

The Sociological Impact of Youth Restiveness on Christianity in Mushin, Lagos State

David Oluwabukunmi Ogunbiyi ; Israel Temitope Oyebanji ; and Oyekunle Martins Olajugbagbe 

Department of Religious Studies and Philosophy, Redeemer's University, Ede, Osun State.

Corresponding author: ogunbiyi13825@run.edu.ng

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Abstract

Youth restiveness is a significant issue in 21st-century Nigeria, impacting national growth and development. It manifests in immoral behaviours like cultism, prostitution, sexual assaults, street violence, gambling, looting, drug addiction, and child trafficking. This menace has impacted the Mushin environment of Lagos State, posing threats to the physical and spiritual development of Christianity in the local government and affecting life, properties, religious organisations, and corporate existence in the area. This research utilised participant observation and archival search methods to study youth restiveness, especially its effects on Christianity in the Mushin Local Government of Lagos State. A study involving 1,000 parishioners of Holy Trinity Anglican Church and United African Methodist Church in Mushin, Lagos State, with the distribution of 500 questionnaires, found that youth restiveness is influenced by factors such as lack of parental upbringing, unemployment, poverty, corruption, gangs, and ecclesiastical negligence. This leads to depletion in church membership, cultism, sexual discrepancies, extortion, family breakdown, drug abuse, human trafficking, and a bleak leadership future. The research advocates for comprehensive programs, including physical and spiritual ones, to address youth restiveness and its sociological concerns. It suggests parents as role models and the church as a catalyst for policy shaping and evangelization. The Nigerian government should prioritise education, research, and empowerment, including moral education and civic engagement. School administrators should adopt appropriate managerial styles to curb restiveness and immoral acts. The church should also enhance youth and women's status.

Keywords: Christianity, Lagos, Mushin, Sociological, Youth, Restiveness.

Introduction

Youth, a transitional period between childhood and adulthood, is a critical stage in an individual's development. It is characterised by the acquisition of independence and active participation in societal decision-making (UNESCO, 2021). Youth contribute to their communities and nations in various ways, including supporting the elderly, spearheading technological advancements, advocating for justice, and fostering healthy environments (Ogunleye, 2020). However, their ability to contribute effectively depends on the availability of opportunities for employment, creativity, and inclusive policies. The global definition of youth remains diverse, with many countries asserting that youth is not strictly

defined by age but is influenced by cultural and social processes (United Nations, 2022). In Nigeria, the definition of youth has evolved. The National Youth Policy of 2019 redefined youth as individuals aged 18 to 29, replacing the previous classification of 18 to 35 years (Federal Ministry of Youth and Sports Development, 2019). This change has implications for programs such as the National Youth Service Corps (NYSC), which now restricts participation to graduates under the age of 30. The reclassification of youth in Nigeria reflects broader global debates on the fluidity of youth as a life stage, influenced by socio-economic conditions, cultural expectations, and government policies (Obilor, 2019).

The physical, emotional, social, mental, and spiritual growth of children is greatly influenced by their parents. However, a number of issues, like as violence, parental neglect, divorce, immodesty, and corruption, impede the growth of young people (Muhammad, 2020). Lack of proper parental supervision can expose children to harmful influences, which frequently results in unrest, demonstrations, and a collapse of law and order. According to studies, young people who see parental neglect or social isolation are more likely to commit crimes, act hostilely, and behave immorally, all of which would eventually hurt Nigeria's economic growth (Ajibola & Uche, 2021). Furthermore, by upholding strict customs that do not take into account contemporary realities, elders and religious organisations might occasionally serve as obstacles to young people's potential (Adebayo, 2018).

The degree to which young people rely on their families, which is ingrained in societal norms and traditions, greatly influences their lives. This reliance is not just monetary; it is also moral, spiritual, and emotional. Peer interactions, religious teachings, gender roles, and family traditions are some of the factors that shape young people's self-concept and are important in determining their decisions and goals for the future (Nwosu & Adegbite, 2021). Youth's long-term success in both their personal and professional lives depend on their capacity to successfully negotiate these pressures. The research emphasises the need to provide resources for the moral, economic, and spiritual well-being of young people, given their critical position in the growth of the country. To provide a nurturing atmosphere that fosters responsible citizenship, parents, governmental organisations, places of worship, and educational institutions must work together (Ogunleye, 2020). The need to address high-risk behaviours that jeopardise the stability of society, such as drug misuse, young unrest, and promiscuity, is expanding. According to research, while making sure that elders adjust to the evolving demands of youth without sacrificing sociocultural norms, governments and religious organisations should integrate modern tactics into youth initiatives (Adebayo, 2018). Encouraging youth participation via inclusive policy-making, skills-acquisition programs, and mentorship programs can assist in maximising their potential for national development (United Nations, 2022).

