

Youth Restiveness in Rural Communities: Social Psychological and Teaching-Learning Dimensions on NLNG and Greenville Experiences in Rumuji

Ezevunwo Obinachi Wori

Department of Educational Foundations, Rivers State University, Nkpolu-Oroworukwo, P.M.B. 5080,
Port Harcourt, Rivers State, Nigeria

ezewori1970@gmail.com

Abstract:

Youth restiveness remains a persistent challenge in many rural host communities in Nigeria, where Perceptions of Socioeconomic Exclusion, Unemployment, Environmental Concerns, and Inadequate stakeholder engagement often heighten tensions between youths, communities, and corporate organizations. This study examined Youth Restiveness in Rumuji Community through the experiences of the Nigerian Liquefied Natural Gas (NLNG) and Greenville LNG, drawing on Social Psychological and Teaching-Learning Dimensions to identify sustainable pathways for community development. The study synthesises contemporary literature and is anchored in Frustration–Aggression Theory, Relative Deprivation Theory, Social Identity Theory, Social Learning Theory, Ecological Systems Theory, and Transformative Learning Theory. It reviewed key Concepts, Empirical Evidence, and the Social Psychological factors influencing Youth Attitudes, Group Behaviour, Conflict, and Community–Corporate Relations, while highlighting the role of Education, Community Learning, Peace Education, Civic Engagement, and Skills Development in mitigating Restiveness. The analysis emphasizes the importance of inclusive Corporate Social Responsibility, Participatory Governance, Youth Empowerment, Dialogue, and Educational Interventions as mechanisms for strengthening social cohesion and promoting sustainable Development in Rural communities. The study concluded that addressing youth restiveness requires integrated Psychological, Educational, and Community-Based Strategies rather

than isolated economic interventions. It recommends strengthened partnerships among Government, NLNG, Greenville LNG, Traditional Institutions, Educational Stakeholders, and Community Organizations to enhance youth participation, Employment Opportunities, Peacebuilding, and lifelong learning. The study contributes to knowledge by advancing an interdisciplinary framework that integrates Social Psychology and Teaching-Learning Principles into Corporate–Community Engagement and Sustainable Rural Development, with implications for policy, research, and practice in host communities across the Niger Delta.

Keywords: Youth Restiveness, Social Psychology, Teaching-Learning, NLNG, Greenville LNG, Rumuji Community, Sustainable Development, Corporate Social Responsibility.

Introduction

Youth restiveness has become one of the most persistent Socio-Developmental challenges confronting many developing countries, particularly those endowed with abundant natural resources but characterized by unequal distribution of development benefits. Across Africa, and especially in Nigeria's oil-producing communities, persistent unemployment, poverty, Environmental Degradation, Perceived Injustice, Social Exclusion, and Weak Youth Engagement have contributed to recurring conflicts between host communities, Government Institutions, and Multinational Corporations. From a social psychological perspective, youth restiveness is not merely an expression of violence or deviant behaviour but a manifestation of perceived deprivation, identity struggles, frustration, social exclusion, and diminished trust in institutions. These factors influence attitudes, emotions, group behaviour, and collective actions among young people.

Youth restiveness refers to organised or spontaneous actions by young people characterised by Protests, Demonstrations, Hostility, Violence, Vandalism, Militancy, Disruption of Economic Activities, and other forms of resistance arising from perceived socio-economic and political marginalization. Contemporary scholars argue that youth restiveness is multidimensional because it combines Psychological, Educational, Economic, Political, and Environmental determinants that shape behavioural outcomes among adolescents and young adults [1], [2]. Recent Nigerian studies further identify unemployment, political exclusion, drug abuse, poor governance, inadequate education, and community neglect as major predictors of youth unrest.

Globally, social psychologists emphasize that individual behaviour is largely influenced by environmental experiences, social identity, group norms, and perceptions of fairness. According to the Relative Deprivation perspective, feelings of injustice arise when individuals perceive a significant gap between their expectations and actual living conditions. Likewise, the Frustration–Aggression hypothesis explains that prolonged frustration resulting from blocked opportunities often produces aggression directed toward perceived sources of injustice. In many rural communities, where expectations of improved living standards accompany the presence of multinational companies, unmet expectations frequently generate psychological dissatisfaction and collective protests among youths.

Nigeria's Niger Delta region presents one of the most significant examples of this phenomenon. Despite contributing the bulk of the nation's oil and gas revenue, many host communities continue to experience poor infrastructure, environmental pollution, unemployment, limited educational opportunities, and inadequate social services. These realities have fueled youth dissatisfaction and periodic conflicts with oil and gas companies operating within host communities. Scholars increasingly argue that sustainable peace requires addressing not only economic grievances but also the psychological and educational dimensions influencing youth behaviour.

Rumuji Community in Emohua Local Government Area of Rivers State represents an important case for examining these issues. The community has become strategically significant due to the presence and

operations of the Nigerian Liquefied Natural Gas (NLNG) and Greenville Liquefied Natural Gas (Greenville LNG), whose activities have created both developmental expectations and social challenges. While these organizations have implemented various corporate social responsibility initiatives, including educational support, community development projects, scholarships, and employment opportunities, concerns remain regarding equitable distribution of benefits, youth inclusion in decision-making, employment expectations, and the sustainability of community-company relationships. These issues have occasionally generated tensions capable of influencing youth attitudes and behaviours.

The establishment and expansion of NLNG and Greenville LNG have also transformed the socio-economic landscape of Rumuji. Increased commercial activities, infrastructural development, migration, and heightened expectations among young people have altered traditional community structures and social interactions. Although these developments have created opportunities, they have simultaneously intensified competition for employment, compensation, leadership positions, and access to corporate benefits. From the perspective of Social Identity Theory, such competition may strengthen in-group and out-group perceptions, thereby increasing collective grievances when expectations remain unmet.

Beyond economic explanations, educational factors significantly influence youth responses to community challenges. Teaching and learning environments play a critical role in shaping values, Civic Responsibility, Conflict Resolution Skills, Emotional Intelligence, Leadership Capacity, and Social Competence. Educational Psychology emphasises that schools serve not only as centres for knowledge acquisition but also as institutions for behavioural modification, Character formation, and Psychosocial Development. Effective teaching strategies that promote Critical Thinking, Dialogue, Civic Education, Peace Education, Emotional Regulation, and Problem-Solving can reduce tendencies toward violence and encourage constructive engagement. Recent evidence from Nigeria demonstrates that positive school environments, supportive Teachers, and Strong Educational protective factors improve adolescents' Resilience, psychological well-being, and social adjustment even under adverse socio-economic conditions. Similarly, studies highlight the importance of school-based interventions, social support, and community participation in promoting positive youth development and reducing antisocial behaviours.

Teaching-learning approaches such as experiential learning, community-based education, cooperative learning, conflict resolution education, entrepreneurship education, vocational training, and civic education have become increasingly relevant in addressing youth restiveness. These approaches equip young people with practical skills, self-efficacy, communication competence, and opportunities for productive engagement rather than violent confrontation. Educational institutions therefore become strategic platforms for promoting peaceful coexistence between host communities and corporate organizations.

From a social psychological standpoint, youth behaviour is influenced by cognitive beliefs, emotional responses, peer interactions, community norms, leadership practices, and perceptions of procedural justice. Where young people perceive transparency, fairness, participation, and respect from community leaders and corporate organizations, trust is strengthened, reducing the likelihood of collective aggression. Conversely, perceived discrimination, exclusion, broken promises, and lack of communication may reinforce hostility, rumours, and social mobilization for protest.

Furthermore, sustainable development within rural communities requires integrating psychological principles with educational interventions. Community dialogue, participatory leadership, mentorship programmes, youth empowerment, guidance and counselling services, entrepreneurship education, peace education, and psychosocial support constitute preventive strategies capable of reducing youth restiveness while promoting resilience and social cohesion. Guidance counsellors, educational psychologists, teachers, community leaders, and corporate social responsibility managers therefore have complementary roles in fostering positive behavioural change among rural youths.

This position study is therefore situated at the intersection of Social Psychology and Teaching-Learning. It examines youth restiveness in Rumuji Community through the experiences associated with NLNG and Greenville LNG operations, emphasizing how psychological processes, educational practices, and community engagement collectively shape youth behaviour. Rather than viewing youth restiveness solely as a security concern, the study argues that it is fundamentally a socio-psychological and educational issue requiring integrated interventions that combine inclusive corporate-community relations, effective teaching-learning strategies, psychosocial support, youth participation, and sustainable rural development. Such an approach provides a stronger foundation for peaceful coexistence, improved educational outcomes, community resilience, and long-term socio-economic development.

Historical Overview of Rumuji Community

Rumuji is one of the oldest indigenous communities in the present-day Emohua Local Government Area of Rivers State, Nigeria, and serves as the headquarters of the historic Odegu Kingdom. The kingdom comprises five principal communities—Rumuji, Rumuodogo, Rumuewhor, Ovogo, and Eveku—which share common ancestry, cultural heritage, traditional institutions, and socio-economic relationships. Historically, the people of Rumuji depended primarily on farming, fishing, hunting, and local trading, while communal values, kinship systems, traditional leadership, and age-grade institutions played significant roles in maintaining social order and cultural identity. These indigenous institutions also functioned as mechanisms for conflict resolution, youth socialization, and transmission of societal norms from one generation to another.

The strategic location of Rumuji along the East–West Road has transformed it into an important commercial and transportation hub in Rivers State, attracting private investments, government infrastructure, and industrial activities. In recent years, the establishment of major gas-related industries, particularly Greenville LNG and NLNG-supported community development initiatives, has accelerated economic expectations among residents while simultaneously altering the community's social and demographic structure. These developments have increased migration, expanded commercial activities, and heightened expectations for employment, educational opportunities, and infrastructural development.

Despite these opportunities, Rumuji continues to experience developmental challenges similar to many resource-host communities in the Niger Delta, including youth unemployment, perceived inequitable distribution of development benefits, and periodic community-company tensions. These realities make the community an appropriate context for examining youth restiveness from social psychological and teaching-learning perspectives, particularly regarding how education, community engagement, and inclusive development can foster peaceful coexistence and sustainable rural development [1], [3].

Overview of NLNG and Greenville LNG Operations in Rumuji Community

The Nigerian Liquefied Natural Gas (NLNG) Company and Greenville Liquefied Natural Gas (Greenville LNG) have become major stakeholders in the socio-economic development of Rumuji Community. Although NLNG's core production facilities are located on Bonny Island, the company has implemented community development programmes in Rumuji through its Global Memorandum of Understanding (GMoU), emphasizing community-driven development, educational support, vocational training, scholarships, road construction, women empowerment, and youth capacity building. Recent interventions include the commissioning of a gas dispensing facility, vocational empowerment programmes for over one hundred trainees, scholarships, housing initiatives, and agricultural support for women, reflecting the company's commitment to sustainable host-community development.

