

The Challenges of Youths' Involvement in Violence, Conflicts and Crises Management in Igboland, Nigeria

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ABSTRACT This paper explores the challenges which conflict and violence have posed to development in Igbo-land, South- East of Nigeria. It investigates the predisposing factors that lead the Youths to be deeply involved in conflict and violence. Traditionally in Igbo-land, youths were supposed to be vanguards to crises management, foot soldiers, and catalysts to development. Their involvement in violence underplays their roles in the society. This paper implicates the social structure of the Igbo society, the culture of materialism, improper socialization system, and locus of control as factors predisposing the Youths to violence. It advocates appropriate socialization system, good governance that is imbued with structural norms and values, human capital development, functional education, and other measures to curtail the challenges and implications of Youths' involvement in violence and inordinate material acquisition to ensure entrepreneurship for national development.

INTRODUCTION

In all human relationships, the world over, there are structural arrangements in every polity to handle problems of socio-political violence and crises. The structures are either constitutionally provided for or are elements of collective conscience and driving force in ensuring cohesive living in the polity. These structures provide framework for conducive socio-economic environment, politico-religious tolerance and processes, and healthy competition and struggles for development (Kriesberg 1982; Weeks 1992).

Conflicts and disagreement are spices of life in every community and are in most cases, seen to be healthy spring-boards for developmental processes (Iheriohanma 2003). This is observable, especially in situations and contexts of mutually antagonistic interests, motives, purposes (Reber 1995); cultures, behaviours, conflicting religious interests, political and developmental dialectics (Marshall 1998); continuous incompatible realistic or unrealistic goals (Kreisberg 1982); social tensions and frustrations (Bonvin and Iglesias 1995) etc.

The Igbo people, an ethnic group South-east of Nigeria, had enviable traditional political, economic, and management systems that persuaded, whipped, and, in extreme cases, coerced any erring member in line with the collective will of the society. This arrangement brought with it relative peace and harmony in the polity to the

extent that development and progress remained cardinal and a psychologically gripping focus to political office seekers, leaders, and followers. Public service and office holding in Igbo land were primarily and functionally for service (Eke 1983; Egbulefu 2001; Iheriohanma 2003; Osuagwu 2006). Unfortunately, recent events since the end of the Nigerian civil war, 1970 (Macaulay 2006; The Leader Editorial 2006: 2) indicate that the Igbo people are experiencing a great deal of devastation in this arrangement of tolerance and peace that fostered development and brotherhood - the foundation for living among the people. The arrangement provided framework for the Igbo philosophy of oneness and development (*Onye Aghala Nwanne Ya*). The unveiling predominance of socio-political violence in the country involving Youths, especially in the South-east of Nigeria, indicates that the youths are in the forefront, either as architects or tools used to execute the violence. This should be a disturbing trend to everyone, and demands a critical review.

THE CHALLENGING PROBLEMS AND QUESTIONS ABOUT YOUTH'S INVOLVEMENT IN VIOLENCE

In real life situation, conflict is exciting and stimulates intellectual curiosity. People may be drawn to conflict either because they want to help in deciding their stand on an issue or they want to know how to wage their struggles better or are

concerned about its disruptive effects or the injury inflicted on the system generally. Conflicts are generally about something. The issues in contention may well be incompatible goals. For our immediate purpose, the interest is socio-political and probably how this breeds political violence and disruption in development. To what extent are the youths involved?

In another instance, crises management is a safety value to violence as well as a control measure to ensure proper handling of emergent crises in society. Societies also have structures and systems for contending with crises, which are seen as dysfunctional elements, and dis-equilibrating societal issues.

Whichever is the case, especially in the traditional society, youths are involved. In the Igbo traditional society, for instance, the youths were the militia, foot soldiers and vanguard in peace and crises management (Horton 1979; Iheriohanma 2003). In the Igbo traditional political and cultural systems, the youths were not only militiamen of the society, but through their various age-sets, they were used to defend and maintain the cultural system of the land from desecration. Yet still, the youths' masquerades and age sets were used to deselect any rejected member of the society in places of authority and in ensuring compliance to the laws of the society, especially where propitiation and ostracism were necessary and required. In all these instances and many more, the youths played dual roles of nipping in the bud any suspected eruption of violence and in management of crises in the society. Probably, these roles were near perfectly executed because the society was responsive to the needs and problems of the youths. Governance exhibited strict compliance to society's values and norms, and public policy was for public good. The roles gave the youths hope as future leaders of the society, laid foundation for human capital development among the youths, provided platforms for participatory governance, and avenue for we-feeling (Iheriohanma 2006).

