu, Rivers, Abuja, amongst few others witnessed unrest as irate youths were seen on streets protesting against the new naira policy of the federal government, as well as the scarcity of new naira notes. In areas such as Ketu, Mile 12, Ikorodu, Ojota, and Agege, all in Lagos state, burning tyres and objects were used to block major roads to prevent vehicular movements. Many people also lost their lives during this upheaval.

The Niger Delta region, which is the bedrock of the oil industry in Nigeria, has also experienced countless youth restiveness as their youths have used many restive methods to draw the attention of the Nigerian government and oil companies in the area to their poor living condition. This is targeted at making the government and oil companies find ways of to alleviate the people's suffering and poverty, especially as the government and the companies are making so much money from the oil derived from their land without appropriate compensation. This problem made the youths of the region to become restive. They usually display their grievances by kidnapping foreigners, destroying oil pipelines, and killing innocent citizens. This continued for many years until the government intervened through the Amnesty programme. The Amnesty programme helped to reduce youth restiveness in the area since the programme encouraged and empowered Niger Delta communities to have a better life.

Causes of Youth Restiveness in Nigeria

Unemployment: The number of unemployed youths is rapidly increasing. This may be due to the number of graduates produced by Nigerian Universities and Tertiary institutions or the inability of the Nigerian government to provide job opportunities for the citizens. The problem may also be a result of the poor educational system in Nigeria. Most of the Universities, Polytechnics and colleges of education are poorly equipped to carry out the task of imparting knowledge and moulding the characters of youths and young adults, and this affects the quality of graduates produced in Nigeria. Consequently, the federal government of Nigeria and our educational system are busy providing certificated but poorly educated young people who cannot make positive impacts with their certificates.

The youths may also contribute to the problem of unemployment since some of them are not taking empowerment programmes in Nigeria very serious. It has been observed that many people who are not academic material or whom their parents bribe people to take WAEC, NECO and even JAMB so they do professional courses like Medicine, Accountancy, Law, Engineering, etc. are among the unemployed roaming the streets in Nigeria today. That is simply because they have nothing to offer society. These groups of people are usually among the restive youths that threaten the peace and security of society.

Bad Governance: Bad governance which is characterized by inequitable distribution of national resources and income, marginalization, high rate of unemployment, lack of social amenities misappropriation of funds and mismanagement of funds have fostered the youths dive into restiveness and criminal acts. Daniel and Jibrin (2019) observed that marginalization is one of the causes of youth restiveness in Nigeria. They stated further that southern Kaduna is mostly dominated by Christians who have experienced marginalization in so many ways by the political elite in northern Kaduna; consequently, the furious youths of southern Kaduna employed all sorts of restiveness to express their grievances. Thus, the government contributes immensely to the restiveness experienced by youths by making life unbearable for citizens through electricity outage, high cost of petroleum products, lack of health care services, bad roads, poor funding of education and high cost of commodities in the market. Ushe (2014) observed that “the astronomic increase in the price for every commodity or services brings frustration and pain to the citizen, including the youths who see their hope of earning decent living through hard work dimming”. {p.104}. He added that the political uncertainties in the country do not offer the hope that things will soon change for good, and in this type of ugly situation, youth will continue to be restive in Nigeria. Bad governance encourages lack of respect to rule of law and human rights. It promotes corruptions in judiciary and other sectors as can be seen in 2023 presidential and gubernatorial elections in Nigeria. Thus, bad governance contributes to youth restiveness with disastrous consequence such as loss of lives and property, insecurity, and increase in social vices.

Poverty: Poverty is a serious social problem in Nigeria. This is because many Nigerians are poor not because they are lazy, but because the economy of this country is not favourable. Many Nigerian youths are unemployed while some are underemployed and unable to take care of themselves and their families. Poverty, no doubt, can make one to be aggressive all the time. No wonder the popular saying, “A hungry man is an angry man.” It has also been observed that the gap between the rich and poor in this country is too wide.

