

Cultural Politics and Youth Peer Interaction in Nigeria

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Abstract

Aim: The purpose of this study was to investigate the level of cultural political orientations and the formation of such political orientations in Lagos City.

Methods: The study employed the qualitative method in collecting and analyzing data. Purposive sampling and snowballing were used in the study. The study used oral interviews in the collection of primary data. Qualitative Data was arranged in a thematic way, and then analyzed.

Results: The study revealed that the family and media socialize the youth in cultural politics while the peer, the school, and its environment does not but creates awareness of the diverse communities in the society.

Conclusion: The study concluded that there are several points of cultural peer interaction among the youth.

Recommendation: The study recommends to resolve areas of contradiction in politics of the young people by entrenching good values in the constitution to prevent the family, the peer, the school and its environment. This can avoid manipulating the youth along cultural lines during political peer interaction.

Keywords: *Cultural politics, cultural peer interactions, cultural violence, youth.*

1.0 INTRODUCTION

1.1 Background of the Study

Various studies exist on how youth are socialized in politics globally. For instance, Danziger (2003) argues that the first powerful and lasting agent of political peer interaction is the family, in which political orientations of most individuals are deeply influenced by behaviors and beliefs experienced in the family environment. He further notes that before individuals make judgments for themselves, they absorb perceptions about the political world from conversations overheard within the family. Danziger also observes that the family is viewed as a major obstacle to the agendas of some leaders. For example, when Mao Zetung came to power in 1949-1976, he deeply opposed the traditional loyalties taught by Confucianism that stressed obedience to kinship groups, elders, and to males.

In addition, there is scholarly work that has documented the importance of the mass media as agents of peer interaction of young people. According to Atkins (1981), heavy consumption of television news is associated with high levels of political knowledge throughout adolescence. In his study of aspects of political peer interaction, Sigel (1970) examined the reaction of primary and secondary school children following the assassination of President Kennedy of the United States of America. He observed that both adults and children had similar responses to this national crisis. He further noted that children were more worried than adults were about the political outcomes of the assassination. Similarly, Greenstein (1969) examined questionnaire responses of a sample of New Haven, Connecticut school children aged between nine and thirteen years with adult attitudes. He found out that children learn political education from many sources such as the family, school, and the mass media. He further observed that children tend to have highly favorable views of political leaders especially the president, though this declines with age.

Langton (1970) established that informal school environment; the social class climate of the peer group and the lower class student's political attitudes is key in political peer interaction. He argues that informal political learning is more significant than formal civic education. As such, this raises important questions for educators concerned with social change. Drake (1960) underscored the influence of traditional patterns of authority on social actions in his work titled *Traditional Authority and social action in former British West Africa*. He points out that the ethics of traditional society before the colonial contact put the assent on age as a primary attribute of power holders. This study was significant to the current study as it raised questions about whether age was a factor considered while socializing the young people in the society along cultural values.

In a study on political peer interaction in new nations of Africa, Roach (1967) noted that socializing agents are associated with traditional values and attitudes and that in the cycle of the peer interaction process and personality building, these values become latent. Roach concludes that educational systems that existed in West African societies before the introduction of Western education were the socializing agents. Roach's study raises questions on the trends of such political peer interaction through the various regimes in the West Africa Societies. Apter (1961) studied political development in Uganda and Ghana to develop concepts and approaches to the study of various stages of political evolution. He indicated that the cycle of political peer interaction is influenced by variables that impinge on the cycle at one level and generate effects that may be felt in the next. A good example is the perceptions generated by the colonial experience that have continued to the contemporary society. Apter identified authority structures and values that are

crucial in the understanding of emerging political institutions. He observes that in societies with greater resistance to change such as Ashanti, there is a subtle integration of religious and social ties that guide their behavior. This study was important to the current study as it raised questions on the religious and social ties that were considerable in socializing youth in cultural politics.

In Nigeria, just like any other country, people have political values that shape their political action such as voter behavior and voting patterns. Researches by Koigi (2008), Cowen and Laakiso (2002), Badejo (2006), Khamisi (2011), Michela (2009), Kisiangani (2003), Smedt (2009) among others that focus on sociological bases of politics in Nigeria have majorly focused on culturally and economic dimension as one of these values. However, it has also been noted that the education system and political elites are connected with the peer interaction of the young people into politics. For instance, Ombaka (2007) observes that Nigeria's political system under President Moi recognized the role of the education system as means of political peer interaction.

