

AN ASSESSMENT OF THE IMPACT OF FEDERAL GOVERNMENT  
AMNESTY PROGRAMME ON YOUTH EMPOWERMENT IN WARRI  
NORTH LOCAL GOVERNMENT AREA OF DELTA STATE

BY

FACULTY OF EDUCATION  
UNIVERSITY OF BENIN  
BENIN CITY

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GOVERNMENT AMNESTY PROGRAMME ON YOUTH  
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AREA OF DELTA STATE

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## **APPROVAL**

I hereby certify that this work was carried out by Annabel Chinwendu NWAKAEZE in partial fulfillment of the requirements for the Award of B.Ed degree in Adult Education in the Department of Adult and Non-Formal Education, Faculty of Education, University of Benin, Benin City.

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## CERTIFICATION

This is to certify that this project work was carried out by ..... in the department of Adult and Non Formal Education, Faculty of Education, University of Benin, Benin City, Nigeria.

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## **DEDICATION**

This work is dedicated to God Almighty who has indeed been my source of strength, my comforter and helper.

## ACKNOWLEDGEMENT

The research work can not be complete without acknowledging God for his providence in health and material needs. I sincerely appreciate the effort of my supervisor who is more like a father to me, Mr Jude Idemudia for his professional guidance, patience and understanding while writing this project, may the lord grant him his desires in life.

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## *ABSTRACT*

The study investigated the impact of Federal Government Amnesty Programmes on youth empowerment in Warri North Local Government Area in Delta State. Five research questions were raised to guide the study.

The descriptive research design was adopted for the study. The population of the study comprised of one hundred and thirty eight thousand and five hundred and seventy(138,570) youths in Warri North Local Government while the multi stage sampling technique was adopted by the study to select a sample size of 200 youths which constituted the sample for the study. A structure questionnaire titled: Impact of Federal Government Amnesty Programmes on Youths Empowerment Questionnaire (FIGAPYPQ) was used for data collection. The questionnaire was validated by the researcher's supervisor as well as two other experts in the Department of Adult and Non-Formal Education in University of Benin, Benin-City The test re-test reliability method was used to ascertain the reliability of the instrument while data collection was analyzed using simple percentages and frequency counts,

In conclusion, Federal Government Amnesty programme was seen as a veritable tool for alleviating poverty and equipping the youths with skills for self reliance thereby contributing to national development. The study therefore recommended that there should be increased funding from government to facilitate the effective delivery of the amnesty programme. Also, that governments

should place emphasis on economic empowerment programmes like access to free interest loans as start up capital and skills acquisition training programmes in the Niger Delta area.

## CHAPTER ONE

### INTRODUCTION

#### **Background to the Study**

The Niger Delta crisis has been a major threat to both socio-economic activities in the Niger Delta region of Nigeria. At present, the amnesty programme is six years since its implementation in the Niger Delta as the Federal Government of Nigeria through the amnesty package had good intentions for granting militants amnesty with the hope that the gesture would effectively put an end to youths' restiveness in the region. Amnesty therefore is a guarantee of exemption from prosecution and pardon from punishment for certain criminal, rebel and insurgent actions hitherto committed usually against the state. It indemnifies affected persons in terms of safety and protection from punitive actions, retributions and associated losses. An amnesty most often time is usually within a specific time within which offenders admit crime and take advantage of the general pardon (Ikelegbe, 2010:6-7).

It is on this note that in 2008, following the submission of Ledum committee reports with other recommendations the Federal Government after consultation with the council of States and in pursuant with section 175 of the Constitution of the Federal Republic of Nigeria granted unconditional pardon to all persons who have directly or indirectly participated in the commission of offences associated



with militants activities in the region. The amnesty was proclaimed on 25th June, 2009 included forgiveness and automatic freedom from any form of prosecution whatsoever which was expected to run for a 60 day period from August 6th to October 4th, 2009, (Idonor, 2009, Ikelegbe & Umokoro, 2014). During this period, opportunity was given to ex-agitators to surrender their arms and ammunitions in exchange for presidential pardon.

The declaration of the Federal Government amnesty was welcomed by a large section of the society and groups, including several international bodies pledge their supports for the programme. Thus securing lasting peace in the crisis prone region observably has not been easy as several peace-building efforts aimed at resolving violent agitations in the Niger Delta have failed. But as part of his efforts, Late President Musa Yar' Adua offered state pardon to the militants in a nationwide broadcast that:

*The offer of amnesty is predicated in the willingness and readiness of the militants to give up all illegal arms in their possession completely renounce militancy in all its ramifications unconditionally, and depose to an undertaking to this effect. It is my fervent hope that all militants in the Niger Delta will take advantage of this amnesty and come out to join in the quest for the transformation of our dear nation: (Federal Government of Nigeria, 2009).*

Also, the Federal Government proclamation of unconditional amnesty for Niger Delta ex-agitators included the willingness and readiness for them to surrender their arms and ammunitions on or before the expiring date October 4th 2009. So far, 30,000 ex-agitators seem to have accepted the FG amnesty programme. In pursuant to the letter, the FG also instituted a Disarmament, Demobilization and Reintegration (DDR) package for those who were alleged to have embraced amnesty before the deadline with a #65,000 monthly stipend being paid to ex-militants who accepted the offer of amnesty (Kuku, 2012).

Prior to this time there was observed violent agitation by the people in the Niger Delta region as a result of alleged resource distribution and environmental insecurity emanating from oil exploitation. However, regardless of the wealth from the oil bearing area, the Niger Delta still perceived to be one of the poorest and underdeveloped regions in Nigeria (Ereibi, 2011). Also, the people of the region are alleged to have lacked basic amenities such as provision of potable water, good roads, health facilities and electricity. The inhabitants were also alleged to have felt neglected, marginalized and their resources being exploited without any compensation or meaningful development for their God given mineral wealth. As a matter of fact, the Federal Government taking into consideration the socio-economic development of the area, engage ex-militants in gainful employment, training and skills acquisition as well as other meaningful activities that would help

improve their living condition. With the amnesty programme there is relative peace as sustainable peace in the crisis bearing region is sine qua non to stable growth and development. Thus a major expectation of the program is to ensure the promotion of peace in order to facilitate socio-economic -development in the region.

Nonetheless, six years now into the amnesty programme there are fears bearing in mind the method of implementation that sustainable peace may not be realized when the programme comes to an end. However, the post-conflict era of the Niger Delta region seem to have witness various kinds of social unrest which has hampered development ranging from kidnapping, illegal oil bunkering, piracy, bombings, disruption of pipeline facilities and other crimes (*wikipedia.org*).

### **Statement of the Problem**

The sight of several youths in the country that engage in cultism, advance fee fraud (popularly known as Yahoo Yahoo), thuggery, theft, murder, pipeline vandalism amongst others, in the recent past has become a source of worry to many. Interaction with some of these youths in Warri North local government area revealed they had earlier dropped out from different tertiary institutions or unemployed. Apart from these, youths that observably prefer kidnapping or indulging in advance free fraud, several others are alleged to drift from Nigeria to other neighbouring countries that are rumored to be better equipped with social

amnesties for improved standard of living. A trip round some of the communities in Warri North local government did not only confirm the youths' allegation of migration but also revealed cases of illegal migration to these countries through the mediterranean seas or deserts amongst the youths. Since the incidences of kidnapping, thuggering, theft, pipeline vandalism constitute nuisance in any societal system. The suspicion is predicated on the perennial problems of poverty, unemployment, lack of skills for self-reliance that characterize these youths. It is not unlikely that youths that are unemployed and impoverished with poverty will get frustrated and express their frustrations by indulging in nefarious activities thereby constituting nuisance to the society. Consequently, there is a gap to be filled as regards the penetrating influence of amnesty programmes in the reduction poverty among youth in Warri North local government hence the need for the study.

### **Research Questions**

The following research questions were raised to guide the study

- ❖ Does amnesty programmes equip youths with entrepreneurial skills for self reliance in Warri North Local government Area?
- ❖ To what extent have amnesty programmes help to the enhance the esteem self /status of youths in Warri North Local Government Area?

- ❖ Are the various amnesty programmes helping to address the social vices among youths in Warri North Local government?
- ❖ What is the level of youth participation in amnesty programmes in Warri North local government?
- ❖ To what extent have the amnesty programmes equipped youth with needed occupational and survival skills in Warri North Local Government Area?

### **Purpose of the Study**

The main purpose of the study is to investigate the impact of Federal Government amnesty programmes on empowerment of youths in Warri North local government Area. Specially, the study intends to;

- ❖ determine the extent to which amnesty programmes equip youths with entrepreneurial skills for selfreliance in Warri North local government Area
- ❖ assess the extent to which amnesty programmes have helped to enhance the self esteem/status of youths in Warri North local government Area
- ❖ ascertain if the amnesty programmes is helping to address the social vices among youths in warri North local government.
- ❖ Find out the level of awareness of youths m participating m amnesty programmes in Warri North local government
- ❖ ascertain the extent to which the acquisition of occupational skills by youths alleviate poverty from their midst in Warri North Local Government Area.

## **Significance of the Study**

The findings of the study will be published in Journals, Articles, Jingles, it is hoped that findings of the study will be of immense benefits to government, policy makers, teachers, youths, researchers, educational planners to mention but a few.

The findings of this study will assist government at various level of government in the area of commitment and dedication in handling the affairs concerning the generally of the youths in the country. Moreover, it will help them to effectively allocate the resources accruable to them to cater for the educational needs of her citizens as it relates essentially to cater for the educational needs of her citizens as it relates essentially to amnesty programmes work and practice for poverty alleviation.

The findings of this study will also helped educational planners to articulate policy on amnesty programmes which will lay more emphasis on functional literacy and skill acquisition in all fields of human endeavour. This is sequence to the fact that for amnesty programmes to be effective there should be a systematic framework that reflects the needs and aspirations of the people in Nigeria.

The findings of this study will be beneficial to non-government organizations on the need for increased funding of amnesty programmes that will facilitate the provision of human, financial, materials resources thereby enhancing

the quality of amnesty programmes throughout the country. In this sense, the objectives of the programme will be achieved as well the sustainability of such programme.

Teachers, especially adult facilitators will be provoked by the findings of this study to engage in more research work on the role of amnesty programmes in creating employment opportunities for teeming youths. This will produce more empirical studies in the field of amnesty programmes. This can be done through in service training, job rotation, job enlargement by management of various institutions.

