

80

THE MENACE OF INTOLERANCE TO DEPRIVATION AMONG NIGERIAN YOUTHS: A NEED FOR REORIENTATION.

Oliver Ezeani

Abstract

The present work is concerned with the idea of deprivation and the adverse impact of failing to meet basic needs while highlighting the risks posed by deprivation to individual wellbeing and society. It further tinkers on the evident intolerance to deprivation among Nigerian youth as underlying various crimes and crime-related activities witnessed in Nigerian society as it proposes a reorientation for the youths. The work premises are intolerant to deprivation on a number of factors. These include decadent family and school systems that have since declined their traditional role of modelling values and characters, all in the context of a failed state that has barely ensured the basics of life for her citizens while playing a host to a few super-rich that display their opulence to the frustration of those who could barely survive; the untoward influence of the social media that most often project the idyllic side of life. As a way of checking the menace of intolerance to deprivation, the work advances the logic of having and the virtue of contentment and self-transcendence, which must be fostered through concerted efforts by all stakeholders.

Introduction

Nigeria faces many social and economic challenges as Africa's most populous country and largest economy. Nigeria is encountering unprecedented decadence in cultural, social, religious and political norms and values. Today, the texture of the Nigerian socio-political and economic life has become excessively materialistic. The tendency for excessive material acquisitions and consumerism has witnessed a normalisation process in Nigerian society, such that both the old and young have all adopted the mentality of making money and becoming rich, whether through legitimate or illicit and corrupt means. This has engendered the phenomenon of get-rich-quick 'disorder' prevalent among the contemporary youth.

Part of the causal factor is the unfortunate situation whereby many live in affluence and flamboyant display of wealth in the face of the more significant majority, especially the youth population who live in abject poverty, lacking even the basic necessities for life. The margin between the stupendously rich and the poor has resulted in evident acts of frustration, jealousy, and revenge in our society. Often, violent, aggressive and intolerant behaviour is witnessed on the streets and other common places. Some of the youths who can no longer tolerate the scourge of poverty and lack of the basics of life have become aggressive even at the slightest provocation. The rise in crime waves is a result of such frustrations.

Deprivation has been a subject of research in psychology, principally in its various forms. According to Janghel (2016, 331), "it is often defined in relation to social norms and expectation as the situation of absolute poverty and absence of the minimum resources in the physical and other survival of a person." Basic needs sometimes need to be met in an economically disadvantaged population. Having unmet needs predicts physical and mental health outcomes and is a strong predictor of psychological stress. Lacking basic needs often



orients the mind towards filling those needs and reduces one's attention and cognitive bandwidth that can be devoted to other worthy concerns (Cappelletti–Thompson, 2015, 167).

The present work concerns an understanding of deprivation that focuses on the adverse impact of failing to meet basic innate needs while highlighting the risks posed by deprivation to individual wellbeing. It portrays intolerance to deprivation as a menace to Nigerian youths and as underlying various crimes and crime-related activities witnessed in Nigerian society and proposes a reorientation for the youths.

The State of Relative Deprivation

In his study of the American soldiers during World War II, an American sociologist, Robert K. Merton, developed the concept of relative deprivation to reveal that soldiers in the Military Police were far less satisfied with their opportunities for promotion than regular soldiers. It is being highlighted here that the perceived discrepancy between anticipation and attainment results in feelings of relative deprivation (Curran & Melton, 2001, cited in Longley, 2021, 2). Relative deprivation is a term social scientists use to describe feelings or measures of economic, political or social deprivation, which has consequences for behaviour, attitudes, feelings and collective actions. It describes “a measurement of the situation of the individual or group compared to the rest of the society with an experience of discontent being deprived of something to which one believes oneself to be entitled” (Longley, 2).