Statement of the Problem

In Mushin, Lagos State, youth restlessness has grown to be a serious issue with important social and religious ramifications. Cultism, prostitution, sexual assault, street violence, gambling, drug addiction, and human trafficking are just a few of the ways the phenomena

might appear. These problems have a significant impact on Christianity in the area in addition to endangering societal stability. Among the major issues the study found includes:

1. Escalating Youth Restiveness: A rise in deviant behaviors among youths has contributed to insecurity, affecting both individuals and religious institutions.
2. Impact on Christianity: Churches in Mushin are experiencing declining youth participation, with many young people disengaging from religious activities due to moral conflicts, peer pressure, and socio-economic challenges.
3. Parental Negligence: A lack of proper parental guidance has been identified as a leading factor in youth involvement in restive behaviors.
4. Unemployment and Poverty: High levels of unemployment and economic hardship push young people into crime, cultism, and other vices.
5. Influence of Peer Pressure: Many young individuals engage in restive activities due to the influence of their peers.
6. Church Negligence: The church's failure to provide adequate spiritual and moral guidance has contributed to moral decline among the youth.
7. Moral Decay in Society: Issues such as abortion, internet fraud, prostitution, cultism, and drug abuse are becoming more prevalent among youths, further complicating the moral fabric of Christianity in the area.

To reduce young restlessness and its negative impacts on Christianity in Mushin, Lagos State, the study emphasises the urgent need for action from religious organisations, parents, the government, and society at large.

Objectives of the Study

The study aims to achieve the following objectives:

1. To examine the causes of youth restiveness in Mushin, Lagos State, including factors such as unemployment, poverty, peer pressure, and parental negligence.
2. To assess the impact of youth restiveness on Christianity in the region, particularly on church attendance, moral values, and youth engagement in religious activities.
3. To evaluate the role of parental guidance in preventing youth involvement in restive behaviors and promoting moral development.
4. To analyze the influence of socio-economic challenges on youth restiveness, including the role of unemployment and economic hardship in driving criminal activities.
5. To investigate the church's role in addressing youth restiveness and its effectiveness in providing moral and spiritual guidance.
6. To explore societal moral decline and its contribution to youth restiveness, examining issues such as cultism, drug abuse, prostitution, and internet fraud.
7. To recommend strategies for mitigating youth restiveness through the efforts of religious institutions, parents, government, and the broader society.

These objectives guide the study in analyzing the Sociological Impact of Youth Restiveness on Christianity in Mushin, Lagos State, while also providing solutions to mitigate the problems.

Research Questions

Based on the study, the following research questions:

1. What are the major causes of youth restiveness in Mushin, Lagos State?
2. How does youth restiveness affect Christianity in Mushin, Lagos State?
3. What role do parental upbringing and family structure play in youth restiveness?
4. How does unemployment and poverty contribute to the rise of youth restiveness?
5. To what extent does peer pressure influence youth involvement in immoral and criminal activities?
6. What is the role of the church in addressing youth restiveness in Mushin, Lagos State?
7. How has the rise of cultism, prostitution, drug abuse, and internet fraud affected Christian values in the community?
8. What measures can be implemented by the government, religious institutions, and society to curb youth restiveness?
9. How does moral decline among youths' impact church attendance and participation in religious activities?
10. What strategies can churches adopt to engage youths and reduce their involvement in restive behaviors?

These questions aim to guide the study in understanding the root causes, effects, and possible solutions to youth restiveness in relation to Christianity in Mushin, Lagos State.

Scope of the Study

This study focuses on youth restiveness and its effects on Christianity in Mushin, Lagos State, Nigeria. It examines the causes, manifestations, and consequences of youth restiveness, particularly its impact on religious institutions, moral values, and church participation. The study specifically covers:

1. Geographical Scope – The research is limited to Mushin Local Government Area of Lagos State, a region known for youth-related social challenges.
2. Demographic Scope – The study targets youths, church leaders, and parishioners from two major Christian denominations: Holy Trinity Anglican Church and United African Methodist Church in Mushin.
3. Thematic Scope – The study explores key issues such as cultism, prostitution, drug abuse, internet fraud, unemployment, peer pressure, and moral decline, and how these affect Christian values and church participation.
4. Institutional Scope – The research examines the role of the church, parents, and government in addressing youth restiveness.

5. Time Frame – The study collects data spanning January 2024 to May 2024, providing an updated analysis of the situation.