Greenville LNG operates one of Nigeria's major domestic liquefied natural gas facilities located in Rumuji. The company was established to promote domestic gas utilization, provide cleaner energy alternatives,

reduce gas flaring, and stimulate industrial development across Nigeria. Beyond its industrial objectives, Greenville has projected employment creation, technological innovation, and expansion of gas distribution infrastructure as key contributions to national development. However, despite these developmental efforts, relations between Greenville LNG and sections of the host community have periodically been characterized by disagreements over Memoranda of Understanding (MoUs), employment opportunities, corporate social responsibility implementation, and perceived marginalization. Community protests in 2020, 2025, and subsequent engagements demonstrate that host-community expectations remain high and that unresolved grievances may contribute to youth dissatisfaction and collective action.

From a social psychological perspective, such situations influence perceptions of justice, trust, belongingness, and social identity, while teaching-learning interventions such as entrepreneurship education, civic education, peace education, and vocational training provide viable pathways for reducing youth restiveness and strengthening sustainable community-company relationships.

Statement of The Problem

Youth restiveness has emerged as one of the most persistent challenges confronting rural host communities in Nigeria's oil and gas producing regions. Although the establishment of gas industries is generally expected to stimulate employment, infrastructure, education, and socio-economic development, many host communities continue to experience dissatisfaction arising from perceived inequality, unemployment, exclusion from decision-making, and uneven distribution of corporate benefits. These conditions often generate frustration, distrust, and collective grievances that manifest in protests, disruption of economic activities, and other forms of youth restiveness [1].

Rumuji Community presents a contemporary example of this challenge. Despite the presence of Greenville LNG and NLNG-supported community development initiatives, recent protests by community members over Memoranda of Understanding, employment opportunities, scholarships, infrastructure, and corporate social responsibility indicate that developmental expectations have not always aligned with community perceptions. Such recurring tensions suggest that economic interventions alone may be insufficient to guarantee peaceful coexistence and sustainable development.

Most previous studies on youth restiveness in the Niger Delta have concentrated on economic deprivation, political marginalization, environmental degradation, militancy, and resource control. Comparatively little attention has been devoted to understanding how social psychological factors including perceived injustice, social identity, frustration, trust, group dynamics, and attitudes and teaching-learning variables such as peace education, civic education, entrepreneurship education, guidance and counselling, and school-community partnerships influence youth behaviour within rural host communities. Furthermore, inadequate integration of educational interventions into community development programmes limits opportunities for behavioural transformation, resilience building, conflict resolution, and constructive youth participation. Without strengthening psychosocial support and teaching-learning approaches, investments in infrastructure and economic empowerment may fail to produce lasting peace.

This position study therefore addresses an important gap by examining youth restiveness in Rumuji Community through the combined lenses of Social Psychology and Teaching-Learning, using the experiences associated with NLNG and Greenville LNG. The study argues that sustainable solutions require integrating psychological understanding, educational strategies, inclusive corporate-community engagement, and youth participation to promote peaceful coexistence and sustainable rural development.

Aim and Objectives of the Study

The aim of this position study is to examine youth restiveness in rural communities from Social Psychological and Teaching-Learning dimensions, using the experiences of NLNG and Greenville LNG in Rumuji Community, Rivers State, with a view to identifying sustainable strategies for promoting

peaceful coexistence, youth development, community participation, and rural sustainability. The specific objectives are to:

1. Examine the nature and manifestations of youth restiveness in Rumuji Community within the context of NLNG and Greenville LNG operations.
2. Identify the major socio-economic, social psychological, and educational factors contributing to youth restiveness in the community.
3. Examine how social psychological constructs such as perceived injustice, frustration, social identity, group behaviour, trust, and community participation influence youth attitudes and behaviours.
4. Assess the contributions of NLNG and Greenville LNG community development programmes toward youth empowerment, education, employment generation, and sustainable community development.
5. Evaluate the relevance of teaching-learning approaches—including peace education, civic education, entrepreneurship education, vocational education, guidance and counselling, and experiential learning—in preventing youth restiveness.
6. Examine the roles of schools, teachers, parents, community leaders, and corporate organizations in promoting positive youth development and peaceful community-company relationships.
7. Recommend integrated social psychological, educational, and community-based strategies for reducing youth restiveness and strengthening sustainable development in Rumuji Community and similar rural host communities.
8. Achievement of these objectives is expected to provide evidence-based recommendations for policymakers, educational institutions, corporate organizations, community leaders, and development practitioners interested in fostering sustainable peace and inclusive development in resource-host communities.

Research Questions

The following research questions will guide this position study:

1. What forms of youth restiveness are evident in Rumuji Community?
2. What social psychological, socio-economic, and educational factors contribute to youth restiveness in the community?
3. How do perceived injustice, social identity, frustration, and trust influence youth behaviour?
4. What contributions have NLNG and Greenville LNG made toward youth development and community sustainability?
5. How can teaching-learning strategies reduce youth restiveness?
6. What roles should schools, teachers, parents, community leaders, and corporate organizations play in promoting peaceful coexistence?
7. What integrated interventions can sustainably address youth restiveness in rural host communities?

Significance of the Study

This position study is significant because it contributes to the growing body of knowledge on youth restiveness by integrating Social Psychology and Teaching-Learning perspectives into the discourse on sustainable rural development. The findings will benefit educational psychologists, teachers, counsellors, curriculum developers, community leaders, policymakers, and corporate organizations such as NLNG and Greenville LNG by providing evidence-based strategies for promoting positive youth behaviour, peaceful coexistence, and community engagement. The study will also assist host communities in understanding how perceptions of injustice, social identity, frustration, and exclusion shape youth behaviour and how educational interventions can mitigate these challenges. Furthermore, the study advocates the incorporation of peace education, civic education, entrepreneurship education, and guidance and counselling into community development programmes to enhance resilience, social cohesion, and conflict resolution. Its recommendations will support government agencies and development partners in designing sustainable youth empowerment policies for rural communities in Nigeria and similar developing contexts.

Scope of the Study

This position study focuses on youth restiveness in Rumuji Community, Emohua Local Government Area of Rivers State, Nigeria, with particular attention to the experiences associated with the operations of Nigeria LNG (NLNG) and Greenville LNG. Conceptually, the study is limited to the examination of youth restiveness from Social Psychological and Teaching-Learning dimensions. Specifically, it explores the psychological factors influencing youth behaviour, including perceived injustice, frustration, social identity, group dynamics, and attitudes, alongside educational variables such as peace education, civic education, entrepreneurship education, vocational training, guidance and counselling, and community-based learning. The study also considers the contributions of corporate social responsibility initiatives to youth development and sustainable peace. Geographically, the study is restricted to Rumuji Community, while its recommendations are intended to provide insights applicable to other rural host communities experiencing similar socio-economic and developmental challenges.

Operational Definition of Terms (Key Concepts)

Youth Restiveness: Youth restiveness refers to persistent agitation, protests, disruptive behaviours, or violent actions undertaken by young people in response to perceived social, economic, political, or developmental injustices within their communities [1].

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Rural Community: A rural community is a relatively small settlement characterized by lower population density, dependence on agriculture or natural resources, strong communal relationships, and limited access to social amenities and infrastructure.

Social Psychology: Social psychology is the scientific study of how individuals' thoughts, emotions, attitudes, and behaviours are influenced by the actual, imagined, or perceived presence of other people and by the wider social environment.

Teaching-Learning: Teaching-learning refers to the interactive process through which teachers facilitate knowledge acquisition, skills development, attitude formation, and behavioural change among learners using appropriate instructional methods and educational experiences.

NLNG (Nigeria LNG): NLNG is a Nigerian liquefied natural gas company that processes and exports natural gas while implementing corporate social responsibility programmes, including educational, infrastructural, and community development initiatives in host communities.

Greenville LNG: Greenville LNG is a Nigerian indigenous liquefied natural gas company operating a gas-processing facility in Rumuji, Rivers State, with the objective of promoting domestic gas utilization, cleaner energy, industrial growth, and host-community development.

Social Psychological Dimensions: These are psychological and social factors—such as perceived injustice, frustration, attitudes, social identity, trust, group norms, and collective behaviour—that influence youths' responses to their social environment.

Teaching-Learning Dimensions: These refer to educational approaches and interventions, including peace education, civic education, entrepreneurship education, vocational education, guidance and counselling, experiential learning, and community-based learning, that promote positive behavioural change and reduce youth restiveness.

Corporate Social Responsibility (CSR): Corporate Social Responsibility refers to the ethical commitment of organizations to contribute to the social, educational, economic, and environmental development of their host communities beyond their statutory business obligations.

Sustainable Rural Development: Sustainable rural development is the continuous improvement of the economic, educational, social, and environmental well-being of rural communities in ways that meet present needs without compromising the ability of future generations to meet their own needs.

Frustration–Aggression Theory

The Frustration–Aggression Theory was originally developed by Dollard et al. [4] and later refined by Berkowitz [5], [6]. The theory proposes that aggression is often a consequence of frustration arising when individuals or groups are prevented from achieving valued goals. Although the original formulation suggested that frustration inevitably leads to aggression, Berkowitz revised the theory by arguing that frustration produces negative emotions, such as anger and resentment, which increase the likelihood of aggressive behaviour depending on situational and cognitive factors [6]. From a social psychological perspective, frustration is generated when there is a discrepancy between aspirations and actual opportunities. Youths who expect employment, educational advancement, infrastructural development, and social inclusion but experience neglect, unemployment, or marginalization may develop feelings of resentment toward perceived sources of their frustration. These emotional responses may manifest as demonstrations, vandalism, violence, or resistance against institutions viewed as responsible for their deprivation [1].

Recent studies in Nigeria indicate that persistent unemployment, inadequate corporate engagement, poor governance, and exclusion from development opportunities contribute significantly to youth restiveness in host communities [2]. The theory therefore explains why communities hosting major industrial investments may still experience conflict when developmental expectations remain unmet. Educational interventions can reduce frustration by equipping youths with emotional regulation skills, problem-solving abilities, entrepreneurship competencies, and peaceful conflict-resolution strategies. Teaching-learning environments that encourage dialogue, resilience, and critical thinking provide constructive alternatives to aggression, making the Frustration–Aggression Theory particularly relevant for understanding youth behaviour in resource-host communities.

Relative Deprivation Theory

The Relative Deprivation Theory was advanced by Stouffer et al. [7] and further developed by Runciman [8]. The theory argues that dissatisfaction does not necessarily arise from absolute poverty but from comparisons between what individuals believe they deserve and what they actually receive. When people perceive themselves as disadvantaged relative to others, feelings of injustice, resentment, and deprivation emerge, increasing the likelihood of protest and collective action. Within rural host communities, youths frequently compare their living conditions with the enormous revenues generated from natural resources extracted from their communities. Where expectations of employment, scholarships, infrastructure, healthcare, and social welfare are not adequately fulfilled, perceptions of inequality become stronger. Such perceptions often contribute to collective grievances and youth restiveness [1].