Relative deprivation is generally defined in three steps; first, an individual must make comparisons. Second, a cognitive appraisal must lead the individual to perceive being disadvantaged. Third, the perceived disadvantage must be viewed as unfair, resulting in anger and resentment in which the perceiver thinks that he or his group deserves better (Runciman, 1969, 361). Thus, relative deprivation refers to the “feeling that you are generally ‘worse off’ than people you associate with and compare yourself to” (Longley, 2021, 1). It is a feeling of being deprived of something considered essential in society. It has been regarded as one of the factors driving social disorder like looting, violence, terrorism and crimes of various degrees (Duclos, 2001, 143). It is more evident when a person knows he lacks or is deprived of something, knows people who are not lacking and have in abundance, wants to have just like others, and believes he has a reasonable chance of getting it. No wonder many social movements and their associated disorderly and criminal acts are often attributed to grievances of people who feel deprived of resources to which they are entitled.

This situation of relative deprivation mars the Nigerian state. Many Nigerian youths today need more basic resources to maintain a good quality of life. They judge themselves as worse off than the wealthy class in Nigerian society and their counterparts and contemporaries in other societies and nations. This relative lack fuels anger, resentment, and hostility and disposes towards many crime and crime-related actions as a means of survival. The youth population have witnessed an abundance of wealth while many of them are living in abject poverty. This asymmetrical situation has engendered impatience, often leading many young people to seek immediate results and satisfaction eagerly. They have become a generation that wants everything and wants it now. They are inveterately opposed to any form of deprivation.

Nigerian Youth and Intolerance to Deprivation

Living in a society where we confront each other, we have become inclined to social comparisons, often evaluating how good or bad we are doing compared to others. This social comparison tendency often leads to "feelings of deprivation and a belief that one deserves more, a trigger in developing intolerance to deprivation, evident when we consider others as superior to us, more successful, happier and have achieved better results or have better qualities. Intolerance to deprivation, therefore, is the feeling of being deprived of a desired and deserved result compared to others" (Delgado, 2022, 2).

With the advancement and spread of various social media platforms, this situation is more evident, paving the way for comparisons with seemingly perfect lifestyles and ideals that generate intense dissatisfaction. The many fake lifestyles, otherwise classified as 'social media lifestyles', have become a source of worry. Many young school children who would rather be in school have turned to 'skit makers' not necessarily as a passion but to bridge the gap of frustration associated with deprivation. The uncontrolled exhibition and flaunt of wealth and luxurious lifestyle painted on the internet, the long list of convoys used by the Nigerian politicians and billionaires, their posh lifestyles, the uncontrolled spray of Naira wads during celebrations, the latest 'dorime' liquor exhibition have become not just worrisome but more of trigger and cue towards a sense of deprivation among the younger generation. The attendant frustration associated with intolerance to deprivation "has become a trap that locks people into negative thought patterns, leading to emotional distress, feelings of anger, resentment and generate a toxic state of mind and negative thoughts of oneself, which could degenerate into the depressive mood and worsening of mental health in the long term" (Smith et al., 2019, cited in Delgado, 3).

At the root of intolerance to deprivation is a constant belief that we have the right to have what others have without appreciating the long years of effort, patience and sacrifices behind their success. Cognitive assessment among families, friends, colleagues, religious groups, bodies and individuals is often bereft of this appreciation, and this often breeds resentment, hostility and dissatisfaction, believing that we are comparatively disadvantaged compared to others. This intolerance lies in believing that the world is indebted to me and should provide for all my needs. It lies in the overindulgent family ideology that a child should have all he wants even when the child already has enough. It lies in the overindulgent parent who believes the children should be at the best school compared to their neighbours, even when they cannot afford such. It is evident in the many religious preachers who emphasise riches and miraculous wealth over hard work and patience, as well as the affluent lifestyle of these preachers.

Unfortunately, the constant feeling of continuous lack, comparing oneself with others, and feeling constantly bad is not a way of living. It is, instead, a condemnation of permanent dissatisfaction. Intolerance of deprivation is one of the reasons for the many crimes witnessed in the Nigerian space. Many Nigerian youths often engage in various crime and crime-related enterprises to make up for their perceived lack. The exhibition of wealth and luxurious lifestyles measures self-fulfilment and self-satisfaction. No wonder ritual practices and cybercrime, among others, are on the increase daily. Many Nigerian youth need to consider what they have. Instead, they are obsessed with what they do not have. Hence, they have adopted the get-rich-quick mentality to assuage and make up for their perceived lack. The culture of self-contentment, patience and diligent hard work has been thrown overboard by the Nigerian youth.