By focusing on these areas, the study provides a comprehensive understanding of youth restiveness in Mushin, its effects on Christianity, and possible solutions to curb the menace.

Conceptual Framework

Religiously, young people explore their religious traditions and beliefs using various resources to discover their identity and spirituality (Dalton, 2019). They weigh their options, commitments, objectives, visions, and goals, particularly regarding spiritual strength, prosperity, and protection, to find the best fit for them both within and outside their faith. Youths frequently put their personal and spiritual demands ahead of material conveniences by concentrating on their belief system and religious obligations. Youth sometimes give up modern culture, societal expectations, and pleasures in order to pursue spiritual goals and convictions through scriptural meditation, prayer, and fasting which results in a more fulfilling life (Layton et al, 2011). Conflict is a part of family relationships, and youth can contribute to conflict resolution and forgiveness by participating in religious practices. These practices include prayer, holiday traditions, and services, which can facilitate conflict resolution and forgiveness, both individually and with family members (Batson & Marks, 2008).

According to Sulaiman and Bello, Muslim youths are crucial to the spread of Islam, as they are considered the future of the religion. Youth groups bring people closer to Islam and have played a pivotal role in its worldwide spread. During Prophet Muhammad's time, young people made selfless sacrifices for the growth and victory of Islam (Sulaimon & Bello, 2019). The youth are the backbone of every nation, influencing moral development, civilisation, and authority consolidation. A nation's moral code of conduct is crucial for survival and a perfect society. Therefore, Muslim youth must make their character fair and moral to create an Islamic ethical society for the future. Living in the global world requires relationships with other societies, both Muslim and non-Muslim. Muslim youth should be cautious about engaging in secularist approaches and nationalism through mass media, social media, and the internet (Nisar, 2015).

Biblically, the Scriptures depict youth as a time of danger and challenge, with Moses stating that man's imagination is evil from his youth (Gen. 8:21). In Genesis 39, Joseph, a foreigner (Romer, 2021), is sold to Pharaoh's guard, Potiphar, and appointed as his servant and supervisor. Despite his commitment to God, he is wrongfully accused of rape and imprisoned. Joseph, a charismatic prisoner, predicts the liberation of a cupbearer and the execution of a baker. Two years later, Pharaoh receives miraculous prophecies forecasting seven years of wealth followed by seven years of famine, cementing Joseph's position as second only to Pharaoh. David, Israel's king, faced Goliath, who challenged Israel for forty days. David, initially disdained as a mere "youth," volunteered to take on the infidel, but God was with him. Goliath was slain, and the Philistine force was routed, making this victory "the turning point in the history of the theocracy" (1 Sam. 17) (Avioz, 2015). The Creator recognises the value of youth, as they have energy, daring, and hearts filled with visions of

the future. Solomon urged youth to remember their Creator in their youth before the evil days come (Eccl. 21:1), and Paul urged Timothy to be an example to those who believe in word, manner of life, love, faith, and purity (1 Tim. 4:12).

Socrates, a founding father of philosophy, was executed for corrupting Athens' youth over 2,400 years ago. He exemplified intellectual humility, seeking knowledge and wisdom without claiming possession. Socrates empowered his followers to think for themselves and question received wisdom, making authorities uncomfortable. This attitude, which he instilled in his pupils, is more dangerous to those who claim to be authorities than to the young themselves. Since philosophy itself is about intellectual honesty and humility, it demands critical reflection on one's own beliefs and prejudices (Taylor, 2015). Richard Taylor's research on the influence of parental upbringing and morality on youth's philosophical development resulted in two competing viewpoints on youth and philosophy. Some see youth as a blank canvas for Plato's metaphorical universe, while others feel they are instilled with their parents' perspectives from birth. Both points of view are acceptable, given youths' curiosity, openness to new ideas, and susceptibility to belief systems, cultural norms, moral prescriptions, and indoctrination (Brown, 2017).

Chase-Lansdale's study investigates the psychological aspects of caring and development from childhood to adulthood, concluding that the role of the family in promoting psychosocial care and development is critical, particularly through attachment, peer relationships, social behaviour, empathy, agency, and self-control based on parenting styles, religious orientation, gender differences, and parental care and guidance for youth. Poverty, marital hardship, and mental disorders in parents hinder youth development and psychological care, leading to behavioural issues, poor school performance, loneliness, and social apathy. However, protective variables like temperament, family values, religious and social supports, and self-efficacy positively impact them (Chase-Lansdale, 2005). Today, youth have the issue of developing their identities, which includes factors such as race, age, and sexuality. Immigrants frequently struggle to navigate their family, surroundings, and ethnic or national identity. According to research, many people choose a westernised identity, which is typically associated with risk-taking, above their native culture. This process is intimately related to identity formation and autonomy development since youths are frequently impacted by their friends.