Of late, the above roles have been challenged and jettisoned as the youths now jostle as miscreants, drug barons, terrorists, and hit-men enmeshing themselves deeply in the current web of terrific political violence, hooliganism and hostage taking (Iheriohanma 2005; Macculay 2006). The terror and mayhem unleashed by these youths in the event of any political and cultural violence, especially those that occurred in Aguleri/

Umuleri Saga and Anambra political saga in Anambra State, Nigeria; oil rich communities' violence, the MASSOB Movement, the formation and use of Bakasi Boys in violent activities etc. all in Igboland, Nigeria, call to mind certain questions regarding the status of peace, crises management, and socio-economic development in the South-east of Nigeria. The sources of this truncated situation among the youths and in the political system cannot be swept under the carpet. They challenge the efficacies of our political and social structures as they also underscore our march to development in the millennium of globalization where technology, knowledge leadership, knowledge-driven economy, and competitive market relationship remain the driving force and wheel of progress. This smirks of the importance of human capital development and participatory governance in a nation that should harness and channel the energies of the teaming youths for technological development and competitive market relations so that the nation can catch up with the rest of the world.

It will be heinously boisterous to link the cause of this truncated situation among the youths and in the environmental and political system to only changes in values and behaviour in association with factors of mass media and globalization; the effect of the economy on the socio-political structure; the psychology of the youths; and, the prevailing poverty in the midst of plenty without exploring the sociological factors that pre-dispose the youths to violence instead of organizing them for crises management and development as was the case in the past. The following challenging questions therefore subsist: (a) What are the pre-disposing factors to the current wave of youths' involvement in the socio-cultural and political violence in Nigeria? (b) What are responsible for this sudden but ravaging change in values and behaviour among the youths and in the socio-political system? (c) What are the sociological implications of conflicts and violence to human capital development, human worth, and national development? (d) Are there things to be done to avoid youths' involvement in conflict and violence in order to establish sustainable crises management and national development? The kernel of this paper revolves around these challenging questions.

The pre-occupation here is an exploration of the challenges of youth's involvement in conflicts and violence in the South-east of Nigeria and how

this could be curtailed in order to establish an enduring crises management system for national development. Specifically, the mandate includes an examination of the pre-disposing factors to youth involvement in conflicts and violence in relation to the existing social structure of the Igbo South-east of Nigeria. This paper examines the challenging sociological implications of youths' involvement in this social and political malaise. It suggests ways of avoiding this malaise in order to channel the youths' energies for sustainable crises management and national development.

The methodology used in this paper is library research where secondary data were used. It is explorative and analytical.

THE ISSUE OF CONFLICTS, VIOLENCE, AND CRISES MANAGEMENT

Conflicts, especially social conflicts, are inherent in human relations and are all around us (Kriesberg 1982; Isard 1992; Weeks 1992; Faleti n.d.). This does not presuppose that every social relationship is entirely or even partly conflicting all the time. Not every underlying conflicting relationship will be expressed with the same degree and kind of hostility, disequilibrium or violence. According to Kriesberg (1982), conflicts vary in their bases, duration, means, outcomes and consequences. Essentially, there are variations. The interest of this paper is on conflicts in relation to fights and struggles rather than on conflicts of social life. It is on contentions between groups of people not between individuals acting alone. The interest is also on conflicts that are more concerned with struggles in which coercion and violence are likely or possible.

The above variations in interest are couched within the following realms: what conditions produce conflict? What socio-political and environmental conflict situations produce violent fights? How do groups of people believe that they have incompatible goals? How do the aggrieved groups seek justice? Why do some groups do, and others do not attain the justice they seek? Are there mechanisms for arriving at compromise - through dialogue, violent demonstrations, coercion etc.? What are the desired or unanticipated consequences of conflicts for the contending parties and for the larger society? Answering these questions touch on issues relating to conflicts, violence and crises management.

