

**THE ROLE OF GUIDANCE SERVICES, LIBRARY, YORUBA CULTURE AND RELIGION (ISLAM & CHRISTIANITY) IN CURBING RESTIVENESS AMONG NIGERIAN YOUTHS**

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***Abstract***

*This paper discusses how to curb restiveness among Nigeria youths. It traces the causes of youths' restiveness in Nigeria and role of guidance service in curbing student restiveness, role of library, Yoruba culture and in terms of religion, in curbing student restiveness. The paper thus advocates proper funding; ensure accessibility of information for skill acquisition, self employment, job opportunities, and self-reliance among students. It was concluded that guidance services would help reduce the number of idle, frustrated student who roam the streets aimlessly, and who might at the least provocation take recourse to restiveness also providing job opportunities, create an environment for acquiring skills and for career development. Finally, the paper concludes and recommends among others, enhances information flow among students through seminars, workshops, lectures and ensures equitable distribution of information and facilities in both urban and rural areas.*

## **Introduction**

Restiveness among students globally and those in Nigeria has become a behaviour pattern which has degenerated into a topical global issue. Student restiveness portrays man's negative side of social development. This negative development is rather unfortunate and has become one of the many security challenges facing man in Nigeria institutions of learning and the contemporary society. In many occasions, lives and properties worth millions of naira have been lost or vandalized and some razed down by restive students. Restiveness a sustained protestation embarked upon to enforce a desired outcome from a constituted authority by an organized body of students. Student restiveness in Nigeria had been a prominent issue in recent times. There has been an increase in the occurrence of acts of violence and lawlessness, including things like hostage-taking of prominent citizens and arms insurgence, cultism, etc. Nevertheless, Student restiveness is not a recent phenomenon. Various forms of Students restiveness that are economically, politically, or religiously motivated have existed for a long time in Nigeria. According to, Elegbeleye (2005) defined student restiveness as "a sustained protestation embarked upon to enforce desired outcome from a constituted authority by an organized body of students." It is marked by violence and disruption of lawful activities. The words 'student' and 'restiveness' have become so commonly used together in the last couple of years that it seems to have taken on a life of its own. In the last decade and more there has been a proliferation of cases all over the country and indeed the world, of student agitations which have tons of people dead and valuable infrastructure as well as personal properties lost and destroyed.

In view of this, individuals and group of students have their complexities, needs, aspirations, hopes, goals, opinions, views and values which could be educational, social, economic, religious, psychological or political. Consequently, there is bound to be restiveness in the campuses among different groups of students who are at their prime age. These have led to the closure of schools and vandalization of some valuable facilities. Yusuf, (2014) Expressed further that, students behaviour has been a matter of concern because of the great implication it has for welfare of the students and society. The child whose behaviour deviates markedly from the normal expectations of the school because a subject of concern. Such an individual requires special attention, the one who is most likely to be the source of difficulties in the classroom. He/she cannot be ignored, nor should he/she be merely tolerated. That is why Sambo (2009) supported the idea that some kinds of behaviours actually thwart ones progress

rather than aid it and they are referred to as behaviour problems. Young people all over the world are vital and important segment of the society in which they live. A disciplined, focused, and law-abiding student can create a bright future for any nation. Conversely, a lawless, indulgent, and violent student is a great threat to a nation's peace and security. Libraries play a crucial role in inculcating positive values, attitudes, and behaviours that promote harmonious relationships. Libraries ensure that people have access to information that will help them make informed judgments and decisions, Stella (2016).

The National Youth Development Policy (2001) defines students as people aged 10-35 and above. They constitute about 40 percent of the more than 140 million people of Nigeria. The total population of students between 10 and 24 years in Nigeria was 45.4 million in 2006, which is 34 percent of the total population. Elegbeleye (2005) defined student restiveness as “a sustained protestation embarked upon to enforce desired outcome from a constituted authority by an organized body of students.” It is marked by violence and disruption of lawful activities. Information is a knowledge extracted from the environment for human use with the aim of modifying behaviour, effecting changes, and enhancing efficiency in all human endeavors (Ajegbomogun, 2008). Information helps create enlightened and responsible citizens. The library is the gateway to information. It is a place where information is acquired, processed, repackaged, preserved, and disseminated.