Over a billion people live in Africa, but many governments face underdevelopment, poor administration, and a patronage-based political system (Taylor, 2018). Politics involves decision-making in groups or power relations, such as status and resource distribution. Youths have significantly influenced politics through activism, voting, and ministerial roles, and their influence is evident in social media, creating an alternative political arena. Despite marginalisation, young people remain interested in politics (Ransford, 2019). Nigeria's 2023 elections will see 93.5 million registered voters, with 39.65 percent being young people aged 18-34. However, these young people face violence, political marginalization, exclusion, and low representation in government. Factors like high election costs, socio-legal hindrances, institutional barriers, exclusionary legal frameworks, and stereotypes of young people as

politically immature contribute to these challenges. Limited financial resources, unemployment, poverty, and lack of sustainable livelihood sources exacerbate these issues. Despite these obstacles, young people remain defiant in their efforts to seek elected offices. They must create awareness of violence-free and peaceful elections for good governance and reject all forms of provocation, such as vote buying, snatching of ballot boxes, hate speech, fake news, and physical violence (Efetobor, 2023).

Theoretical Framework

Biological theory is a crucial framework for understanding youth restiveness in Lagos, as it explains the physiological and psychological changes that influence adolescent behavior. Youth restiveness, characterized by social unrest, crime, and political agitation, is often linked to the biological transitions occurring during adolescence. The development of the brain, particularly the prefrontal cortex—which matures in the mid-20s—affects decision-making, impulse control, and emotional regulation (Bigos et al., 2015). The ongoing changes in brain function, coupled with environmental and socio-economic challenges, can contribute to heightened aggression, risk-taking behaviors, and susceptibility to peer influence. The biological foundation of adolescent behavior highlights the role of biochemical imbalances, human physiology, and genetic predispositions in shaping youth actions. Adolescents in Lagos, like their counterparts worldwide, experience rapid hormonal changes during puberty. These changes influence cognition, mental health, and social interactions. The high population density, economic disparities, and exposure to crime in Lagos further exacerbate these biological tendencies, increasing the likelihood of youth engagement in restive activities, such as cultism, street violence, and political thuggery. Mental health disorders, including anxiety, depression, and substance abuse, are common among restless youths, further fueling disruptive behaviors (Kimberley & DiMaio, 2015). However, scientific evidence suggests that structured activities such as education, skill acquisition, sports, and mentorship programs can mitigate these negative tendencies by enhancing brain plasticity and adaptability. Comparative physiology indicates that youths differ significantly from adults in their physiological capabilities and their interactions with environmental stressors. Young people in Lagos, who often grow up in high-stress environments marked by economic hardship and social inequalities, may develop heightened physiological responses to stress, leading to aggressive or rebellious behavior. Research shows that puberty is a critical period in both male and female development, influencing their social behaviors and responses to authority (Will et al., 2021). For instance, increased testosterone levels in males can lead to heightened aggression, while hormonal fluctuations in females can contribute to emotional instability. Without proper guidance and supportive structures, these biological tendencies can manifest in negative ways, contributing to social unrest and delinquency.

Socio-cultural theory sheds more light on youth restlessness in Lagos by highlighting how social context, financial circumstances, and cultural norms influence youth conduct. Lagos, the economic centre of Nigeria, offers its young people both chances and difficulties. Young people are frequently pushed towards restive behaviours as a way of self-expression or

survival by high unemployment rates, peer pressure, and societal injustices. Class and educational attainment frequently determine employment prospects and socioeconomic mobility in hierarchical cultures. Many young people in Lagos turn to crime, cyber fraud (often referred to as "Yahoo Yahoo"), and political violence as substitute forms of empowerment due to their lack of opportunities (Rosenfield et al., 2009). Lagos's youth restlessness is made worse by family expectations, social pressures, and financial difficulties. Young people get frustrated due to the high cost of living, poor educational opportunities, and pervasive corruption, which encourages them to participate in gang activities, protests, and run-ins with the authorities. But Lagos also offers chances for young people to get involved through social action, business, and technology. Many young people have discovered methods to direct their energies into positive endeavours, including political campaigning, fintech, e-commerce, and the creative arts. Young Lagosians may now express their complaints, organise for social change, and hold the government responsible thanks to social media, which has become a potent instrument for youth activism (Ransford, 2019).