1.2 Statement of the Problem

In the light of the above background, the study sought to investigate the formation of cultural political peer interaction in Lagos City. It attempted this by interrogating the role of the family, media, peer and the school in political peer interaction of young men and women in Lagos. The implication of this on youth engagement in political processes was also examined. The study concluded by suggesting possible ways of re-orienting the youth into a political culture devoid of negative culturalism. Investigating the type of political orientation given to youth in was important because of inadequate information on the point of formation of cultural political values not only created a gap in the education system but affect the functioning of a political system.

1.3 General Objective

The general objective of the study was to investigate cultural politics and youth peer interactions in Lagos.

1.3.2 Specific Objectives

The specific objectives that guided this study were;

1. To analyze the role played by the media in peer interaction of the young people in cultural politics.
2. To examine the role that the family plays in the peer interaction of the youth in cultural politics.
3. To assess the role of the school environment and that of the peers in orienting youth in cultural politics.

2.0 LITERATURE REVIEW

2.1 Theoretical Review

2.1.1 Political Theory of System Persistence

Easton and Dennis (1969) in their political theory relate childhood political peer interaction to variations in the persistence of a political system. They observe that earlier political peer interaction proceeded as follows: The child first becomes aware of a political system (politicization), chiefly through the proximal figure in whom he has personal contact (the policeman) and the remote personnel symbol of government (the president). He thus views

government as symbolized by these two persons (personalization). As a child matures, these early idealized and personalized view of government evolves into a few in which the government is symbolized by institutions, which the child approves and likes (diffuse system support).

The basic preposition in this theory is that early idealization and personalization are necessary conditions for later diffuse support. One implication is that such contingencies should hold within individual children. Easton and Dennis do not test for that, showing instead that age cohorts, in the aggregate, follow such sequence, so from their data we have no way of knowing whether or not an early personalized and idealized view of government is a necessary prerequisite for later system support (Sears, 1975). This theory does not seem to answer questions more especially at what point of youth does cultural formation take place.

2.1.2 Three-dimension Narrative Inquiry Space Theory

The three-dimensional narrative space theories are grounded in a Deweyan theory of experience, works from a view of experience as embodied, always in motion, and shaped and reshaped by continuous interaction among personal, social, institutional and cultural environments (Dewey, 1938). Clandinin and Connelly (1990, 2000, and 2006) are the proponents of this theory. Clandinin and Connelly (2000) drew on Dewey's two criteria of experience to develop a narrative view of experience. Drawing on Dewey's first criterion on interaction, they wrote that people are individuals and need to be understood as such, but they cannot be understood only as individuals. They are always in relation, always in a social context.

Connelly and Clandinin (1990, 2006) ideas on the development and use of narrative inquiry are inspired by a view of human experience in which humans, individually and people shape their daily lives by stories as they interpret socially, lead storied lives. Their past regarding these stories. Story in the current idiom is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful. Narrative inquiry is the study of experience as a story, then, is first and foremost, a way of thinking about the experience. Narrative inquiry as a methodology entails a view of the phenomenon. To use narrative inquiry methodology is to adopt a particular view of experience as a phenomenon under study (Connelly & Clandinin, 2006).

2.1.3 Social Learning Theory

In the 1960s, an American psychologist, Albert Bandura rejected the strict behavioristic view of a learning process and created a bridge to the cognitive models for learning through his works and theory. His theory of social learning states that a new behavior is acquired through observation alone and thus learning appears to be cognitive. The Social Learning and Imitation theory suggested that people obtain competencies and new modes of behavior through response consequences (Miller & Dollard, 1941). Social learning theory explains human behavior regarding the continuous reciprocal interaction between the intrinsic reinforcement of cognitive, behavioral, and the external reinforcement of environmental influences.

2.2 Empirical Review

Sears (1990, p. 69) observes that by the late 1950s and early 1960s, some classic books were produced such as Hyman (1959), Greenstein (1965), Hess and Torney (1967), and Easton and Dennis (1969), as were textbooks, books for reading and many journals. This also warranted a

chapter in the Handbook of Political Science (Sears, 1975), and the entire handbook in its right (Renshon, 1977). Greenstein (1970) felt that political peer interaction is a growing stock, although Cook (1985) noted the gradual disappearance of articles on political peer interaction, particularly on preadolescents, from the political science journal. Sears (1990) examined articles published in the year 1982-1987 in major six journals to establish the status of the study of political peer interaction as a discipline. The author summarized the results into 125 issues that were reviewed, offering well over 1000 articles, but there were 14 articles on what might be called traditional topics on political peer interaction.