### **Relevance of Students**

Students occupy a prominent place in any society. Apart from being the owners and leaders of tomorrow, they outnumber the middle-aged and the aged (Onyekpe, 2007). Besides numerical superiority, students have energy and ideas that are society's great potentials (Onyekpe, 2007). The National Youth Development Policy (2001) asserts that, Students are the foundation of a society. Their energies, inventiveness, character and orientation define the pace of development and security of a nation. Through their creative talents and labour power, a nation makes giant strides in economic development and socio-political attainments. In their dreams and hopes, a nation finds her motivation, on their energies, she builds her vitality and purpose of their dreams and aspirations, the future of a nation is assured. The School is a social unit established by members of the society as a formal agency of education where people learn about the custom, attitudes and ways of doing things in their society. School in sociological context is the place where the cultures of the people are transformed from one generation to another (Laolu 2005). Education is a critical tool for the transformation of the individual and

the education in Nigeria is aimed at preparing the individual for useful living within the society. For the individual to be able to live a useful life in his society and contribute towards the social, economic, and political development of the nation, the relevant skills, values, attitudes, knowledge and competencies must be impacted (Asiyal 2012).

The statement above acknowledges the role of the student in the peace and security of a nation. As the most active segment of any society, students are the major determiners of peace and stability of a nation (Ozohu-Sulaiman, 2006). Conversely, the degree of disorderliness and instability in society is also determined in part by students. Peace is a precursor of development. The absence of peace means that no meaningful development can take place. The National Youth Policy (2001) affirms that the extent of the student's "responsible conduct and roles in society is positively correlated with the development of their country".

### **Causes of Student Restiveness in Nigeria**

A number of studies have identified factors responsible for student restiveness. Elegbeleye (2005) identifies three major factors: the peer motivated excitement of being a student, the jingoistic pursuit of patriotic ideas, and perceived victimization arising from economic exploitation. Another study carried out in Niger Delta region by Ofem and Ajayi (2008) identified lack of humanitarian and social welfare, lack of good governance, corrupt practices of government officials, inadequate training programmes, unemployment, inadequate recreational facilities, lack of quality education, and so on, as the reasons for incessant student restiveness. This implies that catalogues of closely-related factors are responsible for student restiveness.

**Bad Governance:** Good governance is required for the growth and development of any nation. Unfortunately, in Nigeria bad governance is more common than good, resulting in disjointed development. The World Bank (1992) identifies the main characteristics of bad governance to include:

- Failure to properly distinguish between what is public and what is private, leading to private appropriation of otherwise public resources;
- Inability to establish a predictable frame work for law and government behaviour in a manner conducive to development, or arbitrariness in the application of laws and rules;
- Excessive rules, regulations, licensing requirement and so forth which impede the functioning of markets and encourage rent-seeking;

- Priorities that are inconsistent with development, thereby resulting in misallocation of national resources; and
- Exceedingly narrow base for, or non-transparent, decision making.

These and more are the features of most administration in Nigeria. For instance, Onyekpe (2007) observes that successive administrations in Nigeria have not allocated much to the needs of the students, and, worse still, the meager allocation are often diverted by government officials to their private accounts and projects. Thus, students are restive and agitated when they perceive that resources meant for them are being wasted by those in authority.

**Unemployment:** Unemployment is a hydra-headed monster which exists among the students in all developing countries. Experts believe that the number of jobless student after school is twice as high as official estimate. Ozohu-Suleiman (2006) notes Nigerian student are trapped by unemployment. Zakaria (2006) believes that “the rising tide of unemployment and the fear of a bleak future among the youths in African countries have made them vulnerable to the manipulations of agents' provocateurs”. These include aggrieved politicians, religious demagogues, and greedy multinationals that employ these students to achieve their selfish ambitions. Zakaria (2006) strongly believes that the absence of job opportunities in developing countries is responsible for student restiveness with disastrous consequences.

**Poverty:** Poverty connotes inequality and social injustice and this traumatizes the poor. More than 70 percent of people in Nigeria are in abject poverty, living below the poverty line, and one-third survive on less than US \$1 dollar a day (Zakaria, 2006). This figure includes an army of student in urban centres in Nigeria who struggle to eke out a living by hawking chewing sticks, bottled water, handkerchiefs, belts, etc. The sales-per-day and the profit margin on such goods are so small that they can hardly live above the poverty line. Disillusioned, frustrated, and dejected, they seek an opportunity to express their anger against the state. Aworawo (2000) and Zakaria (2006) agreed that there is a link among poverty, loss of livelihood, inequality, and student restiveness as evidenced by the numerous violent protests against the wielders of power in Nigeria.

