

# Re-juggling Values and Youth Pathway to Security Challenge

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## ABSTRACT

The paper re-juggled “Youth”. Considering its massive arrays of conceptual clarification which, is quintessential to any given society vis-à-vis parameters of sustainable national global development in ensuring world peace. Abysmally, handling this sector (youth) in the country may orchestrate different forms of insecurities been experiencing in Nigeria. The paramount sacrosanct of the paper was to cross examine the social discourses – Youth, Unemployment, Poverty and juxtaposed their correlation (if any), with Insecurity. The paper explored the discourses theoretically and empirically with sociological model “Values” which, is embedded in culture and “Differential Association Theory” (a social process theory) respectively. The bane of the paper reached unequivocal findings that the social-ill-values (corruption), decay in values, honesty, candour etc.... and economic brunt are primarily the causes of protracted security challenges and other factors thwarting the achievements of SDGs which, Nigeria as a country is part of signatories globally. Therefore, in order to achieve the feats, resolved security challenges, among others calamities bedeviling the country. The olden day virtues must be revisited, reinstated in our ways of life and staunch sanctions should be upheld against erring individuals/collectives, by appropriate authorities across all social structure of the country. Hence, a plausible roadmap, panacea to protracting insecurity in Nigeria to a greater extent and by extension, a stride towards achieving and attainment of the goals and targets of SDGs may be assured.

**Keywords:** Insecurity, Poverty SDGs, Values, Youth,

Nigeria is at a perilous stage of its development. The country is experiencing several crises in its political, economic and social development that is intrinsically connected with the problem of pervasive loss of values. The manifestation of crises are obvious, the solution yet to be ascertained. Thus, in its various forms, societal ill-values could infect and clampdown any procedures, rules, regulations and laws of any system, institution or organization, be it a state or non-state actors. As a result, unemployment and poverty are undoubtedly manifesting and presumably one of the causes of many security encounters in the country.

A crystal x-ray of the literature and from all indications is pointers to the fact that unemployment and poverty are imbroglia to any given countries of the world. The consequences if unattended to may have multiplier effects which often permeates other sectors of the society/country. Currently, its alarming buildup is at present shaking the fabrics of peaceful co-existence of Nigeria as an entity. Unemployment or joblessness as construed by the International Labour Organization (1982) occurs when people are without jobs and they have sought work within the past five weeks. The unemployment rate is a calculation of the frequency of unemployment and it is measured as a percentage by dividing the number of unemployed individuals by all individuals currently in the Labour Force. Therefore, unemployment in Nigeria is reviewed as the proportion of labour force that was available for work but did not work in the week after the survey period for at least 39 hours.

As at 2010, official figures from Bureau of Statistics put the figure of unemployed at 19.70 percent, about 30 million, but this figure still did not include about 40 million other Nigerian youths captured in the World Bank Statistics in 2010. Suffices to say, if Nigeria’s population is 160 million plus (as at 2010), then 50 percent or more of Nigerians are unemployed, Njoku and Okezie (2011) asserted. Corroborating the assertion, National Bureau of Statistics (NBS, 2019) further released unemployment rate, an all-time high about 33.3% from the previous record of 27.1% in early 2020. Gathering all these in proper shape, it is estimated that the number of

unemployed Nigerian is currently standing at 23,187, 389. According to the labour force report published by the NBS in March 2021, a summation of both the unemployment and rates for the reference period amount to a staggering 56.1%, Patrick (2022) asserted.

On the other hand, Poverty which has become contentious, has evolved historically, overtime, and varies among nations in magnitude and in scope. There are as many definitions of the concept (poverty) as there are scholars, analysts, people and institutions writing on the issue. The eradication of poverty has been declared by the United Nation World Summit of Social Development in 1995 as unfinished business of the 21<sup>st</sup> century, Oladeji (2011) observed. Recently, the National Bureau of Statistics (NBS, 2019) Poverty and Inequality in Nigeria Report, affirmed that two out of every five Nigerians are living below the poverty line. In other words, two Nigerians out of an estimated five will have to survive on less than a dollar (about #410.00) daily.