The findings will be of great assistance to various councils in amnesty centres in having a clearer perception of the variables in creating a viable amnesty programmes in the education industry. This can be done by evaluating the amnesty programmes programmes in literacy centres in Warri North local government and Nigeria in general with a view to ensuring (that amnesty programmes are adequately catered for in the school system. This can be done by holding regular consultations with various professional bodies concerned with programme evaluation, accreditation.

The findings of the study will also help to stimulate and arouse the interest of youths on the need to effectively participate in amnesty programmes

programmes as it would help to them with saleable skills for self-reliance thereby enhancing their standard living.

Finally, the study will serve as a reference material to researchers in the field as well as other related fields of study.

### **Scope and Delimitation of the Study**

The study will cover the influence of amnesty programmes on empowerment youth in Warri North Local Government Area. Specifically, the study will elaborate on variables such as entrepreneurial skills, occupational skills, reading and writing skills, self esteem to mention but a few. The study will be delimited to Warri North local government due to time and financial constraints.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

The chapter deals with the review of related literature under the following sub headings:

- Concept of Youths Empowerment
- Rationale For Youths Empowerment in Nigeria
- Relation Between Adult Education and Youth Empowerment
- Youths Unrest and The Issue of Youths Empowerment in Nigeria
- Strategies To Promote a Robustful Youths Empowerment in Nigeria
- Nature and Scope of Federal Government Amnesty Programme
- Benefits of Amnesty programmes on Youths Empowerment in Nigeria
- Impact of Federal Government Amnesty Programme on Youths Empowerment in Nigeria
- Impact of Federal Government Amnesty Programme on Youths Empowerment in Nigeria
- Federal Government Amnesty Programme and Its Emergence in Nigeria
- Challenges in the Implementation of the Amnesty programme in Nigeria
- Summary of Review of Related Literature

## **Concept of Youth Empowerment**

The premier dictionary of current English (2008:483) defines empowerment as giving someone more control to do something. In other words it means to give a person or organization the legal economic or socio-political authority to do something or carry out duties or functions.

A growing body of research demonstrates the positive, life improving impact of empowerment on individuals from marginalized, disenfranchised and oppressed and exploited communities and families. The most common and ubiquitous empowerment are the power of education or skill acquisition which not only free the individual from the shackles of ignorance, poverty and exploitation, education also set the individual on the path of greatness, fame, wealth and power.

The range of benefits and outcomes for individuals and communities that become empowered include enhanced self awareness and social achievement (Atman et al 1998) improved mental health and academic performance (Bemak et al 2005; Leamer & Thompson 2002) reduced rate of delinquency, substance abuse, and school dropout (Roth & Book-Gunn, 1998) reduced health disparities (Wallerstein, and reduced violence (Hazier & Caney 2002).

Simon (1990:27) on rethinking empowerment posited that "empowerment is a concept with multiple and diverse historical referents, is a term that confuses even as it inspires: a goal and a process invoked by philosophical descendants of

leaders as diverse as John Locke, Karl Marx, Mahatma Gandhi, Chairman Mao Zedong, Frantz Fanon, Martin Luther King..., empowerment constitute a notion that abounds in the professional literature of the human services, health care, education ..."

Empowerment is vital and fundamental to social work profession and practice because of its enduring centrality to the ideology of many social movements, its salience to the explicit mission of social work and other allied professions like community psychiatry and public health care, because of its multiple contemporary meanings and importance to the emancipation of the oppressed and marginalised people, the term merits careful examination and analysis (Miller 1983, Solomon 1976).

Empowerment means mutual support and collective action undertaken by disadvantaged and marginalised groups. This understanding may also be used to describe the trajectory of people who manage to rise out of positions of helplessness and confusion to reclaim control over their lives and discover their own inner strengths.

Also from the service provider perspective the understanding of the term empowerment becomes further complicated by the tendency for empowerment to be defined for relatively powerless people by those with vested political or professional interests. For example, the term has been appropriated within neo-

liberal (New Right) political discourses in which people are exhorted to stand on their own two feet and throw off the excessive interference of the state and its exploiters and cohorts of corrupt ethnic bigots. Set against this, there has been an insidious tendency for the 'technologies of empowerment' to be appropriated by practitioners (Tew 2006, Anderson 1996) who may thereby find a way to retain their status as "experts", and their ability to exert influence over others' lives. This is very true of politicians and cultists who exploit the powerlessness and hopeless situation of many youths and recruit them as members or thugs and praise singers for their self-interest. Doing empowerment for people may involve discourses and practices (for example, in relation to assessment) that are framed in ways that suggest to people what their needs are and what they should aspire to. Thus (according to Tew) we have version of empowerment that are not actually about service users setting their own agendas of taking power for themselves (Wilson and Bersford 2000).

Empowerment is therefore a very important concept of youth development. This is because the development of youths as individuals and as members of a distinct group entails empowerment. When youths are taught to look inward and be productive, when they are taught to acquire education or skills, when they are galvanised to come together and pull together a common resources for their own benefit, when youths are taught to reject the oppression and hegemony of state

officers, when the youths are taught to harness their potentials and the natural resources in their environment, when youth are taught to undergo attitudinal change discarding the garments of dependent pampered, amoral and lazy members of the society to be used by the rich and powerful and then put on the toga of dignity and productive persons, then we are also talking about empowerment.

As aforementioned above, it is clear that the issue of empowerment is one that concerns people who lack power - not people who have power but choose not to exercise it, not people who feel or have a "sense" that they lack power, but people who are effectively deprived of power. These are oppressed people whose life chances and choices are significantly curtailed by inequalities in the distribution of social, economic and political power and resources. Hence empowerment is actual gaining of control over the factors which are curtailed in accounting for ones state of oppression or disempowerment.

### ***Rationale for Youth Empowerment***

Breton (2004:23) listed the significant component or dimensions of empowerment as follows:

#### ***1) Social Action:***

Here Breton notes that to "be in action in this context is specified as action that is directed at eliminating oppression. It is action in and on the social and political environment and therefore it is citizen action." This collective action is aimed at the socio-economic, political and/or

structural changes that will bring about a more just and balance of power and emancipation of the hitherto relegated and dehumanized group. This must involves reflection and action in a review of the gains and loses and than a change in tactics, approaches, rethinking, testing and reappraisal etc.

2) *Political Awareness :*

According to Breton (1994) is means to be in position to choose to get involved and to actual get involved in such action for change. This means that one has an awareness of self as a person who has the right to participate and to choose how to participate and at what level and to what extent. This also means that one is aware that one s personal situation is influenced by and related to so to-economic and political forces. When one, political, it also means that one sees oneself as a member of a class experiencing or suffering deprivation and powerlessness etc. This class status also means consciousness of class-status as proletariat, exploited, ethnic or racial concepts.

3) *The Right to Say and the Right to "Have a Say"*

According to Breton (1994) one of the most salient effects of the consciousness raising process is that one discovers or realizes that one has a voice that one has the right to speak up, the right to say and to "have a say"

one no longer accepts to be without a voice and without a say: Empowerment in the sense that it involves consumers raising, is a process of liberation from voiceless or from silence to being vocal, vibrant and out-spoken. The right to "have a say" according to Mullender and Ward (1991) means that one has the right to participate in the decisions that affects one's life and the life of one's community. The right to say and the right to "have a say" involves self advocacy or the power to represent one self or one's group or community.

4) *Recognising Oneself and Being Recognised as Competent and able to stand, do, live as individual.*

This involves learning to use one's voice, talent and skill effectively. It also means being involve in designing and creating new resources or co-producing services for the benefit of all. Thus the process of becoming empowered involves competence, it involve ensuring the right to speak up and the right to be heard. This also involve the willingness to recognise ones competence and limitations, and the building of trust of one's talents and be ready to join demonstrations against the power that be and face the consequence(s). Becoming empowered in this context means that when the recognition, trust and acceptance of others (people/institutions) are not forthcoming, motivation is mobilised and the knowledge and skills are

applied to put pressure to bring them around. This is what Malucio (1981) called component of empowerment: the ecological competence.

### ***5) The Use of Power***

This has to do with identifying, understanding, and using the different sources both of positive and negative power. Sources of positive power according to Breton (1994:27) comprise, among other things, command over money, favourable legislation and a "fair" judicial system, possession of information and exposure, access to communication channels and to the media, group support and contacts, personal charisma, ability to reward, attainment of positions, titles and valued social roles, monopoly of essential resources, as well as energy, courage and conviction.

The disempowered can take advantage of relevant positive power sources by creating and using alliances i.e identifying how other need them, learning and applying negotiating skills, understanding the process, structures and limit of decision making and developing solidarity with and between groups.

The main source of negative power is the ability to withhold; to withhold consent, support, or participation. Withholding should not be construed as passive behaviour in the sense of doing nothing, for it most often involves some form of confrontation.

## *Advocacy*

The term advocacy means the function of an advocate; one who plead in support of a cause on behalf of an individual or group of people or community/society. Social advocacy is one of the means through which youth and other human right crusaders and activists use to sensitize the people, expose the situation/condition of a people and mount pressure on appropriate authorities especially the government for policy change and actions that will bring about the desired change.

Rathman (2007:27) notes in support of social advocacy in community and youth development that "ruling out the use of pressure and conflict (advocacy) tactics can prevent local people from coming to grip with the problems and forces that hold them down promoting better attitudes of the people toward civil responsibility and neighbourliness within the targeted disadvantaged group is decidedly counter productive when the attitude and behaviours that need to be changed are those of unbending authorities and privileged elites who are situated comfortably outside the poor communities." Social advocacy strategy relies on pressure and confrontation as the core instrument of change with the aim of benefiting the poor, the disadvantaged , the disenfranchised and the oppressed. This is also all about social justice crusade.



## **Collaboration**

Youth are not magicians that proffer solution or panaceas to problem of clients all alone. As a youth there is always exchange of ideas, cross-fertilization of information and reliance on other professionals duties outside the area or jurisdiction of the youth. Collaboration means to work jointly or together with other people in solving a common problem or issue at hand. Collaboration in social work practice entails with other people especially professional in legal, medical, psychiatric, nursing and other allied professions with the goal of helping a client(s) overcome a problem(s) and restoration of their normal functioning.

Establishment of collaboration with other professionals is important because no profession is independent and all-knowing. Establishment of collaborative process is an important factor in development and implementation of any viable and sustainable youth welfare and development. This entails advocacy, effectiveness and intervention by the social worker cum other professionals in attacking the problem on hand and helping the client(s) to restore their normal functioning.