The preceding realms presuppose that conflicts are generally about something where the antagonists believe they have mutually incompatible goals (Weeks 1992; Akpabio and Ukpang 2006; Giddens 2006). Two variables involved in the issues in contention refer to how realistic or unrealistic the conflict is and the extent the conflicting interests are interwoven with the cooperative ones. It is the definition of conflict as involving parties who are aware that they are in contention and are in form of competition for mutually incompatible goals that made Kriesberg to contend and agree with Park and Burgess that conflict involves elements of consciousness, deepest emotions, and strongest passions that enlist the greatest concentration of attention and effort (Park and Burgess 1924:574 in Kriesberg 1982:4).

In certain situations, some people define conflict objectively in terms of 'real' incompatibility of the people in the situation. Dahrendorf (1959), for example, asserts that in an imperatively coordinated organization, such as a factory, persons without power are in a conflict relationship with those who have power. Same could be applicable in a polity, where political office holders misappropriate the nation's wealth and political power in defiance to the yearning needs and aspirations of the powerless followers (the electorate). Realistic conflict, so defined, encompasses awareness by the affected people of the situation and their objective judgment that a real incompatibility of interest exists. On the other hand, there are observers who discern an objective conflict and may refer to groups who do not recognize their antagonistic interests as having 'false consciousness' in the tradition of Marxism. Some theorists may emphasize the subjective character of an assumed underlying objective conflict situation. A community made up of largely uneducated, unemployed, unaware population that has long experienced environmental degradation, soil erosion, oil spillage etc. as a result of oil exploration and exploitation but which has received palliative and compensatory social amenities for years may not define any objective conflicting interest between it and its adversaries, even when observers assert to it (Iheriohanna 2005). In this case conflict is 'unrealistic'. The case of oil - producing rural communities in Nigeria before the 1970s, especially in the Niger Delta, is a test case.

Most analysts who think that conflicts are

expressions of objective conflicts argue that they naturally arise from the inevitable incompatibility of interests that are readily perceived by the antagonists. Others emphasize that conflicts frequently involve large unrealistic components. However, adversaries are aroused by emotional symbols, displaced feelings of hostility, or the gratifications of expression of anger and even injury to others. An intricate problem arises as to when to decide whether the partisans 'correctly' perceive the objective conflict, are suffering from false consciousness or are engaged in an unrealistic struggle. The assessments depend mainly on the observer's ability to know what the objective conflicting relation really is, when an objective conflict exists, and the conditions in which the partisans will or will not believe they are in conflict. There is however, no holistic theory that best explains the emergence, escalation, and or protractions of conflict whether political, economic violence or otherwise. This also explains why there is no strong paradigm that explains factors responsible for order within any polity (Faleti n.d). There are parties with some bases for conflict between them, yet they have common and complementary interests. These therefore, engage in cooperation or exchange as well as in conflict. The compelling interest relationship between union and management negotiators in the firm's share of the market and its profit stands out to explicate this mixed, pure, and cooperative conflict where their interests are, at least in part, conflicting some of the time. The Game Theory by John Von Neumann and Oskar Morgenstern (1947) as explained in *The Theory of Games and Economic Behaviour* illustrates this.

While it is a truism that conflict is an intrinsic and inevitable spice of human existence, it is also acceptable that violent conflict is not inevitable as it is an anomaly (Week 1992). Violent political conflict, for instance, arises when parties in mutual relationship resort to the use of force and armed violence in the pursuit of incompatible and particular political interests and goals. If politics is assumed to be the authoritative allocation of values regarding when, what, and how, then it infers that there will be disagreements and displeasures. Burton (1990) argues, from the Human Needs Approach to Conflict, that there are certain ontological and generic needs that are pursued; that socialization processes, if not compatible with such human needs, far from socializing, will lead to frustrations. These will

transcend to anti-social personal and group behaviours. This leads to the conclusion that political conflict has an ontological basis in human needs. It is the denial that causes violent political conflicts or causes resolvable political violence, armed conflict, and or terrorism. This lends credence to the exploration on the challenge of abandoned norms of traditional socialization and the nascent aberrant behaviours of political office holders and their effects on development.

Implicit in this are the built-in structural measures, efforts, and interventions aimed at overcoming the root causes, limiting, containing, controlling, and for regulating crises. Whether it is crises or conflicts, the devastating effects cut across nations and races to the extent that international bodies have resorted to peace building - attempts aimed at overcoming the structural, rational and cultural contradictions that lie as sedimentary root causes of conflicts and crises in order to galvanize the processes of peace making and peace keeping. This contrasts the relationship between conflict and violence on one hand and development on the other.