**Inadequate Educational Opportunities and Resources:** Quality education has a direct bearing on national prestige, greatness, and cohesion. The knowledge and skill that young people acquire help determine their degree of patriotism and contribution to national integration and progress. Between 2000 and 2004, about 30 percent of Nigerian student

between 10 and 24 were not enrolled in secondary school (Population Reference Bureau, 2006). Perhaps the prohibitive cost of acquiring education is responsible. The aftereffect of this situation is that thousands of people roam the streets in cities in Nigeria. Those who manage to complete secondary school have no opportunities for tertiary education. Having being denied the chance to reach their potential, they are disorientated and readily available for antisocial actions (Onyekpe, 2007). Worse still, some who struggle to enroll in various educational institutions drop out due to lack of basic learning facilities. This situation is attributable to the dwindling resources of government at both federal and state levels as a result of an economic meltdown.

**Lack of Basic Infrastructure:** Most rural communities and urban slums in Nigeria have no access to potable water, health facilities, electricity, communication facilities, industries and commercial facilities, etc. Behind social unrest and student restiveness in the country is the agitation for equitable distribution of resources.

**Inadequate Communication and Information flow:** Communication creates room for sharing information. It helps people express their thoughts and feelings, clarify problems, and consider alternative ways of coping or adapting to their situation. Such sharing promotes social cohesion. Student must have access to communication facilities, to communicate with the people making the decisions that affect them. Sadly, rarely do student in Nigeria participate in decision-making processes on issues that affect their lives. Ifidon and Ahiauzu (2005), in their study of Niger Delta, revealed that inadequate communication and information flow is one factor responsible for student restiveness in the area.

### **Role of Guidance Services in Curbing Student Restiveness**

Guidance is a critical resource for individual and collective emancipation and advancement. Sokari (2006) agrees that guidance is necessary for people to be liberated from the shackles of ignorance, misconceptions, economic stagnation, social unrest, and political instability. Social cohesion cannot be achieved without timely, accurate, and relevant counselling programme. Thus, in the 1997 National Policy on Education, and revised in 1981, a policy statement was made with respect to the implementation of guidance and counselling in schools. It stated thus:

*In view of the apparent ignorance of young people about career prospects and in view of personality maladjustment among school student, career officers and counsellors will be appointed in post primary institutions. Since qualified personnel in this category are*

*scarce, government will continue to make provision for training of interested teachers in guidance and counseling. (NPE, 1977, p. 30)*

Thus with the categorical statement in the National Policy on Education, guidance and counselling in Nigeria has been helping student to overcome their problems. In another vain, owing to the awareness of the role that guidance and counselling plays in the nation's educational system vis a vis national development, the Federal Government of Nigeria in the Third National Development Plan period (1975-1980) made a categorical statement on guidance and counselling as follows:

*It is further realized that for education to be complete, the beneficiaries must have a good sense of self-fulfillment. This particular feeling must go with the right choice of a career. Such choices are best identified at the secondary school stages of a student's education. The absence of career counselling in our educational and training systems in the past must be held responsible for the frustration observed among many of the nation's young men and women. To remedy the situation, career guidance service will be institutionalised in all the nation's educational training systems... (p. 30)*

Though guidance services have been institutionalised in the nation's educational and training systems. Also, counselling has been likened to a stimulus that can condition a person to a certain behaviour (Curras, 1987). According to Ifidon and Ahiauzu (2006) Guidance Service is “structured data that causes a human mind to change its opinion about the current state of real world and contribute to a reduction in the uncertainty of the state of the system”. Guidance Service is a change agent, a reinforcer of ideas and opinions. It is the responsibility of leaders to ensure that student have access to information that will guide their actions. Clearly, most Nigerian students who participate in protests across the country are uninformed.