As a result, many young Nigerians want to become rich overnight. In doing so, they see themselves being restive and engaging in criminal acts in order to fill the gap. Akpokighe and Ejovi (2020) added that their desire and struggle to have better lives without having meaningful skills and educational knowledge to achieve their goals have pushed many youths into criminal activities thereby increasing the level of crimes in Nigeria.

Religious Extremist: This is another factor that encourages youth restiveness in Nigeria. Daniel and Jibrin (2019) argued that religious extremist is the expression of unjust actions taken by some believers, based on their understanding of religious teaching and scripture” (p.28). They added that religious extremists mislead believers and non-believers by instilling negative thoughts in them. This also promotes youth restiveness in Nigeria. Religious extremists are always aggressive in defending their beliefs. They do not have any regard for religious freedom, human rights and dignity. A typical example was seen in the story of Deborah Yakubu, a former student of Shehu Shagari College of Education in Sokoto state. Deborah warned her classmates against posting religious things or issues on class Whatsapp platform which was meant for academic purposes, but the Islamic religious extremists gave Deborah’s statement a wrong interpretation. They accused her of blasphemy. Consequently, Deborah was killed and burnt by restive youths who claimed that they were defending their faith.

Poor Parental Upbringing: The family is one of the agents of socialization. It is a place where parents are expected to contribute in nation building by producing disciplined children and young adults. Parents and guardians are expected to help in the formation of a child by providing the spiritual and moral values needed to become disciplined members of society. Unfortunately, a lot of parents and guardians are not diligent in their roles of teaching and inculcating the social values and norms in youths to help them cope with the challenges of life. According to Daniel and Jibrin (2009), parents are no longer committed to the training of their children due to a frantic desire for money and material wealth. Children and youths are now left to their own whims and caprices while parents and elders watch helplessly as youths engage in all manner of crime. Today, cultism and kidnapping have become the order of the day, even among secondary school children. Mmegwa (2015) noted that the increase in crime and other social vices such as examination malpractice, cultism and youth restiveness is an indication of poor character formation.

Effects of Youths' Restiveness in Nigeria

Youth restiveness is not a recent phenomenon. It is a recurrent social problem that is seen in any human society. The effects are multifaceted as they influence every aspect of society. Youth restiveness has positive and negative impacts. In most cases, it leads to negative outcomes even when it starts with a peaceful protest. Akpokighe and Ejovi (2020) noted that the way and manner through which youths try to achieve their goals by agitation have reduced societal progress and hinders the level of development in society. Youth restiveness is one of the major causes of insecurity in Nigeria today. People are living in fear in many parts of the country because of the activities of kidnappers and bandits. The insecurity has driven both foreign and local investors away, thereby affecting the country's economic growth and development. Many youths have lost their lives in the course of protecting their

interest and defending their rights. Many Nigerians have also lost their lives and property as a result of this.

Another significant effect of youth restiveness is an increase in crime. According to Akpokighe and Ejovi (2020), there is usually a state of anarchy and destruction of lives and properties when youths are not satisfied with an issue. At this stage, the actions of the youths are regarded as criminal acts that require the use of force, such as the police to restrain them. Akhabue et al. (2018) observed that the gruesome killings and kidnapping in the North-East by Boko Haram, in the North Central by Fulani herdsmen, the activities of unknown gunmen in the South-East, armed robbery and cult clashes in cities like Calabar, Aba, Awka, Enugu and other parts of the country are some of the social consequences of youth restiveness in Nigeria. Other social vices of youth restiveness include the destruction of oil pipelines, theft, ritual killings, and rape, among others.

Furthermore, youth restiveness increases unemployment among youth. This is because youth restiveness affects economic and national development as it discourages local and foreign investors as no investor will put his money in conflict-prone environments such as northern Nigeria, the Niger Delta region, and some other areas such as the South East.