A cross examination of the scenario as observed by Patrick (2022), that is “Unemployment and poverty”- what both symbolically connotes in Nigeria society? It simply means that we have more unemployed people in Nigeria than the entire population of some African countries. For instances, Burkina Faso has a total population of 20,903,273; Mali has a population of 19,129,952 and Zambia has a population of 18,383,955. Chad, a very close neighbour to us, has a total population of 16,743,927. Somalia and Namibia have a population of 15,893,222 and 2,540,908 respectively. Ironically, the statistics are for unemployed alone as it stands in Nigeria. The commutative is that, the summation of underemployed and unemployed in Nigeria will likely account for only the population of two countries in Africa, that is, Egypt with a population of 102,334,404 and Ethiopia with 114,963,588 would be more than the total number of unemployed and underemployed people in Nigeria.

Moreover, the rate of insecurity in Nigeria is intensifying on daily basis. The social discourses “Unemployment”, “Poverty” is symbiotically related to “youth restiveness” in the country. Talking about the youth, the supposedly future leaders of tomorrow, who are without jobs or any means of sustenance. Advertently or inadvertently, the country is witnessing outpouring in crime, banditry, kidnapping and terrorism as alternative means of livelihood. Paradoxically, Nigeria is part of signatories globally to the targets of Sustainable Development Goals (SDGs). However, as enunciated 17 SDGs, and taking a few to exemplify assessment of Nigeria state - “Goal 1: No poverty, Goal 2: Zero hunger, Goal 4: Quality education and Goal 16: Peace, justice and strong institutions. Apparently, all these still remain mirage to the citizenry.

The discourses seemingly portray two sides of the same “coin”. What a nasty allusion (Unemployment and Poverty)! However, as briefly mentioned above and the indices of its parameter as indicated in SDGs, youth are supposedly considered as the electrifying agents which can make or mal essential of leadership, security, governance, etc.... of nation building.

Therefore, the paper expressed “youth”, “unemployment” and “poverty” to appraise and contrast contemporary security challenges, using sociological model “values” which is embedded in culture and a social process theory (Differential Association). Also, first-hand (reports) will be added to revalidate remedy to protracting insecurity in Nigeria. To further ground the notion underlining this paper, the article is divided into four sections. The section two is designed theoretically to espousing the idea of three discourses (youth, unemployment and poverty). Section three empirically connect the discourses to contemporary security challenges as reported in both print and electronic tabloids across the country, and the paper concluded in section four.

## **Youth, Unemployment and Poverty: The Trio Diagnosed**

### **Youth in Focus**

Young people make almost a fifth of world’s population. Close to 85 percent of the 1.061 billion young men and women between the ages 15 and 24 lives in developing countries. Asia accounts for the majority, with 60 percent of the total, while another 15 percent call Africa home and approximately 10 percent reside in Latin America and the Caribbean. The remaining 15 percent of youth live in developed countries and regions (World Youth Report, 2020). Generally, youth are one of the greatest assets that any nation can have and therefore,

need to be developed and empowered. They serve as a good measure of the extent to which a country can reproduce as well as sustain itself.

There are variations across countries in the conceptualization/definition of youth. The United Nation (UN) considers individuals within the age group of 15 and 24 years as youth (UN, 1985). The youth as component of the society has been variously classified into such age brackets as 15-24 years (World Bank and United Nation): 15-29 years (Commonwealth Youth Programme 1985, under the auspice of UN, see General Assembly resolution 36/28 of 1981), while too many countries, the bracket vary from 13-18 years to 12-20 years (Bello-Kano, 2008).

However, Youth-hood can be defined as that phase or period of life in which one passes from childhood to maturity. Maturity on the other hand, is distinguished by the shift away from reliance on guardianship and the oversight of an adult in decision-making acts. It has different definitions across legal, social, religious, political sexual, emotional, and intellectual context. In Nigeria, the youth usually fall into the 18 -35 years age bracket, that is, both gender (male and female), Abdullahi (2008) affirmed National Youth Policy conceptualization of youth as defined in Nigeria.

Therefore, National Policy on Youth Development in Nigeria, 2007 as coined by Oduwale (2015) conceptualized youth as any individual who is a citizen of the Federal Republic of Nigeria between the ages 18 and 35 years. In addition, the youth have been described as the greatest investment for a country's development (National Youth Policy of Nigeria, 2001).

However, Unemployment and poverty, as construed by Oduwale (2015) x-rayed both concepts as deep and one of the major causes of present-day societal challenges just as leadership, security, governance, etc.... are very crucial to human social-existence. Therefore, if and of course, one of the great visions of Nigerian government is premised on becoming one of the 20 most industrialized economies in the world. Hence, Security needs to be guaranteed to a greater extent. Also, looking towards achieving the targets of SDGs (ab initio) by 2030, this attainment and aspiration hinges on the extent to which the country is able to create and nurture, a competitive and adaptive human resource base, responsive to the rapidly industrializing and globalizing economy. As well as to ensuring democratic development, peace and security must be guaranteed and sustained across the length and breadth of the country.