Despite their potential, Lagos youth face significant barriers to political participation, including financial constraints, legal restrictions, and societal stereotypes that portray them as politically immature. The 2023 Nigerian elections highlighted both the resilience and the challenges faced by young voters. With 93.5 million registered voters, 39.65% were youths aged 18–34. However, they encountered violence, political marginalization, and systemic exclusion. High election costs, institutional roadblocks, and unemployment further hinder youth involvement in governance (Ayeni, 2023).

Research Methodology

This study employs a qualitative and quantitative research approach to analyze youth restiveness and its effects on Christianity in Mushin, Lagos State. The methodology includes the following components:

Research Design

The study adopts a descriptive survey research design, combining participant observation and archival research methods to examine the causes and consequences of youth restiveness.

Population of the Study

The research focuses on parishioners of Holy Trinity Anglican Church and United African Methodist Church in Mushin, Lagos State, as well as other relevant stakeholders affected by youth restiveness.

Sample Size and Sampling Technique

A total of 1,000 parishioners were considered, and 500 questionnaires were distributed across both churches using random sampling to ensure fair representation.

Data Collection Methods

The study utilizes:

1. Structured Questionnaires – Distributed among respondents to gather quantitative data.
2. Interviews & Observations – Conducted to gain qualitative insights into the behaviors, challenges, and attitudes of restive youths.
3. Archival Search – Reviewing relevant literature, church records, and previous studies on youth restiveness.

Ethical Considerations

Throughout its implementation, this study guarantees respect for ethical research norms.

The following important moral principles were respected:

1. **Informed Consent:** The goal, methods, and possible dangers of the study were all explained to the participants. They gave their free and informed agreement to take part.
2. **Confidentiality and Anonymity:** Participants' identities were kept private. To preserve the privacy of those engaged, responses were anonymised.
3. **Non-Maleficence:** No psychological, emotional, or bodily suffering was imposed on participants as part of the study's strategy to minimise damage.
4. **Integrity and Objectivity:** All bias and manipulation were avoided during the data collection and analysis processes, which were carried out honestly and impartially.
5. **Respect for Participants:** Throughout the course of the study, participants' rights, opinions, and beliefs were respected and recognised.
6. **Ethical Approval:** To guarantee adherence to research ethics, the work was examined and accepted by pertinent academic and ethical bodies.
7. **Data Security:** To prevent unwanted access or abuse, collected data was safely kept and utilised only for the specified study aims.

Data Analysis

Statistical techniques were used to analyse the collected data and provide the results in tables and percentages. In order to gain a better understanding of how young restlessness affects Christianity, qualitative answers were analysed.

Section A: Bio-Data

Table 1: Sex

Gender	Respondents	Percentage (%)
Male	173	34.6
Female	327	65.4
Total	500	100

Source: Field Survey, January 2024 – May 2024.

The table shows that 173 respondents, representing 34.6%, were male, while 327 respondents, representing 65.4%, were female. This indicates that female worshippers outnumber male parishioners in the surveyed churches in Mushin Local Government. The significant gender disparity suggests that women may be more actively engaged in church attendance within this locality. While this trend may reflect broader patterns in Christian denominations across Lagos State, further research would be necessary to confirm its general applicability.

Table 2: Age

Age	Respondents	Percentage (%)
13 – 25	85	17
26 – 35	53	10.6
36 – 45	55	11
46 – 55	102	20.4
56 above	205	41
Total	500	100

Source: Field Survey, January 2024 – May 2024.

The table shows that 85 respondents (17%) were aged 13–25, 53 respondents (10.6%) were aged 26–35, 55 respondents (11%) were aged 36–45, 102 respondents (20.4%) were aged 46–55, and 205 respondents (41%) were aged 56 and above. This indicates that a significant portion of the population (41%) is over 55. The noticeable decline in younger age groups suggests a trend of youth exodus in some churches, particularly in Mushin Local Government Area.

Section B: The Causes of Youth Restiveness in Mushin, Lagos State

Table 3: In Mushin, Lagos State, there is a rise in youth restiveness.

Choice	Respondents	Percentage (%)
Agree	92	18.4%
Disagree		
Strongly Agree	391	78.2%
Strongly Disagree		
Undecided	7	1.4%
Total	500	100%

Source: Field Survey, January 2024 – May 2024.

The survey highlights a growing concern over youth restiveness in the Mushin Local Government Area of Lagos State. Out of 500 respondents, 391 (78.2%) believe the issue has reached an alarming level, while 92 (18.4%) acknowledge its rise. Only 7 respondents (1.4%) remained undecided. These findings indicate that youth restiveness is a serious and escalating problem in the area, requiring urgent attention.