The reasons for collaboration is driven by the desire for specific positive outcome of social worker efforts to help clients help themselves. Hence the process of collaboration to some extent is an end in its own right. This is because as Reily (2001) posited "collaboration can fail when the process of building rational aspects

and attending to complexities of such partnership are not addressed separately from desired outcome. Successful collaboration requires attention to the following factors; a central purpose, broad-based membership, defined structure that allows for exchange of information and clear communication, an operand evaluating process, and sufficient human and material resources.

### **Relationship Between adult Education and Youth empowerment**

Adult education programme take place in different places including schools, churches, social halls which are sometimes not suitable for adult learning. For effective learning, programmes need to be accessible, adequate, appropriate and conducive for the youths. Inorder to achieve the rights of youths, there is need for them to have an environment that favours relevant communication. No educational programmes, however perfect, can bear lasting fruits unless it touches on what gives individual their valves and makes them human.

Adult education is usually only one as pect of services offered by community oriented organizations which are independent, community controlled agencies that provide assistance in areas identified by youths. These organizations are committed to empowerment. Such organizations frequently work successfully with these youths who do not participate in more traditional programmes. These programmes are characterized by a collaborative process in which mutually



agreeable goals are worked out between the instructor and the youths. Frequently, this process is more important than the end product.

There are several types of innovative programmes that have been put in place in adult education;

- Basic Literacy Programme
- Nomadic Education Programme

Agriculture Extension Education Programme

- Distance Adult Education Programme
- Sandwich Educational Programme
- Entrepreneurship Educational Programme
- **Women Education Programmes**

This is an education programme specifically designed for women to make them play their roles in the society more productively. Women form a great part of the population and they perform the numerous tasks of home building for the women to be able to perform their roles more effectively, they need to be provided with appropriate education.

Women over the years have been neglected and relegated to the background in the provision of education opportunities and development of skills and this has

limited their abilities to perform their roles more effectively. Women education is a means of redressing the imbalance folk and of empowering them in their various social, economic and political roles to enable them have a sense of belonging and to contribute to national growth and development. Women education programmes should include work oriented functional literacy programmes, which will provide employable skills needed by women in their various roles and at the same time require literacy skills to enable them participate more actively in various activities in the societies. Many states in Nigeria have established women special centres where vocational training in dress making, knitting, embroidery, soap making etc are taught to women. The Anambra State Ministry of Education has also established women education centres in Anambra, Ekwusigo Local Government Area and Awka where employment oriented Vocational skills are taught to women participants .

- **Distance Education Programme**

This programme involves the use of multimedia for educating a large group of people who may be dispersed in different places. The facilitator and adult learners are partially separated although occasional tutorials may be provided to complement self instructional materials like serialized lectures or lecture modules, special radio and television programmes and occasional contact session in some

cases. All these processes are involved in a particular distance education programme to make the teaching learning process more effective. Distance education has an advantage of being able to teach a great number of people at the same time in different locations.

- **Nomadic Education Programme**

It is an educational programme designed to meet the educational needs of the million of migrant pastoralist fishing folks and farmers who are almost always on the move for their occupational activities and therefore participate in educational programmes like sedentary counterparts. It is a modest and necessary programme designed to give equal opportunity for education to disadvantaged and excluded groups like the nomads, migrant, fishing folks and farmers.

According to Ezeoma (2005), Nomadic education is the type of education provided by the nomadic people within the cultural context as well as the formal and non-formal education provided by the nomads National Government and International agencies aimed at promoting the culture of the nomadic people and equipping them with relevant knowledge and skills to empower them to develop themselves and their communities.

Tahir (2005:44), explains that the provision of nomadic education includes;

*Primary education for children and adults (basic literacy designed to wipe out illiteracy, improve the productivity of youths and adults, promote social justice and equity and sensitize the nomads on their basic human and constitutional rights as bonafide Nigerians*

Efforts at providing holistic, functional and productive education for the nomads, migrants, fishing folks and farmers entails also the provision of knowledge and skills they require for improved efficiency and productivity in their pastoralism designed for nomadic education.

- **Agricultural Extension Education Programme**

This programme is a process through which innovations in both methods and techniques of production as well as improvements in agriculture are brought to the knowledge of the farmer through mass media.

According to Williams (2000), agricultural extension education;

*Is a voluntary out-school educational programme, it employs teaching/learning principles that effect changes in the farmer, generally carried out in an atmosphere of mutual trust and respect between the agricultural agent and their clientel.*

Research institutes charged with the primary responsibilities of carrying out research on specific areas of agriculture have been established in Nigeria. These include the International Institute for Tropical Agriculture (IITA) which is a joint

project of the Ford and Rockefeller Foundation established to conduct Research Institute of Nigeria (CRIN). These institutes conduct research into the problems of agriculture in Nigeria and their findings are meant to provide solutions to the problems of food and raw materials for industrial development.

- **Sandwich Educational Programme**

It is one that has a significant period of work experience built into it such that the programme is extended beyond the normal length of similar programmes without the sandwich element. In some countries sandwich is also referred to as Co-operative study. There are two types of programmes; Thick sandwich programme have one long placement period usually an academic year and Thin sandwich programme usually linked to professional practice and involve shorter period of placement in a professional setting linked with periods of academic study.

As educational programmes are conducted to bring about change and make the beneficiaries to function better, it should be recognized that skills acquired in the literacy programme are generally useful in different ways.

### **Entrepreneurship Educational Programme**

This type of education includes vocational and professional training. In each of these cases the full-time workers is expected to enrich his experiences or skills

needed for carrying out his normal duties with a view to becoming more efficient on the job. In-service or on-the-job education creates room for further learning which exposes the workers to new developments in his/her area of study. It could also be refresher courses which make the professional not to lose grips with his skill, attitude or knowledge. In some cases the reward for such training is promotion to a new rank or the acquisition of better and higher status.

### **Youths Unrest and the Issue of Youths Empowerment in Nigeria**

Low level of exposure, poor leadership, fraud, dishonesty corruption among members/leaders, politics/rivalries, resistance to change due to cultural/traditional practices, lack of cooperation among youth insufficient funds from government, lack of encouragement from elder inadequate motivation from environment, insufficient training, high but low output, few opportunities were identified as the problems which hamper youth participation in amnesty programme of development.

Youth participation in amnesty is hampered various problems as revealed by the findings of the study conducted James (2005). According to him, the most serious problem identified respondents was low level of exposure. This finding is expected because many respondents stated that they have not traveled out of their community. It is possible that this may influence their perceptual national development. Exposure to other culture is a factor that influences change (Ekong,

2003). Poor leadership was identified as the next most serious problem. By this, they expressed that the national leadership is not providing adequate direction for them to participate in development activities, especially in the rural areas. In the words of Olaleye (2004), youth participation could be enhanced with very dynamic and trustworthy leadership. Proper leadership training could be given to these leaders so that they would understand their citizens' expectations of them so as to win the confidence and trust of their people. The leadership style adopted by national leaders influences its community development efforts.

Insufficient fund from government was identified as the third problem affecting youth participation in amnesty programmes. Government was not providing enough funds for the development of the rural areas and that is why the rural areas are still far from developing. The next serious problem ranked as fourth was lack of cooperation from youths. This could be because of the rural-urban migration mostly experienced by youths. Angba (2003) revealed that, migration of youths from the rural areas has serious implication for agricultural production since most of the work that would have been done by the youths is now left for the adults. It was noted that migration would create additional burden of transferred tasks to the adults. Findings of the study showed that lack of encouragement from elders was ranked as the fifth problem affecting youth participation in amnesty programmes. This was followed by inadequate motivation from environment. This

is expected because of the poor nature of societal development experienced by the youths in their communities. Insufficient training, high input but low output and few opportunities ranked seventh, eighth and ninth respectively. Increased educational opportunities increase predicted probability of participation in amnesty programmes by the youths. According to the research conducted by Nnadi and Akwiwu, (2005), education had a co-efficient of 0.0155 and t-value of 3.2979. The result implies that level of education positively influenced the intensity of participation of youth in amnesty programmes.

Educational level correlates significantly and positively with participation. According to Nelson et al, (1960) educational levels are highly significant in the extent, intensity and pattern of participation. They further stated that participation increases with education. It was further expressed that effective youth participation obviously requires communicative and human rational skills which must be learned; hence those who are better educated would be better empowered for participation because their desire would likely be favourable. Asiabaka, (2000) found out that educated youth participated more in development programmes. Education is the major determinant of effective youth participation.

## **Strategies To promote a Robustful Youth Empowerment m Niger Delta Region**

Since the birth of adult and amnesty programmes in the country, a good number of strategies have been put in force to enable the country to reduce the shameful level of crime and social vices in her geometrically growing population. Such strategies include conferences, workshops, use of facilitators in adult education centers, Non-governmental Agencies (NGOS), Mass Media, etc.

### **(a) Conference/Workshops:**

The use of conference as strategies in the administration of adult and amnesty programmes in Nigeria dates back to a period before the Nigerian civil war, and to be precise activities in the country have been by organization of conferences and workshops.

Unfortunately , the workshops are usually for the organizers, committee members, board members and all of them highly literate. The target group will have no idea of such conferences because they are really slated to hold in cities and universities outside the interior areas where the majority of the illiterate, jobless , despondent youths reside.

### **(b) Adult Education Centers**

Most adult education centers in the country are set up in universities and cities and they are the places where the conferences are usually held. The illiterate

populations do not have the opportunities to be near these institutions. They cannot find it even if they are aware of such programmes.

(c) Non-Governmental Agencies

The efforts of the government in the promotion of amnesty in Nigeria have been completed by non-governmental organizations (NGOS). However, we all know that we hardly invest where we will not maximize profit. This is why the action of the non-governmental agencies has not made outstanding impact on amnesty programmes development in Nigeria

(d) Universal Basic Education (UBE)

This is a big weapon in the hands of the federal government to drastically reduce the level of illiterate adults in the population. It is primarily for school age citizens but if the youth will not be allowed to grow into adult as illiterates then; the population of illiterate adults will go down to below 20% in long time.

(d) The Mass Media

The role of the press in the dissemination of information in general and in the administration of amnesty programmes cannot be overemphasized. That was why Jones Babatunde wrote in 1975 saying that the press has the high ability to be used to keep people informed adequately of the world in which they live and can therefore be used as a direct instrument of education. The mass media can stimulate a nation's capacity to create future wealth enlightening the "human"

factor, such as improved skill and better education. Take the Daily Times Group of companies for instance, they print and publish several newspaper and magazines. The company continues to explore the Nigeria's newspapers market not merely because of its desire as a mass communication medium to inform entertain and enlighten the public.