Religion and Human Relations in Curbing Youth Restiveness

The study of religion and human relations is mostly concerned with the social functions of religion in society. Therefore, its role in curbing youth restiveness in Nigeria is stated in the following ways:

Effective Communication Skills: The study of Religion and Human Relations exposes students to communication skills needed for human interaction. Reece et al. (2008) argued that communication is the heart and soul of human relations. It is the means by which people understand one another. Communication is human connection. Owoade and Adam (2015) noted that Nigerians must have access to communication facilities, to communicate with the people making the decisions that affect them. This suggests the need for youths to participate in the decision-making process on an issue that affects their lives. They should be given the opportunity to express their thoughts and feelings and to table their problems to the appropriate authority for possible solutions. Therefore, to reduce youth restiveness in Nigeria, the youths must be aware and develop the skills necessary for effective communication. It is a lack of communication skills between the youths and the government that makes the youth resort to violent acts and negative behaviour anytime they are dissatisfied with an issue.

Work Ethics: The study of religion and human relations involves the knowledge of the work ethic necessary to ensure a disciplined society. It helps to inculcate the spirit of hard work in the youths. Work ethic will help the youths to be focused and hardworking, as well as desist from negative attitudes. Reece et al. (2008) noted that people with a strong work ethic believe that not working is laziness. Work ethic is a belief that in society, people have a moral obligation to be productive and avoid being idle. Thus, the study of religion and human relations is highly essential in resolving the problem of poverty and unemployment that bring forth youth restiveness in Nigeria.

Creativity: According to Lamberton and Minor-Evans (2002), creativity is the ability to come up with new and useful ideas to provide unique, appropriate and valuable solutions to problems. They added that creative people are known for sound self-esteem and good human relations. They are known for having flexibility and fluency in ideas with the ability to differentiate a good idea from a bad one.

Human Dignity and Mutual Respect: Human dignity is a natural attribute of human. It means that human beings are precious beings by nature and should be seen and treated thus in all circumstances. Christianity laid much emphasis on human dignity. The basis of Christian respect for human dignity is that God created man in his image and likeness (Genesis 1:27), therefore, humans should be treated with dignity. It is wrong to assume that some persons or ethnic groups in Nigeria possess greater dignity, respect and attention than others simply because of their educational status or political standing. Every person, tribe and ethnic group should be treated equally so as to reduce youth restiveness in Nigeria.

Obiefuna (2018) noted that mutual respect is a “recognition that every person has worth, and that persons are persons and should be treated as such” (p.21). Thus, the study of religion and human relations helps to inculcate the spirit of mutual respect needed to curb youth restiveness in Nigeria.

Character Formation: Character formation plays pivotal role in shaping an individual’s identity, values, decisions and actions. Character is learned from parents, teachers and good friends. An individual can learn good character from being taught directly or by simple observation. Mmegwa (2015) observed that social changes in society demand that adequate attention be given to children’s character formation period to enable them to cope with the changes experienced in contemporary society. He states further that the parents, school, religious organizations and the government should join hands to ensure that products of our schools and universities are worthy of both character and learning. In fact, an educational system devoid of moral formation is deficient and unworthy. Fortunately, the study of religion and human relations is enriched with virtues necessary for character formation. It exposes students to the principles for developing good character necessary to reduce violent behaviours in society, especially among the youth.

Conflict Resolution Strategies: Conflict is an indispensable feature of human society. It is an unpleasant situation that is mostly experienced in the workplace, school, family, and marketplaces. It usually occurs when someone’s view and opinion are not being respected by others. It can also occur as a clash of interests between individuals and groups. Conflict can be expressed in many ways, such as protest, restiveness, and interpersonal, asymmetric conflicts and among others. Conflict is a worldwide experience that should be given proper attention any time it occurs to avoid loss of lives and war. Thus, there is a need for an effective relationship with one another to reduce conflict in society. According to Reece et.al (2008), a human relation is the study of “why our abilities, attitudes and behaviours sometimes cause relationship problems in our personal lives and in work related situation” (p.5). It is a study aimed at analyzing human behaviour, preventing conflict and identifying strategies for the resolution of behavioural problems or conflicts. In other words, the study of religion and human relations plays important role in exposing learners to the knowledge

and skills for conflict resolution such as emotional control, good self-esteem, accommodation, tolerance, negotiation and among others.