Furthermore, the scene of unemployment is a world phenomenon which materializes everywhere in America, Asia, Africa etc.... Adebayo (1999) notes that unemployment exists when numbers of the labour force wish to work but cannot get job. Connotatively, youth unemployment therefore could be inferred from the summation of definitions of unemployment, "as the collection of youths with diverse background, willing and able to work, but unable to find any, or unable to find the type of job they are trained to do, and which they will be proud to do as their area of expertise" (Oduwale, 2017 p.62).

Furthermore, the National Bureau of Statistics in Nigeria conceives unemployment as a phenomenon which rises when the members of a society of a country's labour force are faced with obstacles to the attainment of their goal of participating in gainful occupation, either self-account or waged paid (NBS, 2010 cited in Onuoha, 2010).

In a similar vein, poverty has evolved historically, overtime, and the conceptualization of discourse varies among nations in magnitude and in scope. Ogunrotifa (2015) noted that the targets and indicators used to define; measure and tackle poverty and hunger obscure the nature of reality or real-life experience of poverty and hunger in developing countries. For further clarifications, he posited the following questions that need to be asked which are ;( what is the natures of poverty in different countries of the Global South (but also in Global North). Is the poverty situation in Nigeria the same as the nature and level of poverty in Bangladesh and Vietnam? How is poverty seen and defined by the people in developing countries? What are policies that generate and engender poverty? Does the poverty situation transcend beyond the global yard stick of US \$1 per day {1993 Purchasing Power Parity (PPP)}, or contemporarily "about \$35 per day, of US \$12,760 for or as threshold for a single person under 65 years for his/her annual income. Meanwhile, at least for a family of four, including two children, is US \$26,200, about \$72 per day~ 2020; author's recent findings" ~ Oduwale (2022),

or rather, what are the cultural, social, history, and moral dimensions of poverty? Are dietary energy consumption and under-weight the “best indicators for measuring hunger in the global south? The established targets of reducing by half the proportion of people whose income is less than US \$1 a day and the proportion of people who suffer from hunger is a one-size-fit-all yardstick that cannot adequately measure poverty and hunger (Ogunrotifa, 2015).

Further still, the foregoing background demonstrated the appreciation of the intricate relationship between poverty, unemployment and youth. Some conceptual clarification is needful for the definitions and measurement of poverty. However, narrowing above assertions down to Nigeria, available statistical fact on poverty as revealed and cited in Oladeji (2011) indicates the following, inter-alia:

1. 35% of population lives in extreme poverty.
2. 34% are poor in relatives' terms.
3. Almost 52% live on less than a dollar a day.
4. Poverty incidence is highest in North East zone (63%), followed by North West (62.9%), North Central (62.3%), South-South (51.1%), South West (42%) and South East (34.3%).
5. About 63% of people living in the rural areas are poor, compared with 42% in urban areas (National Planning Commission (2007): Nigeria Millennium Development Goals 2006 Report).

The foregoing statistical information are not mere imagination or impressions, rather they have been generated some scientific procedure using some measures of poverty. The multi-dimensionality of poverty has been stressed and succinctly expressed in the Copenhagen Declaration on Social Development in the following manner; “Poverty has various manifestations, including (as cited in Oladeji, 2011).

1. Lack of income and productive resources sufficient to ensure sustainable livelihoods.
2. Hunger and malnutrition.
3. Ill health.
4. Limited or lack of access to education and other basic services.
5. Increased morbidity and mortality from illness.
6. Homelessness and inadequate housing.
7. Unsafe environment and social discrimination and exclusion.
8. Lack of participation in decision-making and in civil, social and cultural life (World Summit for Social Development, Copenhagen, 1995).

Furtherance to the above proposition, the commemoration of the twenty-fifth anniversary of the World Summit for Social Development (Feb, 2020), members states reaffirmed that the visions, principles and commitments made at the World Summit for Social Development (Copenhagen March, 1995) remain valid today, and are even more critical to address emerging global challenges, such as widening inequality, changing population dynamics, the ongoing effects of climate change and natural disasters, rapid technological change and its impact on the future of work. These challenges, compounding existing obstacles for social development, may have significant impact on the abilities of governments to achieve the 2030 Agenda and its Sustainable Development Goals.