Niemi and Hepburn (2008) observed that research on political peer interaction began in the 1950s and died prematurely in the 1970s. The field atrophied because it was based on exaggerated premises, misinterpreted and misunderstood research findings (and lack of findings). These findings were significant to the current study as it sought to investigate whether a similar situation was experienced in Nigeria. During the late 1970s, 1980s, and 1990s, there was a decrease in political peer interaction as indicated by Patrick (2000). The decrease was due to the reasons mentioned above. Ombaka (2007) observes that from the Mid-1990s, the field of political peer interaction got a new lease of life attributed to the global resurgence of democracy. Evenson (2000) observes that the field of political peer interaction after being dead mutated itself to what he refers to as 'peer interaction studies reborn.' In Nigeria, the scholars of political peer interaction have focused on the role of education in democratization (Ombaka, 2007; Sifuna, 2001; Ruto, 2001). The studies gave insights into the wider environment within which political peer interaction has taken place over time. It is, therefore, relevant to the current study, as it became a stepping-stone upon which our study was founded.

The question is whether children are politically knowledgeable is one of the issues debated by political scholars. Purta (1990) observes that young children have a vague and poorly structured representation of aspects of politics. On their part, Moore, Lare, and Wagner (1985) point out that children see the divine connection in American presidents. They note that many young children believe that God or Jesus appoints the President of the United States or tells him what to do. Since Easton and Hess study was carried out several years' changes have taken place in political peer interaction which needs to be examined and therefore the question that arises is whether the study findings can explain similar phenomenon after the changes in political peer interaction over time or can it be used to explain how the youth are socialized to cultural politics.

In Africa, the youth have been involved in activities, which are culturally based. Isichei (1977) notes that among the Igbos of Nigeria, youth community service can be traced to pre-colonial times when youth was organized into age sets that were mobilized for the defense of the community as well as in the construction of infrastructures such as roads and bridges. Similar practices occurred in Nigeria where an age-set system was the foundation of group formation and for the allocation and distribution of responsibilities. For instance, initiation ceremonies prepared the youth for education, development, and peer interaction programs that fostered a sense of belonging and responsibility to the community. Although the work of youth being organized into age sets does not focus on the peer interaction of youth in cultural politics, it provides insights on the responsibilities allocated to the youth, which is useful to the study.

According to Baker and Ricardo (2005), studying young men and the reconstruction of masculinity in Sub-Saharan Africa observes that African young men are often stigmatized, and seen as

criminals, delinquents, potential or actual troublemakers or predators. The language used to refer to young men-particularly low-income, urban-based young men-in the African context is often pejorative. For instance, in Sierra Leone, they are called "array boys" (footloose youth), a pejorative term for low-income youth, or a rebellious youth culture. In Nigeria, they are referred to as jaguda (crook) boys, or more recently as "area boys." In East Africa, they are called bayaye (rogue people) (Abdullah, 1998). Less pejorative is the term "young lions" used in South Africa to refer to young men in ANC who were eager to use violence to overthrow the apartheid regime. These young men are simultaneously revered for their role in overthrowing apartheid, while also seen as being out of control and quick to use violence (Marks, 1992). This work provided the researcher with the general understanding of the attitude of the senior members of the community towards the youth, how the youth are perceived as dangerous members of the community, however, it does not focus on cultural formation among the youth.

3.0 METHODOLOGY

The study adopted explorative and historical research design. The target population was teachers, the clergy, parents and members of the civil society. Purposeful sampling and snowballing were adopted in the study. The oral interviews were administered by the researcher assisted by research assistants. The informants were interviewed at homes, schools, worship centers and workplaces. Notes were taken during the interviews and the researcher employed a free discussion with the respondents. The researcher used pens and notebooks during the field interview. To ensure validity and reliability of the instruments developed, the researcher carried out a pilot study on the instrument. However, data collected during pilot study was not incorporated during data analysis. Piloting was important as it helped in revealing deficiencies in a question guide. The data collected was subjected to qualitative analysis. The data collected was also linked to the historical period under study. Secondary data was also collected and subjected to historical criticism to establish its validity.