Guidance Service plays a vital role in wealth generation. Guidance Service is the critical economic resource in today's world (Sabaratnam, 1997). Student must be economically empowered through access to business and counselling information. They need information on employment opportunities in all nations and communities. Access to entrepreneurial information will make student inaccessible to those who want to recruit them for anti-social actions. Nigerian student as leaders of the future need access to a wide range of counselling information which will help reposition them to take their rightful place in the comity of nations. Such information, according to Onyekpe (2007), should be geared towards:

1. Creating the awareness that the future belongs to them and that it must not be destroyed by them;

2. Sensitizing them to the fact that future and its nature depend on the decisions and choices they make;
3. Creating in them a sense of history, especially of the noble and heroic contributions of the student in the past to the development of Nigeria, in comparison with the ignoble role of many students today;
4. Sensitizing them to embrace the rule of law and democratic ideals;
5. Liberating them psychologically and mentally from the control of self-seeking business and political elites.
6. Encouraging them to raise issues relating to unresolved problems of nation building and the problem of neglect of the student in the development process at every forum;
7. Mobilizing them against abuse of the system through sanctions;
8. Sensitizing them to seek greater employment and educational opportunities as a means of redirecting their energy and ideas from anti-social activities to creative efforts.

In curbing student's restiveness, the techniques summarized by Lindsey (2001) accordingly the challenges confronting students can be eradicated:

**Leadership Style:** - The style of leadership and the resultant social climate affect in the behaviours of student in colleges. Students and lecturer alike respect positive leadership and when they get it; there is seldom a problem of discipline. College management and counsellor cannot expect discipline in their college unless they are able to discipline themselves. Firmness together with honesty and a sympathetic attitude towards students' problem will secure more readily than attempting to please everybody.

**Team Work:** - Teamwork means gaining the cooperation of the lecturer. If there is sharing of responsibilities in the college, the leaders cannot enforce discipline alone.

**Morale of Lecturer:** - Morale is likely to fall in the absence of adequate materials inducement. Students tend to identify themselves with particular lecturer(s) and are resentful if the lecturers, in their view are being maltreated.

**Good Lecturing:** - Generally, students misbehave in college due to incompetent of lecturer who are unable to give them an efficient service. Students want to be sure of good results at the end and are unhappy if the results of their school do not compare favourably with those of neighboring college.

**Social Climate:** - Students respond negatively to an unpleasant and undemocratic atmosphere. They will do everything to avoid the fear and anxiety caused by such an atmosphere. It is

reported that ritualized school activities such as promotion, repetition, policies are the major sources of fear and anxiety. Social and recreational activities engage the energy of the students and contribute to the pleasantness of the school climate. They provide outlets for the release of tension with a resultant improvement of mental health of students.

**Hostels facilities:** - Dilapidated buildings and poor accommodations and poor service breed bad behaviours in our colleges.

**Guidance and Counselling:** - Bad behaviours are reduced if lecturer adopt the policy of using every school situation to assist students to solve their problems. Rules must be clear and not too numerous, and students should be told what the desired standard of behaviours is, but on self-discipline and willingness to cooperate with and respect others.

Consequently, the counsellor must be vigilant and alert in dealing with the problems relating to his staff and students. Some of the problems with regard to the students relate to the admission, classification, and grouping of the students for instruction, boarding, recording, and reporting of the students' progress to management, parent, and the maintenance of order in our tertiary institutions.

### **Role of Library in Curbing Student Restiveness**

There is a body of evidence demonstrating the importance of the library in the promotion of peace and social cohesion. Recent articles by Omotayo (2005) and Echezona (2007) demonstrate the place of the library in curbing student restiveness, in Colleges of education in particular, and in Nigeria as a whole. The primary role of the library is to acquire, process, preserve, and disseminate recorded information. It is therefore the responsibility of the library to enlighten the students and other members of the community it serves by presenting them with factual information that will guide their actions and help to make good conclusion that will promote peace. This will reduce the amount of student's violence, acrimony, and confrontation. Omotayo (2005) observed that, in war situations in enlightened societies, use of libraries increases as users' flock to libraries to find information to guide them. Information that can promote peace, unity, progress, peaceful co-existence, and harmonious relationship among all the communities must therefore be available in libraries. Librarians, therefore, in promoting access to this information, act as agents of the promotion of communal peace and reconciliation.