In addition, the twenty-fifth anniversary of the World Summit for Social Development is a hallmark to reinvigorate inclusive social policies, precipitated on the lessons learned, thereof the COVID-19 crisis, and to help countries build back better with greater resilience to meet the future challenges for achieving Sustainable Development Goals for all, ab initio - Goal 1, 2, 4, and 16 specifically mentioned among others, exemplifying assessment of Nigerian State in this paper.

### **Theoretical and Empirical Revalidation of the Discourses: the ultimate dissection**

Culture is presumably and strongly attested to as the ultimately a blue print for living in a particular society. In every social group, culture is transmitted from one generation to the next. Unlike other creatures, human beings do not pass on many behavioural patterns through their genes. Rather, culture is thought and learned through social interaction (Oduwole & Isaiah, 2020). In addition, Taylor's (1871) definition has remained the



most classical. He defined culture as that complex whole which are learned and shared by men as members of society and transmitted from one generation to another. Therefore, culture is considered as the social heritage of the organized group.

From the foregoing, this section hinges on using a sociological model “value” which is embedded in culture to theorize and empirically evaluates the burning discourses of the paper. Erinoshio (2007) opined that value, are defined as *accepted principles or standards of a person*. Social values are therefore the widely shared principles and standards in a society.

Furthermore, Social values are inherently part of culture which, is universal, is the totality of a way of life (Edward, 1895). Within the premises, Erinoshio (2007) stressed further that the other contingencies of culture include national character, social stratification, moral, religions, mores and law. All of these dimensions of culture provide the clue to the widely shared principles/standards in any society.

National character is conceived as widely acceptable and lasting distinguishing quality that is/are observable in a group or society (e.g. boldness aggressiveness, wickedness, gentility, cowardice, etc.). Such qualities derivable from the cultural importance of any group increase the strength of core distinguishing qualities in national character. In a similar vein, social stratification provides insight into the cherished key indicators of social mobility in society. A closer in-depth review of all these contingencies of culture is much likely to bring about deep understanding into the core social values of a society.

A beam on social values among the Yoruba, Hausa/Fulani, and Igbo ethnics in Nigeria and considering how cumbersome, almost impracticable to torchlight more than 250 or so ethnic groups in the country, accordingly (Onigu, 1989). These social values permeate all through and they uphold *candor, integrity, and transparency*.

Of the Yoruba, Samuel Johnson (1976) noted:

*“The ancient Oyo or Yoruba proper were very virtuous, loving and kind. Theft was rare and also fornication/adultery (author: addition) in spite of the scantiness or often times complete absence of clothing to which they” were accustomed...*

*“... Yoruba as whole; social, polite, and proverbially hospitable. Licentiousness is abhorred. There are attested cases where a member of a family would be condemned to slavery by a unanimous vote of all the relatives when he/she has brought disgrace on the family.”*

Further support for the foregoing is found in the work of Imoagene (1976):

*“Irrespective of a person’s qualifications, he could not be appointed to kingly title in system one (i.e., kingship) and two (i.e., chiefs) if he were not a member of the privileged group. Within the restricted circle of eligible candidates, intelligence, moral fitness, open-mindedness etc. which candidates had no possess.”*

Virtue, honesty and integrity were not only the preserve of the Yoruba of the Olden days. They also transcended other ethnic groups like the Hausa/Fulani according to Parden’s (1986) analysis of the legacy of the Sokoto Caliphate:

*“A summary of early caliphate values, regarding community and authority, might include the following: (1) the community should consist of good Muslims, with provisions for fair treatment of non-Muslims minorities; (2) the purpose of community is to ensure justice and follow Qur’an and Sunni; (3) the leadership of the community should be vested in someone who has the qualities of honesty, learning, courage, humility... and who is respected for his learning; (4) succession to leadership should be decided by councils of learned people, who would, hopefully, choose the most qualified person (regardless of dynastic linkage); (5) leaders should serve as examples to the people in terms of their action, as well as their words; (6) leaders are personally responsible to God for their actions.”*

The Igbo of the good old days were also by no means different from the Yoruba and Hausa/Fulani as evidently shown as expressed by Olisa (2002) in his work:

“Igbo values of life consist of material ends such as children, wealth, health and so on, as well as non-material ends such as harmony with the gods and with fellowmen. As has been mentioned, the Igbo accept without question the participation of the gods and ancestors in the affairs of men, in their malevolence when offended by men and in their benevolence when appeased or pleased. Because of this, most political roles or ritual roles are expected to maintain a constant good relationship between community and the supernatural power that hold decisive influence, for good or for bad, over the vital things of life crops, health, productivity, and fortune”.