4.0 DATA ANALYSIS, FINDINGS AND DISCUSSION

4.1 Demographic Characteristics

A sample size of 384 participants was targeted. A total of 365 questionnaires were issued but only 349 were duly filled. Dully filled questionnaires were considered by the researcher. Responses from one focused group discussion of seven youth leaders and five interviews of 6 key interview informants were considered for analysis and this constituted an overall 95.27% response rate. Of the participants, 25.69% were female and 74.31% (majority) were male. 91.7% of participants were 18-35 years old and only 8.3% were aged over 35 years. This informed the study that the youth constituted majority of respondents as they constituted the group aged between 18-35 years. Of the participants, 48.9% were unemployed, 20.7% were self-employed, 9.9% were students and only 9.9% were in formal employment.

4.2 Descriptive Analysis

4.2.1 Role Played by the Media in Peer Interaction of the Young People in Cultural Politics

4.2.1.1 Conviction to support a political candidate or ideology on a social media

Table 1: Conviction to support a political candidate or ideology on a social media

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	255	66.4	70.4	70.4
	No	95	24.7	26.2	96.6
	I don't know	12	3.1	3.3	100.0
Valid	Total	362	94.3	100.0	
Missing	System	22	5.7		
Total		384	100.0		

Table 1 demonstrate that 70.4% of the participants agreed to have been convinced to support a political candidate or ideology on social media, 24.7% were of contrary opinion while only 3.3% could not tell is they had been convinced to support a political candidate or ideology on social media. These findings show that Social Media had been used to convince persons to support political ideologies, candidates and even political violence.

4.2.1.2 Invitation to defend a political candidate or political party or coalition on a Social Media

Table 2: Invitation to defend a political candidate or political party or coalition on a Social Media

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	261	68.0	72.1	72.1
	No	78	20.3	21.5	93.6
	I don't know	23	6.0	6.4	100.0
Valid	Total	362	94.3	100.0	
Missing	System	22	5.7		
Total		384	100.0		

Source: The research findings (2020)

Table 2 shows that 72.1% of participants agreed to have been invited to defend a political candidate or political party or coalition on social media, 21.5% were of contrary opinion while only 6.4% could not tell is they had been invited to defend a political candidate or political party or coalition on social media on social media. These findings show that Social Media had been used to invite people to defend a political candidate or political party or coalition even political violence.

4.2.2 Peer Interaction of the Youth in Cultural Politics by the Family

4.2.2.1 The formation of attitude in politics within the families among the youth

This section was vital to the study because it argued that one could not understand peer interaction of young people in cultural politics within the families without understanding how youth is socialized within the household. Studies on peer interaction indicate that the family provides a promising habitat through which political attitudes is formed among the youth. Hess and Torney (1967) identified various roles played by the family in political peer interaction within the family domain. The functions include; first, the family presents an example that children mirror, for instance, parental party attachment is the most significant. Hess and Torney (1967) observed that peer interaction of partial preference is well set before a voting age. They also noted that choice of High school youth and their parents reported a correlation of 8 and 9. The results are supported by reflective studies of parent party preference. Two stories,

Hyman, 1959; Maccoby, Mathews, and Morton, 1954 as parroted by Hess and Torney (1967). This report indicates children's reflective to identify with his parents' party; the reports maintain the assumption that children follow their taste or their parents in at least three-fourths of the cases in which both parents band together in the same party. Secondly, Hess and Torney (1967) notes that transfer of attitudes, which portray a different opinion, are as well passed in the family; this may include taking a position on current affairs such as civil rights and federal right to education. Thirdly, they indicated that the family unit passes attitudes or values which reflect the community agreement and this includes perceptions of honor, loyalty for emblem of government (mainly the flag, statue of liberty) as well as the kind of behavior expected of a person (citizen) especially in conformity with the law, therefore, adding that the family bolsters other institutions.

4.2.2.2 Development of cultural political awareness among the youth within the family

This subsection examined the point at which one develops cultural awareness. It was very significant to the study because it enriched background information on the point of cultural consciousness within the society. Racial awareness is the knowledge and recognition of culturalism within the people. Aboud (1988) reasoned that the truth of racial differences exists and that challenging the differences can create more problems than embracing the difference. The author further revealed that in England, labels that are used to test cultural understanding might be white, West Indian and Asian. Aboud (1988) added that if a child can specify correctly to a person in North America when given the labels black, American Indian, Chinese, white or whatever is used in the community conclude that he carries a form of cultural alertness. Key factors of cultural self-identities include critical aspects of a cultural group and by asking what the most important thing about being an X is (for instance Asian, Black, and French Canadian), as a result, without these aspects, one cannot be X.