Recent international research similarly indicates that perceived inequality and social exclusion are stronger predictors of social unrest than objective measures of poverty alone [9]. Educational attainment also influences perceptions of deprivation because educated youths generally possess higher employment expectations than their less-educated counterparts. Teaching-learning approaches such as civic education, entrepreneurship education, financial literacy, and community dialogue can reduce perceptions of exclusion by enhancing opportunities for participation, empowerment, and informed engagement. Consequently, Relative Deprivation Theory provides a useful framework for understanding how unmet developmental expectations contribute to youth unrest in Rumuji Community.

Social Identity Theory

Social Identity Theory was proposed by Henri Tajfel and John Turner [10] to explain how individuals derive part of their identity from membership in social groups. According to the theory, people classify themselves and others into social categories such as ethnicity, community, occupation, religion, or nationality. These social identities influence attitudes, behaviours, group loyalty, and perceptions of fairness. The theory argues that individuals naturally favour members of their own group (in-group) while differentiating themselves from outsiders (out-group). Where competition exists over scarce resources or opportunities, intergroup conflict becomes more likely. Within rural host communities, youths often perceive themselves as members of a disadvantaged host community whose interests should receive priority in employment, scholarships, contracts, and community development.

Recent studies have shown that perceptions of exclusion from corporate benefits reinforce collective identity and strengthen community mobilization during protests [2]. Conversely, transparent engagement, inclusive decision-making, and participatory leadership strengthen trust and reduce intergroup tensions. Educational institutions also shape social identity by promoting civic responsibility, tolerance, multicultural education, and collaborative learning. Peace education and community-based learning encourage youths to appreciate shared goals rather than adversarial relationships between host communities and corporate organizations. Thus, Social Identity Theory explains how perceptions of belonging, inclusion, and fairness influence youth attitudes toward NLNG, Greenville LNG, and community leadership.

Social Learning Theory

Social Learning Theory was developed by Albert Bandura [11], [12]. The theory posits that human behaviour is learned through observation, imitation, modelling, and reinforcement rather than solely through direct experience. Individuals acquire attitudes, beliefs, and behaviours by observing significant others, including parents, peers, teachers, community leaders, and media figures. Bandura identified four major learning processes: attention, retention, reproduction, and motivation. Behaviour is more likely to be imitated when the model is admired or rewarded. In communities where violent protests appear successful in attracting government or corporate attention, younger people may learn to perceive aggression as an effective strategy for achieving social goals.

Conversely, positive role models who demonstrate dialogue, negotiation, entrepreneurship, civic participation, and peaceful conflict resolution encourage constructive behavioural patterns. Recent educational studies emphasize that school-based mentoring programmes, guidance and counselling, and positive peer relationships significantly reduce antisocial behaviour among adolescents [13]. Teaching-learning strategies grounded in Social Learning Theory encourage teachers to model empathy, cooperation, emotional intelligence, and peaceful communication. Community leaders and corporate organizations also function as behavioural models through transparent leadership, youth inclusion, and responsible corporate practices. Therefore, Social Learning Theory provides an important explanation for how both positive and negative behavioural patterns spread among youths within rural communities.

Ecological Systems Theory

The Ecological Systems Theory was developed by Urie Bronfenbrenner [14] and later expanded into the Bioecological Theory of Human Development [15]. The theory argues that human development results from continuous interactions between individuals and multiple environmental systems. The microsystem includes immediate environments such as family, school, peers, and neighbourhood. The mesosystem refers to interactions among these settings, such as collaboration between schools and families. The exosystem includes institutions that indirectly influence youths, including corporations, local government, and media. The macrosystem encompasses cultural values, laws, economic policies, and societal norms,

while the chronosystem considers changes over time, including industrialization, technological advancement, and economic transitions.

Within Rumuji Community, youth behaviour is shaped not only by individual characteristics but also by interactions among families, schools, community leadership, NLNG, Greenville LNG, government agencies, and broader socio-economic conditions. Weak coordination among these systems may contribute to frustration, unemployment, school dropout, and youth unrest. Recent ecological research emphasizes that positive youth development requires collaboration among educational institutions, families, communities, and public agencies to strengthen resilience and social well-being [16]. Consequently, Ecological Systems Theory offers a comprehensive framework for understanding the multiple environmental influences affecting youth restiveness.

Transformative Learning Theory

Transformative Learning Theory was introduced by Jack Mezirow [17], [18] and has since become a foundational theory in adult and community education. The theory explains that meaningful learning occurs when individuals critically examine their assumptions, beliefs, values, and experiences, leading to profound changes in their perspectives and behaviours. Rather than merely acquiring information, learners undergo a transformation in how they interpret themselves and their social world [19]. Transformative learning is particularly relevant to youth development because it encourages critical reflection, dialogue, problem-solving, and active participation in community life. Through educational experiences, young people can challenge beliefs that violence or confrontation are the only means of addressing grievances and instead adopt constructive approaches such as negotiation, civic engagement, entrepreneurship, and collaborative problem-solving.

Recent educational research highlights that transformative teaching methods—including experiential learning, community service learning, reflective practice, and participatory dialogue—enhance civic responsibility, leadership skills, emotional intelligence, and conflict-resolution competencies among young people [20], [21]. These approaches are especially valuable in rural communities where industrial development creates both opportunities and social tensions. Within the context of Rumuji Community, Transformative Learning Theory supports the use of peace education, vocational training, civic education, guidance and counselling, and community-based learning to reshape youths' perceptions of conflict, strengthen resilience, and foster productive engagement with corporate organizations and community leaders. The theory therefore provides a strong educational foundation for sustainable behavioural change and peaceful coexistence.

Application of the Theories to the Study

The theories reviewed provide complementary explanations for understanding youth restiveness in Rumuji Community within the context of NLNG and Greenville LNG operations. Frustration–Aggression Theory explains that when youths perceive barriers to employment, education, or participation in community development, frustration may generate aggressive responses. Relative Deprivation Theory further demonstrates that dissatisfaction results from comparisons between expected and actual benefits derived from corporate activities. Social Identity Theory explains how host-community identity shapes perceptions of fairness, inclusion, and entitlement, thereby influencing collective behaviour and community mobilization. Social Learning Theory illustrates that youth behaviours are learned from parents, peers, community leaders, schools, media, and previous protest experiences, making positive role models and educational interventions essential for behavioural change.

Ecological Systems Theory broadens the analysis by emphasizing that youth behaviour is influenced by interconnected systems—including families, schools, community institutions, corporate organizations, and government agencies. Sustainable solutions therefore require coordinated interventions across these systems rather than isolated programmes. Finally, Transformative Learning Theory anchors the teaching-

learning dimension of this position study by demonstrating how critical reflection, peace education, entrepreneurship education, civic education, vocational training, and guidance and counselling can transform attitudes, reduce hostility, and strengthen community resilience.

Collectively, these theories provide a robust interdisciplinary framework for examining the psychological, educational, social, and environmental factors underlying youth restiveness. They support the central argument of this position study that sustainable peace in Rumuji requires integrating social psychological principles with transformative teaching-learning strategies, inclusive corporate-community engagement, and participatory rural development.

Conceptual Review

Meaning and Concept of Youth

The concept of youth extends beyond chronological age to encompass a transitional stage characterized by physical, psychological, social, emotional, and economic development. The United Nations [22], [23] defines youth as persons between the ages of 15 and 24 years, while the African Youth Charter extends the age bracket to 15–35 years. In Nigeria, the National Youth Policy [24] also recognizes youth as individuals aged 18–35 years. These varying definitions reflect the influence of cultural, economic, and political contexts on the understanding of youth. From a social psychological perspective, youth is a critical developmental stage during which individuals establish identity, values, aspirations, interpersonal relationships, and civic responsibilities. During this period, young people are highly susceptible to environmental influences, peer pressure, community expectations, and socio-economic conditions that shape their attitudes and behaviours [25]. Educational psychologists similarly view youth as a stage for acquiring cognitive, vocational, leadership, and life skills necessary for productive adulthood [26].

In rural communities such as Rumuji, youths constitute a vital human resource for community development. Their participation in education, entrepreneurship, agriculture, environmental stewardship, and civic engagement contributes significantly to sustainable development. However, limited employment opportunities, social exclusion, and unmet developmental expectations may predispose them to frustration and restiveness.

Youth Restiveness

Youth restiveness refers to persistent expressions of dissatisfaction, agitation, resistance, protests, disruptive behaviour, or violence by young people arising from perceived socio-economic, political, educational, or developmental injustices. It represents both an individual and collective response to unmet needs and perceived exclusion from opportunities and decision-making processes [2]. Contemporary scholars argue that youth restiveness is multidimensional, involving psychological, economic, social, political, educational, and environmental factors. Social psychologists explain that restiveness often emerges when youths perceive inequality, discrimination, unemployment, lack of recognition, or injustice within their communities [1]. Such perceptions may generate frustration, anger, reduced trust in institutions, and collective mobilization for protests or confrontational actions.

In Nigeria, youth restiveness has become increasingly associated with resource-host communities where expectations of employment, educational advancement, and infrastructural development remain unmet despite the presence of multinational corporations. In the Niger Delta, repeated conflicts involving oil and gas companies have demonstrated that unresolved grievances concerning corporate social responsibility, environmental degradation, and community participation can escalate into protests, pipeline vandalism, and other forms of social unrest [9]. From a teaching-learning perspective, youth restiveness also reflects deficiencies in civic education, peace education, entrepreneurship education, vocational training, and psychosocial support. Schools and community learning centres have important roles in developing emotional intelligence, conflict-resolution skills, resilience, leadership, and responsible citizenship among youths. Consequently, sustainable solutions require integrated educational, psychological, and

community-based interventions that address both the behavioural and structural determinants of youth restiveness.

Rural Communities

A rural community is generally defined as a settlement characterized by relatively low population density, close interpersonal relationships, dependence on agriculture or natural resources, and comparatively limited access to infrastructure and public services. Rural communities often preserve indigenous cultures, communal values, and traditional governance systems that strengthen social cohesion and collective identity [27], [28]. In Nigeria, many rural communities are simultaneously rich in natural resources and constrained by inadequate infrastructure, unemployment, poverty, limited educational opportunities, and insufficient healthcare services. Such developmental disparities frequently influence youths' perceptions of social justice and inclusion.