As a recapitulation, the foregoing has shown that violent conflicts result when groups in mutual relationship resort to the use of force and armed violence in the pursuit of incompatible interest and goals. Denials, which are mainly offshoots of political processes, cause re-solvable (political) differences and incompatibilities to degenerate into armed (political) violence and this crystallizes into (political) crises. As a result of the devastating effects, locally and globally, crises management processes have been instituted to resolve, curtail and check mate the root causes of crises. Unfortunately, the youths in the South-East of Nigeria, who traditionally should have been the vanguard for crises management, have been found to be either the architects or the tools used to prosecute violence.

THE YOUTHS AND THE PRE-DISPOSING FACTORS TO VIOLENCE: A SOCIOLOGICAL EXPLORATION

This section examines on one hand, the pre-disposing factors to youths' involvement in conflict and violence and on the other hand, the sociological implications of this malaise to human capital development, national unity, and sustainable development. The analytical process is eclectic and it is adjudged to expose certain

structural defects in the socio-political arrangements of the Igbo people, South-east of Nigeria while at the same time, calls for a reformation and adjustment to enable the youths express their energies and make meaningful contributions to development. This section examines the roles played by the social structure, the culture of material acquisition, improper socialization, locus of control and unresponsive society in encouraging youths' involvement in violent crises and conflict and deterring them from performing their roles in crises management.

The Social Structure As A Pre-dispensing Factor to Youths' Involvement: Some analysts express disgust over the present political structure of the nation (Iheriohanma 2003; Osuagwu 2006; Dode 2007); the psychology of the youths (Egbulefu 2001; Obioha 2006); and, poverty in the midst of plenty (Iheriohanma 2006; Obioha 2006; Osuagwu 2006). According to them, each of these is either a cause or a consequence of the sudden nose-diving and sweeping changes in societal values, behaviour, and in the political system. From their theoretical perspectives, some of these analysts however tended to place a lot of emphasis on a particular or a set of related theories while attempting to diminish the importance and explanatory relevance of other theories. Be that as it may, the structural conflict theory of the Marxist Dialectical School represented by Marx and the work on Structural Violence by Galtung (1990) are used here as frame work in this sociological exploration.

The structural conflict theory explains the reactions of individuals, groups, cultures, institutions, and societies to change. It argues that incompatible interests based on competition for assumed scarce resources are responsible for social conflicts. Marxism for example, in the historical materialism, sees conflict and crises as ingrained in the economic structures and social institutions of the society. This implies that conflict is built into the social relations and the way societies are structured and organized. Essentially, political and economic exclusionism, injustice, poverty, disease, inequality, and exploitation are sources of conflict and crises among contending but mutually relating groups. Another version of the structural theory is Merton's (1970) Structural Strain theory or what is generally referred to as Anomie theory. This borrows from Durkheimian concept of anomie - a state of normlessness, where rules governing social life

have become unclear. The breaking of norms by individuals and groups in society is attributed to terrible strains on norms and from structure of the society. This therefore, implies that anomie often results from rapid social change that brings with it a lot of strains on the people in observing the societal norms and adjustment to the structural changes.

Merton (1970) observes that society's social structure and cultural values exert definite pressures on members to conform; yet these create dysfunctions and contradictions that necessitate deviation from norms. In Merton's focused attention on the average American Dream of 'log cabin to White Horse' he observes that there are structural barriers (eg. structure of economic resources and political power) that empower only a privileged few to attain these institutional goals. He opined that the same 'open' society that preaches equality, equalitarianism, hard work, entrepreneurship, and exalts its members to strive to achieve success through specified range of normatively approved (legitimate) means blocks this access to a greater majority. The disjunctions and contradictions create discomfort, bad blood, suspicion, apprehension, bewilderment, conflicting relationship, and, at times, false consciousness among the people, particularly the youths, to the extent that they take to violence. Contrast this with the claims of the youths in the Niger Delta region of Nigeria. Also, the atrocities committed by the administration of Nigeria's Federal Capital Territory under the Obasanjo regime in the fallacious effort of restoring the Abuja Master Plan and the various policies of present 'New Face of Imo', Imo state of Nigeria under Ohakim's government are test cases. The ban, in Imo State, on 'inaga' motorcycle riders and the demolition of 'illegal structures' without alternative source of livelihood to the affected have pushed many to unacceptable behaviours and at worst, death. Merton postulated five main reactions or adaptations which people resort to in order to cope with the conflict so generated. The typology of modes of adaptations includes:

- a. Conformity – acceptance of institutional goals and cultural means of attaining success. There is no deviation here and there is an assumed conformity by all.
- b. Innovation – acceptance of goals but rejection and creation of new means of achieving success as in stealing; innovating means of getting ones own share of the society's

wealth especially in situations of perceived blocked access to means of survival. Nigerian politicians, clerics, and youths innovate ways of enriching themselves and to make ends meet in the face of odious government policies and economic hardship.