The Possible Risk Factors

One witnesses discontentment and resentment among Nigerian youths. Our traditional values have been thrown overboard while the family, the school and the Church, which hitherto were the traditional custodians of moral values, are today in deep crisis. In his famous formula $B = f(P, E)$, Kurt Lewin (1939) holds that behaviour (B) is a function (f) of a person (P) and the environment (E); hence, a particular behaviour is a product of persons and their environment both physical and their social surrounding (Lewin, 1939, cited in Håárkonem, 2007, 3). Equally, Bronfenbrenner, in his ecological system theory, posits that individual development is influenced by a series of interconnected environmental systems, ranging from the immediate surroundings to broader societal structures. He proposed the five systems (microsystem, mesosystem, exosystem, macrosystem and chronosystem), each representing different levels of environmental influence on an individual's behaviour (Bronfenbrenner, 1979, 56; 81). Bronfenbrenner's ecological system theory could explain the situation of the Nigerian youth well: Intolerance to deprivation expressed in different crimes and crime-related behaviours could be regarded as an influence on the Nigerian environment. Unfortunately, while Nigeria has long teetered on the precipice of failure, the various traditional institutions that serve as custodians of morals and values of human formation are all in crisis.

Recently, the traditional place of the family as the guardian of societal values has continued to be questioned. Many families have lost the courage to inculcate the desired traditional values in their children. Many parents have become so indulgent, competitive and over-permissive towards their children that they have failed to be examples and models to their children. The fathers' leadership role is even more questioned as many have become explicitly irresponsible, undisciplined and morally depraved, giving room to all forms of licentiousness; no wonder the loyalty of the wives and obedience of the children are no longer guaranteed (Iwe, 1987, cited in Dick et al., 2020, 275). Even the mothers who had been homemakers, teachers of morals and inspirers of virtues have been overtaken by the whirlwind of societal demands, social lifestyles and immoral indulgence, creating an unprecedented moral lapse in the family, which invariably translates to the decay in our Nigerian society today. This decay in the fundamental values the family inculcates and transmits to its younger generation has led to the many ills and vices witnessed among the Nigerian youths. No wonder many parents today, rather than question the source of the wealth of their children, applaud them. For such parents, what is important is changing the family's financial status irrespective of the source of the wealth. When the parental figures who should be symbols and citadels of virtues, morals, contentment and satisfaction are lacking in such capacity, the children are even more exposed to the danger of assimilating beliefs, ideas and behaviours that expose them to the risk of delinquent intolerance to deprivation and lack.

Furthermore, schools and educational systems, which hitherto were priced as the bedrock of discipline, characterised by a sense of duty, responsibility, respect and self-control, self-contentment, and integral human formation, are constantly losing their values. There is glaring evidence of a lack of discipline, lack of self-control and a sense of responsibility. Despite the evident increase in the school population and enrolment, there has not been corresponding character and moral formation, no thanks to gross inadequacy of infrastructure, instructional materials, and lack of well-qualified and well-formed personnel (Dick et al., 2020, 276). The younger generation has become so lackadaisical in

their approach to school and learning. Lateness, shabby and provocative appearances on the part of the teachers and students alike have become the order of the day. In a society where young children boldly pay for exam malpractice and manipulate their results just to be the best student, what more could you expect from such a generation? No wonder they go the extra mile to engage in all forms of crimes, ritual practices and other illicit forms of money-making to assuage their perceived deprivation. News of illicit sexual relationships and abuses where some teachers prey on their supposed students for mark upgrades has become routine in our clime. Hence, it is easier for a youth to lure their perceived target to a coven for a ritual sacrifice. Unfortunately, those charged with discipline and inculcating morals are often undisciplined, lacking in self-control and morally debased.