The television serves as a wonderful strategy in amnesty program in Nigeria. They are used to feature programmes aimed at educating men, women, youth and children in domestic services. Agric extension workers use it to educate million of people on agricultural production. On health, it is used to educate the public on the implication of refuse dump near residential homes, etc

In Nigeria government has shown interest in empowerment of youths because of this commitment to the international convention on the rights of youths. Nigeria is taking a queue from what is happening in other countries of the world. Afemikhe (1988) had indicated that youths lag behind men in education and also indicated an increase in number of youths occupying decision making positions Oyinola (2000) reflecting on Kofi Annan's point of view still widening youths earn less and are more often unemployed and generally are poorer than men Jellema and Unterhalter (2005) quoting Herz and Sperling (2004) articulates the benefits of youths empowerment through the provision of amnesty programmes to include availability of youths able to resist debilitating practices such as pipeline

vandalisation, theft and kidnapping. Therefore building capacity of youth is a desideration. As a result one cannot but agree with Pant (2004) who opined that "capacity building for youth collective is an essential input to reduce the vulnerability of group members to poverty and to enhance their participation in economic growth through improved livelihoods. It is no wonder therefore that many initiatives have come up stream in an endeavor to promote youth empowerment. In Nigeria, a former President, Yakubu Gowon floated the idea of National Youth Service Corps for youths as part of the effort to actualize this was the establishment of youth empowerment centres nationwide. These centers have not fared equally across the states in Nigeria. Whereas they have massive structures in some states, in others the centres are a shadow of their earlier conception within the last few years wives of the state Governors have also setup skills acquisition centers for youths. The interest in all these cases is to open up opportunities for youths so that they can contribute their quota to national development as well as assist them to make better living.

Most of educational programmes in these centers are mainly technical and vocational education oriented. Generally, their major objectives is to enhance the status of Youths in Nigeria and to encourage their participation in the national process as well as making them to be self reliant. Various international and non-governmental organizations are also involved in the empowerment of youths they

focus mainly on supporting income generating activities of youths and to strengthen youth's political action framework. A census of such run shows the preponderance of computer, catering, fashion designing courses. These programs which have a great tilt towards acquisition of skills.

#### *Nature and Scope of Federal Government Amnesty programmes*

The society and the family tend to gain from a literate youth. In other words, when the youths are literate, it is all society that gains. Amnesty programmes is seen as the powerful agent of socialization in that it plays a tremendous role in preparing the individual to tender active and useful service to both the family and society in general literacy gives youths a voice in their families, in political life and on the world stage. It is a first step towards personal freedom and broader prosperity (Bokova, 2010). The advantage of a literate youth can be seen in the life of the family, the economic and political life of the society. **Social benefit:** Amnesty programmes has been found to have large social benefits; such as increased life expectancy, reduced youths mortality, raising healthy youths and educating them. Amnesty is at the core of education and especially education for all with it's focus on basic education. Amnesty programmes pave the way for further learning and as stated in Article 1 of the World Declaration on Education for all Jomtein, Thailand, 1990 and reiterated in Darkar; Senegal (2000) Amnesty programmes are essential learning tools of basic education. A youth denied the

right of a quality education through the provision of amnesty programmes is deprived not only as a youth; he/she is also handicapped for the life -unable to cope with situations requiring reading, writing and Arithmetic unless given access to educational opportunities as a youth or educated mothers are more likely to send their children to school than the uneducated ones.

Adult and youths can also help government to achieve its laudable goals and objectives through public enlightenment and national mobilization campaigns. In general, amnesty wipes away ignorance, political apathy and encourages mutual understanding and cooperation among the various strata of society.

### *Economic benefits*

The most important measurable form of economic benefits includes employment, earnings, enhanced general productivity, consumption behaviour, fiscal capacity, (including tax revenue and the demand for social services) and intergenerational effect. One of the most consistent correlations in social services is between increase literacy skills and the probability of employment. Amnesty properly designed and provided is understood to impart skills and knowledge to participants that make them more productive in self employment or in employment by others (UNESCO, EFA Global monitoring Report, 2006)

The role of youths in the economic development of the nation cannot be overemphasized. They constitute 70% of the group that produces food for the

nation. They cultivate and grow food to feed the family and the nation at large. Studies in Nigeria and indeed in other parts of the world shows that amnesty programmes can help youths increase productivity in wage employment where work fewer hours and earn higher incomes and in the long run reduce poverty. youths when literate are also able to participate in self employment and in the informal sector which leads to higher wage earning, more access to credit and production of good for home consumption (Safo, 1992, Moma, 1999; Okogie, 1997, Abbe -Momodu, 1999) in her contribution, Efed (2008) said literate youths create income or wealth for the family through their good and benefiting employment whether in private or public sector.

### *Political benefits*

The empowering potential of amnesty can translate into political participation and thus contribute to the quality of public policies and to democracy. The relationship between education and political participation is well established. Educated people are to some extent more likely to vote and voice more tolerant attitudes and democractive values (Hannum and Buchman, 2003). According to Burchified (2002), among Nepalese youths those who had spent two years in state run amnesty programmes demonstrated more political knowledge than those not in programmes and were more likely to believe they could have as political representatives. In addition Egbo (2000) reported that literate youths in Nigeria for

example, reported confident enough to participate in community meetings unlike illiterate youths.

### *Benefits of Amnesty Programmes on Youths Empowerment in Nigeria*

Amnesty programmes confers a wide set of impact on individuals, families, communities and nations. Impacts such as political awareness, cultural impact as well as social impact are intrinsically difficult to measure. International adult literacy Survey (IALS) coordinated by the Organization of Economic Development (OECD) and Statistics Canada, 1997) conducted between 1994 and 1998 in 30 countries. The survey provided measures of three domains of literacy skills; prose literacy, document literacy and quantitative literacy. The survey showed that receipt of welfare benefits, health criminal activity and community participation are linked with literacy skills and educational achievement. They survey findings have shown that high levels of literacy are associated with better health outcomes, for example, higher life expectancy and healthier habits and lifestyles. In general, a spectrum of impacts associated with amnesty can be identified. The human impact is deeply tied to an individual self-esteem, confidence and personal empowerment. Such impact brings a sense of greater space for individual and collective action. In the recent past many studies were made to assess the impact of amnesty throughout the world and showed various beneficial impacts among the participants who became literate.

Change of attitude is vital for change of society. The amnesty programs are mainly meant to change the attitude of the participants so as to lead a meaningful life. Many evaluation studies of amnesty programmes gives much evidence to suggest that participant that participants and graduates of these programmes are more likely to express modern attitudes Archer and Cottingham (1996) studied on participation in REFLECT programme in Bangladesh and observed that the programme positively affected the nature of youth's interaction within the all – communities but was unable to change youths' attitude towards youth's participation in public formal and no-formal organizations.

A survey made by Carr Hill et al.,(2001) in Uganda revealed that graduates of a amnesty program express somewhat more modern values than those who have not founded narrower than the difference in knowledge. The researcher pointed out that this narrow deviation probably the result of the countering influence of the cultural conditions and that the change in attitude are not necessarily and exclusively attributable to amnesty programmes but also to other development interventions in the framework.

### *Impact of Federal Government Amnesty Programmes on Youths Empowerment in Nigeria*

No doubt, scholars are of the opinion that the amnesty package initiated by President Musa Ya'Adua Administration has brought some level of success that

has impacted positively on the lives of the repentant militants in the Niger Delta. They also agreed on the following impact of the programme.

It is a known fact that with the proclamation of the amnesty there seems to be relative peace and security have since returned to the region. Furthermore, the FG has therefore met with the aim of restoring peace and safety as the region's economy has return to normal. Consequently, at the height of the conflict in 2009 Nigeria crude production dropped from 2.2 million to 700,000 barrel per day and as a result of the post amnesty period, crude oil production increased from 1.9 to 2.4 million bpd in 2013. In 2014 it also increased to 2.6 million and in 2015 it further rose to 2.7 million bpd (Amaize, 2016).

Additionally, with the declaration and implementation of the amnesty package, ex-agitators who embraced the amnesty offer had since been disarmed, demobilized and are either undergoing training or have been trained in their respective training centres. Presently, it is evident that the Federal Government has so far enlisted 30,000 ex-fighters in the amnesty programme (Onukwugha, Eke-Ogiugo & Okhomina, 2014).

The amnesty is supposed to improve the youths empowerment of the country which is at present low. In a way the programme has presented an opportunity to build capacity of youths as well as reintegrate agitating youths of the Niger Delta into the mainstream in Nigeria as a confidence-building strategy while gradually

*Federal Government Amnesty Programme and Youths Improvement in Nigeria*

A disconnection between the economic advantage of the Niger Delta and the quantum of resources disbursed for the development of the region has given rise to structural imbalances in Nigeria. Consequently, the Niger Delta of Nigeria is increasingly famous due to massive oil deposits and constant violence in the region. Estimates show that the Nigerian government generates over 90% of its revenue from the region, which is characterised by crisis of underdevelopment (Ikein, 2009). The region remains underdeveloped despite the huge revenue it provides for the privileged social class including the public figures, public servants and beneficiaries from multinational oil corporations. The Nigerian government and multinational corporations are principal beneficiaries of the massive oil deposits in the region, while the majority of the people there battle against squalor occasioned by exploitative oil exploration, environmental degradation, climate change, inadequate infrastructure, unemployment and poverty. Actions taken to address this situation are diverse ranging from the state-led efforts and identity-based social movements as well as intervention of the civil society including the family, schools and religious organisations. The question of youths empowerment is apparent in several attempts to address the crisis of underdevelopment in the region. Human capital refers to an aggregate of people's skills and knowledge in a

Society. It depends on the quality of education and constitutes the bedrock of development. Nigeria's human capital situation is, however, inadequate, hence the renewed interest on the issue in the amnesty granted to militants in the region. Does the amnesty include adequate plan for youths empowerment for the Niger Delta? How would ex-militants ensure peace and development in the region?