Therefore; he summed it up, thus:

“It is no wonder then that one of the norms expected of office holders is absolute ritual purity and political integrity; no one who has been found guilty of grave abomination can hold public office, the same applies to reprobates or other criminals”.

To this end, the indent quotations are abridge extract work of Erinoshio (2007) ~ key note address delivered at the conference of the Nigerian and Anthropological and Sociological Association, university of Ibadan, Ibadan Nigeria.

Furthermore, a cursory review on the social values which, are keenly uphold among the three major ethnic groups in Nigeria is fervent to its social structure and existence. It is worthy of note that honesty, probity, and candor were equally embraced by all the other ethnic groups in the country in from time immemorial. No anthropological work has ever portrayed any Nigeria`s ethnic groups as consisting of a bunch of reckless and dishonest individuals, Erinoshio (2007) concluded.

### **Infiltrated Social values and Dissection of the Social Discourses**

The aforementioned distinguishing qualities core values are now debacles, ignominious, shortchanged in contemporary Nigerian society. Nigeria is listed among the most corrupt countries in the world today, occupying number 154 in contrast to Ghana which is number 73 in ranking of African countries, according to Corruption Perception Index Rank (CPI, 2022). The country - Nigeria, ignominy as regard quantum of corruption among comity of Nations globally is unprecedented to the extent that XYZ former Prime Minister of Britain remarkably passed innuendo~ “Nigeria is fantastically corrupt”. What an Ignominy!

The impact of social ill-values (corruption) has brought untold hardship to the masses. This has contributed to the breakdown of Nigeria`s institutions. The various institutions crumbled within a period of five to six decades of political independence despite periodic purges in the public services. Nigeria`s Railways, Airways, Shipping line and numerous other institutions were bankrupted within a short period. Corruption and dishonesty waxed strong in all sectors of the society. Poverty looms, skyrocketed, the youth as a result of unemployment/joblessness galvanized into all shades of criminality.

The educational system has been gravely affected by all sorts of vices, the likes of corruption, cultism, sexual harassment, and brigandage while the erstwhile guiding principles those diplomas/degrees should be awarded taking character and learning into consideration no longer matters. Lecturers used to be above board. Some now spearhead all sorts of atrocities. Sexual misconduct in tertiary institutions is highly unbecoming in the Ivory Tower. For instance, as at June 21<sup>st</sup>, 2022, no fewer than eighteen (18) lecturers in the nation`s tertiary institutions have been indicted and dismissed over sexual misconduct in one year ~ The Punch (Nigeria daily tabloid). This corroborated a survey conducted in 2018 by World Bank Group`s Women revealing that 70 percent of female graduates from tertiary institutions in Nigeria were sexually harassed in school, with the main perpetrators being classmates or lecturers. Unlike the olden days past when virginity occupied a center-place prior to betrothal. Social values are seemingly no longer down-to-earth in contemporary Nigeria. Rather, draining, becoming immemorially.

All in all, our social institutions, religious institutions inclusive are endemic in corruption and fraudulent acts. The Clergy (Imams, Pastors) are escalating in numbers and congregating huge adherents. However, social values and its positive impact fast eroding. Indeed, decadent values are becoming order of the day. Ethics have

been thrown into the dungeon. Family, community and governance have lost the grip on social ethos (moral belief) which, used and supposedly to be one of the cardinal principles in African settings.

This day, more Nigerians are astonishingly for their hypochondriac need for money and power. Also, a disregard for intellectual prowess and the sanctity of life as several cases of murder of both the ordinary citizens and the high profile ones placed ones are yet to be unraveled. All of these despicable obsessions with needs (money) have replaced the core of value of our ancestors which made up of candour, honesty, integrity and decency.

### **Differential Association~ A Sociological/Theoretical review of the discourses**

The Sociological school of crime founded in the late 19<sup>th</sup> century, principally proposed main thesis on crime commission. Thus;

- ✓ Social, economic and political conditions in society are responsible for the crimes that people commit.
- ✓ The nature of crime in a society is determined by the nature of the social and economic conditions therein.
- ✓ The control of crime is dependent on the adjustment of social conditions that encourage people to commit crime.

