

POLITICAL CULTURE AND ITS INFLUENCING FACTORS AMONG ANAMBRA STATE YOUTHS, NIGERIA

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ABSTRACT: *The study examined political culture and its influencing factors among Anambra State youths, Nigeria. Predictive and correlation designs, descriptive statistics (central tendency and measure of dispersion), as well as inferential statistics (regression analyses) were used. Participants were 200 persons (100males and 100females) of 18-30years ($M = 24.60$, $SD = 11.59$), sampled through cluster and incidental method. Measuring instruments were Political Culture Inventory adapted from African Data Hub for the Study of Democracy. The results showed no significant difference in political culture among Anambra State youths from the State's three political Senatorial zones. Again, all the dimensions of political culture namely Community System, Socio-Cultural System, Psycho-Personality Factors, Economic System, Political System, and External Relations were not significant contributors to political culture of Anambra State youths. It is recommended that youths' participation in politics should be encouraged.*

KEYWORDS: Political Culture, Influencing Factors, Anambra State Youths, Nigeria

INTRODUCTION

Peoples' political actions and behaviors usually reflect the operating political culture of their communities. Community politics in Nigeria is often seen as a product of the operating national cum nation-wide political culture (Almond & Verba, 2013). There is an exhibition of negative and unconventional political behaviors and actions by the Nigerian Youths at the grassroots level. This questions the very essence and relevance of grassroots politics to democratic consolidation on one hand, and the invaluable role of the Nigerian youths in grassroots politics on the other hand.

The pre-colonial and colonial Nigerian political landscapes played host to vision oriented, young and energetic traditional rulers like King Jaja of Opobo, Nana of Olomu, and Oba Kosoko, who ruled over their respective locales with dignity, selflessness, and good morals; as well as nationalists like Herbert Macaulay, Chief Obafemi Awolowo, and Nnamdi Azikiwe who championed Nigerian independence from the British. Currently in Nigeria, the contemporary democratic dispensation lacks the old-time tested values. A great percentage of contemporary Nigerian youths while engaging in grassroots politics, now exhibit unusual impatience for political riches as well as pleasure, leisure, indolence and tendencies that are capable of inhibiting the

development of grassroots politics (Omotola, 2007; Animashaun, 2018, Ojo, 2017).

In recent times, political and electoral violence that threaten the very survival and existence of the Nigerian-state are now being carried out by majority of the Nigerian youths at grassroots level. The totality of all political activities take place at the grassroots levels that make up the country's political system. It implies that once the Nigerian youths begin to exhibit the ideal political behaviors in lieu of the current spate of violence at the grassroots levels, the country's political system would begin to experience development (Gambo, 2006).

It is instructive to know that the right behavioral attitudes and political actions needed for the consolidation of Nigeria's nascent democracy could only spring forth at the grassroots level. This is going to be possible only if the present operating Nigerian political culture among the Nigerian youths which is characterized by violence, get-rich quick syndrome and other negative political cultures are eventually replaced with political culture that respects and rewards hard work, values, love, patriotism, and responsibility (Agbaje and Adejumbi, 2006). Hence, this study wants to examine the factors affecting the political culture consciousness of Anambra State youths.

Statement of the Problem

A close observation of the degree of political participation and training of youths in

Nigeria, especially the Eastern part of the country, tend to reveal that they have not been actively involved in the process of sharpening the political system (Agu,2015). It is rather unfortunate that with the large population of youths and the kind of influence they can weigh on national development they have been relegated to the background as the elderly politicians use them for various vices.

Nigeria is living witnesses to the fact that some youths are used as political thugs and touts during campaigns and election periods (Eze, 2018). The youths' criminal organizations keep increasing daily. These criminals engage in different social vices using traditional weapons and their activities usually increase by significant percentage during campaign periods or election (Madu, 2017). These criminals are being recruited as personal bodyguards to corrupt politicians.

During elections many youths are being deployed as campaign agents for crowd mobilization at rallies to chant political slogans and for successes at elections. At the end of the day they are relegated to the background. Even some positions they naturally deserve like the national youth leader, etc are assigned to people that are far outside the scope of a youth (Chukwudi, 2011).

After elections, the hopes and aspirations of the youths are usually ruined. All campaign and pre-election promise of vital appointments and jobs made by the so-called elderly politicians, which mostly entice the youth to engage in sometimes untoward activities at campaign rallies remain largely unfulfilled after elections. It is noteworthy that on the rare instances those promises are fulfilled. It will be wise to have youths in various advisory boards, commissions, ministries, etc. Hence, this study intends to investigate factors affecting the political culture consciousness of Anambra State youths in Nigeria.