These questions are addressed through content analysis of relevant secondary data, especially scholarly publications on violence in the Niger Delta since the 1990s, with insights from the Habermasian Social Movement Theory (SMT) and the Althusserian State

A major problem that appears intractable in Nigeria is escalation of violence especially as a result of the emergence of deadly militant groups in the Niger Delta since the 1990s. The most disturbing militant activities in the region include oil pipeline vandalism, hostage taking, massacre and assassination. The realisation of the need to seek redress for several years of neglect and marginalisation of resource-endowed communities of the Niger Delta fuels the growth of youth militancy and a new wave of social movement in Nigeria. Out of the thirty six states in Nigeria the Niger Delta communities spread across nine states with reliance on fishing and farming as their major sources of livelihoods. The communities are characterized by environmental degradation, chronic poverty and



escalation of violence despite huge resources that the Federal Government of Nigeria generate from the region.

Unfortunately, the Nigerian government's military approach and other top down measures for alleviating the spate of violence in the region have not yielded desired results, hence the state adoption of amnesty to promote peace in the region. Several measures to promote peace and development in the region have failed until the adoption of amnesty, a relatively new strategy for peace building in the region. The amnesty programme was preceded by various measures such as the Ministry of the Niger Delta, Technical Committee on the Niger Delta, the Joint Military Task Force and the Niger Delta Development Commission. None of these measures has clearly demonstrated adequate plan for youths empowerment in the region.

### ***Federal Government Amnesty Programme and Its Emergence in Nigeria***

Militancy can be traced to the power of human agencies, while amnesty reflects the dynamics of state power in connection with definition and redefinition of criminality. The conception of amnesty is in line with the Nigerian Constitution. Section 175 of the Constitution stipulates that the president can grant pardon to any person concerned with or convicted of any offence. The concepts of amnesty and militancy introduce contradictions and negotiations in the balance of power between the state and some powerful groups in the state. Amnesty is an indication

of criminality with a pardon for specific purposes depending on the situation in question. This could be derogatory later in life of those involved; it can even affect rate of development in the community.

The Nigerian context of amnesty cannot be understood in isolation because it is affected by several socio-economic and political factors. These factors are also relevant for an understanding of the youths empowerment agenda for the Niger Delta. In light of the foregoing, the discourse is anchored on the Habermasian Social Movement Theory (SMT) and the Althusserian State Apparatus Theory (SAT) to provide a robust foundation for the explanation of social relations in amnesty and youths empowerment agenda for the Niger Delta. While the SMT provides a basis for an understanding of militancy in the context of a social movement, the SAT presents various strategies for the maintenance of social order in a state. The SMT focuses on collective actions as shown by major theorists including Castells, Touraine, Habermas and Melucci (Buechler, 1995).

Habermas is a German sociologist and a member of the Frankfurt circle. His discourse on the structural transformation of the public sphere contributed immensely to the refinement of the SMT in which he devoted attention to the interaction between the civil society and the state based on concern for legitimacy in the political system of a society (Staiger, 2009). The Habermasian SMT is widely acceptable in various scholarly communities. For Edwards (2009),

Habermas' ideas have received considerable attention within social movement studies. The relevance of the Habermasian SMT was demonstrated by Tucker (2009) as shown in the following passage:

Theorists of social movements have not developed a sufficiently complex perspective of the role that ideology has in the dynamics of social movements. Habermas' theory of the autonomy of normative structures is useful to explain the independent role of ideology in determining the direction taken by social movements. Habermas' emphasis on the interrelationship between cultural traditions, consensus formation, epistemologies, and differentiated rationalization processes furnishes an alternative to the instrumentalist and ahistorical assumptions that often characterize theorists' treatment of ideology in social movements.

The main argument in the Habermasian SMT connects with Lockwood's assertion that contradiction between the core institutional order and the material substructure of a society gives rise to violence and change in a society (Liu, 2006). This theory is relevant for an understanding of the history of militancy in Nigeria. The history flows from several contradictions in the colonial and post-colonial structures of Nigeria. Specifically, the evolution of militancy in the Niger Delta progresses within contradictions between state elites and multinational oil companies on the one hand and the youths<sup>1</sup> and their perceived opponents on the other hand. In the context of globalisation, weakening traditional identities open space for youths'

movement along contradictory directions (Jeffrey and McDowell, 2004; Melucci, 1996). Practically, militancy in the Niger Delta is a function of local resistance against internal and external oppressions in the region. Basically, it started as an ideology of repression against unequal allocation of resources but later fuelled the opportunity for personal aggrandizement.

In response to the rising space of militancy in the Niger Delta the Nigerian government deployed several apparatus to ensure social order. The state machineries such as the Police and the Armed Forces are constantly used to maintain social order in Nigeria (Otite, 2000). The principal security machineries deployed to restore order in the Niger Delta include mobile police and Joint Military Task Force (JIT). These machineries have confronted militant groups in their attempts to maintain peace in the region. This situation explains Louis Althusser's theory of state apparatus (SA) and Antonio Gramsci's theory of cultural hegemony as a means of maintaining the state in the context of capitalism (Althusser, 1997; Gramsci, 1971). The Althusserian SAT has been in vogue since 1969; it reflects conditions under which people survive in a capitalist society (Wolf, 2004). Like Gramsci, Althusser focuses on the role of ideology in his description of forces and relations of production under capitalism. The theory sets a stage for an understanding of individuals' perception of their positions and apparatus that affect their perception within the political economy in the society.

The ideological conditions of capitalist class structures of production are always more or less a problem for capitalism and capitalists. The latter seek to shape and control them such that they provide the needed supports. However, they do so against contradictory social influences that can make politics and ideology undermine capitalism. He thus distinguished between two sets of apparatus, namely: the Repressive State Apparatus (RSA) and the Ideological State Apparatus (ISA). The RSA comprises the state's institutions for sustaining capitalist class structures, while the ISA comprises basic social institutions such as the schools, the family, religious institutions and the mass media. The ISA ensures that members of the society are socialised in line with the mainstream culture of the society.

As a result of the inability of the Nigerian government to quell violence and resolve the problem of nation building, Nigeria is among the most volatile countries in the world (Better World Campaign, 2008; The US Department of State, 2008). The US Department of State has warned Americans of the risks in Nigeria, stating that over 44 foreigners in multinational oil-companies in the Niger Delta have been kidnapped from off-shore and land-based oil facilities, residential compounds and public roadways since January 2008. It specifically directs their attention to violence in Lagos and the Niger Delta states of Bayelsa, Delta and Rivers. Guseh and Oritsejafor (2007) lend credence to Nigeria's volatile situation:

The country has experienced numerous military coups and counter coups and has survived a secessionist civil war. The attainment of political independence does not seem to have transformed the state because the indigenous elites that replaced the colonial administrators have failed to implement policies to move the country forward politically and economically. The indigenous elites inherited a state that was not designed to cater to the needs of the Nigerian people; yet these elites were content with the political structures designed by the colonialists.

Nigeria's heterogeneity is constantly manipulated by elites (traditional, religious and political) in their race for the control of the state resources. Ikein (2009; 541) recalls that:

Since its creation, Nigeria has a performance record as a beacon of hope for the rest of Africa for she effectively utilized its sovereign rights and the power inherent in her strategic resources to liberate sister African States under the yoke of colonial bondage to gain flag independence. The country's success in liberation movements in Africa was essentially fueled and leveraged by oil power. The same oil power and influence could be replicated for the economic liberation of Africa in the 21st century. Indeed, oil has been the Black Gold of the 20th century and it has the same promise to be the gold treasure to the world in the 21st century and Nigeria is the kingpin on the African axis of oil and global power in the 21st century (Ikein, 2009).

These have produced renewed interests in local resistance and two forms of nationalism (modern and traditional nationalism). The former is promoted by a few members of the educated elite while the latter is supported by ethnic traditionalists and royal symbolism (Otite, 2000). Examples of the new elite that emerged in the process of challenging the legitimacy of Nigeria and struggling against the state are members of the Movement for the Survival of Ogoni People' (MOSOP) and other popular militant groups in the oil producing communities. These elite groups have criticized multinational oil companies for constant environmental destruction and breaking up of their communities. A major argument of one Ogoni leader (Ken Saro Wiwa) against Shell is that the environmental damage that caused the destruction of the Ogoni people was an act of genocide (Ibeanu, 2006). Saro Wiwa led many protests until Shell was forced to pull out of the Ogoni community in 1993. This was the event that prepared the ground for the sudden arrest and the judicial murder of Saro Wiwa and eight other Ogoni activists/leaders by the Abacha military government in November 1995. The implications of the state execution of the MOSOP executive were described by Amnesty International (2005) as follows:

Ten years after the execution of Ken Saro-Wiwa, the struggle for justice for the people in the Niger Delta continues. The execution of writer and human rights campaigner Ken Saro-Wiwa and eight other activists, (the 'Ogoni nine') on 10

November, 1995, raised a storm of outrage across the world. Their deaths highlighted the suffering of the Ogoni people in the oil-rich delta of the Niger river. The Nigerian government was widely denounced and the oil company Shell condemned for its ambiguous and belated interventions... Ken Saro-Wiwa fought for an end to the environmental damage that was turning his homeland into what he described as a 'wasteland', endangering the people's health and livelihoods. Today oil spills still blacken the land and pollute the waterways. Hundreds of gas flares bum day and night, filling the sky with soot and fumes.

However, following the murder, the nature of agitation in the Niger Delta has radically shifted from being a platform for peaceful protests to a stage of guerilla warfare due to the matrix of the multinational oil companies and the Nigerian government's attempts to undermine the power of youth in the oil producing communities.

Militants adversely affected the Nigerian economy. An installed capacity of Nigeria's oil sector declined from 3.2 million barrels of crude per day (mbpd) to 1.3 mbpd in 2008 and it fluctuated between 800,000 bpd and 1.2 mbpd until June 2009 (Essien, 2008). The amnesty was politically motivated as the Nigerian government used it to demonstrate its interest in promoting peace and development in the region. A major motivation for the use of amnesty in the management of oil-driven militancy in Nigeria is the belief that peace rather than violence is a

necessary condition for sustainable development. However, the amnesty is exclusive; it targets only militants without consideration for the victims of militancy and hostage taking in the region. According to Economic Confidential (2009), the amnesty has ushered in the cessation of arms conflict, the wanton destruction of lives and properties and other forms of criminality in the region with recorded improvement in the economic sector and the barrel of crude oil jumping to 1.84 million per day from 1.3 million barrels within the space of time.