Nigerians, with their various and diverse religious identification and practices, regard themselves as religious. In an article published in the Guardian newspaper February 13th 2019, titled, 'Gospel glamour, how Nigerian pastors wield political power', Ruth MacLean and Eromo Egbejule their column described a Nigerian Pentecostal pastor in this word, "dressed in a white outfit striped with gold and carrying a white tambourine, one of the contenders in Nigeria's presidential election stepped out of a white Rolls-Royce and strode up the aisle of the Household of God flanked by bodyguards" (Egbejule, MacLean, 2019, 1). Equally, Collins Osuji, in the Guardian newspaper of June 13th, 2019, holds that "Religious leaders have been accused of contributing massively to the problems in Nigeria through their lavish lifestyle and over-indulgence in materialism" (Osuji, 2019, 1). This quote highlights the living conditions of the many religious leaders in Nigerian society. While the lifestyle of some religious leaders is not limited to lavish and flamboyant displays of wealth, it has in recent times extended to an unhealthy quest for power, fetish practices, unbridled and unhealthy sexual dispositions, and the unhealthy quest for wealth; this invariably influences the younger generation who dreams and desires to live such flamboyant lifestyle.

Many churches and religious houses that hitherto were places of worship, proclamations of the word of God, and teachings of religious morals and values have become commercialised and become more of entertainment centres to attract new members. Where and when it is preached, the word of God often lacks depths, content and context, mostly time, as to make space for fundraisings, tithes, and seed and fruit offerings, which invariably enrich the religious leaders the more while leaving the younger generation worried and more confused, no wonder they look for alternative practices and approaches in their quest for divine relations and satisfaction. While many religious leaders are thorough and strive to be faithful to their calling, it has become so unfortunate that their lifestyles and examples are no longer visible, as many of their counterparts who have become glaringly mundane are more celebrated and recognised in our social and political sphere. While the Church and its leaders enjoy exalted positions in the Nigerian socio-political sphere, it is still evident that their lifestyle and practices have either a positive or negative influence on the psyche and wellbeing of many young Nigerians.

Furthermore, the failure of the Nigerian government to provide the necessities for decent living and survival has dampened the spirit of the youth population in Nigeria. The more significant number who could not afford a university education and graduates who could not find jobs have all taken their destinies into their own hands. Successive governments have yet to do anything to create jobs for the many living even below the poverty line. However, every day, the news of embezzlement of public funds is heard, and

unfortunately, the investigation of such fizzles away even before it starts. In all this, Dr Olu Olagoke's words re-echoed the Nigerian situation. In his 'The incorruptible judge', Olagoke posits, "if the citadel of justice is corrupt, what will happen to the body politics? It will be completely rotten and collapse" (Olagoke, 1962, 30). As such, the many crimes and crimes-related activities involving the youths are the result of frustration in the face of a failed Nigerian state and traditional institutions that have shied away from inculcating the requisite values.

Breaking the Cycle of Intolerance to Deprivation

To cure the Nigerian youth of the malaise of intolerant attitude towards deprivations, there must be a need to break this mental orientation of inordinate social comparisons, leading to feelings of deprivation and resulting in intolerance to deprivations expressed in crimes and other crimes-related behaviours. The Nigerian youths must be reoriented on the need and must be taught "the ability to maintain stable psychological functioning even when they lack certain qualities, have not achieved certain goals, or do not possess certain things" (Delgado, 2022, 4). They should be taught that, in reality, we cannot have everything that others have and that we do not need everything to live fully. They must jettison the tendency for unnecessary and unhealthy comparisons or allow these comparisons because of their sense of correct reasoning and proper judgement, readjusting the mental concept that the world should be a place in which we have the right to have everything. The youth should develop a mature mindset that understands that we cannot have it all and that we should have it immediately.

Realising You Are Enough and You Have Enough

In his code of the extraordinary mind, the New Times bestseller Vishen Lakhiani proposes that it is impossible to go through life without some situation or person infecting you with the belief that you are not enough or do not have enough. This reality that we are not enough or do not have enough is terribly painful. Thus, we live our lives trying to prove that we are enough, and we engage in unhealthy practices to prove that we can have enough. Though this could sometimes be an asset to push one to a degree of entrepreneurial success, unfortunately, working to disprove that you do not have enough or that you are not enough comes with a cost, namely, you depend on others for validation. Others become a parameter for your measurement of success and personal fulfilment ((Lakhiani, 2019, 182, 184).