Rumuji Community exemplifies this duality. While the presence of NLNG-related initiatives and Greenville LNG operations has introduced economic opportunities, it has also increased community expectations regarding employment, education, infrastructure, and participation in development programmes. Where these expectations remain partially unmet, dissatisfaction may emerge among young people. Educational institutions within rural communities play significant roles in transmitting cultural values, promoting civic participation, and equipping youths with skills for sustainable livelihoods. Therefore, strengthening educational access, community participation, and inclusive governance remains fundamental to reducing youth restiveness and fostering sustainable rural development [20], [21].

Community Development

Community development refers to a participatory process through which community members collectively improve their social, economic, educational, environmental, and political well-being. It emphasizes local participation, empowerment, capacity building, self-reliance, and sustainable utilization of available resources [22], [23]. Modern approaches to community development recognize that sustainable progress cannot be achieved solely through infrastructure projects. Rather, effective development requires active involvement of community members, especially youths, in planning, implementation, monitoring, and evaluation of development programmes.

Within resource-host communities, community development includes employment generation, educational support, healthcare, vocational training, infrastructure provision, environmental management, and institutional strengthening. These interventions contribute to improved quality of life while reducing the likelihood of social conflict. Educational psychologists emphasize that community development enhances individual self-efficacy, collective efficacy, leadership development, and social responsibility. Teaching-learning strategies such as participatory education, community dialogue, service learning, and collaborative problem-solving strengthen citizens' capacity to contribute meaningfully to local development. Consequently, community development should be viewed as both an economic and psychosocial process that promotes empowerment, inclusion, and sustainable peace.

Corporate Social Responsibility (CSR)

Corporate Social Responsibility (CSR) refers to the ethical commitment of business organizations to contribute voluntarily to the social, educational, economic, and environmental well-being of their host communities beyond statutory obligations. According to the International Organization for Standardization [29], CSR involves organizational accountability for the impacts of business activities on society and the environment. Within oil and gas host communities, CSR commonly includes scholarships, educational infrastructure, healthcare services, road construction, vocational training,

youth empowerment, environmental conservation, and entrepreneurship support. Effective CSR strengthens corporate-community relationships by promoting trust, transparency, and inclusive development.

However, recent studies indicate that dissatisfaction may arise when CSR programmes fail to reflect community priorities or when beneficiaries perceive inequitable distribution of opportunities [2]. From a social psychological perspective, perceptions of fairness and procedural justice significantly influence community acceptance of corporate interventions. Teaching-learning initiatives constitute an increasingly important dimension of CSR because investments in education, vocational training, digital literacy, and lifelong learning produce long-term developmental benefits. Therefore, CSR should extend beyond infrastructure provision to include sustainable educational and psychosocial interventions that strengthen human capital and community resilience.

Sustainable Development

Sustainable development refers to development that satisfies present needs without compromising the ability of future generations to meet their own needs. This widely accepted definition, originally advanced by the World Commission on Environment and Development, remains central to the United Nations Sustainable Development Goals (SDGs), particularly those relating to quality education, decent work, reduced inequalities, peace, justice, and strong institutions [22], [23]. In rural communities, sustainable development encompasses economic growth, environmental protection, social inclusion, educational advancement, and institutional accountability. It recognizes that development should improve livelihoods while preserving natural resources and promoting equitable access to opportunities.

Within the context of Rumuji Community, sustainable development requires balancing industrial activities with environmental stewardship, youth empowerment, educational investment, and meaningful community participation. Such balance reduces social tensions while promoting peaceful coexistence between host communities and corporate organizations. Educational systems contribute significantly to sustainable development by equipping learners with knowledge, skills, attitudes, and values necessary for responsible citizenship, entrepreneurship, environmental conservation, and conflict prevention. Consequently, sustainable development is inseparable from effective teaching-learning processes and community capacity building.

Social Psychology and Community Behaviour

Social psychology is the scientific study of how individuals' thoughts, emotions, attitudes, and behaviours are influenced by the actual, imagined, or perceived presence of other people [31]. The discipline examines how social interactions, group membership, cultural norms, leadership, and environmental contexts shape human behaviour. Community behaviour refers to the patterns of interaction, participation, cooperation, conflict, and collective action exhibited by members of a community. Such behaviour is influenced by shared values, social norms, leadership structures, communication networks, and perceptions of justice.

In rural communities, community behaviour reflects interactions among families, traditional institutions, schools, religious organizations, corporate bodies, and government agencies. Positive relationships foster trust, cooperation, social cohesion, and collective efficacy, whereas perceived injustice, exclusion, discrimination, and ineffective leadership may produce mistrust, hostility, and collective resistance. Social psychological concepts—including attitudes, social identity, conformity, group dynamics, attribution, prejudice, and collective efficacy—provide important explanations for youth behaviour within host communities. Recent Nigerian research demonstrates that perceptions of marginalization and procedural injustice significantly predict youth dissatisfaction and collective protests in resource-producing communities [1].

Teaching-learning processes further influence community behaviour by promoting civic responsibility, emotional intelligence, critical thinking, conflict resolution, and participatory leadership. Educational

institutions therefore function as important agents of socialization capable of strengthening peaceful community relationships and reducing youth restiveness.

Aggression and Collective Behaviour

Aggression refers to intentional behaviour directed toward causing physical, psychological, verbal, or social harm to another individual or group [32]. Social psychologists distinguish between reactive aggression, arising from anger or frustration, and instrumental aggression, aimed at achieving specific objectives. Collective behaviour involves spontaneous or organized actions undertaken by groups in response to shared experiences, beliefs, or grievances. Examples include demonstrations, protests, strikes, social movements, and community campaigns. Although collective behaviour may be peaceful, it can become confrontational when participants perceive persistent injustice or ineffective institutional responses.

Within rural host communities, aggressive collective behaviour often develops through shared perceptions of marginalization, unemployment, exclusion, or dissatisfaction with corporate-community relations. Social media, peer influence, and community leadership may further facilitate mobilization for collective action. Educational interventions remain essential in redirecting aggressive tendencies toward constructive civic participation. Peace education, guidance and counselling, restorative justice programmes, dialogue, and leadership education encourage non-violent conflict resolution while strengthening social responsibility and community resilience. Accordingly, understanding aggression and collective behaviour is fundamental to designing sustainable interventions for reducing youth restiveness in communities such as Rumuji.

Social Identity and Group Dynamics

Social identity refers to the aspect of an individual's self-concept derived from membership in a social group, such as a family, community, ethnic group, religion, or occupation. Tajfel and Turner [10] argued that individuals categorize themselves and others into social groups, and these group affiliations significantly influence attitudes, behaviours, and interpersonal relationships. Social identity enhances feelings of belonging, collective responsibility, and shared purpose but may also foster intergroup competition when resources are perceived to be scarce. Group dynamics refers to the patterns of interaction, communication, leadership, cohesion, decision-making, and influence that occur within social groups. According to Forsyth [33], group dynamics determine how members cooperate, resolve conflicts, and pursue collective goals. In rural host communities such as Rumuji, youth associations, traditional institutions, community development committees, and social organizations shape collective attitudes toward corporate organizations, government agencies, and community leadership.

From a social psychological perspective, perceptions of exclusion, discrimination, or unequal access to employment and development opportunities may strengthen in-group solidarity while increasing hostility toward perceived out-groups. Recent Nigerian studies indicate that inclusive leadership, participatory governance, and transparent communication significantly improve trust and reduce community tensions [1]. Educational programmes promoting tolerance, civic responsibility, collaborative learning, and intercultural understanding can further strengthen positive group relations and reduce youth restiveness.

Frustration, Relative Deprivation and Social Protest

Frustration, relative deprivation, and social protest are closely related concepts that explain the psychological and behavioural foundations of collective action. Frustration occurs when individuals or groups are prevented from achieving valued goals or expectations. According to Berkowitz [6], persistent frustration generates negative emotions such as anger, resentment, and hostility, which may increase the likelihood of aggressive behaviour depending on situational influences. Relative deprivation refers to the perception that one is unfairly disadvantaged compared with others, regardless of one's actual economic condition. Runciman [8] argued that dissatisfaction arises when individuals compare their expected rewards with their actual experiences and perceive significant inequality. In resource-

host communities, youths frequently compare the wealth generated by multinational corporations with the limited employment opportunities, educational facilities, and infrastructure available in their communities.

When frustration and perceived deprivation remain unresolved, they may culminate in social protest, which includes demonstrations, strikes, advocacy campaigns, and other forms of collective action aimed at demanding social justice and institutional accountability. While peaceful protests constitute legitimate democratic expressions, unresolved grievances may escalate into destructive forms of youth restiveness. Recent Nigerian studies identify unemployment, exclusion from corporate decision-making, inadequate implementation of corporate social responsibility programmes, and poor community engagement as significant predictors of youth protests in oil-producing communities [1], [2]. Teaching-learning interventions—including civic education, peace education, guidance and counselling, and entrepreneurship education—can help youths channel grievances through constructive dialogue, negotiation, and democratic participation rather than violence.

Community Participation

Community participation refers to the active involvement of community members in identifying needs, planning, implementing, monitoring, and evaluating programmes that affect their social, economic, educational, and environmental well-being. The United Nations [22], [23] describes participation as a cornerstone of sustainable development because it promotes ownership, transparency, accountability, and inclusiveness. Within rural communities, meaningful participation strengthens relationships among residents, traditional leaders, educational institutions, government agencies, and corporate organizations. It enables local knowledge to inform development planning while increasing public trust in institutional decisions.

In the context of Rumuji Community, effective participation requires that youths, women, traditional institutions, and community development committees be actively engaged in decisions relating to employment, scholarship programmes, infrastructure development, environmental management, and corporate social responsibility initiatives. Exclusion from such processes often contributes to dissatisfaction and youth restiveness. Teaching-learning approaches such as participatory learning, community dialogue, service-learning, and collaborative problem-solving enhance citizens' capacity to participate effectively in community affairs. Educational psychologists maintain that participation also strengthens self-efficacy, leadership skills, democratic values, and social responsibility, thereby contributing to sustainable community development and peaceful corporate-community relationships.

Conflict Management

Conflict management refers to the systematic process of preventing, controlling, resolving, or transforming disagreements between individuals or groups through constructive strategies that promote mutual understanding and lasting peace. Conflict itself is a natural aspect of human interaction arising from differences in interests, values, expectations, or access to resources [34]. In rural host communities, conflicts frequently emerge over employment opportunities, land ownership, environmental impacts, compensation, leadership disputes, and implementation of corporate social responsibility programmes. Effective conflict management emphasizes dialogue, mediation, negotiation, arbitration, restorative justice, and collaborative problem-solving rather than coercion or violence.

From a social psychological perspective, unresolved conflicts intensify mistrust, stereotypes, frustration, and hostility, whereas constructive conflict resolution strengthens cooperation and interpersonal trust. Educational institutions contribute significantly by teaching communication skills, emotional regulation, empathy, negotiation, and peaceful conflict resolution through civic education, peace education, and guidance and counselling programmes. Recent international research demonstrates that community-based conflict management enhances institutional trust, social stability, and sustainable development when all

stakeholders actively participate in the resolution process [20], [21]. Consequently, conflict management constitutes an essential strategy for reducing youth restiveness in resource-host communities.