### **Challenges in The Implementation of The Amnesty Programmes in Nigeria**

The amnesty has been faulted due to its poor implementation. Some dissidents argue that the time slated for amnesty is inadequate to allow for meaningful development. Requests made for an extension of the amnesty has not been approved and it is claimed that the programme was rushed to prevent possible disruption of the Under-I7 World Cup tournament, which was played in Nigeria (Ojo, 2009). Anecdotal evidence shows that many ex-militants have become restive due to delay in payments of their entitlements and poor implementation of the amnesty agenda. The provision of amnesty negates the fundamental reason for the growth of militancy. Some of them openly confessed that they have their Plan B, which is, returning back to the creeks and resuming militancy. The issue of resource control has not been addressed; this issue is a major reason for militancy, as militants largely declared at the early stage of their struggle. The Federal

Government of Nigeria has not increased the percentage of resources allocation (13%) to the Niger Delta, despite several agitations in that regard. More fundamentally, it appears that the Nigerian government does not recognise skills possessed by ex-militants. The Federal Government has been warned against poor funding of the post-amnesty programme for the Niger Delta ex-militants (Azeez, 2009).

Beyond agitation for resource control, militants became criminal entrepreneurs deriving huge financial rewards from violence in various ways including bunkering and hostage taking. The paltry financial rewards granted to militants during amnesty are incomparable with huge amount of money that accrues to them during illegal oil bunkering, hostage taking and other violent activities. The monthly stipend of W20,000.00 (\$132.45) and N1,500.00 (\$9.93) daily feeding allowance per person as well as the promise of vocational training in the ongoing rehabilitation of militants appear to negate the already established militants' identities and alternative routes to upward social mobility in the Nigerian society. In light of the above, a resurgence of violence is likely to occur in the Niger Delta after the amnesty except the undesirable socio-economic situations that fuelled militancy are addressed. In realisation of the foregoing, the goal of the amnesty may not be realised due to many reasons such as the political economy of oil exploration and continued crisis of underdevelopment in the Niger Delta. Thus, the

appropriateness of the strategy for implementation of the amnesty can be questioned. The expected benefits of the amnesty cannot stop the culture of plunder and exploitation of communities in the Niger Delta.

### **Summary of literature Reviewed**

In this chapter, attempts have been made to examine existing literature as regard the influence of amnesty programmes on empowering and youths, the factors affecting or influencing their level of participation in amnesty programme. In addition focus has also been shifted to studies conducted on the level of participation of youths and the benefits of amnesty programmes on youths empowerment. It has been discovered in the course of the review that youths and amnesty programmes which has the potentials of promoting and youths empowerment in all front is carefully and consciously planned and implemented as argued by experts and demonstrate by a number of programmes that have been mounted for the purpose in different parts of the world by Olinga and Lubyayi (2002). However, the diversity of opinion about amnesty programmes programme for youths empowerment shown in this review shows that lack of conscious efforts to theoretically relate to the education of youths efforts to the process of development of and youths education studies.

In furtherance with the above, the study also highlighted on the relationship between adult education and youth empowerment and it was found out that adult

education programmes among which include but not limited to the following women education, nomadic education, entrepreneurship education, agricultural extension facilitate the acquisition of occupational and saleable skills for self-reliance and dependence.

In addition to the foregoing, the literature review exhaustively harped on the challenges of amnesty programmes ranging from poor implementation, political instability, inadequate funding to mention but a few. In consonance with the challenges of amnesty programmes , the study also highlighted on the benefits of amnesty programmes among which includes the eradication of all form of social vices among youths, poverty reduction, increased social and economic value of the youths and the society at large. However, there is a gap that this present study intends to fill considering the fact that not much work has been carried out by researchers on this topic particularly in Warri North local government Area in Delta state hence the present researcher seeks to fill such gap.

## **CHAPTER THREE**

### **METHODOLOGY**

The method adopted for carrying out this research is presented in this chapter under the following sub-headings;

- Research Design
- Population of the Study
- Sample and Sampling Technique
- Research Instrument
- Validity of the Instrument
- Reliability of the Instrument
- Method of Data Collection
- Method of Data Analysis

#### **Research Design**

The study will adopt the descriptive survey research design as data will be collected from representative sample of youths of warri North local government using a modified likert scale questionnaire. Descriptive survey research design will be used because the researcher collected information from a large population using sample to generalize. Descriptive survey research design was use to collect information from a large population using sample to generalize. This design is relevant since the researcher is required to undertake a systematic collection, analysis and presentation of data to give account of the variables of interest without the manipulation of data (Akpabio & Ebong, 2009).

## **Population of the Study**

The population of the study consisted of all youths in the in Warri North local government. The total population is one hundred and thirty eight thousand and five hundred and seventy (136,149) people. (Ministry of Economic Planning, 2017)

## **Sample and Sampling Technique**

The sample for this study comprised 200 youths (78 female and 122 male) in youths in Warri North Local Government. Multi stage sampling technique was use in the selection of the sample as follow;

Stage 1: involve stratifying the youths into wards using cluster selection

Stage 2: involved stratifying the youths into male and females

Stage 3: involve using proportionate stratified sampling technique for selecting 78% females and 122% males youths in Warri North Local Government as respondents sampled.

## **Research Instrument**

The study used a structured questionnaire titled the impact of Federal government Amnesty programmes on Youths Empowerment Questionnaire

(IFGAPYEQ) as instrument for data collection. The questionnaire was developed based on the study objectives and research questions.

**Section A:** demographic information: this section was structured to elicit information on the respondent such as age, gender, marital status, and religion.

**Section B:** This elicits information on the role of non formal education on youths. Respondent of each items was rated on a 4 point scale ranging from 1 which indicate strongly disagree to 4 which indicates strongly agree.

### **Validity of the Instrument**

Validity is the extent to which a test instrument measures what it is supposed to measure. The instrument was validated by three lecturers, two in the department of Adult and Non Formal Education and one from measurement and evaluation department, all from university of Benin, Benin City. Appropriate correction and recommendations made by the experts were affected in the instrument to ensure that the questions were relevant before administering it to the respondents.

### **Reliability of the Instrument**

A test-retest reliability method was used to establish the reliability of the instrument. Twenty validated copies of the questionnaire were administered to a sample drawn from the population. After two weeks, the same instrument was re-

administered to the same group. The data collected after both administrations was analyzed using Pearson Product Moment Correlation Coefficient in order to determine the reliability of the instrument and the reliability was established at 0.75.

### **Method of Data Collection**

Data was collected from the subjects by administering the instrument, impact of Federal Government Amnesty programmes of Youth Empowerment Questionnaire. (RNFEIDPCQ). The questionnaires were distributed by the researcher and two (2) trained research assistants. The completed copies were collected on the spots to ensure maximum return. The return questionnaire generated the data analyzed for the study.

### **Method of Data Analysis**

Data collected will be analyzed by use of frequency counts and simple percentages as statistical tools for data analysis and interpretation

## CHAPTER FOUR

### DATA ANALYSIS AND DISCUSSION OF FINDINGS

This chapter deals with the analysis of data obtained through the procedure specified in the preceding chapter. The results are also presented in the table below.

#### SECTION A: Demographic Data

**Table 4.1 Distribution of Respondents by Level of Education**

Sex	Frequency	Percentage %/o
Male	103	51.5
Female	97	48.5
Total	200	100

**Source: Field survey, 2021.**

The results in the table shows that 51.5% of the respondents were males, 48.5% of the respondents were females. This clearly shows that majority of the respondents are males.



**Table 4.2 Distribution of Respondents Marital status**

<b>Marital status</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Single	98	49%
Married	102	51%
Divorced	-	-
<b>Total</b>	<b>200</b>	<b>100%</b>

**Source: Field Survey, 2021**

The results in the table shows 49% of the respondents are single, 51% of them are married, while none of the respondents are divorced. This clearly shows that the majority of the respondents are married.

**Table 4.3 Distribution of Respondents by Age**

<b>Age</b>	<b>Frequency</b>	<b>Percentage%</b>
19-25 years	50	25%
26-30 years	31	15.5%
31-35 years	117	58.5%
36 years and above	2	1%
<b>Total</b>	<b>200</b>	<b>100%</b>

**Sources: Field Survey, 2021**

The results in the table 3 shows that 25% of the respondents are between the ages of 19-25 years, 15.5% are between the ages of 26-30 years while 58.5% of the respondents are between the ages of 31 to 35 years while 1% of the respondents

were between the ages of 36 years and above. This clearly shows that re.a<sub>o</sub>ri<sub>r</sub>. of the respondents are between the ages of 31 to 35 years.

**Table 4.3 Distribution of Respondents by Religion**

<b>Religion</b>	<b>Frequency</b>	<b>Percentage %</b>
Christianity	119	59.5%
Islam	50	25%
Others	31	15.5%

Total	200	100%
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**Source: Field Survey, 2021**

The results in the table 3 shows that 59.5% of the respondents are christians, 25% are Muslims while 15.5% of the respondents are from other religions like Hinduism, African traditional religion, This clearly shows that majority of the respondents are Christians.

**SECTION: B;**

**Research Question 1:** Does amnesty programmes eqmp youths with entrepreneurial skills for self-reliance in Warri North Local Government Area?

**Table 4.4:** Amnesty programmes equip youths with entrepreneurial skills for self-reliance in Warri North Local Government Area.

In collecting data of research question 1,2, 3, 4, 5 of the questionnaire were used .

S/N	Items	SA		A		D		SD		Total
		No	o/o	No	%	No	%	No	o/o	
1	Amnesty programmes equips youths to explore business opportunities for self reliance	95	47.5	37	18.5	50	25	18	9	200
2	Amnesty programmes equip youths to re-brand my products to attracts prospective customers	113	56.5	32	16	35	17.5	32	16	200
3	Amnesty programmes equips youths with skills on how to write on how to expand the profitability of my business	42	21	21	10.5	41	20.5	96	48	200
4	Amnesty programmes equip youths to insure their businesses against unforeseen risk and damages	77	38.5	56	28	47	23.5	20	10	200
	Total		23.3		17.2		21.1		39.6	

Source: Field Survey, 2021

In item 1, 47.5% of the respondent strongly agreed, 18.5% agreed, 25% disagreed while 9% of the respondent strongly disagreed. This clearly shows that majority of the respondents' agreed to the notion that amnesty programmes equips youths to explore business opportunities for self-reliance.

In item 2, 56.5% of the respondent strongly agreed, 16% agreed, 17.5% of the respondent disagreed while 16% of the respondent strongly disagreed. This clearly shows that majority of the respondents agreed to the notion that Amnesty

programmes eqmps youth to re-brand their products to attract prospective customers.