- c. Ritualism – rejection of the institutional goals but ritualizing the cultural means as an end in itself as in religious fanaticism. The rise of Pentecostalism appears now to be a sure source of livelihood.
- d. Retreatism – rejection of both goals and means and withdrawing into isolationism, thus finding solace in drug use or alcoholism.
- e. Rebellion – rejection of both the society's institutional goals and approved cultural means and substituting them with group's new ones as in political and social reform movements and radicalism of suicide bombers, international hijackers, terrorists, Kidnappers, ritual killers, youth movements etc.

The political landscape in Nigeria, especially in the South-East, enables the morally bereft politicians and opponents of those in power to cash in on the economic and poverty situation in the country and to exploit the structural positions and psyche of the unemployed youths in the 'innovation' and 'rebellion' categories. These categories are not only cajoled but are functionally used to execute the private intentions of individuals or disaffected groups of politicians who pretentiously preach marginalization, ethno-phobia etc. They create the environment of false consciousness in the psyche of these youths who have formed formidable pool of recruits as militiaman for protestation, violence, demonstration etc. since they cannot be gainfully and productively engaged. The adaptive responses based on feeling of deprivation and the societal structures therefore serve as pre-disposing factors to youth's violence.

The Ignoble Culture of Material Acquisition: The culture of materialism thesis stems from the Igbo society's structural emphasis on materialism and individual attainment of goals. The society that urges its members to strive for success and entrepreneurship without ensuring equal opportunities and means to attain these enviable and laudable set of institutional goals to all its members creates room for anomic conditions of lawlessness that give rise to egoistic and anomic types of suicide (Durkheim 1951; Iheriohanma 2006). A related situation is where democratic structures are derelict and thwarted in the elec-

toral process, and where political office holding, with its largesse, appears to be reserved for a privileged few. These infuriate those who perceive people in power as perverting justice and not using state structures for public policies. These see power as not being exercised in the management of a country's social and economic resources for development. In an attempt to 'make it' in life, these youths misdirect their energies and sell themselves to the ready employer and dubious 'money bags', no matter the job, in order to survive. These features pre-dispose the youths to violence and deprive them the opportunity of playing their roles as catalysts in crises management and development.

Neglect of Primary Socialization System and Institutionalization of Corruption: Most parents have neglected the envious African primary socialization system of story telling that, in most cases, allude to the consequences of neglecting parental advice. Because of the nature of capitalist mode of production that especially demands both parents to work for a living, and which demands wealth acquisition, parents now leave the training of their children to maids and surrogated institutions. Proper education and socialization through story telling appears to instigate self-discipline and entrepreneurship to young ones. Again, it is observed that, through their actions and utterances, most parents exhibit behaviours that tend to corrupt the impressionable minds of the young ones. Cases abound where the elderly ones have supported and defended immoral behaviours and delinquent acts of their children, otherwise how can we explain an action of a parent who dragged a teacher into an open field and flogged the teacher because the teacher flogged his son? Those looting the nation's treasury or in-charge of failed contracts are our parents so to say. These acts and many more, have implications on the nation's socio-economic and democratic development. This is because democratic governance has become a necessity for capacity building and development. However, it appears that the institutionalized corruption, gross socio-economic inequality, and undemocratic structures have sucked the benefits of democracy out of the economy while at the same time institutionalized violence and conflict as a way of life.

Locus of Control: Another pre-disposing factor is the problem of locus of control. Locus of control theory explains the potentials individuals or groups of people have in locating and control-

ling events, things and issues that affect their lives and destiny. Two locus of control are identified. The *internal locus of control* explains those who have control over what affects and influences their destinies. On the other hand, the *external locus of control* are those who believe that what happens or influences their lives and destinies are external to them and as such they have little or no control over them.