Peacebuilding and Social Cohesion

Peacebuilding refers to deliberate efforts aimed at preventing conflict, addressing the root causes of violence, strengthening institutions, promoting reconciliation, and sustaining peaceful relationships among individuals and communities. Social cohesion describes the degree of trust, solidarity, inclusion, and shared responsibility existing within a society [22], [23]. Peacebuilding extends beyond the absence of violence by fostering justice, participation, dialogue, respect for diversity, and equitable access to opportunities. Social cohesion similarly promotes collective identity, mutual support, civic participation, and resilience during periods of social or economic stress.

Within Rumuji Community, peacebuilding requires collaborative engagement among community leaders, youths, educational institutions, NLNG, Greenville LNG, government agencies, and civil society organizations. Transparent communication, equitable distribution of development benefits, and inclusive decision-making strengthen trust and reduce the likelihood of youth unrest. Teaching-learning interventions—including peace education, citizenship education, intercultural dialogue, mentorship, and community service learning—equip young people with the knowledge, attitudes, and values necessary for peaceful coexistence. Educational psychologists emphasize that socially cohesive communities provide supportive environments that enhance psychological well-being, reduce antisocial behaviour, and encourage active participation in community development.

Teaching and Learning Perspectives in Community Development

Teaching and learning are fundamental processes through which knowledge, skills, values, attitudes, and behaviours are transmitted and transformed to facilitate individual and community development. Contemporary educational perspectives emphasize learner-centred, participatory, experiential, and community-based approaches that promote lifelong learning and active citizenship [20], [21]. Within community development, teaching-learning extends beyond formal classroom instruction to include non-formal and informal education, vocational training, adult education, civic education, peace education, entrepreneurship education, digital literacy, and environmental education. These educational processes enhance community members' capacity to identify local challenges, generate innovative solutions, and participate effectively in sustainable development initiatives.

Educational Psychology explains that meaningful learning occurs when learners actively construct knowledge through experience, collaboration, reflection, and problem-solving. Similarly, community-based learning enables individuals to apply classroom knowledge to real-life community issues, thereby strengthening leadership, critical thinking, social responsibility, and civic engagement. In the context of Rumuji Community, teaching-learning strategies can reduce youth restiveness by equipping young people with employable skills, entrepreneurial competencies, emotional intelligence, conflict-resolution abilities, and democratic values. Schools, community learning centres, vocational institutions, and corporate training programmes therefore become strategic platforms for promoting positive behavioural change.

Recent evidence indicates that integrating educational interventions into corporate social responsibility programmes significantly improves youth empowerment, employability, and community resilience while reducing tendencies toward social unrest [9], [20], [21]. Accordingly, teaching-learning constitutes a vital pathway for achieving sustainable community development.

Youth Empowerment through Education

Youth empowerment through education refers to the process of equipping young people with the knowledge, competencies, values, attitudes, and opportunities required to participate productively in economic, political, social, and community life. Education enhances critical thinking, creativity, leadership, employability, civic responsibility, and lifelong learning, enabling youths to become active

contributors to sustainable development [22], [23]. In rural communities, quality education reduces vulnerability to unemployment, poverty, crime, and social exclusion by expanding access to vocational skills, entrepreneurship, digital literacy, and career development opportunities. Educational psychologists argue that education also strengthens self-esteem, resilience, emotional regulation, and problem-solving abilities, which are protective factors against youth restiveness [26].

Within the context of Rumuji Community, educational empowerment can be enhanced through scholarships, vocational education, technical training, mentorship, apprenticeships, entrepreneurship programmes, and digital skills initiatives supported by educational institutions, government agencies, NLNG, and Greenville LNG. Such interventions improve employability while strengthening youths' confidence in legitimate pathways to personal and community development. Recent international studies demonstrate that sustained investment in youth education contributes significantly to peacebuilding, social inclusion, economic growth, and community resilience [20], [21]. Consequently, education remains one of the most effective long-term strategies for reducing youth restiveness and promoting sustainable rural development.

Lifelong Learning and Skill Development

Lifelong learning refers to the continuous acquisition, renewal, and application of knowledge, skills, competencies, and values throughout an individual's life to enhance personal development, employability, active citizenship, and social inclusion. According to UNESCO [20], [21], lifelong learning encompasses formal, non-formal, and informal learning experiences that enable individuals to adapt to changing social, technological, and economic environments. It is recognized as a fundamental pillar of sustainable development because it equips individuals with the capacity to respond effectively to emerging challenges. Skill development involves the acquisition of technical, vocational, entrepreneurial, digital, interpersonal, and problem-solving competencies that improve productivity and economic participation. In rural communities such as Rumuji, lifelong learning and skill development are essential for addressing youth unemployment, poverty, and social exclusion. Educational psychologists argue that continuous learning enhances self-efficacy, adaptability, resilience, and motivation, thereby reducing susceptibility to antisocial behaviours [26].

Within the context of NLNG and Greenville LNG operations, investments in vocational education, apprenticeship schemes, entrepreneurship training, digital literacy, and career development programmes can strengthen youths' employability and promote sustainable livelihoods. Consequently, lifelong learning provides a preventive educational strategy for reducing youth restiveness while fostering inclusive community development and long-term socio-economic resilience [35].

Community-Based Learning Models

Community-based learning (CBL) refers to educational approaches that integrate academic learning with meaningful community engagement, enabling learners to apply classroom knowledge to real-life social, economic, and environmental challenges. According to UNESCO [20], [21], community-based learning promotes experiential learning, civic responsibility, collaborative problem-solving, and active participation in community development. Community-based learning models include service-learning, experiential learning, project-based learning, participatory action learning, apprenticeship, cooperative education, and community research. These approaches encourage collaboration among schools, families, community organizations, traditional institutions, industries, and government agencies to address local developmental needs while enriching learners' educational experiences.

In rural communities, community-based learning enhances leadership skills, communication, teamwork, conflict-resolution abilities, and social responsibility among young people. Educational psychologists maintain that learning becomes more meaningful when students actively participate in solving authentic community problems through reflection and collaborative action [36]. Within Rumuji Community, partnerships involving schools, NLNG, Greenville LNG, traditional leadership, and community

development associations can promote vocational training, environmental education, entrepreneurship, civic education, and peacebuilding initiatives. Such collaborative learning models strengthen community ownership of development programmes, improve employability, and reduce youth restiveness by providing constructive opportunities for engagement and lifelong learning.

Psychological Well-being and Youth Development

Psychological well-being refers to an individual's positive emotional, cognitive, and social functioning, characterized by self-acceptance, purpose in life, resilience, autonomy, positive relationships, environmental mastery, and personal growth [37]. Youth development, on the other hand, is the holistic process through which young people acquire the competencies, values, behaviours, and life skills required for successful transition into responsible adulthood. From a social psychological perspective, psychological well-being significantly influences youths' attitudes, decision-making, interpersonal relationships, and responses to environmental stressors. Young people experiencing chronic unemployment, poverty, social exclusion, perceived injustice, or community conflict are more vulnerable to frustration, anxiety, aggression, substance abuse, and involvement in antisocial behaviours [38]. Conversely, supportive family relationships, quality education, mentorship, positive peer interactions, and community participation strengthen resilience, self-esteem, and emotional regulation.

Educational institutions play a critical role in promoting psychological well-being through guidance and counselling, social-emotional learning, peace education, mentorship programmes, and inclusive teaching practices. Within Rumuji Community, coordinated interventions involving schools, families, community leaders, NLNG, Greenville LNG, and mental health professionals can enhance youth resilience, foster positive identity development, and reduce the psychological conditions associated with youth restiveness. Such integrated support systems are essential for sustainable community development and peaceful coexistence.

Empirical Review

Youth restiveness demonstrates that the phenomenon is a global social and developmental challenge, although its manifestations differ across countries depending on prevailing socio-economic, political, and cultural conditions. In developed and developing societies alike, empirical studies have consistently associated youth restiveness with unemployment, social exclusion, identity crises, poor governance, educational inequalities, economic deprivation, and weak institutional trust. International evidence indicates that communities that combine quality education, youth participation in decision-making, vocational empowerment, psychosocial support, and constructive corporate engagement experience significantly lower levels of youth violence and social unrest than societies where young people remain marginalized. Recent international studies further emphasize that youth restiveness should be understood from social psychological perspectives involving frustration, perceived injustice, group identity, social exclusion, and learned behaviour rather than merely as criminality. Consequently, educational institutions are increasingly recognized as critical platforms for developing resilience, civic responsibility, conflict resolution, and social cohesion among young people [20], [21], [39].

Across Africa, empirical evidence portrays youth restiveness as a multidimensional phenomenon driven by rapid population growth, youth unemployment, political instability, inadequate educational opportunities, weak governance structures, and unequal access to economic resources. Studies conducted in countries such as South Africa, Kenya, Ghana, Sierra Leone, and Nigeria reveal that prolonged economic hardship often produces feelings of frustration, relative deprivation, and social exclusion, which subsequently increase the likelihood of protests, violent demonstrations, criminal behaviour, and political manipulation among youths. African scholars equally argue that the continent's youthful population constitutes an enormous developmental asset when educational systems successfully provide relevant skills, civic education, entrepreneurship training, and psychological empowerment. Where these educational opportunities remain unavailable, frustration frequently transforms into collective aggression

and organized resistance against perceived oppressive institutions. Contemporary African literature therefore recommends integrated interventions involving education, community participation, youth empowerment, psychosocial support, and improved governance to reduce youth restiveness and strengthen sustainable development.

Within Nigeria, empirical investigations consistently identify youth restiveness as one of the country's most persistent social and developmental challenges. Studies conducted across different geopolitical zones report that unemployment, poverty, corruption, poor leadership, inadequate educational opportunities, weak social welfare systems, political marginalization, cultism, and substance abuse significantly predict youth restive behaviours. Johnson et al. [40], in a descriptive survey among 400 youths in Lagos State, found that peer influence and poor family socioeconomic conditions significantly contributed to youth restiveness, while strengthening parental support and educational opportunities could substantially reduce antisocial behaviours. Similarly, Oke and Ahoton [2] concluded that leadership failures, poor governance, unemployment, and inadequate quality education remain major predictors of youth unrest across Nigeria and recommended educational reforms, employment generation, and youth inclusion in governance as sustainable solutions.

Recent systematic reviews equally demonstrate that despite numerous youth-employment and empowerment programmes introduced by successive governments, implementation challenges continue to limit their effectiveness. Omoju et al. [41], using mixed-method evidence on Nigerian youth-employment policies, observed that many programmes suffer from inadequate funding, poor institutional coordination, weak political inclusiveness, and limited long-term sustainability. These implementation weaknesses reduce programme effectiveness and indirectly sustain youth frustration and restiveness.