In item 3, 45% of the respondent agreed, 21.5% of the respondents agreed, 18.5% of the respondents disagreed while 45% of the respondent strongly disagreed while 15% of the respondents disagreed. This clearly shows that majority of the respondents agreed to the notion that amnesty programmes equips youths on how to write business proposals to establish small scale businesses .

In item 4, 38.5% of the respondent strongly agreed, 28% agreed, 23.5% disagreed while 10% strongly disagreed. This clearly shows that majority of the respondents agreed to the notion that amnesty programmes equip youths to insure their businesses against unforeseen risk and damages.

**Research Question 2:To what extent has amnesty programmes help to enhance the self- esteem/ status of youths in Warri North Local Government Area?****Table 4.5:** The extent to which amnesty programmes help to enhance the self- esteem and status of Youths in Warri North Local Government Area.

In collecting data of research question 10,11,12, 13, 14, 5 of the questionnaire were used.

SIN	Items	SA		A		D		SD		Total
		No	%	No	%	No	%	No	%	
5	Amnesty programmes empowers youths to know their fundamental human rights	85	42.5	57	28.5	40	20	18	9	200
6	Amnesty programmes enables students to contribute their quota to national development	103	51.5	52	26	35	17.5	10	5	200
7	Amnesty programmes equips youths to participate actively in their economic activity in their community	96	48	49	24.5	14	7	41	20.5	200
8	Amnesty programmes have been able to instill confidence in youths to air their views in discussions and interactions	70	35	66	33	47	23.5	17	8.5	200
9	Amnesty programmes have initiated youths participation in local and global social community	119	59.5	68	34	8	4	5	2.5	200
	Total									

**Source: Field Survey, 2021**

In item 5, 42.5% of the respondent strongly agreed, 28.5% agreed, 20% disagreed while 9% of the respondent strongly disagreed. This clearly shows that majority of the respondents' agreed to the notion that amnesty programmes empowers youths to know and protect their fundamental human

rights.

These have produced renewed interests in local resistance and two forms of nationalism (modern and traditional nationalism). The former is promoted by a few members of the educated elite while the latter is supported by ethnic traditionalists and royal symbolism (Otite, 2000). Examples of the new elite that emerged in the process of challenging the legitimacy of Nigeria and struggling against the state are members of the Movement for the Survival of Ogoni People' (MOSOP) and other popular militant groups in the oil producing communities. These elite groups have criticized multinational oil companies for constant environmental destruction and breaking up of their communities. A major argument of one Ogoni leader (Ken Saro Wiwa) against Shell is that the environmental damage that caused the destruction of the Ogoni people was an act of genocide (Ibeanu, 2006). Saro Wiwa led many protests until Shell was forced to pull out of the Ogoni community in 1993. This was the event that prepared the ground for the sudden arrest and the judicial murder of Saro Wiwa and eight other Ogoni activists/leaders by the Abacha military government in November 1995. The implications of the state execution of the MOSOP executive were described by Amnesty International (2005) as follows:

Ten years after the execution of Ken Saro-Wiwa, the struggle for justice for the people in the Niger Delta continues. The execution of writer and human rights

campaigner Ken Saro-Wiwa and eight other activists, (the 'Ogoni nine') on 10

November, 1995, raised a storm of outrage across the world. Their deaths highlighted the suffering of the Ogoni people in the oil-rich delta of the Niger river. The Nigerian government was widely denounced and the oil company Shell condemned for its ambiguous and belated interventions... Ken Saro-Wiwa fought for an end to the environmental damage that was turning his homeland into what he described as a 'wasteland', endangering the people's health and livelihoods. Today oil spills still blacken the land and pollute the waterways. Hundreds of gas flares bum day and night, filling the sky with soot and fumes.

However, following the murder, the nature of agitation in the Niger Delta has radically shifted from being a platform for peaceful protests to a stage of guerilla warfare due to the matrix of the multinational oil companies and the Nigerian government's attempts to undermine the power of youth in the oil producing communities.

Militants adversely affected the Nigerian economy. An installed capacity of Nigeria's oil sector declined from 3.2 million barrels of crude per day (mbpd) to 1.3 mbpd in 2008 and it fluctuated between 800,000 bpd and 1.2 mbpd until June 2009 (Essien, 2008). The amnesty was politically motivated as the Nigerian government used it to demonstrate its interest in promoting peace and development in the region. A major motivation for the use of amnesty in the management of oil-driven militancy in Nigeria is the belief that peace rather than violence is a

necessary condition for sustainable development. However, the amnesty is exclusive; it targets only militants without consideration for the victims of militancy and hostage taking in the region. According to Economic Confidential (2009), the amnesty has ushered in the cessation of arms conflict, the wanton destruction of lives and properties and other forms of criminality in the region with recorded improvement in the economic sector and the barrel of crude oil jumping to 1.84 million per day from 1.3 million barrels within the space of time.

### **Challenges in The Implementation of The Amnesty Programmes in Nigeria**

The amnesty has been faulted due to its poor implementation. Some dissidents argue that the time slated for amnesty is inadequate to allow for meaningful development. Requests made for an extension of the amnesty has not been approved and it is claimed that the programme was rushed to prevent possible disruption of the Under-17 World Cup tournament, which was played in Nigeria (Ojo, 2009). Anecdotal evidence shows that many ex-militants have become restive due to delay in payments of their entitlements and poor implementation of the amnesty agenda. The provision of amnesty negates the fundamental reason for the growth of militancy. Some of them openly confessed that they have their Plan B, which is, returning back to the creeks and resuming militancy. The issue

of resource control has not been addressed; this issue is a major reason for militancy, as militants largely declared at the early stage of their struggle.

The Federal

Government of Nigeria has not increased the percentage of resources allocation (13%) to the Niger Delta, despite several agitations in that regard. More fundamentally, it appears that the Nigerian government does not recognise skills possessed by ex-militants. The Federal Government has been warned against poor funding of the post-amnesty programme for the Niger Delta ex-militants (Azeez, 2009).

Beyond agitation for resource control, militants became criminal entrepreneurs deriving huge financial rewards from violence in various ways including bunkering and hostage taking. The paltry financial rewards granted to militants during amnesty are incomparable with huge amount of money that accrues to them during illegal oil bunkering, hostage taking and other violent activities. The monthly stipend of W20,000.00 (\$132.45) and N1,500.00 (\$9.93) daily feeding allowance per person as well as the promise of vocational training in the ongoing rehabilitation of militants appear to negate the already established militants' identities and alternative routes to upward social mobility in the Nigerian society. In light of the above, a resurgence of violence is likely to occur in the Niger Delta after the amnesty except the undesirable socio-economic situations that fuelled militancy are addressed. In realisation of the foregoing, the goal of the amnesty may not be realised due to many reasons such as the political economy of oil exploration and continued crisis of

underdevelopment in the Niger Delta. Thus, the

appropriateness of the strategy for implementation of the amnesty can be questioned. The expected benefits of the amnesty cannot stop the culture of plunder and exploitation of communities in the Niger Delta.

### **Summary of literature Reviewed**

In this chapter, attempts have been made to examine existing literature as regard the influence of amnesty programmes on empowering and youths, the factors affecting or influencing their level of participation in amnesty programme. In addition focus has also been shifted to studies conducted on the level of participation of youths and the benefits of amnesty programmes on youths empowerment. It has been discovered in the course of the review that youths and amnesty programmes which has the potentials of promoting and youths empowerment in all front is carefully and consciously planned and implemented as argued by experts and demonstrate by a number of programmes that have been mounted for the purpose in different parts of the world by Olinga and Lubyayi (2002). However, the diversity of opinion about amnesty programmes programme for youths empowerment shown in this review shows that lack of conscious efforts to theoretically relate to the education of youths efforts to the process of development of and youths education studies.

In furtherance with the above, the study also highlighted on the relationship between adult education and youth empowerment and it was found out that adult

education programmes among which include but not limited to the following women education, nomadic education, entrepreneurship education, agricultural extension facilitate the acquisition of occupational and saleable skills for self reliance and dependence.

In addition to the foregoing, the literature review exhaustively harped on the challenges of amnesty programmes ranging from poor implementation, political instability, inadequate funding to mention but a few. In consonance with the challenges of amnesty programmes , the study also highlighted on the benefits of amnesty programmes among which includes the eradication of all form of social vices among youths, poverty reduction, increased social and economic value of the youths and the society at large. However, there is a gap that this present study intends to fill considering the fact that not much work has been carried out by researchers on this topic particularly in Warri North local government Area in Delta state hence the present researcher seeks to fill such gap.

## **CHAPTER THREE**

### **METHODOLOGY**

The method adopted for carrying out this research is presented in this chapter under the following sub-headings;

- Research Design of the Study
- Population of the Study
- Sample and Sampling Technique
- Instrument for Data Collection
- Validity of the Instrument
- Reliability of the Instrument
- Method of Data Collection
- Method of Data Analysis

#### **Research Design of the Study**

The study will adopt the descriptive survey research design as data will be collected from representative sample of youths of warri North local government using a modified likert scale questionnaire. Descriptive survey research design will be used because the researcher collected information from a large population using sample to generalize. Descriptive survey research design was use to collect information from a large population using sample to generalize. This design is relevant since the researcher is required to undertake a systematic collection, analysis and presentation of data to give account of the variables of interest without the manipulation of data (Akpabio & Ebong, 2009).

## **Population of the Study**

The population of the study consisted of all youths in the in Warri North local government. The total population is one hundred and thirty eight thousand and five hundred and seventy (136,149) people. (Ministry of Economic Planning, 2017)

## **Sample and Sampling Technique**

The sample for this study comprised 200 youths (78 female and 122 male) in youths in Warri North Local Government. Multi stage sampling technique was use in the selection of the sample as follow;

Stage 1: involve stratifying the youths into wards using cluster selection

Stage 2: involved stratifying the youths into male and females

Stage 3: involve using proportionate stratified sampling technique for selecting 78% females and 122% males youths in Warri North Local Government as respondents sampled.

## **Instrument for Data Collection**

The study used a structured questionnaire titled the impact of Federal government Amnesty programmes on Youths Empowerment Questionnaire

(IFGAPYEQ) as instrument for data collection. The questionnaire was developed based on the study objectives and research questions.

**Section A:** demographic information: this section was structured to elicit information on the respondent such as age, gender, marital status, and religion.

**Section B:** This elicits information on the role of non formal education on youths. Respondent of each items was rated on a 4 point scale ranging from 1 which indicate strongly disagree to 4 which indicates strongly agree.