Purpose of the Study

The general purpose of the study is to find out the contributing factors to political culture consciousness of Anambra State Youths. Specifically, the study wants to:

1. Examine if political culture among youths of Anambra State, Nigeria, will be significantly high.

2. Determine if Anambra State youths with reference to their gender will vary significantly in their political culture.
3. Find out if "community system" will significantly contribute in the development of political culture among youths in Anambra State.
4. Investigate the extent to which "socio-cultural system" will significantly contribute in the development of political culture among youths in Anambra State.
5. To ascertain if "psycho-personality" factors will significantly contribute in the development of political culture among youths in Anambra State.
6. To determine if "economic system" will significantly contribute in the development of political culture among youths in Anambra State.
7. To investigate if "political system" will significantly contribute to development of political culture among youths in Anambra State.
8. To examine if "external relations" will significantly contribute to development of political culture among youths in Anambra State.
9. To ascertain if Anambra State youths from the State's three political Senatorial zones will significantly differ in their political culture.

Research Questions

1. To what extent is the political culture among youths of Anambra State, Nigeria high?
2. To what extent will Anambra State youths with reference to their gender vary in their political culture?
3. To what extent will "community System" contribute in the development of political culture among youths in Anambra State?
4. To what extent will "socio-cultural system" contribute in the development of political culture among youths in Anambra State?
5. To what extent will "psycho-personality" factors contribute in the development of political culture among youths in Anambra State?
6. To what extent will "economic system" contribute in the development of political culture among youths in Anambra State?
7. To what extent will "political system" contribute in the development of political culture among youths in Anambra State?

8. To what extent will “external relations” contribute in the development of political culture among youths in Anambra State?
9. To what extent will Anambra State youths from the State’s three political Senatorial zones significantly differ in their political culture?

Significance of Study

This study has both theoretical and practical significance.

1. Theoretically, the study will provide relevant theory that explains the concept of political culture and how the consciousness of political culture can be created in the mind of the youths.
2. Also, this study intends to bring into focus literatures that explains political culture consciousness by constructively criticize the literatures and filling the gaps that are yet to be filled.
3. Practically, the study will be useful in assisting the government in revising governance structures and ways in which youth participation in politics can be addressed.
4. Also, this study exposes the deficiencies and success factors that influence the participation of youths in politics and recommend strategies to address the deficiencies.

Operational Definition of Terms

Political Culture: This refers to the part of political development and practice relevant to politics, which are measures of community system, socio political system, psycho personality factors, economic system, political system, and external relations perspectives/dimensions, as measured with Political Culture Inventory adapted from African Data Hub for the Study of Democracy (2022).

Youths: These are individuals in Anambra State between the age range of 18 - 40

Gender: Gender refers to the biological characteristics of either being male and female only, as measured in the demographic section of the questionnaire.

LITERATURE REVIEW

The review will be done in line with theoretical and empirical variables of interest.

Theoretical Review

Rational Choice Theory: The rational choice theory known as choice theory or rational

action theory, is a theory for understanding and often modelling social and individual behaviour. Elster (1989) stated the essence of rational choice theory when he said that “when faced with several courses of action, people usually do what they believe is likely to have the best overall outcome”. An individual act as if balancing costs against benefits to arrive at action that maximizes personal advantage (Friedman, 1953). An individual’s social actions are optimally chosen (Abell, 2000) and “individuals’ actions and social actions are entirely concerned with their own welfare”. These basic assumptions portray the methodological individualism of the theory—the individual as actor with an initial concern only about him or herself, as well as his or her welfare.

The key elements of all rational choice explanations are individual preferences, beliefs, and constraints. Preferences denote the positive or negative evaluations individuals attach to the possible outcomes of their actions. Preferences can have many roots, ranging from culturally transmitted tastes for food or other items to personal habits and commitments. Beliefs refer to perceived cause-effect relations, individual’s actions will result in different possible outcomes. The rational choice theory has largely emerged in the political behaviour. It has been commended as the prototype for a more deductive approach to political analysis, and political culture of Anambra State’s youths. Several critique and scholars have identified certain shortfalls of the rational choice approach. Human social action and interactions are complex. Again, norms and habits may guide much action, and once these take root people may not question them but use them to pursue meaningful social action and political behaviours.

An appropriate political culture must take the route of rationally understanding essence of culture, and the consciousness it engenders in people. Political culture has therefore been described as an omnibus terminology which can mean a variety of things, depending on the context and rational choice in which it is used (Mkpa, 2001). Political culture is a process, an institutionalized mechanism, as well as consciousness or an awareness of defining oneself in relation to others and the world in general (Adebanwi, 2005; Onuoha, 2013; Okeke, 2015).