Table 4: Lack of Adequate Parental Guidance Causes Youth Restiveness in Mushin, Lagos State

Choice	Respondents	Percentage (%)
Agree	11	2.2
Disagree		
Strongly Agree	489	97.8
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

A lack of adequate parental guidance is a significant contributor to youth restiveness in Mushin and its surrounding areas of Lagos State. A survey revealed that 489 respondents (97.8%) and 11 respondents (2.2%) believe that poor parental upbringing directly contributes to the rising levels of moral decadence and youth restiveness in the region. Research by Alagbe (2004) further supports this, indicating that 73% of moral decadence stems from the influence of parents. Many parents, preoccupied with personal pursuits, leave their children under the supervision of housemaids and television. Others lead morally questionable lifestyles, inadvertently setting poor examples for their children. Some engage in alcohol abuse, extramarital affairs, and other indulgences, lacking the self-discipline needed to guide their children properly. Additionally, some parents avoid discussing moral values with their children altogether, leaving them vulnerable to negative influences. These factors contribute to a generation of morally unstable and restive youths, underscoring the urgent need for parental responsibility and active engagement in children's upbringing.

Table 5: In Mushin, Lagos State, the high percentage of young unemployment and underemployment contributes to youth restlessness.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Table 5 illustrates that all respondents strongly believe unemployment and underemployment significantly contribute to youth restiveness in Mushin and its surrounding communities. Nigeria's youth population, accounting for 65% of the total population, includes 74 million unemployed individuals and 10.6 million underemployed. This alarming situation has fueled a cycle of poverty, diminished self-confidence, and weakened industries. The country's low development index further exacerbates the crisis.

In Lagos, the high youth unemployment rate has led to increased poverty and insecurity, manifesting in rising cases of theft, kidnapping, religious instability, drug abuse, and sexual violence.

Table 6: Youth restiveness is one of the results of high levels of poverty in Mushin, Lagos State.

Choice	No of Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Table 6 above shows that all the respondents strongly agreed that poverty is a major source of youth restiveness worldwide, particularly in Lagos State. Lagos State is riddled with shantytowns populated by impoverished people who lack basic requirements, and the Mushin Local Government area is congested with the homeless, thugs, refugees, crippled, and beggars. This has led to the assumption that poverty penetrates the Nigerian populace, making eradication a difficult undertaking for the government.

Table 7: In Mushin, Lagos State, young restlessness may be due to peer pressure.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Peer pressure is a significant cause of youth restiveness in Mushin and surrounding areas of Lagos State, according to this study of 500 respondents. Peer groups influence children's behaviour, including risky activities like smoking, gambling, and sex. As they graduate, they associate more with their age mates, adhering more to peer group rules. Early sexual activity is often also attributed to peer pressure, leading to pregnancy, sexually transmitted diseases, drug use, and alcohol use.

Table 8: Youth restiveness in Mushin, Lagos State, may be due to churches compromising and neglecting their spiritual duties and responsibilities.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

According to the study, 500 respondents, or 100% of the sample, think that compromises and carelessness on the part of the church contribute to youth restiveness in both the state and the church. Two major problems with modern Christianity are that it cannot create saints or change sinners; moreover, there are many conversions but few births, which means that fewer individuals are established in the Church but do not bear the likeness of Christ in their personalities. Because of the way the church is positioned in Nigeria, wicked individuals are allowed to develop unchecked, which makes young people feel uneasy and deters them from participating in church activities.

Section C: The Sociological Concerns in Youth Restiveness in Mushin, Lagos State.

Table 9: Abortion is one of the most trending issues among young people in Mushin, Lagos State.

Choice	Respondents	Percentage (%)
Agree	60	12
Disagree		
Strongly Agree	440	88
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Abortion among young people in Lagos State is a big worry, with 60 respondents, representing 12% of the total sampling population, seeing it as a problem and 440 respondents, representing 88%, seeing it as a vital ethical issue. Adolescents are particularly vulnerable to hazardous abortion procedures because they are less likely to use local or illicit contraception and risky evacuation techniques, resulting in complications and higher death and morbidity rates. Since abortion is prohibited in Lagos, it was also observed that unsafe abortions caused 52% of maternal fatalities in Lagos State.

Table 10: Another social problem contributing to young restiveness in Lagos State is the relationship between cultism and street violence.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

The table shows that 500 respondents, representing 100% of the total sampling population strongly believe that there is a relationship between cultism and street violence among youths in Mushin, Lagos State. All acknowledge that cult clashes lead to violent outbursts, resulting in injuries, maiming, or killing, and can lead to the incarceration and rustication of both innocent and guilty students. Cultism, armed robbery, and street violence are the most harmful and dangerous phenomena affecting Nigerian students and young people in Mushin Local Government Area. It seems the government has no strategy yet to combat these issues, or maybe because the politicians use them during the election period, which is also another reason, why they don't want to eradicate terrorism, cultism, and street violence from our society.