Such elements may include origin or parentage, national or religious background, language, skin color and the group label. Another aspect is that one's culturalism is seen to remain constant, that, to be both consistent across changes in the context and continuous over time. If one's cultural identification changes as a result of changes in clothing and language or age, then it is not constant. The last aspect is by recognition that one is not from a particular cultural group and is different culturally in certain ways from members of another cultural group (Aboud, 1988).

During data collection in the field, the researcher sought to know the respondents perception and understanding of culturalism. The question was weighty to the study because in one way or the other, answers were intended to give information on the point of cultural awareness. Although culturally can be both positive and negative, the majority of those interviewed gave it a negative approach. Otieno (O.I., 2015) said that ‘culturally means many things, for example, the Nubian people love themselves. Nyabuto (O.I., 2015) said that people show that they are different as per the communities for instance during our time we regarded the people from other communities as beggars but today we share. Mwema (O.I., 2015) observed that culturalism is hatred. From the above understanding, culturalism generally denotes some elements of bias by a given group of people who perceive their community superior than other communities. The data agrees with Koigi (2008) who argues that negative culturalism manifests itself when people begin to feel that their religion, language, songs, culture, food is superior to those of other groups, or even they look better than other groups.

4.2.3 Role of Peers, School and its Environment in the Peer Interaction of the Youth in Cultural Politics

It is was difficult to interrogate how the youth is socialized in cultural politics in school environment and by peers without first examining how these institutions socialize them to the political world. The researcher, therefore, considered this by attempting to answer the following questions; how does the school act as a socializing agent? Does the surrounding community contribute to attitude formation among the young people? Do what extent does the peer act as socializing agents?

4.2.3.1 The school and its environment as a political socializing agent

This subsection does not answer whether the school socializes the youth in cultural politics; it focuses on how schools socialize the young people into politics through the curriculum, teacher, and the surrounding. However, critical questions are raised on cultural peer interaction in this subsection, which was basic as they demonstrated the relationship between political peer interaction and cultural political peer interaction.

Hess and Torney (1970) note that the school is the most important agent of political peer interaction in the United States especially for lower class children. They, however, agree that the family appears to have considerable influence on the child's formation of ties to a political party. My data during the oral interviews agreed with Hess and Torney (1970) that the school plays a significant role in socializing the young people into politics. Nyambeta (O.I., 2015) an informant who is also a teacher at Jeremic Adventist secondary school said that "it was automatic that politics has to take place in school and that it is the teachers who do marketing of politicians. There is no neutral ground in school. For instance, when politicians donate material to our schools, we speak well of them. When the kids go back home, they will promote those who assist them by actually reporting what their teachers say. Therefore, young people copy from the teachers." This observation also agrees with (Ombaka, 2007) who in his work notes that the school is a political.

Although in the above view the school is perceived as a primary agent of political peer interaction among the youth, the observation poses significant questions; how does this political peer interaction take place in schools? Why does the state interfere with the type of education the young people get at school? In addition, how does such political peer interaction take place in Africa?

My data confirms Hess and Torney findings as observed above in which the young are trained to be patriotic to the state at schools. Nyambeta (O.I., 2015) said that learners should be encouraged to be friendlier since the child wakes up in the morning and goes to school, eats at school and makes friendship at school, therefore, the way the school will be that is the way the child will be socialized. He also pointed out that despite what the school does, children also need to have time to stay at home so that the parents can instill some morals in them.

The school administration is also another symbol of curriculum latency because of the correlation of the political attitudes through the imparting of skills for active participation in democratic affairs right from the election of the representative student leadership. This helps to build the kind of relationship that should exist amongst peers, the surrounding community together with the school culture and policy (Ehman, 1980). Hess and Ganzler (2006) conclude that classes without discussion culture are miniature models of U.S. politics. This is because due to the absence of controversial discussion, the student's political diversity lays dormant, and they easily develop the misperception "everybody is in the middle." Besides, students in homogeneous classes, such as in explicitly Christian schools, tend to mislabel dissenting different views as out of the mainstream and as assaults unworthy of proper consideration. According to the authors, both problems discourage students to participate in public political discussions. Teachers may show to be a part of the political process but do this unknowingly, not as a concrete example of their participation (Tilman, 1998).