Furthermore, Libraries are positioned as hubs for formal and informal learning. School libraries, academic libraries, and public libraries among other support the education of the

student. Information obtained from libraries can change the behaviour, attitudes, and mindset of student. Such libraries should not only be stocked with educational materials, they should have recreational facilities where pent-up energies and emotions can be dissipated. Elegbeleye (2005) strongly believes that, Recreational facilities provide leeway for students to let off steam and become less stressed. Being stressed has always precipitated a feeling of frustration in this category of students, a development that more likely than not is capable of predisposing them to take recourse to violence.

In addition, Libraries create opportunities for student's employment. For instance, in Nigeria, the University of Lagos Library and Federal University of Technology, Yola, Library employ students under a work study scheme to perform routine jobs such as packing and sorting books, shelving books, pasting book pockets, and cleaning the libraries. Once engaged, these students perform their duties with zeal and enthusiasm and without prompting. This initiative helps to understand the dignity of labour as well as alleviate the suffering of indigent students who could have dropped out of school (Ndagana and Ogunrombi, 2006). Students who are gainfully employed rarely participate in antisocial activities.

### **The Role of Yoruba Culture in Curbing Student Restiveness**

Every society has its own codes of conduct, which is supposed to guide the moral behaviour of all members of the society. This may differ from one society to another. Nevertheless, one cannot deny the existence of universal morals such as respect for elders, hard work and anybody who fails to behave ideally is not accorded any respect. Failure to do ideal thing is usually met with protest and the result is chaos, anarchy, killings, maltreatment and so on Ogunlola, (2014). "Morality" is sometimes referred to as "ethics" or sometimes as "moral philosophy" in relation of generally accepted principles or custom of society. In so far as moral beliefs and practices which constitute the whole body of ethical philosophy are conditioned by the culture or economic conditions of the relevant society, it is right to say that every culture has developed an ethics of its own looking at it from the post-colonial Yoruba discourse, there are disturbing evidences of serious moral decadence in the contemporary Yoruba society. There is a negative change in the people's attitude toward the observation and preservation of moral values which has precipitated a downward degeneration of such values, hitherto esteemed.

The importance of morality (*ìwà ọmọlúábí*) to the Yoruba people of Nigeria as the major component of its world view driven by moral philosophy cannot be overemphasized. Morality to the Yoruba simply means "*ìwà*" hence; they refer to good moral as "*ìwàrere*" and

bad moral as “*ìwàburuku*”. To them, the good or bad nature of a person is often determined by his or her closeness to or departure from “*ìwà rere*” Abimbola’ (1975) in Ogunlola’ (2014) clarifies this point when he writes that:

*A man’s “ìwà” can be used to characterize his life, especially in ethical terms...” ìwà“is regarded by the Yoruba’ as one of the very aims of human existence. This is why the Yoruba regard “ìwà`pẹ̀lẹ̀” as the most Important of all moral values.*

“*Omọluábi*” is the accumulation of lot of training and leaning that result in the in-built shock-proof ability to resist evil. The concept of “*omọluábi*” is vital for the sustained welfare and development of Yoruba’ and encompasses the moral values.

Before the coming of Europeans, Yoruba’ people had their acceptable ways of behaviour on which the foundation of the Yoruba’ indigenous system of education rested. Awońiyi (1978) in Ogunlola’ (2014) opines that “the philosophy of Yoruba’ indigenous education system is enshrined in the concept of “*omọluábi*”, the end-product of education “. A person with good character is called” *omọluábi*”, while the opposite is called “*omolangidi*”, literally meaning a “a good for nothing child” and such a person is not given recognition in the society.

To the Yoruba’ people, good morals are cherished and imbibed from youth. They inculcate in the child, the act of behaving uprightly and decently through their oral literature such as folk stories, taboos, myths, and legends, proverbs, drama and theatre, Ifa’ literary corpus to mention a few. This paper examines the role of Yoruba’ culture in curbing restiveness among Nigerians youth. The training of good character (*ìwà rere*) is the responsibility of the entire people. No wonder why the Yoruba’ will say: “*ẹ̀nikanní’bímọ, gbogboenìyànní’í’ tọ’ọ*”, meaning “only a person gives birth to the child, but the whole society nurtured”. The system according to Akinjogbin (2009) in Ogunlola’ (2014) is divided into three categories namely, home training (*ẹ̀kọ’ ile*), vocational training (*ẹ̀kọ’ işẹ*) and communal training (*ẹ̀kọ’ ilu*). Despite all these, the situation is different today. A lot of changes have been brought into the political, social, moral, religious and economic lives of the people.