Conceptual Review

Political culture influences socio-economic development, political socialization, youths' political participation, democracy advancement, justice, and governance.

Types of Political Culture

Different types of political cultures exist among the people of different states, and they are:

Parochial political culture: A parochial political culture is locally based. People are reluctant to be involved in political interests outside their regions of interest.

Subject political culture: A subject political culture is one where citizens have knowledge of the political system but either do not participate in politics much. Or people are given little or no right of political dissents. This type of political culture is to be found in old monarchies or in authoritarian regimes where people are subject more than citizens. Despite the existence of enthusiasm for political life, the people here make no attempt to influence the decision-making process.

Participant political culture: Here citizens are informed and participate in the political process. Participant political culture is one where citizens are not only aware of the political system, but are active participants in politics.

Factors Affecting Political Culture

Homana (2018) discussed the factors affecting political participation as

Gender: Political participation of females in most societies is less than that of males, not only in developing countries but also in developed countries. Fitzgerald (2013), and Taft (2014) pointed out that women in Nigerian society are less engaged in politics than men.

Age: Some studies concluded that the difference in age between individuals affects political participation as the ratio of political participation between young and older people is high (Pyeatt and Yanus, 2018). That is why age seems to affect voting in election.

Family income: Pyeatt and Yanus (2018), as well as Palmer and Simon (2008) indicated that the difference in family income affected political participation. So, the higher the income, the higher the participation rate was.

Empirical Review

Lawless (2004), Atkeson (2003), and Koch (1997) emphasized on the impact of gender on political participation. They pointed out that the

political participation of females has always been less than males. This was due to many reasons, such as women's political alienation and their belief that their ability to make a political change is still weak, cultural or religious norms surrounding marriage, indigene ship – a concept that recognizes only ethnic groups native to a particular state – and the structures that portray women as subordinate to men.

Homana (2018) and Oliver (2016) indicated the impact of age on political participation. The ratio of participation varied among different age groups, such as young, adults and older people. The low voting turnout was with the young people group, especially university students. The reluctance of students to participate was attributed to their lack of interest in political issues and their poor involvement in community activities.

Brooker (2013) concluded that in Australia, the ratio of youth participation in voting was low. Lawless and Fox (2001) and Cohen and Dawson (1993) linked between income levels (wealth, social well-being, money and economic development) and political participation. Moreover, they concluded that high income and wealth encourage individuals to political participation and engaging in government.

Pyeatt and Yanus (2018) have also concluded that the difference of regions within the same country and the ethnic or racial diversity affect voting in elections. The ethnic diversity impacts cultures and political orientations. In addition, ethnic groups feel that they are marginalized within society, and they do not receive adequate political attention. So, they are reluctant to participate in voting. In the same context, the regional affiliation affected voting. For example, refugees in any country, who are granted the right to vote in.

HYPOTHESES

1. Political culture among youths of Anambra State, Nigeria, will not be significantly high.
2. Anambra State youths with reference to their gender will not vary significantly in their political culture.
3. "Community system" will not significantly contribute in the development of political culture in Anambra State.

4. "Socio-Cultural system" will not significantly contribute in the development of political culture in Anambra State.
5. "Psycho-personality factors" will not significantly contribute in the development of political culture in Anambra State.
6. "Economic system" will not significantly contribute in the development of political culture in Anambra State.
7. "Political system" will not significantly contribute to development of political culture among Anambra State youths.
8. "External relations" will not significantly contribute to development of political culture among Anambra State youths.
9. Anambra State youths from the State's three political Senatorial zones will not significantly differ in the political culture.

METHODS

Participants: The participants used for this study were youths in Anambra State. The researcher sampled one hundred and eight (108) youths using cluster and incidental sampling techniques. According to Karl (2010), an incidental sampling technique is a non-probability sampling technique that allows a researcher to select his sample based on their availability and agreement to participate in the research. The sample comprise of at least 42 males and 66 females, within the age range for 18-40, with the following educational attainments: 55 had FSLC, 68 WAEC, 30 BSc/HND, 3 MSc/PGD, 1 PhD and 1 others. For the marital status, 9 women were married while 99 were single. For religion 102 were Christians, 2 Muslims and 3 traditionalists. In Christian denominations, 67 were Roman Catholic, 23 Anglican, 11 Pentecostals, 4 Sabbaths, 3 non-Christians. Finally, Anambra-South had 33 participants, Anambra-Central had 37, Anambra-North had 24, and non-Anambra youths were 14.