Table 11: The moral conundrum of street prostitution is becoming more prevalent in Lagos State, especially among youths.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Street prostitution is increasing in Lagos State, with 500 respondents acknowledging its daily presence. The rise is attributed to poverty, modern films, western culture, and over-ambition, as well as working-class parents' lack of time to train their children. Young girls often abandon school to pursue prostitution, lining up at busy streets or leisure venues. It was also discovered that 73% of the commercial sex workers in Lagos State started prostitution before the age of 19, with 63% working in brothels. Due to negative public perception, 88% of workers operate in local governments and cities far from their childhood homes.

Table 12: In Lagos, there is a major problem with the prevalence of internet fraud and other sorts of excessive pursuit of riches among young people in Mushin, Lagos State.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

The people of Lagos State are experiencing a surge in internet fraud and wealth-seeking, with 500 respondents acknowledging it, despite numerous arrests and convictions. The rise of technology has led to cybercrime, identity and intellectual property thefts, phishing, email spamming, virus dissemination, and hacking. Some youths are turning to money rituals to escape poverty, leading to kidnapping, murder, and the mutilation of others. In Lagos State, there has been a significant increase in the number of lunatics on the streets. Investigations show that not all mad men on the streets are genuinely mad, as money rituals involve going insane for a specific period. However, those not destined to be rich may remain incurably mad.

Table 13: In this day and age, young people in Lagos are prone to saggy and indecent dressing.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Indecent dressing and sagging among Lagos youth in the 21st century is a critical issue, with 500 respondents stating urgent interventions are needed to combat this indiscipline and youthful immoral lifestyles. The shift from Victorian dresses to modern ones, such as mini-skirts and body-hugging, has contributed to indecent dressing, particularly among females, fueling sexual desires and leading to pre- and extramarital sex. Indecent dressing is a socio-ethical issue, especially in Christian moral standards, and can lead to the involvement of students and co-workers in vices like prostitution, adultery, fornication, and homosexuality.

Table 14: Another growing moral concern with young people in the Mushin area of Lagos State is addiction.

Choice	Respondents	Percentage (%)
Agree		
Disagree		
Strongly Agree	500	100
Strongly Disagree		
Undecided		
Total	500	100

Source: Field Survey, January 2024 – May 2024.

Addiction in Lagos State is a major worry, with 500 respondents believing that it is at a critical level. Addiction is a brain illness defined by obsessive involvement in rewarding stimuli despite negative consequences. Alcohol and drug availability, tobacco, Colorado substances, and petroleum products are all factors that contribute to addiction. Adolescent addiction can have long-term effects, including antisocial behaviours like sexual promiscuity, sexual violence, insanity, and suicide.

Discussion of Findings

Youth restiveness in the Lagos Mainland Diocese (Anglican Communion) and the United African Methodist Diocese has surged, characterized by immoral and criminal activities that harm societal well-being. This issue negatively impacts economic activities, social cohesion, and spiritual lives, leading to youth membership depletion, increased nominal worshippers, sexual misconduct, and rising crisis cases. The decline in youth attendance during Sunday and midweek services is largely due to feelings of guilt and unworthiness stemming from moral decadence (Adebayo, 2021). Many young people prefer to stay home, engage in leisure activities, or socialize rather than attend church, resulting in a weakened spiritual connection and an increase in nominal worshippers who attend merely to fulfill social obligations (Obafemi & Adeoye, 2020).

The weekly rise in crises involving youth conflicts within churches suggests a troubling trend of aggression and violence among young worshippers. Youths are bringing street violence into the church, leading to physical altercations over trivial issues. The situation in Mushin, Lagos State, is particularly alarming as youth restiveness has contributed to heightened sexual activity, mirroring symptoms of a deteriorating society (Ajayi, 2022). The way some female teenagers dress for church services has also been linked to moral lapses among both young and senior worshippers, increasing cases of early pregnancy, cohabitation, and single motherhood (Eze, 2019). This issue erodes the church's foundation, particularly in areas like prayer, evangelism, and sound teaching (Ogunleye, 2021). Beyond the church, youth restiveness in Lagos State poses a significant threat to the broader community. Cases of extortion, theft, and armed robbery have forced many church members to abandon services out of fear for their safety (Okon, 2020). The destabilization of families due to

youth rebellion, domestic distrust, and deteriorating parental authority has led to a rise in academic failures, social misbehavior, and increased crime rates. Youth restiveness contributes to societal instability, threatening not only the future of the church but also the overall security and economic development of the nation (Olawale & Bello, 2023).