The Niger Delta presents one of the most researched contexts for youth restiveness because of its strategic importance in Nigeria's oil economy. Empirical literature consistently attributes youth agitation within the region to environmental degradation, unemployment, perceived injustice in resource allocation, inadequate infrastructure, poverty, weak community participation in corporate decision-making, and persistent feelings of relative deprivation. Recent evidence indicates that although militancy has declined compared to previous decades, structural grievances remain unresolved. Anugwom [42] argues that post-amnesty interventions have not adequately addressed the psychosocial realities of former militants and unemployed youths, emphasizing that successful reintegration requires understanding youth agency, community identity, and long-term social inclusion rather than short-term economic incentives alone.

More recent quantitative evidence from the Niger Delta further reinforces these findings. Ibanga [43], using survey data from six federal universities across the Niger Delta, established that employment opportunities, economic empowerment, and quality education significantly predict reductions in youth restiveness, with economic empowerment exerting the strongest influence. The study concluded that integrated educational reforms, employment creation, and sustainable community development initiatives remain essential for preventing youth violence in resource-rich communities.

Rivers State, being one of Nigeria's major oil-producing states, reflects many of these broader Niger Delta realities. Communities hosting multinational oil and gas companies frequently experience conflicts associated with youth unemployment, environmental concerns, inadequate community participation, and perceived inequities in the distribution of corporate social investments. Empirical studies suggest that while corporate social responsibility initiatives have improved infrastructure, scholarship schemes, healthcare, and skills acquisition in several host communities, dissatisfaction often persists because community expectations exceed perceived corporate performance, particularly regarding employment opportunities for local youths and sustained stakeholder engagement. Consequently, social psychological variables such as perceived injustice, trust, community identity, collective efficacy, and procedural fairness increasingly influence community responses toward oil companies.

Empirical studies on corporate-community relations increasingly emphasize that sustainable peace depends less on financial compensation and more on participatory engagement, transparent communication, community ownership of development projects, and continuous dialogue between corporations and host communities. Contemporary research on Nigeria's oil-producing communities indicates that organizations adopting participatory development strategies experience relatively fewer conflicts than corporations relying primarily on compensatory approaches. Furthermore, recent social marketing evidence from Nigeria's oil-producing region demonstrates that behavioural-change communication, stakeholder participation, youth inclusion, and trust-building strategies significantly contribute to reducing youth restiveness and strengthening peaceful corporate-community relationships.

Within the context of Rumuji Community, the operations of the Nigerian Liquefied Natural Gas (NLNG) and Greenville LNG provide an important opportunity for examining these corporate-community dynamics. Existing evidence suggests that scholarship programmes, educational support, skills acquisition initiatives, and community development projects implemented by energy companies have the potential to improve youth attitudes, enhance social trust, and reduce community tensions when implemented transparently and equitably. Nevertheless, empirical literature also indicates that where implementation processes are perceived as politically influenced, exclusionary, or lacking transparency, the same interventions may unintentionally reinforce frustration and collective grievances among youths.

Educational intervention studies provide additional empirical support for the teaching-learning dimension of youth restiveness. Across different contexts, evidence consistently demonstrates that quality education functions as a protective factor against violence, crime, and antisocial behaviour. Peace education, civic education, entrepreneurship education, social-emotional learning, vocational training, and community-based learning have all demonstrated positive effects on youth behaviour. Earlier experimental work on peace education in the Niger Delta found that structured peace education programmes significantly reduced youth restiveness among participants compared with control groups.

Recent educational studies equally reinforce these findings. Reviews of educational interventions in Nigeria indicate that structured school- and community-based programmes improve knowledge, attitudes, behavioural outcomes, and community participation when implemented systematically. Similarly, recent mental health literacy interventions reveal that community-driven educational programmes improve awareness, reduce stigma, strengthen psychosocial wellbeing, and encourage constructive social behaviours, thereby addressing several psychological factors associated with youth restiveness.

Teaching-learning literature further suggests that learner-centred pedagogies, experiential learning, service learning, collaborative learning, and culturally responsive instruction promote critical thinking, conflict resolution, empathy, and civic engagement among young people. Such educational approaches strengthen psychological resilience while reducing susceptibility to violent mobilization. Consequently, educational psychologists increasingly advocate integrating social-emotional learning, community participation, and indigenous knowledge into formal educational programmes to foster peaceful coexistence within host communities.

Despite the growing body of literature, several important gaps remain. First, most empirical studies on youth restiveness concentrate on urban centres, militant activities, or generalized Niger Delta conflicts, with limited attention to rural oil-producing communities such as Rumuji. Second, available studies often examine unemployment, poverty, or environmental degradation independently without integrating social psychological variables such as social identity, perceived injustice, community attachment, collective efficacy, and psychological wellbeing with teaching-learning processes. Third, relatively few studies simultaneously evaluate how corporate-community relations involving both NLNG and Greenville LNG influence youth restiveness within the same host community. Fourth, although educational interventions have been widely investigated in schools, limited empirical attention has been devoted to community-based teaching-learning initiatives, lifelong learning, and informal educational processes as mechanisms

for preventing youth restiveness in rural host communities. Finally, contemporary literature provides limited integrated frameworks that combine social psychology, educational psychology, sociology of education, corporate-community relations, and teaching-learning dimensions in explaining youth restiveness within resource-producing rural communities.

The present position study therefore addresses these empirical gaps by integrating global, African, Nigerian, and Niger Delta evidence with social psychological principles and teaching-learning perspectives to examine youth restiveness within Rumuji Community. By focusing specifically on the experiences of NLNG and Greenville LNG, the study contributes a multidisciplinary framework that links corporate-community relations, psychosocial processes, educational interventions, and sustainable rural development, thereby extending existing scholarship and providing evidence-informed recommendations for policymakers, educational practitioners, community leaders, and corporate organizations.

Youth restiveness in Rumuji Community can be better understood through an integrated social psychological and teaching-learning perspective that recognizes the interaction between individual cognition, social relationships, economic realities, environmental conditions, cultural values, and educational opportunities. As a host community to major energy companies such as the Nigerian Liquefied Natural Gas (NLNG) and Greenville LNG, Rumuji presents a unique context where community expectations regarding employment, infrastructural development, environmental sustainability, and corporate social responsibility intersect with the aspirations of a rapidly growing youth population. Social psychology explains that individuals' attitudes and behaviours are influenced by perceptions of fairness, group identity, social comparison, and collective efficacy. Consequently, where young people perceive exclusion from economic opportunities or community decision-making, feelings of frustration, relative deprivation, and distrust may emerge, increasing the likelihood of collective agitation and restive behaviour. Recent studies argue that youth restiveness should therefore be viewed as both a psychological and developmental issue requiring integrated educational, psychosocial, and community-based interventions rather than purely security responses.

Psychologically, youth restiveness develops through the interaction of unmet aspirations, perceived injustice, frustration, identity conflict, low self-efficacy, and diminished hope for the future. According to the Frustration-Aggression perspective, persistent blockage of legitimate goals often generates emotional tension that may be expressed through aggression, protests, or destructive behaviours. In communities where educated youths remain unemployed despite the presence of multinational companies, psychological stress and hopelessness may gradually transform into collective resentment. Feelings of social exclusion further weaken trust in institutions and increase susceptibility to manipulation by political actors, criminal networks, or militant groups. Recent Nigerian psychological studies emphasize that cognitive restructuring, resilience training, emotional regulation, counselling services, and social support significantly reduce tendencies toward violent behaviour among youths. Psychological wellbeing therefore represents an important protective factor against youth restiveness.

Social factors equally shape youth behaviour within Rumuji Community. Family instability, peer-group influence, weak social cohesion, political marginalization, ineffective communication between community leaders and youths, and declining trust in traditional institutions contribute to social discontent. Social Identity Theory explains that individuals derive their self-worth from membership within valued social groups. When young people perceive that their community identity is threatened or that benefits accruing from natural resources are distributed unfairly, collective identity becomes a basis for organized resistance. Empirical studies in Nigeria show that peer influence and low family socioeconomic status significantly predict youth restiveness, particularly where positive role models and mentoring opportunities are limited. Strengthening community participation, inclusive leadership, and youth representation therefore improves social cohesion and reduces conflict.

Economic factors remain among the strongest predictors of youth restiveness in rural oil-producing communities. Unemployment, underemployment, poverty, unequal distribution of development benefits, inadequate entrepreneurial opportunities, and perceived exclusion from corporate employment contribute significantly to frustration among young people. In host communities such as Rumuji, expectations that companies like NLNG and Greenville LNG should generate employment opportunities often become sources of tension whenever perceived opportunities fail to match community expectations. Recent empirical evidence indicates that sustainable youth employment programmes, entrepreneurship support, skills acquisition, and equitable benefit-sharing significantly reduce youth agitation and improve community stability.

Environmental conditions also influence youth restiveness. Although Rumuji may not experience the same degree of environmental degradation as some coastal Niger Delta communities, concerns regarding land use, ecological sustainability, pollution, infrastructure, and access to community resources remain important determinants of community perceptions. Environmental psychology suggests that individuals develop emotional attachment to their physical environment, and perceived environmental neglect often produces feelings of alienation and distrust toward institutions. Recent studies on the Niger Delta demonstrate that environmentally responsible corporate practices and transparent environmental management strengthen community trust and reduce conflict between host communities and oil companies.

Cultural factors further influence youth behaviour within rural communities. Rumuji possesses indigenous institutions, traditional leadership systems, communal values, age-grade associations, and cultural norms that historically promoted social discipline, collective responsibility, and peaceful conflict resolution. However, globalization, urban migration, changing value systems, digital media influences, and declining participation in indigenous institutions have weakened some traditional mechanisms of social control. Educational psychologists argue that integrating indigenous knowledge, cultural values, and local history into educational programmes strengthens cultural identity, promotes belongingness, and enhances psychological resilience among young people.

Community perceptions of NLNG and Greenville LNG are shaped largely by experiences of corporate-community relationships. Positive perceptions emerge where scholarship programmes, educational support, healthcare projects, infrastructure development, skills acquisition, and transparent stakeholder engagement are visible and inclusive. Conversely, perceptions become negative where employment opportunities are viewed as inequitable, communication remains inadequate, or development projects fail to reflect community priorities. Recent evidence from Nigeria's oil-producing region shows that participatory corporate social responsibility, continuous dialogue, transparency, and youth inclusion significantly reduce conflict while strengthening trust between corporations and host communities. These findings imply that both NLNG and Greenville LNG should continue strengthening collaborative partnerships with community stakeholders, educational institutions, youth organizations, and traditional leadership to sustain peaceful relationships.