### **Validity of the Instrument**

Validity is the extent to which a test instrument measures what it is supposed to measure. The instrument was validated by three lecturers, two in the department of Adult and Non Formal Education and one from measurement and evaluation department, all from university of Benin, Benin City. Appropriate correction and recommendations made by the experts were affected in the instrument to ensure that the questions were relevant before administering it to the respondents.

### **Reliability of the Instrument**

A test-retest reliability method was used to establish the reliability of the instrument. Twenty validated copies of the questionnaire were administered to a sample drawn from the population. After two weeks, the same instrument was re-



administered to the same group. The data collected after both administrations was analyzed using Pearson Product Moment Correlation Coefficient in order to determine the reliability of the instrument and the reliability was established at 0.75.

### **Method of Data Collection**

Data was collected from the subjects by administering the instrument, impact of Federal Government Amnesty programmes of Youth Empowerment Questionnaire. (RNFEIDPCQ). The questionnaires were distributed by the researcher and two (2) trained research assistants. The completed copies were collected on the spots to ensure maximum return. The return questionnaire generated the data analyzed for the study.

### **Method of Data Analysis**

Data collected will be analyzed by use of frequency counts and simple percentages as statistical tools for data analysis and interpretation

## CHAPTER FOUR

### DATA ANALYSIS AND DISCUSSION OF FINDINGS

This chapter deals with the analysis of data obtained through the procedure specified in the preceding chapter. The results are also presented in the table below.

#### SECTION A: Demographic Data

Table 4.1 Distribution of Respondents by Level of Education

Sex	Frequency	Percentage %/o
Male	103	51.5
Female	97	48.5
Total	200	100

Source: Field survey, 2021.

The results in the table shows that 51.5% of the respondents were males, 48.5% of the respondents were females. This clearly shows that majority of the respondents are males.

Table 4.2 Distribution of Respondents Marital status

Marital status	Frequency	Percentage (%)
Single	98	49%
Married	102	51%
Divorced	–	–
Total	200	100%

Source: Field Survey, 2021

The results in the table shows that 49% of the respondents are single, 51% of them are married, while none of the respondents are divorced. This clearly shows that majority of the respondents are married.

Table 4.3 Distribution of Respondents by Age

Age	Frequency	Percentage %
19-25 years	50	25%
26-30 years	31	15.5%
31 -35 years	117	58.5%
36 years and above	2	1%
Total	200	100%

Source: Field Survey, 2021

The results in the table 3 shows that 25% of the respondents are between the ages of 19-25 years, 15.5% are between the ages of 26-30 years while 58.5% of the respondents are between the ages of 31to 35 years while 1% of the

respondents



were between the ages of 36 years and above. This clearly shows that re.a\_poir. of the respondents are between the ages of 31 to 35 years.

**Table 4.3 Distribution of Respondents by Religion**

<b>Religion</b>	<b>Frequency</b>	<b>Percentage %</b>
Christianity	119	59.5%
Islam	50	25%
Others	31	15.5%
Total	200	100%

**Source: Field Survey, 2021**

The results in the table 3 shows that 59.5% of the respondents are christians, 25% are Muslims while 15.5% of the respondents are from other religions like Hinduism, African traditional religion, This clearly shows that majority of the respondents are Christians.

### **SECTION: B;**

**Research Question 1** :Does amnesty programmes eqmp youths with entrepreneurial skills for self-reliancein Warri North Local GovernmentArea?

**Table 4.4:** Amnesty programmes equip youths with entrepreneurial skills for self-reliance in Warri North Local Government Area.

In collecting data of research question 1,2,3,4, 5 of the questionnaire were used .

S/N	Items	SA		A		D		SD		Total
		No	o/o	No	%	No	%	No	O/o	
1	Amnesty programmes equips youths to explore business opportunities for self reliance	95	47.5	37	18.5	50	25	18	9	200
2	Amnesty programmes equip youths to re-brand my products to attracts prospective customers	113	56.5	32	16	35	17.5	32	16	200
3	Amnesty programmes equips youths with skills on how to write on how to expand the profitability of my business	42	21	21	10.5	41	20.5	96	48	200
4	Amnesty programmes equip youths to insure their businesses against unforeseen risk and damages	77	38.5	56	28	47	23.5	20	10	200
	Total		23.3		17.2		21.1		39.6	

Source: Field Survey, 2021

In item 1, 47.5% of the respondent strongly agreed, 18.5% agreed, 25% disagreed while 9% of the respondent strongly disagreed. This clearly shows that majority of the respondents' agreed to the notion that amnesty programmes equips youths to explore business opportunities for self-reliance.

In item 2, 56.5% of the respondent strongly agreed, 16% agreed, 17.5% of the respondent disagreed while 16% of the respondent strongly disagreed. This clearly shows that majority of the respondents agreed to the notion that Amnesty

programmes equips youth to re-brand their products to attract prospective customers.

In item 3, 45% of the respondent agreed, 21.5% of the respondents agreed, 18.5% of the respondents disagreed while 45% of the respondent strongly disagreed while 15% of the respondents disagreed. This clearly shows that majority of the respondents agreed to the notion that amnesty programmes equips youths on how to write business proposals to establish small scale businesses .

In item 4, 38.5% of the respondent strongly agreed, 28% agreed, 23.5% disagreed while 10% strongly disagreed. This clearly shows that majority of the respondents agreed to the notion that amnesty programmes equip youths to insure their businesses against unforeseen risk and damages.

**Research Question 2: To what extent has amnesty programmes help to enhance the self- esteem/ status of youths in Warri North Local Government Area?**

**Table 4.5:** The extent to which amnesty programmes help to enhance the self-esteem and status of Youths in Warri North Local Government Area.

In collecting data of research question 10,11,12, 13, 14, 5 of the questionnaire

were used.

SIN	Items	SA		A		D		SD		Total
		No	%	No	%	No	%	No	ob	
5	Amnesty programmes empowers youths to know their fundamental human rights	85	42.5	57	28.5	40	20	18	9	200
6	Amnesty programmes enables students to contribute their quota to national development	103	51.5	52	26	35	17.5	10	5	200
7	Amnesty programmes equips youths to participate actively in their economic activity in their community	96	48	49	24.5	14	7	41	20.5	200
8	Amnesty programmes have been able to instill confidence in youths to air their views in discussions and interactions	70	35	66	33	47	23.5	17	8.5	200
9	Amnesty programmes have initiated youths participation in local and global social community	119	59.5	68	34	8	4	5	2.5	200
	Total									

**Source: Field Survey, 2021**

In item 5, 42.5% of the respondent strongly agreed, 28.5% agreed, 20% disagreed while 9% of the respondent strongly disagreed. This clearly shows that majority of the respondents' agreed to the notion that amnesty programmes empowers youths to know and protect their fundamental human rights.

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**APPENDIX**  
**DEPARTMENT OF ADULT AND NON FORMAL EDUCATION**  
**FACULTY OF EDUCATION**  
**UNIVERSITY OF BENIN**

Dear Respondents,

**REQUEST TO FILL QUESTIONNAIRE**

I am an undergraduate student of Adult and Non Formal Education, University of Benin, Benin City, Edo State. I am currently carrying out a research on the Impact of Federal Government Amnesty Programme on \youth Empowerment in Warri North Local government in Delta State

Please kindly help to complete the questionnaire as your frank response will aid this research a great deal. This is purely for academic purpose and the information you provide will be treated as confidential and will be used only for the purpose of the research.

Thank you for your cooperation.

Yours faithfully,

**Nwakaeze Annabel Chinwendu**

**SECTION A: (Socio-demographic variables of respondents)**

Age group: 19-25 [ ], 26-30 [ ], 31-35 [ ] 36 years and above( )

Gender: Male [ ], Female [ ]

Marital status: Married [ ], Single [ ]

Religion: Christianity [ ] Islam [ ], others [ ]

Indicate your opinion by Ticking [ .Y ]

KEYS : SD: Strongly Disagree, D = Disagree, A = Agree, SA = Strongly Agree

**SECTION B: (Impact of Federal Government Amnesty on Youths Empowerment)**

<i>SIN</i>	<b>ITEMS</b>	<i>SA</i>	<i>A</i>	<i>D</i>	<i>SD</i>
<b>Does amnesty programmes equip youths with entrepreneurial skills for self reliance</b>					
1	Amnesty programmes eqmps youths to explore business opportunities for self reliance				
2	Amnesty programmes equip youths to re-brand my products to attract prospective customers				
3	Amnesty programmes equips youths with skills on how to write business proposals to establish small businesses				
4	Amnesty programmes has helped youths with entrepreneurial skills on how to expand the profitability of my business				
5	Amnesty programmes equip youths to insure their business against unforeseen risk and damages				

<b>To what extent has amnesty programmes help to enhance the self-esteem/status of youths in Warri north local government</b>		<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
6	Amnesty programmes empowers youths to know their fundamental human rights				
7	Amnesty programmes enables students to contribute their quota to national development				
8	Amnesty programmes eqmps youths to participate actively in economic activity in their community				
9	Amnesty programmes have been able instill confidence in youths to air their views m discussions and interactions				
10	Amnesty programmes have initiated youths participation m local and global social community				
<b>Are the various amnesty programmes helping to address the social vices among youths in Warri North</b>		<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
11	Amnsety programmes are tools for the re-orientation of youths to curb against social vices amongst them				
12	The reduction of crime rates among youths is heavily dependent on the effective delivery of amnesty programmes				
13	Amnesty programmes inculcates social values in youths to prevent from carrying out vices in the society				
14	Social vices inculcate in the youths the spirit of patriotism and nationalism to protect the territories in the country				
<b>What is the level of youths Participation in Amnesty programmes?</b>		<b>SA</b>	<b>A</b>	<b>D</b>	<b>SD</b>
15	The level of participation of youths m amnesty programmes is moderate				
16	The level of participation of youths m amnesty programmes is high				

17	The level of participation of youths in amnesty programmes is low				
18	The level of youth participation in rural communities is low				
	<b>To what extent does amnesty programmes equipped youths with occupational and survival skills in warri north?</b>	SA	A	D	SD
19	Amnesty programmes reduce unemployment rate among youths				
20	Amnesty programmes alleviates poverty amongst youths in warri north				
21	Amnesty programmes enlighten youths to set up non- governmental organizations to increase the income level				
22	Amnesty programmes are tools for the emancipation of youths for increased productivity				