And because you depend on environmental circumstances as a measure of what happens in your life, it robs you of your ability to control your own life. But while you cannot control your environmental circumstances, you can, however, control how you react towards them; hence, irrespective of the Nigerian culture of display of wealth among the 'haves' to the dismay of the 'have nots', the youth should imbibe the mental disposition of 'have enough' and 'being enough'. The key is to override the inner desire for comparisons, wherein we look up to others for validation and have the tendency to feel that we lack what others have (Ibidem). Nothing is more attractive than the person who loves himself or herself so deeply that their positive energy and love spill over to others and the world. For Nigerian youth, a belief that you have enough gives you the mindset and disposition to look beyond your perceived lack, appreciate what you have and live the present in fullness while being hopeful for a better future.

The Virtue of Self-Transcendence

Human existence is specially characterised by two phenomena, namely, man's capacity for self-detachment and man's capacity for self-transcendence. Self-transcendence, a concept in existential psychology introduced by an Austrian psychiatrist and a holocaust survivor, Viktor Frankl, is a constitutive characteristic of being human that always points and is directed to something other than itself (Frankl, 1965; 1969, 31). According to Frankl (1978), it is the principal characteristic of human existence and refers to human life as relating to something or someone other than oneself" (cited in Fuller, 2008, 225). It involves being motivated, which can be found, experienced or created in the process of active interaction with the world and making meaning of the world. Self-transcendence consists of becoming aware of the 'possibilities' against the background of reality, that is, what can be done in any given situation (Boeree, 2018, 212). Frankl (1985, cited in Wong, Reilly, 2017, 2) refers to the defiant power of the human spirit as man's capacity as a spiritual being to resist and brave whatever condition, circumstance or suffering he may face or endure and transform a tragedy into a triumph. Self-transcendence, therefore, centres on man's search for meaning and the human capacity to find and live a meaningful life, regardless of inner and outer circumstances and situations. It implies the capacity to stand outside, look at oneself and the situation, and access and guide oneself by various possibilities.

Human beings, like other animals, are not fully conditioned and predictable. A unique feature of human life is the 'freedom of the will, that is, the capacity to make and determine oneself and one's action in freedom (Frankl, 1963, cited in Fuller, 2008, 227). The human capacity for freedom of will allows us to deliberate and choose between good and evil, between desires and values. Our awareness of the moral implications of our choices makes us morally responsible for our decisions and actions. Every person has the freedom and responsibility to choose their pathway and life goals. Their choices determine their character, wellbeing, and destiny, even when we factor in fate or luck. Every situation makes us choose between good and evil and between acting on nature's bright or dark sides (Wong, Reiller, 2017, 4). Hence, humans are always free to stand against various conditions that limit and destine their lives. It is up to one whether or not to surrender to the various environmental, socioeconomic, and socio-political factors that often limit or influence one's behaviour and attitude towards life (Fuller, 2008, 227).

To break the menace of intolerance to deprivation, there must be a need for the youths to imbibe the value of self-transcendence. This existential courage should enable them to take a defiant stand against a harsh fate and do what is morally right despite apparent dangers. Nigerian youths should remember that man is not fully conditioned and determined; rather, he determines whether he gives in to conditions or stands up against them. They should understand that man does not simply exist but decides what his existence will become in the next moment. Thus, they should develop the defiant power of the human spirit, as this courage is the key to true grit in surviving unimaginable situations that challenge one's psychological and moral orientations.