The aftermath of the scenario, consequentially bring about insecurity to the society. Therefore, Criminologist has long evaluated the important role that socialization plays in the transformation of individual behaviour or the learning of criminal behaviour. Edwin Sutherland (1883-1950) is highly revered with his theory~ Differential Association, among the likes of Ronald Akers and Robert Burgess (differential reinforcement theory) and David Matza and Gresham Sykes` neutralization theory.

Sutherland proposition on criminality, is that criminal behaviour is learned in the same manner other behaviours in society. He affirmed that the process is usually in group with peers and groups in society. In capsule form, Differential Association principles are as follows:

1. Criminal behaviour is learned.
2. Criminal is learned in interaction with other persons in a process of communication.
3. The principal part of the learning of criminal behaviour occurs with intimate personal groups.
4. Learning criminal behaviour includes learning the techniques of committing the crime which sometimes cumbersome and at times simple and learning the actual direction of motives, rationalizations and attitudes.
5. The actual directions of motives and drives are learned from thinking of consequences of legal code as being positive or negative wise.
6. A person becomes a criminal when he/she weigh the consequences of violating the law.
7. The bottom line of involvement in criminality rest majorly on the quality of social interactions.
8. Learning criminal behaviour either by association with criminal and anti-criminal, the hallmark of learning and involvement are of the same mechanisms.
9. Finally, the expression of needs and values are inherently the same with either criminal intent or noncriminal behaviour.

The summary of it all is that people involvement in criminality, anti-social behaviour, is a matter of convictions by the actor(s). That is, purported gains to them. Succinctly and from the foregoing, some Nigerians `psyche that, money regardless as to how it is or was made is apparently much more insignificant nowadays compare to indigenous core values of virtue, honesty and candour which, epitomized a classic socio-cultural setting in Nigeria and Africa in general. However, the new class, so to speak, often exhibit unhealthy flamboyant display and competition over wealth is absurdly changing our noble ways of life (culture). Cultural diffusion, from a total transfiguration of Nigeria`s indigenous core values, intellect, candour and honesty to demeaning, uncultured ways of life. A complete aberration, an ignominy! Accordingly, it is evident from the above briefs that values connote a wide range of thoughts about the means to an end that men should uphold as watchword in the society. The values, such as regard for human dignity, transparency, private property,

patriotism, fundamental human rights, co-operation, social equality, democracy, meritocracy, to mentioned few, protect our actions in many ways.

Similarly, corruption is the primary inventor of poverty and inequality in wealth accumulation and distribution. The dire consequences of manifestation of dishonesty of behaviour, squandering public funds, alms twisting the execution of law and order, crippling the independence of the judicial system, and many more, presumably the causes of societal- ill values, jungle justice, upraise against the constituted authority.

Furthermore, corruption intercepts human security by dwindling gainful employment, environmental and energy security, emancipation from economic exploitation, protection from jungle justice by the police, gangs or domestic associates etc. It is much relevant to comprehend the intertwining between societal values, corruption and insecurity which, will serve as a lead and in other to combat the social-ills (troubles in the society) is to uphold ethical standards in all undertakings. Passionately upholding ethics, virtues, social values, and shun all forms of social-ill-values, by ensuring appropriate stigma, sanctions against erring individual(s) and or collectives. Then, a plausible roadmap, panacea to protracting insecurity in Nigeria to a greater extent is guaranty.

## CONCLUSION

Within the context of the paper, youth unemployment, poverty and insecurity hinges on repositioning social values, traditional core value as drawn from anthropological realm on three of the major ethnic groups ~ Yoruba, Igbo and Hausa/Fulani. It is conceived that the widely shared values of the three major ethnic groups in Nigeria in the past presumably cut-across the likely 320 ethnic groups or more in the country which, comprises honesty, candour, and integrity. The paper takes a lead further, using Sociological school of thoughts on crime ~ “Differential Association Theory”, specifically to explain the casual-factors of criminality display in the society. Consequentially, the nation is grossly engulfed in its multiplier effects. The paper’s major thrust is that tenaciously rebranding social values and strict adherence to ethics and uncompromising sanctions appropriately, may strongly be a better pathfinder (solution) to protracting security challenge in Nigeria. Hence, the targets of SDGs (aforementioned) may be achieved.

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