Recommendations

The study of religion and human relations should be part of the school curriculum in all levels of education in Nigeria so as to inculcate the human relations skills necessary for peaceful co-existence to the youths.

Youth restiveness is a serious threat to national development; so there is a need for effective communication mechanism between the youths and the government at all levels in this country to reduce youth restiveness. Effective communication will help our leaders to understand the youths, hear from them and offer functional solution their problems.

Conclusion

Nigeria is blessed with both human and natural resources necessary to have a better life. However, we should not forget that natural resources can only be beneficial to society through the help of human resources. Therefore, the greatest resources any human society can boast of are human resources. The youths are an essential part of the human resources in Nigeria. They are the leaders of tomorrow and are blessed with diverse gifts of nature to build society. As a result, the youths should be recognized and cared for. They should be respected and allowed to express their thoughts and feelings to prevent them from being resistive. Nigeria is a developing nation that needs to carry everyone along to ensure peace and progress. Neglecting a sector and marginalizing some groups or ethnic groups have nothing good to offer Nigeria. Our leaders in all aspects of society such as family, economic, political and even religious leaders should make every effort to relate with the youths because there cannot be meaningful development in developing countries like Nigeria where there are many restive youths.

References

- Agbese, M. (2023, September 29). Youth restiveness: *The Guardian*
- Akhabue, G.A. Duruaku, D.E., Egor, F. E. & Ogban, K.B.(2018). Combating youth restiveness in Nigeria: Proffering workable solutions. *American Journal of Humanities and Social Science Research (AJHSSR)* , 2(8), 65-73.
- Akpokighe, R.& Ejovi, A. (2020). Youth restiveness in Nigeria: Implication on sustainable national development. *Unizik Journal of Arts and Humanities*,21(3), 66-89.
- Apase, J.A. & Yawe A.A. (2019). The role of education in managing social vices and youth restiveness. *Benue State University Journal of Education Management(BSUJEM)*, 1 (1), 10-18.
- Daniel M.& Jibrin, B. (2019). Religious extremism and youth restiveness in Kaduna State: Issues and Prospects. *Canadian Social Science* 15 (3), 28-34.
- Ekpunobi, E. (1993). *Essays in comparative religion*. Doxa.
- Haralambos, M. & Holborn M. (2008). *Sociology: themes and perspectives*: Oxford University Press.
- Lamberton L. & Minor-Evans L. (2002). *Human relations: Strategies for success*. McGraw-Hill.

- Lussier, R.N.(2005). *Human relations in organizations: Application and skill building*. McGraw-Hill.
- Mmegwa, P.U. (2015). Character formation among students: A panacea for youth restiveness. *Journal of Educational Foundation* 1, 31-37.
- Obiefuna, B.A.C. (2018) .Religion and human relations in contemporary Nigeria: The wounds the healing; *An Inaugural Lecture of Nnamdi Azikiwe University, Awka*. Noben.
- Obiefuna, B.A.C. (2008). *The prospects of graduates of religion and human relations in Nigeria's economy*. Lumos.
- Ogumbameru, O.A. (2010). *Sociological theory*. Timade.
- Owoade, A.A. & Adam, A.A. (2015). The Shariah solution to youth restiveness in nigeria. *Journal of Islam in Nigeria*, 1(1), 65-83.
- Reece, B.Brandt, R. & Howie, K. (2011). *Effective human relations: interpersonal and organizational applications*. South-western Cengage Learning.
- Ritzer, G. (2012). *Sociological theory*. McGraw-Hill.
- Ushe, M.U.(2014). The role of traditional education in resolving youth restiveness in Nigeria. *Research in Humanities and Social Science*, 4(27, 101-107.)