### **Role of Religions (Islam & Christianity) in Curbing Student Restiveness**

Student restiveness had caused severe damage to Nigeria in terms of religion development, economic and political growth, societal change and international reputation. Egbewole, (2015) who is the National Secretary of Islamic Welfare Foundation (IWF) said institution of Zakat provides a panacea to the problem of student restiveness, noting that contributions realized from Zakat could be used to assist the student and the needy.

In realizing this, government should set up an encouragement body whose function is to encourage every individual to learn. He added that government should create counselling and rehabilitation centers across the country to enhance student orientation. Also, the government should advocate for social welfare policies and implement people oriented programmes, as well as create more social places in order to address student restiveness. He also urged parents and guardians to be more alive to their responsibilities through proper monitoring of activities of their wards and children to prevent them from going astray. Additionally, effective moral and religious education should be given to students both at home and in school in order to purify the soul, which mostly dictates the deeds of the body. Abubakar (2000) reported that, as for the formula for the role of religious instruction in enhancing discipline in colleges, it may be said that if GOD is realized as He ought to be; it will enable one to develop self-control because the teaching of prophet Muhammad (Peace and Blessings of Allah be upon him) is that: **اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك (serve your GOD as though you see Him, even if you cannot see Him, He sees you)**. He further stressed that, it is the awareness of the presence, power and control of GOD that can make one to be truly self-discipline every-time. The war against one's self to bring it under control is known according to prophet Muhammad (S.A.W) as "*Al-Jihaadu'l-Akbar*". (most high striving)

Jamiu, (2011) reported that, according to the Holy Bible, the behaviours of the parent and children are guided in Ephesian 6: 1-4. It stated that:

*Children, obey your parents and the lord for this is right. Honor your father and mother which was the first commandment with a promise: "That it may be well with you and that you may live long on the surface of the earth". And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.*

### **Conclusion**

It would be more rewarding for Guidance Service in school and psychologists as well as the lecturer to focus on the behaviours of the students apart from emphasizing learning of subject-matter in the schools alone. While handling the behaviours of the students' problem, solving procedures should be adopted and taught by the counsellors/psychologists so that students could handle other academic problems as well as other deviant behaviors that may be facing them in their pursuits. In that wise, counsellors may partner with lecturer in reaching the society through libraries, culture and religious programmes. This could be done by preaching and campaigns in religious centers.

Service provided by many libraries creates an environment for acquiring skills and for career development. Libraries may go beyond collecting books on various professions to organizing seminars and workshops on career development. The paper concluded that guidance service will help reduce the number of idle, frustrated student who roam the streets aimlessly, and who might at the least provocation take recourse to restiveness. Also, the future belongs to student who makes productive use of culture and information of Yoruba cultural knowledge. With adequate information in culture to achieve their potential and participate actively in local and international affairs in a manner that eschews violence.

### **Recommendations**

Based on the above discussion this paper recommends that students restiveness can be curb as follow:

- Enhance information flow among students through seminars, workshops, religion preaching and lectures;
- Ensure equitable distribution of information and telecommunication facilities to enhance culture in urban and rural areas;
- Give access to credit facilities, entrepreneurial development and other support mechanisms to young investors;
- Use all channels of information to enlighten student on the adverse effects of acts of rebellion;
- Partner with multinationals to ensure the development of functional and well-equipped libraries in all institutions;
- Ensure accessibility of information for skills acquisition, self-employment, job opportunities, and self-reliance among students.

Jamiu, (2011) added that, to promote positive behaviour patterns among students, the society must focus on four major themes:

- Helping young people to resist drugs misuse in order to achieve their full potential in society
- Protecting communities from drug related anti-social and criminal behaviours.
- Enabling people with drug problems to overcome these and live healthy and crime free lives; stifling the availability of illegal drugs; and strengthening of anti-drugs partnerships.

- Liaison and coherence with relevant government policy areas and their local implementation.

Lastly, Librarians must present information on the consequences of student's restiveness as well as information on current employment and educational opportunities, locally and internationally. Also, libraries must be repositioned to serve the leaders of tomorrow. The level of restiveness witnessed among student will be drastically reduced if they have access to the right information at the right time.

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