Instruments: This study adopted Political Culture Inventory adapted from African Data Hub for the Study of Democracy (2002), while the other variables such as age, gender, religious affiliation, and educational qualification were measured in the demography section of the questionnaire.

The **Political Culture Inventory** was originally developed by the African Data Hub for the Study of Democracy (2002). However, the instrument was adapted for the current study with a little modification which necessitated its

revalidation and redetermination of reliability in Nigeria. The instrument was subjected to discriminant validations using organizational effective inventory which had earlier been validated – Nigeria by Nwanzu (2010). The discriminant validation coefficient was 0.89, while the Cronbach reliability coefficient was 0.81. It has sub-dimensions as community system, socio-cultural, psycho-personality factors, economic system, political system, and external relations. The instrument was also measured using (1) Strongly Disagree (2) Disagree (3) Sometimes (4) Agree (5) Strongly Agree

Procedure: The researcher approached different youths in Anambra State and explained to them the whole essence of the interview and why the research is being conducted. He assured them of the confidentiality of all their responses to the various questions that were asked in the questionnaire. The respondents obliged him and he administered the instrument to them. After the administration, he appreciated them for their time and told them that their responses would be used majorly for research purposes.

Certain ethical considerations were employed by the researcher. They include **Informed consent** in which the researcher seeks the consent of the respondents before embarking on the research; **Confidentiality** in which the researcher assured the respondents that the result of the test and questionnaire will remain confidential; and **Openness** in which the researcher told the respondents the nature and essence of the study.

Design/Statistics: The study adopted 2x3 cross-sectional designs. This is because two genders (male & female) were used in the study across the three political senatorial zones of Anambra State. The three political senatorial zones were Anambra-South, Anambra-Central, and Anambra-North. The statistics used were descriptive and inferential statistics. The descriptive were measures of central tendency, and measures of dispersion. The inferential statistics were the multiple analysis of variance (MANOVA). The statistical analysis was done using the IBM SPSS version 25. The MANOVA was used because of the gender and political senatorial zones were fixed variables, while political culture (and its sub-dimensions) were continuous variable.

RESULTS

Figure 1. Descriptive Statistics for Political Culture of Anambra State Youths, Nigeria.

	N	Minimum	Maximum	Mean	Std. Error	Std. Deviation	Skewness	Std. Error	Kurtosis	Std. Error
GENDER	108	--	--	--	--	--	--	--	--	--
EDUCATION	108	--	--	--	--	--	--	--	--	--
AGE	108	18	40	23.34	.40	4.12	1.89	.23	4.24	.46
MARITAL STATUS	108	--	--	--	--	--	--	--	--	--
RELIGION	108	--	--	--	--	--	--	--	--	--
CHRISTIAN DENOMINATION	108	--	--	--	--	--	--	--	--	--
ANAMBRA SENATORIAL ZONE	108	--	--	--	--	--	--	--	--	--
POLITICAL CULTURE	108	88	250	146.71	2.09	21.67	.89	.23	3.84	.46
Community System	108	18	45	27.11	.55	5.67	.48	.23	-.25	.46
Socio-Cultural System	108	16	44	32.55	.59	6.14	-.22	.23	-.14	.46
Psych-Personality Factors	108	11	43	26.05	.50	5.23	.42	.23	1.45	.46
Economic System	108	10	33	21.28	.44	4.52	.25	.23	.00	.46
Political System	108	8	30	16.56	.37	3.79	.69	.23	.86	.46
External Relations	108	2	41	22.03	.40	4.20	-.21	.23	7.44	.46
Valid N (listwise)	108									

Source: Questionnaire Primary Data

From the table 1 above, the skewness for political culture was positive and high (.885) indicating high political culture in Anambra State, Nigeria. The kurtosis was positive (3.841) above the kurtosis 3-point benchmark, indicating substantial outlier (high variations) in political culture. With the standard deviation of 21.66959, the participants vary appreciably among themselves in their political culture awareness. The mean was 146.7130 indicating very little above average political culture among the participants. Again, the skewness

was negative for “Socio-Cultural System” (-.223) and “External Relations” (-.205) indicating that the two dimensions of political culture did not play appreciable role in the development of political culture among the participants. The kurtoses were negative for “Community System” (-.253) and “Socio-Cultural System” (-.140) contrary to the kurtosis 3-point benchmark, indicating non-outlier of uniform negative non-role of community system and socio-culture system in the development of political culture among the participants.

Table 2: Gender Performance on Political Culture of Anambra State Youths, Nigeria.