In addition, teachers in Nigeria were also viewed as agents of political peer interaction in schools. Njiru and Kutsuwa (1997), Oloo (O.I., 2015) observe that teachers have an important duty to pass useful skills to their students. More fundamental is their responsibility to instill the ideals of patriotism, self-reliance, and social responsibility in the youth. The youth should be enlightened on national values and philosophies. Oloo (O.I., 2015) noted that it was common in history subjects that teachers teach and acts as agents and clients of those leaders in their community since in teaching, they promote political ideas. Another issue is the manner teachers' award student marks who come from their communities. I remember when I joined the university as a first year in my undergraduate studies, my course lecturer in history asked us to raise up hands as he mentioned different areas of our country and one was supposed to raise up his/her hand when the lecture said his home areas. When members of his community raised hands, he told them that "all of you will get A's in your examination since you come from a bright community." The above remarks raise the question on the type of political peer interaction the young people get in this environment.

4.2.4 The Role of the Peer in Political Attitude Formation among the Youth

Peer groups are very essential in attitude formation among the youth because most of the time, the young people are together in various places including worship centers, schools, market places and even in youth development groups. Studying attitude formation among the youth is significant because it is impossible to understand how young people are socialized to the cultural group without first understanding how political attitude formation takes place within the peer groups. Therefore, this section investigated how the youth is socialized to politics by peers through examining scholarly work and primary data. Youth groups were considered. However, for purposes of this study, only Sonko rescue team was explored. Investigating Sonko rescue team was significant to the study as it provided an understanding on how group peer interaction takes place. There are various observations on political attitude formation among the young people by

different scholars; Dawson and Prewitt (1969) notes that peer groups are important agents of political learning. That they are most influential during adolescence and adulthood, and that consequently they have their significant influence at the later stages of political maturation. They note that:

" Peer groups are like families in some ways and not like by other means. Like the family peer groups make the process of political learning haphazard, non-deliberate, and largely decentralized....A small group of close friends who gather to play poker every Thursday night, or neighboring farmers or peasants who go to local ...Saturday evening, may become involved in political discussions. When they get together, they sometimes talk about politics; they influence each other's political values. (Dawson &Prewitt, 1969, p. 140)

The above observation is significant to the current study in relation to examining how political, cultural attitude formation among the youth in Lagos City, Nigeria takes place.

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

That Nigerian media created cultural awareness among the youth of LAGOS from 1963 to 2017. The study concluded that the media socialized the youth in cultural politics especially through the programs that were culturally inciting such as hate speeches among leaders from various communities. Concerning the premise that the family has socialized the youth in cultural political lines in the period 1963-2017, the study found out that the family played a critical role in the peer interaction of youth in cultural politics. Finally, campaigns based on cultural mergers also created cultural awareness among the youth in LAGOS. The findings agree with those studies that indicated that the family played a significant role in the peer interaction of the young people along cultural lines (Hughes & colleagues, 2008). Based on the above evidence the second conclusion is that the family socializes the youth in cultural politics.

The school and its environment do not play a significant role in the peer interaction of youth in cultural politics. Additionally, the study documented those peers especially those in development groups showed no significant relationship in socializing of the youth in cultural politics. This is because the groups in which the young people interacted promoted diversity. As a result, they could easily tolerate one another despite their different communities. Therefore, the third conclusion is that the school and its environment do not largely socialize the youth along cultural politics. Finally, the study concluded that there are a number of sources for cultural formation and that there is no single point of cultural formation.

5.2 Recommendations

In light of the preceding discussion, two recommendations follow. The first one is on the values passed down by the family, media, the peer, the school and its environment. The second is in relation to further researches on political peer interaction. In Nigeria, it seems that most opportunities are lost during transmission of values to the young people through the family, media, the peers, the school and its environment. It is necessary to resolve areas of contradiction in politics of the young people by entrenching good values in the constitution to prevent the family, the peer and the school and its environment from manipulating the youth along cultural lines during political peer interaction.

The study came up with certain relationships that it could not explain and some issues that raised questions that are major in pursuing if the role of peer interaction in cultural politics among the youth is to be established. About the topic of youth peer interaction in cultural lines, the study suggests the following topics can be researched: There is need to examine boys and girls differently to establish whether such cultural political peer interaction takes gender dimension. Similar studies should be done on adult population paying attention to their cultural formation within the family. Studies should also be carried out in details focusing on the peers influence in cultural formation.

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Conflict of Interest

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