Unlike the internal, the external locus of control category is more hopeless, helpless, depressed, dis-spirited, and pessimistic about chances of success, survival, and achievement. They are made to be less explorative, less likely to take chances, less competitive, and can easily give in to pressures. They apparently lack reliability, self-confidence, and are less likely to sustain and influence their fate and destiny. These people find it difficult to reject external pressures and are likely to be lured into mischief for survival. They are therefore, easily pre-disposed to drug abuse, confusion, addiction and dependence. People easily cajole them into taking actions against those they perceive as blocking their access to means of survival. They are prone to violence and politicians cash in on these characteristics as well as their poverty of food, ideas, courage etc.

Inconsistent and Unresponsive Society: A society that is eloquently characterized with inconsistencies in policies, permissiveness and unresponsiveness is bound to breed radicalism and turbulent features. Where a society is imbued with contradictions and dysfunctions in its urge and insistence on achievement goals in defiance to same emphasis or cultural measures, and, where members are prone to externally locating the influences on their destinies, one is left to argue that the characteristics of anomie would be prevalent. Inconsistency in policies, permissiveness and unresponsiveness breed rat-race behaviour, brigandage, arson, corruption, ethnicity, winner-takes-all syndrome in politics, and a bleak future for the youths who obviously watch helplessly the nation's wealth being flickered arrogantly without replenishment. Government's inconsistent policies and arrogant appropriation of plots to the powers that be, in the process of restoring the Abuja Master Plan while El-Rufai was minister, were vivid examples. Other examples are the uncountable number of failed and uncompleted contracts while new ones are engaged in. With the tempo of association and empowerment of the media, these youths are

rather made to realize the bleak future that awaits them. Again, the bottled-up anger that characterized the military era in Nigeria has now found vent in the democratic dispensation. This explains the spate of violence among the energetic and vibrant population who feel aggrieved by the long suffering of deprivation and extortion. This is particular in the oil-producing areas of the south-east and south-south (Iheriohanma 2005).

CONCLUSION

In an era of globalization where information and communications technology is the driving force in the wheel of development, it will be a mis-prioritized effort to continue to allow the youths to engage themselves in political violence. This paper is of the view that the old system where the youths were not only the militiamen of the society but the vanguard of peace and crusaders of crises management (Horton 1976), should be revisited.

The forgoing has exposed the social structure of the Igbo as contributing over seventy per cent of the pre-disposing factors to youths' involvement in conflict and violence in the South-East of Nigeria. Whether the factor stems from the political structure, the psychology of the youths, the influence of mass media, and globalization or the problem of poverty in the midst of plenty, it is argued that, each of these factors has ample link with the society's structural pressures on its members to conform to the institutional goals and cultural means. It is therefore, necessary that some of these pressures be relaxed and some aspects of the Igbo social and political goals and means be reformed and scaled down to make them accessible to all, particularly the youths.

RECOMMENDATIONS

In the light of the above, it is recommended that the socialization processes which emphasize on self-discipline rather than coercive force be upheld in inculcating excellence, hard work, knowledge, leadership, entrepreneurship etc. in the youths who fall easy prey to enlistment to unproductive jobs and engagements. These will rather be more forceful in sustaining discipline than the use of force. The use of force without concomitant palliative measures to cushion the effects of poverty and hardship rather infuriates the affected the more as well as breed unpatriotic acts.

Any nation or ethnic group that wishes to be

wiped into line in this era of globalization and democratic governance that is characterized by information and communications technology (ICT), knowledge-driven and market economy, knowledge leadership etc. should emphasize more on industry, self-reliance, good conduct, entrepreneurship, and managerial ability rather than on materialism. Culture of materialism has rather forced our youths into suicide in their bid to succeed. The number of convicted Igbos, and indeed Nigerians, in prisons outside Nigeria testifies to this fact. This is not healthy for sustainable national development as the productive population group is fast being decimated, maimed etc. and their capacity depreciated.

The nation at large should improve on its education programmes and curriculum for sustainable and functional education that instills hard work, skills acquisition, self-reliance, entrepreneurship and crises management.

The youths should be given a rare of hope, otherwise they would be wallowing in helplessness and in a notion of bleak future that predisposes them to involvement in conflict and violence. Their energies and capacities should rather be harnessed through integrated human resources development programme. These should be sustained for both crises management and national development.

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