	GENDER	Mean	Std. Deviation	N
POLITICAL CULTURE	Male	139.36	17.81	42
	Female	151.39	22.71	66
	Total	146.71	21.67	108
Community System	Male	25.69	5.73	42
	Female	28.02	5.48	66
	Total	27.11	5.67	108
Socio-Cultural System	Male	31.12	5.37	42
	Female	33.45	6.46	66
	Total	32.55	6.14	108
Psych-Personality Factors	Male	26.29	5.17	42
	Female	25.89	5.28	66
	Total	26.05	5.22	108
Economic System	Male	20.17	4.05	42
	Female	21.98	4.69	66
	Total	21.28	4.52	108
Political System	Male	15.19	3.08	42
	Female	17.44	3.97	66
	Total	16.56	3.79	108
External Relations	Male	21.45	4.21	42
	Female	22.39	4.18	66
	Total	22.03	4.20	108

Source: Questionnaire Primary Data

Table 2 showed the gender performance variations in political culture. Female

participants have higher political culture (151.3939) than the male (139.3571). However,

the female gender varies so much among themselves in their political culture. This was well captured in the wide mean score of 22.71013. Again, in all the dimensions of political culture, female participants have

higher political culture than male, except in the “Psycho-personality factors” where female had 25.8939 and male had 26.2857.

Table 3: Tests of Between-Subjects Effects for Political Culture of Anambra State Youths, Nigeria.

Source	Dependent Variable	Type III Sum of Squares	Df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power
Intercept	POLITICAL CULTURE	2169762.257	1	2169762.257	4943.424**	.000	.979	4943.424	1.000
	Community System	74030.224	1	74030.224	2379.411**	.000	.957	2379.411	1.000
	Socio-Cultural System	107023.556	1	107023.556	2915.747**	.000	.965	2915.747	1.000
	Psych-Personality Factors	69883.051	1	69883.051	2548.345**	.000	.960	2548.345	1.000
	Economic System	45603.256	1	45603.256	2296.609**	.000	.956	2296.609	1.000
	Political System	27327.516	1	27327.516	2053.340**	.000	.951	2053.340	1.000
	External Relations	49344.162	1	49344.162	2805.808**	.000	.964	2805.808	1.000
GENDER	POLITICAL CULTURE	3718.701	1	3718.701	8.472*	.004	.074	8.472	.822
	Community System	138.706	1	138.706	4.458*	.037	.040	4.458	.553
	Socio-Cultural System	140.000	1	140.000	3.814	.053	.035	3.814	.490
	Psych-Personality Factors	3.940	1	3.940	.144	.705	.001	.144	.066
	Economic System	84.848	1	84.848	4.273*	.041	.039	4.273	.535
	Political System	129.813	1	129.813	9.754*	.002	.084	9.754	.872
	External Relations	22.754	1	22.754	1.294	.258	.012	1.294	.203
Total	POLITICAL CULTURE	2374911.000	108						
	Community System	82818.000	108						
	Socio-Cultural System	118431.000	108						
	Psych-Personality Factors	76179.000	108						
	Economic System	51086.000	108						
	Political System	31175.000	108						
	External Relations	54291.000	108						

** significant @ $P \leq .001$ or * significant @ $P \leq .05$; Ho; N = 108; Source: Questionnaire Primary Data

Results of Hypotheses Tested

Hypothesis One: It states that “political culture among youths of Anambra State, Nigeria, will not be significantly high.” Table 2 showed that political culture among youths of Anambra State, Nigeria, was significantly high of 96% ($P \leq .004$, $F = 8.472$, $N = 108$, $df = 1;108$). Political culture accounted for 7.4% ($\eta^2 = .074$) of the overall variance in the model. The non-centrality parameter ($\delta = 8.472$) was high above 0, and it is a measure of the degree to which a null hypothesis is false. Again, the observed power of .822 showed that the applied statistics effectively detected high political culture in the State with the reject of the null hypothesis at $P \leq .004$.

Hypothesis Two: The hypothesis states that “Anambra State youths with reference to their gender will not vary significantly in their political culture”. From the table 2, it was shown that Anambra State youths with reference to their gender varied significantly in their political culture ($P \leq .004$, $F = 8.472$, $N = 108$, $df = 1;108$). Gender accounted 7.4% ($\eta^2 = .074$) political culture of

the overall variance in the model. The non-centrality parameter ($\delta = 8.472$) was high above 0, and it is a measure of the degree to which a null hypothesis is false. Again, the observed power of .822 showed that the applied statistics effectively detected the role of gender in the political culture of Anambra State youths with the reject of the null hypothesis at $P \leq .004$.