The growth and development of any society depend on its leadership's vision and competency. Effective leadership requires legitimacy, accountability, and well-defined national strategies that enhance policy implementation (Adetunji, 2021). Addressing youth restiveness in Lagos demands economic reforms, particularly reducing tax rates for individuals, small businesses, and corporations to attract foreign investment and improve employment opportunities (Adeyemi & Thomas, 2022). Lowering taxes stimulates economic growth, increases consumer spending, and promotes business expansion, which in turn reduces youth unemployment—a major driver of restiveness (Okonkwo, 2021). A significant overhaul of the educational system is required to produce skilled graduates capable of addressing real-life challenges. Education should focus on practical applications rather than theoretical knowledge, and youth entrepreneurship programs should be made mandatory in secondary schools (Bamidele, 2020). Higher education curricula should be adapted to prioritize vocational training and job creation over job-seeking. Providing scholarships and soft loans for youth entrepreneurial ventures can also enhance financial independence and economic stability (Uche, 2019).

Nigeria, particularly Lagos, must enhance its infrastructure through transparent private-sector participation, power diversification, regulatory independence, and adherence to the rule of law (Fashola, 2021). Government investment in infrastructure, including renewable energy sources like wind and solar, will create job opportunities and improve overall living conditions. Additionally, local governments should be granted financial and administrative autonomy to implement community-driven projects effectively (Ogunbiyi, 2023). To cut costs and ensure youth representation in governance, elected local government councilors should be young people receiving only sitting allowances, while chairmen and supervisors should serve as full-time executives. This approach will empower youth involvement in decision-making, foster democratic governance, and instill a sense of responsibility among young people (Ajibade, 2021).

The church must take a proactive role in addressing moral decay among youths by implementing a structured moral recovery program. This should focus on intentional value transformation rooted in Biblical principles (Adekunle, 2018). Christian leaders must emphasize upholding biblical teachings while discarding any practices that contradict Christian values. The Holy Spirit plays a transformative role in shaping attitudes and behavior through consistent Bible study and teachings on forgiveness, righteousness, and integrity (Ibrahim, 2022). The Bible remains an essential tool for educating youths about their responsibilities toward their families, communities, and the nation. Scriptures emphasize obedience to parents, respect for authority, and adherence to social and educational norms (Proverbs 22:6, NIV). The church must actively engage with young people, offering counseling programs that address social challenges while guiding them toward a Christ-centered life (John 8:32, NIV).

Conclusion and Recommendations

Youth restiveness is a significant ethical and security concern in Nigeria, particularly in Lagos State and the Church of God. This research critically examines the sociological factors contributing to youth restiveness and its effects on Christianity in Mushin, Lagos. It explores the concept of youth, the theoretical framework of youth restiveness, and biblical perspectives on individuals with restive lifestyles. Key causes of youth restiveness identified in this study include poverty, corruption, peer pressure, lack of infrastructural amenities, and limited access to quality education. Ethical issues such as abortion, cultism, street violence, prostitution, internet fraud, indecent dressing, and substance addiction are also highlighted as consequences of youth restiveness.

Based on the discovery of this research, the youth hold the key to the future; thus, addressing this social issue by creating jobs and building social infrastructure that supports small enterprises is essential. It promotes young people's intellectual and spiritual liberation from harmful influences, violence, and political manipulation—all of which frequently result in societal instability. The report suggests a number of tactics to address young restlessness in Nigeria, which is a significant cause of instability and a barrier to the country's progress. While the Church should actively participate in evangelising and policy formation to advance moral standards, parents should function as role models by modelling Christian virtues. Additionally, the Church needs to involve its members in community welfare programs and get involved in policy issues that negatively impact marginalised communities.

Additionally, the Nigerian government must prioritize education, research, and youth empowerment to foster national development. The formal education curriculum should be revised to incorporate moral instruction, emphasizing virtues such as honesty, trustworthiness, and the fear of God. Adequate resources and funding should be allocated to youth education and civic engagement, with civil and religious studies integrated at all educational levels. School administrators should adopt effective management strategies to curb restiveness and immoral behavior among students. The Church needs to elevate women's position by reaffirming their worth as unique beings made in the likeness of God. To offer long-term answers to the restlessness problem, comprehensive youth empowerment initiatives should prioritise the development of jobs and the elimination of poverty. By putting these policies into place, society can raise a generation of young people who are responsible and productive, which will advance national prosperity, peace, and security.

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