From a teaching-learning perspective, education represents one of the most sustainable strategies for preventing youth restiveness because it develops knowledge, skills, values, attitudes, and behaviours that support peaceful coexistence. Educational psychology emphasizes that learning extends beyond classroom instruction to include community participation, experiential learning, mentorship, collaborative learning, and lifelong education. Within Rumuji Community, educational programmes should deliberately promote critical thinking, emotional intelligence, civic responsibility, conflict resolution, leadership development, and community engagement. Such learner-centred approaches enable young people to transform frustration into constructive problem-solving rather than violence.

Education also functions as an effective peacebuilding mechanism. Peace education equips learners with competencies in dialogue, tolerance, empathy, negotiation, mediation, non-violent communication, and respect for diversity. Empirical studies indicate that structured peace education programmes significantly reduce aggressive attitudes and strengthen social cohesion among young people. Integrating peace education into formal schools, community learning centres, faith-based organizations, and youth associations within Rumuji would strengthen interpersonal trust and encourage collaborative community development. Community education further complements formal schooling by providing lifelong learning opportunities that

address local developmental needs. Through public lectures, stakeholder forums, environmental awareness campaigns, leadership workshops, and community dialogue sessions, youths acquire practical knowledge about citizenship, sustainable development, environmental stewardship, and peaceful conflict management. Community education equally promotes intergenerational knowledge sharing, thereby strengthening trust between youths, elders, traditional rulers, and corporate organizations.

Civic education represents another critical intervention. Civic education develops democratic values, constitutional awareness, human rights consciousness, responsibilities of citizenship, political participation, and respect for lawful processes. Contemporary studies suggest that communities with stronger civic education programmes demonstrate higher levels of social responsibility and lower tendencies toward violent collective action because young people become better equipped to engage constructively with governance structures.

Entrepreneurship education provides practical pathways for reducing unemployment and economic dependency. By equipping youths with business planning, financial literacy, innovation, digital competencies, and enterprise management skills, entrepreneurship education encourages self-employment and economic resilience. Similarly, vocational and technical education provides employable skills in welding, fabrication, electrical installation, information technology, agriculture, renewable energy, construction, automobile technology, and related occupations that correspond with labour market demands within oil-producing communities. Evidence consistently shows that employability and economic empowerment substantially reduce youth restiveness by improving hope, productivity, and social inclusion.

Psychological skills training should equally constitute an essential component of youth development initiatives. Such training includes emotional regulation, stress management, resilience building, goal setting, interpersonal communication, decision-making, conflict management, self-efficacy enhancement, leadership development, and problem-solving skills. Counselling psychologists emphasize that these competencies improve adaptive functioning, reduce aggressive responses to frustration, and strengthen positive behavioural adjustment among young people. Guidance counsellors, educational psychologists, and community mental health professionals therefore have significant roles in preventing youth restiveness through preventive counselling, mentorship, behavioural interventions, and psychosocial support services.

Finally, effective school-community partnerships provide an integrated framework for sustainable youth development in Rumuji Community. Partnerships involving schools, NLNG, Greenville LNG, traditional institutions, community development committees, parents, youth associations, faith-based organizations, and government agencies create opportunities for scholarships, internships, career guidance, mentorship, community service learning, vocational training, and leadership development. Such collaborative partnerships strengthen trust, improve educational outcomes, increase employability, and reduce social exclusion. Consequently, addressing youth restiveness in Rumuji requires a multidimensional approach that integrates social psychology, quality education, corporate-community collaboration, community participation, and sustainable youth empowerment, thereby transforming youthful energy into productive human capital for long-term rural development.

Implications for Social Psychology, Education, and Policy

Implications for Social Psychology

The findings of this position study reinforce the relevance of social psychology in understanding youth restiveness within rural communities such as Rumuji. Youth behaviour is shaped not only by individual characteristics but also by social identity, perceived injustice, group norms, collective efficacy, frustration, and community relationships. When young people perceive persistent exclusion from employment opportunities, community decision-making, and the benefits of corporate investments, feelings of relative deprivation and distrust are strengthened, thereby increasing the likelihood of collective protest and antisocial behaviour. Consequently, social psychologists should prioritize community-based interventions that promote resilience, conflict resolution, emotional regulation, and positive identity development among rural youths. Such interventions should also strengthen trust between communities, government institutions, and corporate organizations through dialogue, mediation, and participatory engagement. Recent studies demonstrate that

inclusive governance, social cohesion, and psychological empowerment significantly reduce youth restiveness and strengthen peaceful coexistence [1]. [44].

Implications for Educational Psychologists

Educational psychologists have a critical responsibility in preventing youth restiveness through interventions that improve motivation, resilience, self-efficacy, career readiness, and socio-emotional competence. Schools within rural host communities should move beyond academic instruction to include psychological counselling, behavioural support systems, vocational guidance, and entrepreneurship education. Educational psychologists should collaborate with teachers, parents, and community leaders to identify vulnerable youths early and design intervention programmes that address frustration, drug abuse, aggression, poor self-esteem, and hopelessness before these develop into violent behaviours. Positive learning environments that encourage participation, creativity, and problem-solving can improve students' psychological wellbeing and reduce tendencies toward social unrest. Functional education and psychological support have been identified as effective strategies for reducing youth restiveness and promoting productive citizenship in Nigeria [45], [46].

Implications for Teaching

Teaching should become a strategic instrument for peacebuilding and sustainable development within rural communities. Curriculum developers should integrate civic education, peace education, environmental education, entrepreneurship education, digital literacy, and life-skills education into both formal and informal educational programmes. Teachers should adopt learner-centred, participatory, experiential, and community-based instructional strategies that encourage collaboration, critical thinking, dialogue, and responsible citizenship. School-community partnerships should be strengthened through mentorship programmes, career talks, youth clubs, environmental projects, and conflict-resolution workshops involving local professionals and community stakeholders. Such educational practices can reduce feelings of exclusion while equipping young people with employable skills that improve economic participation and social responsibility. Recent educational research confirms that functional education and Social Studies education significantly contribute to reducing youth restiveness and promoting civic responsibility in Nigeria.

Implications for Community Leaders

Traditional rulers, Community Development Committees (CDCs), youth associations, women leaders, religious institutions, and opinion leaders should embrace inclusive leadership that encourages transparency, accountability, and active youth participation. Community leaders should establish regular platforms for dialogue where grievances can be discussed peacefully before they escalate into conflict. They should ensure fairness in the distribution of community development benefits, employment opportunities, scholarship programmes, and corporate social responsibility initiatives. Community leaders should also discourage political manipulation, cultism, and violence by promoting community values, social cohesion, cultural identity, and collective responsibility. Strengthening trust between youths and traditional institutions will improve social capital, reduce hostility, and encourage collaborative community development. Research consistently indicates that inclusive community governance is associated with lower levels of youth restiveness and improved community stability.

Implications for Government

Federal, state, and local governments should address the structural causes of youth restiveness through integrated rural development policies that prioritize employment creation, quality education, healthcare, infrastructure, entrepreneurship support, and transparent governance. Government agencies should improve access to vocational and technical education, digital skills training, agricultural modernization, and youth empowerment programmes specifically targeted at host communities of major industrial investments. Public policies should also strengthen community policing, conflict prevention mechanisms, and participatory governance that allows rural youths to contribute meaningfully to policy formulation and implementation. Educational policies should prioritize functional education and school-to-work transition programmes capable of reducing unemployment and poverty. Evidence indicates that sustainable solutions to youth restiveness require coordinated educational, economic, psychological, and governance reforms rather than isolated security interventions.

Implications for NLNG and Greenville

The experiences of Rumuji demonstrate that corporate organizations operating within host communities should view Corporate Social Responsibility (CSR) as a long-term partnership rather than occasional philanthropy. Nigerian Liquefied Natural Gas (NLNG) and Greenville LNG should strengthen stakeholder engagement by involving youths, women, traditional institutions, educational institutions, and community-based organizations in planning, implementing, and evaluating development projects. Greater investment should be directed toward scholarships, vocational training centres, entrepreneurship incubation programmes, agricultural value chains, digital innovation hubs, healthcare facilities, environmental sustainability projects, and youth employment schemes. Transparent communication regarding recruitment processes, project implementation, and community benefits will reduce misinformation and build trust. Community-based monitoring and evaluation mechanisms should also be established to ensure accountability and sustainability. Such inclusive CSR approaches will improve corporate-community relationships, reduce social tension, strengthen local development, and create an enabling environment for sustainable business operations.

Contributions to Knowledge

This position study makes significant theoretical, practical, educational, and policy contributions to the growing body of knowledge on youth restiveness, particularly within rural host communities in the Niger Delta. By integrating social psychological theories with educational and teaching-learning perspectives, the study provides a multidimensional framework for understanding and addressing youth restiveness in Rumuji Community and similar resource-bearing communities in Nigeria.

Development of a Social Psychological Framework for Understanding Youth Restiveness in Rural Host Communities

A major contribution of this study is the development of a comprehensive social psychological framework that explains youth restiveness through the interaction of Social Identity Theory, Relative Deprivation Theory, Frustration–Aggression Theory, Social Learning Theory, and Ecological Systems Theory. Unlike previous studies that primarily emphasize economic deprivation or political exclusion, this framework demonstrates that youth restiveness is equally influenced by psychological perceptions of injustice, social exclusion, identity formation, collective efficacy, and community relationships. The framework provides researchers, educational psychologists, policymakers, and development practitioners with a holistic model for understanding behavioural responses among youths in rural host communities [1], [10], [14], [44].

Integration of Social Psychology with Teaching and Learning Approaches to Conflict Prevention

This study contributes to knowledge by integrating social psychological principles with teaching and learning approaches for conflict prevention and peacebuilding. The position study argues that schools should serve not only as centres of academic instruction but also as institutions for developing emotional intelligence, empathy, resilience, civic responsibility, conflict-resolution skills, and positive social behaviour. Through peace education, civic education, entrepreneurship education, socio-emotional learning, and experiential learning, educational institutions can address many of the psychosocial factors associated with youth restiveness. This interdisciplinary integration expands existing literature by demonstrating how educational psychology and classroom practices can become practical instruments for sustainable peace and community development [20], [21], [55].

A Sustainable Model for Corporate–Community Engagement Involving NLNG and Greenville LNG

Another important contribution is the development of a sustainable corporate–community engagement model based on the experiences of NLNG and Greenville LNG in Rumuji Community. The study proposes that Corporate Social Responsibility (CSR) should evolve from project-based interventions to long-term participatory partnerships involving community leaders, youths, educational institutions, women groups, Community Development Committees (CDCs), and government agencies. The proposed model emphasizes transparency, dialogue, accountability, local participation, human capital development, and continuous stakeholder engagement as essential components of sustainable corporate-community relations. This model provides a practical framework that can be adapted by other multinational corporations operating within resource-bearing communities across the Niger Delta and other developing regions [1], [27], [28].