Hypothesis Three: The hypothesis states that ‘Community System’ will not significantly contribute in the development of political culture in Anambra State”. From the table 2, it was shown that “Community System” ($P \leq .037$, $F = 4.458$, $N = 108$, $df = 1;108$) significantly contributed to political culture of Anambra State youths. “Community System” accounted 4% ($\eta^2 = .040$) to the overall political culture of Anambra State youths. The non-centrality parameter ($\delta = 4.458$) was high above 0, and it is a measure of the degree to which a null hypothesis is false. Again, the observed power of .553 showed that the applied statistics was barely marginal above average effective in detecting the contribution of “Community System” in the overall political

culture of Anambra State youths with the reject of the null hypothesis at $P \leq .037$.

Hypothesis Four: The hypothesis states that ‘Socio-Cultural System’ will not significantly contribute in the development of political culture in Anambra State”. From the table 2, it was shown that “Socio-Cultural System” ($P > .053$, $F = 3.814$, $N = 108$, $df = 1;108$) was not a significant contributor to political culture of Anambra State youths. “Socio-Cultural System” accounted lesser 3.5% ($\eta^2 = .035$) to the overall political culture of Anambra State youths. The non-centrality parameter ($\delta = 3.814$) was high above 0. It is a measure of the degree to which a null hypothesis is false. Again, the observed power of .490 showed that the applied statistics did not have enough power efficiency in detecting the contribution of “Socio-Cultural System” in the overall political culture of Anambra State youths with the acceptance of the null hypothesis at $P > .053$.

Hypothesis Six: The hypothesis states that ‘Economic system’ will not significantly contribute to development of political culture in Anambra State”. From the table 2, it was shown that “Economic system” ($P \leq .041$, $F = 4.273$, $N = 108$, $df = 1;108$) was a significant contributor to the political culture of Anambra State youths. “Economic system” contributed the least 3.9% ($\eta^2 = .039$) to the overall political culture of Anambra State youths. The non-centrality parameter ($\delta = 4.273$) was above 0.0, which is a measure of the degree to which a null hypothesis is false. Again, the observed power of .535 showed that “Economic system” was

barely enough for it to be detected by the applied statistics at $P \leq .041$.

Hypothesis Seven: It states that ‘Political system’ will not significantly contribute to development of political culture among Anambra State youths”. From the table 2, it was shown that “Political system” ($P \leq .002$, $F = 9.754$, $N = 108$, $df = 1;108$) was a significant contributor to political culture of Anambra State youths. “Political system” contributed 8.4% ($\eta^2 = .084$) to the overall political culture of Anambra State youths. The non-centrality parameter ($\delta = 9.754$) was above 0.0, which is a measure of the degree to which a null hypothesis is false. Again, the observed power of .872 showed that “Political system” was robust contributor for it to be detected by the applied statistics at $P \leq .002$.

Hypothesis Eight: It states that ‘External relations’ will not significantly contribute to development of political culture among Anambra State youths”. From the table 2, it was shown that “External relations” ($P > .258$, $F = 1.294$, $N = 108$, $df = 1;108$) was not a significant contributor to political culture of Anambra State youths. “External relations” contributed meagre 1.2% ($\eta^2 = .012$) to the overall political culture of Anambra State youths. The non-centrality parameter ($\delta = 1.294$) was above 0.0, which is a measure of the degree to which a null hypothesis is false. Again, the observed power of .203 showed that “Economic system” was not a robust contributor for it to be detected by the applied statistics at $P \leq .258$.

Table 4: Political Culture Performance for Senatorial Zones of Anambra State Youths, Nigeria.

	SENATORIAL ZONE	Mean	Std. Deviation	N
POLITICAL CULTURE	Anambra South	145.72	29.06	33
	Anambra Central	147.75	19.00	37
	Anambra North	144.33	15.26	24
	Non-Anambra	150.36	18.57	14
	Total	146.71	21.67	108
Community System	Anambra South	25.97	5.47	33
	Anambra Central	27.57	5.57	37
	Anambra North	27.58	5.96	24
	Non-Anambra	27.79	6.09	14
	Total	27.11	5.67	108
Socio-Cultural System	Anambra South	31.79	7.026	33
	Anambra Central	33.14	5.71	37
	Anambra North	31.38	4.87	24
	Non-Anambra	34.79	6.77	14
	Total	32.55	6.14	108
Psych-Personality Factors	Anambra South	25.67	4.46	33
	Anambra Central	25.51	5.17	37
	Anambra North	26.50	4.78	24
	Non-Anambra	27.57	7.51	14
	Total	26.05	5.22	108
Economic System	Anambra South	20.76	4.83	33
	Anambra Central	21.05	4.53	37
	Anambra North	21.96	3.97	24
	Non-Anambra	21.93	4.92	14
	Total	21.28	4.52	108
Political System	Anambra South	15.85	4.24	33
	Anambra Central	17.03	4.24	37
	Anambra North	16.21	2.83	24
	Non-Anambra	17.64	2.62	14
	Total	16.56	3.79	108
External Relations	Anambra South	22.27	3.02	33
	Anambra Central	23.08	4.54	37
	Anambra North	20.46	5.19	24
	Non-Anambra	21.36	3.10	14
	Total	22.03	4.20	108