Being Versus Having

The humanist psychologist Erich Fromm made a contrast between "being" and "having". He opined that an orientation towards 'being' centres on persons, while an orientation towards 'having' centres on things. The later orientation in the form of greed for money, fame, and power has permeated the contemporary world (Fromm, 1981, 7). While the being

mode means "aliveness and authentic relatedness to the things and the world, the having mode means possessing and owing, wanting to turn everything and everybody even oneself, into one's property" (ibidem. 12), and there lies the desire to be superior to others, the desire to have and acquire more than others, the capacity to conquer, rob and kill. Even in the story of the temptation of Jesus (*Lk.4;1-13*), Jesus and Satan represent fundamentally opposed principles, while Satan stands for material possession, consumption and power. Jesus' standing for 'being' represents the idea that not having does not make one less human. Thus, he was the hero of love, a hero of being, a hero of giving, a hero who did not want to have anything, yet he gave everything (Fromm, 1981, cited in Fuller, 2008, 207). When you need to 'have' in order to 'be', it is important to reconsider your reasoning. This is because our acquisitions do not define who you are. We often buy peace of mind by having it for a very short time, yet the illusion disappears in a matter of minutes or days after we have gained what we desire, then we repeat the process and begin to desire to have something else. At the end of the day, we live by 'having' yet, we can live by 'being' but only when we have learned how to value existence without any strings attached, knowing that richness is about being, no matter what you have or what you do not have.

If we must break the menace of intolerance of deprivation, the Nigerian youths must come to terms with the distinction between 'having' and 'being', between possessing and living, such that we do not tie ourselves and our idea of living to what we own and what we have or to the notion that the less you have, the less you express yourself and the more you have and possess the more you express yourself. They should understand life has meaning even when we do not have enough.

Conclusion: A Collaborative Approach

To achieve all this and break the tendency of intolerance to deprivation, there is an urgent need to return and revisit the values inherent and taught within the traditional formation triangle. This is because "values are an important aspect of our existence and relations, and they are so integrated with human life that there can be no meaningful and purposeful living without them. They are guiding principles of actions that allude to certain actions as desirable or undesirable, acceptable or unacceptable, with ethical components that constitute a guide for action and attitudes" (Gamage et al., 2021, 11). Human existence is characterised by certain values that are considered important, without which restraint from social comparisons and intolerance to lack and deprivation becomes impossible.

The family has always been the place of the transmission of human, social and religious values. It is universally acknowledged as the indispensable and fundamental cradle of the human society from which the large society derives its moral tone. For this, the famous Archbishop of Constantinople, John Chrysostom, highlights the importance of family formation. In his homilies, he instructs fathers and mothers on the pedagogical task and emphasises the religious upbringing of children, which promotes the well-being of the Christian family and the society at large (Widok, 2013, 167). If we must save this generation, there must be an urgent return to the traditional family system wherein transmission of morals, social values, sense of responsible living, fulfilment and contentment are guaranteed. There must be a reorientation of the family values where parents, apart from being examples to the younger generation, should teach and inculcate the value of living as against having, of what constitutes a meaningful life, and the understanding that meaningful and fulfilled life is beyond acquisitions and possessions.

It is obvious that education goes beyond textbooks and classrooms; therefore, the need to review the academic curriculum is immediate. Our schools should serve as a place of academic excellence and, more than this should be a place where values of meaningful and purposeful existence are taught. Education should incorporate community enlightenment that nurtures the whole person and fosters intellectual, emotional, moral and spiritual development (Schaff, 2024, 5). The school personnel themselves should not only be instructors but guides and examples to the younger ones on living a holistic life. Also, there is an urgent need to get back to the Church, wherein the unadulterated gospel is preached, where the emphasis is on living morally and justly rather than pecuniary, where the gospel is lived and practised and wherein religious leaders are models to the younger generation. More than ever, the Church's role should transcend mere religious preaching and practice to reaching every fabric of daily life. A responsive Church that is open to new understanding and new ways of engaging the youths of the present generation.

Finally, if we must break the chain of intolerance to deprivation, the role of the family, school, the Church, and even political societies will be as vital as ever. They should continue to shape, reflect and adapt to the new realities of everyday life. Their influence should be woven into the essence of human life, serving as a constant reminder to the youths and humanity in general of the essence of life and what constitutes a meaningful and purposeful life. They should all be involved in laying a new foundation of purposeful and meaningful existence, characterised by the capacity to resist every form of adverse socioeconomic conditions; a foundation characterised by a belief in meaningful and purposeful existence as well as an understanding that social comparisons and intolerance to a perceived lack rob us of a fulfilled life and a meaningful existence; a foundation characterised by acknowledging that life has a meaning even in the midst of apparent lack.