A Community-Based Educational Intervention Framework for Reducing Youth Restiveness

The study introduces a community-based educational intervention framework that combines formal education, non-formal education, vocational training, entrepreneurship development, psychological counselling, mentorship, digital literacy, and community learning programmes as preventive strategies against youth restiveness. Rather than focusing solely on security responses after conflict has emerged, the framework emphasizes early intervention through education and psychosocial development. It also promotes collaborative partnerships among schools, families, traditional institutions, NGOs, corporate organizations, and government agencies. This preventive educational model enriches the literature on peacebuilding by demonstrating that education remains one of the most sustainable approaches for addressing the root causes of youth restiveness [45], [56].

Policy Recommendations Linking Education, Psychology, and Sustainable Development

This position study contributes to policy discourse by establishing clear relationships between education, psychology, governance, corporate responsibility, and sustainable development. The study demonstrates that youth empowerment policies become more effective when psychological wellbeing, social inclusion, employability, and educational opportunities are addressed simultaneously. The proposed policy recommendations therefore provide an integrated framework for governments, educational institutions, corporate organizations, and development partners seeking evidence-based solutions to youth restiveness. This interdisciplinary policy perspective advances current scholarship by linking the United Nations Sustainable Development Goals (SDGs 4, 8, 10, 16, and 17) with educational psychology and community development strategies [20], [21], [22], [23].

Extension of Knowledge on Host Community Relations in the Niger Delta, Particularly Rumuji Community

Finally, the study extends empirical and conceptual knowledge on host community relations within the Niger Delta by focusing specifically on Rumuji Community and the experiences of NLNG and Greenville LNG. While previous studies have largely concentrated on the broader Niger Delta conflict, oil-related violence, and environmental degradation, relatively few have examined youth restiveness from an integrated social psychological and teaching-learning perspective within Rumuji. Consequently, this position study fills an important contextual gap by providing a locally grounded yet internationally relevant analysis that can inform future research, policy formulation, educational practice, and corporate-community engagement strategies. The findings therefore offer valuable reference material for scholars, development practitioners, educational psychologists, community leaders, policymakers, and multinational corporations working in host communities across Nigeria and other resource-rich developing societies [1], [27], [28].

Conclusion and Recommendations

Youth restiveness in rural communities remains a multidimensional challenge that reflects the interaction of psychological, social, economic, educational, environmental, and governance factors. The experiences of NLNG and Greenville in Rumuji Community demonstrate that although corporate investments create opportunities for community development, sustainable peace cannot be achieved unless the expectations, aspirations, and wellbeing of rural youths are adequately addressed. Feelings of exclusion, unemployment, limited educational opportunities, weak stakeholder engagement, and perceived inequitable distribution of development benefits often contribute to frustration, social distrust, and collective actions among young people.

From a social psychological perspective, youth restiveness is influenced by perceptions of injustice, social identity, collective efficacy, and relative deprivation. Therefore, interventions should not rely exclusively on security responses but should prioritize psychological empowerment, social inclusion, community dialogue, and positive youth engagement. Educational psychology further demonstrates that functional education, counselling services, entrepreneurship education, vocational training, and life-skills development can transform vulnerable youths into productive contributors to community development. Similarly, effective teaching and learning strategies that emphasize peace education, civic responsibility, problem-solving, and collaborative learning can strengthen resilience and reduce tendencies toward violence and antisocial

behaviour. The position study therefore concludes that sustainable development in Rumuji and similar rural host communities requires collaborative action among government agencies, educational institutions, community leaders, corporate organizations, civil society organizations, and the youths themselves. Inclusive governance, transparent corporate social responsibility, equitable employment opportunities, quality education, and continuous stakeholder engagement should become central pillars of community development strategies. When young people are recognized as active partners rather than passive beneficiaries, communities become more peaceful, resilient, and economically productive.

Ultimately, the NLNG and Greenville experiences provide valuable lessons for other resource-bearing communities in Nigeria and beyond. Integrating social psychological principles with educational interventions and participatory development policies offers a practical framework for preventing youth restiveness while promoting sustainable peace, social cohesion, human capital development, and inclusive rural transformation

The following recommendations were proposed based on the findings of the study: **Youth Participation in Decision-Making:** Meaningful youth participation is one of the most sustainable approaches to addressing youth restiveness in rural communities. Rather than treating young people as passive beneficiaries of development projects, contemporary social psychological and educational theories, emphasize that they should be recognized as active partners in community governance. Participation in decision-making increases psychological ownership, civic responsibility, trust in institutions, and community attachment, thereby reducing frustration, alienation, and aggressive behaviour [47], [48]. Within the Rumuji context, the implementation of projects by NLNG and Greenville should involve structured youth representation during project identification, planning, implementation, monitoring, and evaluation. Community Development Committees, traditional institutions, youth organizations, women groups, and educational institutions should establish participatory platforms where young people can contribute their perspectives before major decisions affecting their communities are taken. From a teaching-learning perspective, schools should encourage democratic participation through debate clubs, student leadership, civic engagement programmes, and community-based learning activities. Such educational experiences promote leadership competence, critical thinking, conflict management, and responsible citizenship among youths [49]. **Inclusive Governance:** Inclusive governance promotes fairness, transparency, accountability, and equal opportunities for all community members regardless of age, gender, educational background, or socioeconomic status. Social psychological research indicates that perceptions of exclusion and injustice often increase collective grievances that may manifest as youth restiveness [50], [51]. In many oil- and gas-producing communities, youth dissatisfaction arises from perceptions that employment opportunities, scholarship schemes, and development projects are distributed through favoritism instead of transparent procedures. Inclusive governance therefore requires regular consultation, public accountability, equitable recruitment systems, and accessible grievance mechanisms. Educational institutions should integrate governance education into Civic Education and Social Studies curricula so that young people understand democratic processes, accountability, peaceful advocacy, and responsible citizenship. Such knowledge strengthens democratic culture while discouraging violence as a means of expressing dissatisfaction. **Corporate Social Responsibility (CSR) Best Practices:** Corporate Social Responsibility should extend beyond occasional donations or infrastructure projects to become a long-term strategy for sustainable community development. Modern CSR emphasizes shared value creation whereby companies and host communities jointly design programmes that improve education, employment, environmental sustainability, healthcare, and social inclusion [52]. For NLNG and Greenville, CSR best practices in Rumuji should include: Continuous stakeholder consultation before project implementation, Transparent scholarship and employment policies, Youth skills acquisition programmes, Community entrepreneurship funding, Environmental protection initiatives, Monitoring and evaluation involving community representatives, Sustainable educational investments. Social psychology suggests that when corporate organizations demonstrate procedural justice, transparency, respect, and consistency, community trust significantly improves while hostility declines. This strengthens corporate-community relationships and reduces conflict. **Employment and Entrepreneurship:** Youth unemployment remains one of the strongest predictors of restiveness across many developing communities. According to the frustration-aggression hypothesis, prolonged unemployment creates psychological frustration that may eventually produce aggression, crime, militancy, substance abuse, or social unrest [4], [6]. Consequently, sustainable development in Rumuji requires deliberate investment in youth employment. NLNG and Greenville should prioritize local content policies that create employment opportunities for qualified indigenous youths. In addition, entrepreneurship support should include vocational training, start-up grants, business incubation centres, cooperative societies, agricultural modernization programmes, digital entrepreneurship, and financial

literacy education. Teaching-learning approaches should encourage entrepreneurship education from secondary to tertiary institutions. Learners should acquire practical competencies in agriculture, ICT, renewable energy, technical trades, fisheries, creative industries, and small business management. Such interventions improve self-efficacy, resilience, innovation, and economic independence while reducing dependency on corporate employment alone [51].

Educational Opportunities: Education remains one of the most sustainable instruments for preventing youth restiveness. Educational psychology demonstrates that quality education enhances cognitive development, emotional regulation, social competence, problem-solving skills, and future aspirations. NLNG and Greenville should expand educational interventions through scholarships, vocational centres, digital learning facilities, teacher capacity development, science laboratories, school libraries, career guidance programmes, and educational technology initiatives. Schools should equally promote: Peace education, Civic education, Environmental education, Entrepreneurship education, Emotional intelligence training, Conflict resolution skills and Community service learning. These teaching-learning strategies develop positive attitudes toward peaceful coexistence while strengthening youths' confidence in legitimate pathways for personal advancement.

Community Dialogue: Community dialogue represents an important conflict-prevention mechanism. Social psychological theories emphasize that continuous communication reduces stereotypes, corrects misinformation, improves empathy, and strengthens interpersonal trust [53], [54]. In Rumuji, periodic dialogue forums should involve traditional rulers, youth leaders, women organizations, religious leaders, corporate representatives, educational institutions, local government officials, and civil society organizations. Such meetings should provide opportunities to discuss grievances, project implementation, environmental concerns, employment issues, security matters, and future development priorities. Teaching-learning specialists and community educators should facilitate these dialogues using participatory learning techniques that encourage respectful communication, collaborative problem-solving, negotiation, and consensus building. Recent studies also indicate that authentic listening and meaningful youth engagement strengthen trust and reduce conflict.

Stakeholder Collaboration: Sustainable rural development cannot be achieved by one institution acting independently. Effective collaboration among government agencies, corporate organizations, educational institutions, traditional leadership, civil society organizations, community development committees, religious organizations, and youth groups is essential. Stakeholder collaboration facilitates resource sharing, coordinated planning, joint monitoring, transparency, and accountability. It also minimizes duplication of development efforts while promoting collective ownership of community projects. Within the teaching-learning framework, universities, colleges of education, and schools can collaborate with NLNG, Greenville, and community leaders to conduct needs assessments, vocational training, psychological interventions, leadership development programmes, environmental education, and research-based community development initiatives. Multi-stakeholder partnerships are increasingly recognized as effective mechanisms for sustainable youth empowerment and community development.

Sustainable Peace Framework: Sustainable peace extends beyond the absence of violence; it encompasses justice, inclusion, social cohesion, economic opportunities, educational advancement, psychological well-being, and equitable development. Peacebuilding therefore requires addressing the structural causes of youth restiveness rather than merely responding to its consequences. For Rumuji Community, a sustainable peace framework should integrate: Participatory governance, Quality education, corporate accountability, Youth empowerment, Economic inclusion, Environmental sustainability, psychological support services, Community mediation, Peace education, Continuous stakeholder engagement. From a social psychological perspective, sustainable peace is strengthened when individuals perceive fairness, belongingness, recognition, and opportunities for self-development. Educational psychology complements this by promoting lifelong learning, resilience, emotional intelligence, empathy, and responsible citizenship. Together, these approaches provide long-term solutions that transform youth from potential agents of conflict into active partners in sustainable community development [49].

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