Source: Questionnaire Primary Data

From table 4, non-Anambra participants had the highest political culture (150.36). Among Anambra State indigenes, the participants from the Anambra-Central Senatorial zone had the

highest political culture (147.75), followed by Anambra-South (145.72), and lastly Anambra-North (144.33).

Table 5: Tests of Between-Subjects Effects for Political Culture of Anambra State Youths, Nigeria.

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Noncent. Parameter	Observed Power
Intercept	POLITICAL CULTURE	2029917.262	1	2029917.262	4234.941**	.000	4234.941	1.000
	Community System	69594.040	1	69594.040	2145.010**	.000	2145.010	1.000
	Socio-Cultural System	100823.905	1	100823.905	2691.521**	.000	2691.521	1.000
	Psych-Personality Factors	65001.508	1	65001.508	2365.341**	.000	2365.341	1.000
	Economic System	43093.596	1	43093.596	2073.111**	.000	2073.111	1.000
	Political System	26125.540	1	26125.540	1815.743**	.000	1815.743	1.000
	External Relations	44585.425	1	44585.425	2607.225**	.000	2607.225	1.000
POLITICAL SENATORIAL ZONES	POLITICAL CULTURE	394.198	3	131.399	.274	.844	.822	.101
	Community System	62.425	3	20.808	.641	.590	1.924	.181
	Socio-Cultural System	134.947	3	44.982	1.201	.313	3.602	.314
	Psych-Personality Factors	52.763	3	17.588	.640	.591	1.920	.180
	Economic System	27.827	3	9.276	.446	.720	1.339	.137
	Political System	44.158	3	14.719	1.023	.386	3.069	.271
	External Relations	108.442	3	36.147	2.114	.103	6.341	.526
Total	POLITICAL CULTURE	2374911.000	108					
	Community System	82818.000	108					
	Socio-Cultural System	118431.000	108					
	Psych-Personality Factors	76179.000	108					
	Economic System	51086.000	108					
	Political System	31175.000	108					
	External Relations	54291.000	108					

** significant @ $P \leq .001$ or * significant @ $P \leq .05$; Ho; N = 108; Source: Questionnaire Primary Data

Hypothesis Nine: It states that “Anambra State youths from the State’s three political Senatorial zones will not significantly differ in political culture”. From the table 3, this hypothesis was confirmed, as there was non-significant difference among Anambra State youths from the State’s three political Senatorial zones ($P > .844$, $F = .274$, $N = 108$, $df = 3;108$). Again, all the dimensions of political culture namely Community System ($P > .590$, $F = .641$, $N = 108$, $df = 3;108$), Socio-Cultural System ($P > .313$, $F = 1.201$, $N = 108$, $df = 3;108$), Psych-Personality Factors ($P > .591$, $F = .640$, $N = 108$, $df = 1;108$), Economic System ($P > .720$, $F = .446$, $N = 108$, $df = 3;108$), Political System ($P > .386$, $F = 1.023$, $N = 108$, $df = 3;108$), and External Relations ($P > .103$, $F = 2.114$, $N = 108$, $df = 3;108$) were non-significant contributors to political culture vis-à-vis Anambra State youths from the three political senatorial zones.

Summary of Findings/Results

The following findings were made from the study.

Hypotheses Findings/Results

1. Political culture among youths of Anambra State, Nigeria, was significantly high.
2. Political culture of female youths in Anambra State was significantly more than that of the male.
3. “Community System” significantly contributed to the political culture of Anambra State youths.
4. “Socio-Cultural System” was not a significant contributor to the political culture of Anambra State youths.
5. “Psycho-personality factors” was not a significant contributor to the political culture of Anambra State youths.
6. “Economic system” was a significant contributor to the political culture of Anambra State youths.
7. “Political system” was a significant contributor to political culture of Anambra State youths.
8. “External relations” was not a significant contributor to political culture of Anambra State youths.
9. There was non-significant difference in political culture among Anambra State youths from the State’s three political Senatorial zones.