References

- Boeree, G.C., (2018), *Personality theories, from Freud to Frankl*, Poland: Amazon Fulfilment.
- Brofenbrenner, U. (1979). *The ecology of human development. Experiment by nature and design*. Cambridge: Harvard University Press.
- Duclos, J.V., (2001). *Absolute and Relative Deprivation and the Measurement of Poverty*. Canada: University Laval.
- Frankl, V.E., (1985). *Man's search for meaning* (revised ed.), New York NY: Washington Square Press.
- Fromm, E., (1981). *To Have or To Be*, New York: Bantam.
- Fuller, A.R., (2008). *Psychology and religion; classic theorists and contemporary developments*, United Kingdom: Rowman & Littlefield Publishers.
- Häärkonen, U. (2007). The Brofenbrenner ecological system theory of human development in *International conference of person color, nature and music*, 12(2), 1-21.
- Olagoke, O., (1962). *The incorruptible judge*, California: Evans Bros.
- Runciman, W.G., Bagley, C.R. (1969). Status inconsistency, relative deprivation, and attitudes to immigrants. In *Sociology*, 49, 359-379.
- Vishen, L., (2019). *The code of the extraordinary mind*. United States: Rodale Books.

Sitography

- Cappelletti, E.R., Kreuter, M.W., Boyum, S., Thompson, T., *Basic needs, stress and the effects of tailored health communication in vulnerable populations*. "In Oxford Journals; Health Education Research". Retrieved (11.2.2024) from <https://www.ncbi.nlm.gov/pmc/articles/PMC4592353> > 30(4): 591-598
- Delgado, G.S., *Deprivation Sensitivity, the frustration of those who want to have it all, "in psychology spot"*. Retrieved, (15.02.2024), from <https://www.psychology-spot.com/deprivation-sensitivity> > 1-4.
- Dick, C.J., Ede, V., Chiaghanam, O.F., *Addressing Moral Decadence in Contemporary Nigeria: The Religious Option, in "Discovery"*. Retrieved, (21.02.2024) from <https://www.researchgate.net/publication/342782824>. > 273-280.
- Eromo, E., Maclean, R., *Gospel Glamour; How Nigeria's Pastors wield political power, in "Guardian Newspaper"*. Retrieved, (20.02.2024), <https://www.theguardian.com/world> > 1-5.
- Gamage, K.A.A., Dehindeniya, D.M.S.C.P.K, Ekanayake, S.Y., *The Role of Personal Values in Learning Approaches and Students Achievements, in "Behaviour Science"*. Retrieved, (21.02.2024), from <https://doi.org/10.3390/bs11070102> > 1-23.
- Janghel, G., *Psychological study in the deprived child: basic causes of deprivation and its effect*. "In Indian Journal of health and wellbeing". Retrieved, (23.02.2024), from <https://www.researchgate.net/publication/308652840> > 7(3) 330-333.
- Longley, R., *All about Relative Deprivation and Deprivation theory, in "Thoughtco"*. Retrieved, (10.02.2024) <https://www.thoughtco.com/relative-deprivation-theory-4177951> >.
- Osuji C., *Religious Leaders cause most of the Nigerian Woes, in "Guardian Newspaper"* Retrieved, (10.02.2024) from <https://www.guardian.ng.com>.
- Widok, N., Grzybowski, W., *Christian Family as Domestic Church in the Writings of St. John Chrysostom*. In "Studia Ceranea". Retrieved, (11.08.2019), from <https://www.researchgate.net/publication/335484463> > 167-175.
- Wong, P.T.P., Reilly, T., *Frankl's Self-Transcendence Model and Virtue Ethics, in "the virtue blog" part 1 of 2*. Retrieved, (23.02.2024), from <https://www.drpaulwong.com/frankls> > 1-10.