Descriptive Findings

10. There is very high political culture in Anambra State, Nigeria.
11. “Socio-Cultural System” as a dimension of political culture did not play appreciable role in the development of political culture in Anambra State, Nigeria.
12. “External Relations” as a dimension of political culture did not play appreciable role in the development of political culture in Anambra State, Nigeria.
13. “Community System” significantly contributed to the overall political culture of Anambra State youths.
14. “Socio-Cultural System” was not a significant contributor to the political culture of Anambra State youths.

DISCUSSION

Hypothesis one stated that political culture among youths of Anambra State, Nigeria, will not be significantly high. The result showed that political culture among youths of Anambra State, Nigeria, was significantly high. This reflects increase in the attitudes of citizens in the democratic process of the country (Macias, 2015).

Hypothesis two which stated that Anambra State youths with reference to their gender will not vary significantly in their political culture. It was shown that Anambra State youths with reference to their gender varied significantly in their political culture. The female gender had higher political culture than the male gender. The finding contradicted that of Tong (2013) who found a persistent gender difference, with male respondents scoring significantly higher on media attention, political knowledge, interest, internal, and external efficacy, and non-electoral participation.

Hypothesis three stated that community system will not significantly contribute in the development of political culture in Anambra State. The finding showed that community system actually significantly contributed to the development of political culture in Anambra State. This could be an indication of political consciousness at the grassroot level.

Hypothesis four stated that socio-cultural system will not significantly contribute in the development of political culture in Anambra State. This was affirmed. The finding

antagonizes the view of Voinea (2019). What political culture does is to address the capacity of people to get aware and anticipate change. This helps to cope with the change challenge so as to target and achieve expected welfare conditions in the society at large.

Hypothesis six stated that economic system will not significantly contribute to development of political culture in Anambra State. The result showed that economic system was a significant contributor to the political culture of Anambra State youths. This finding is consistent with the view of Tong (2013) who found higher socio-economic groups were more politically engaged than those in the lower strata.

Hypothesis seven stated that political system will not significantly contribute to development of political culture among Anambra State youths. Finding showed that political system was a significant contributor to political culture of Anambra State youths. This could be an increasing political consciousness in Anambra State.

Hypothesis eight stated that external relations will not significantly contribute to development of political culture among Anambra State youths. Result showed that external relations was not a significant contributor to political culture of Anambra State youths. Political activities of a particular country are modelled along public statements, myths and legends, speeches and writings. These are norms for the foundation of a political culture of a country.

Hypothesis nine stated that Anambra State youths from the State's three political Senatorial zones will not significantly differ in political culture. The result showed that the hypothesis was confirmed, as there was non-significant difference among Anambra State youths from the State's three political Senatorial zones. The result is in line with the view of Molder (2021) that the sources of community change are covering more and more processes and mechanisms both endogenous and exogenous to their very structure, environment, and dynamics.

Implication of the Study

1. The findings of this study will be useful in assisting the government in revising governance structures and ways in which youth participation in politics can addressed.

2. The findings will also be useful in improving youths' participation in governance. Basically, youths are future leaders and should be incorporated in political consciousness.

Limitation of the Study

1. The study was limited to only youths.

Conclusion

The purpose of this study was to examine the political culture and its influencing factors among Anambra State youths, Nigeria. The results showed that there was no significant difference in political culture among Anambra State youths from the State's three political Senatorial zones. Political culture of female youth in Anambra State was significantly higher than the male counterparts. Community system, economic system and political system where significant contributors to political culture among Anambra state youth.

Recommendations

1. Youths' participation in politics should be encouraged and sustained
2. Again, integrity has to be inculcated into the psycho-personality of the existing political culture of Anambra State youths. This is a way of curbing political thuggery

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POLITICAL CULTURE INVENTORY

INSTRUCTION: TO WHAT EXTENT DO YOU AGREE WITH EACH OF THE POINTS BELOW?		(1)	(2)	(3)	(4)	(5)
		Strongly Disagree	Disagree	Somewhat	Agree	Strongly Agree
Community System						
1.	A country come into existence through long-term independent developments.					
2.	Peaceful integration leads to the existence of a country.					
3.	Violent conflicts lead to the existence of country.					
4.	A country exists as a result of peace agreements.					
5.	External powers bring a country into existence.					
6.	A country exists because of colonial imposition.					
7.	Historical route to statehood affects the sense of “national” identity.					
8.	Politics are the root of nation’s decisions in Nigeria.					
9.	Persisting socio-economic inequalities impact the quality of democracy in Nigeria.					
Socio-Cultural System						
10.	Authoritarian governance is stronger in Nigeria.					
11.	Participatory governance system is stronger in Nigeria.					
12.	Religiosity plays a great role in Nigerian politics.					
13.	Egalitarian (Equality) is practiced in Nigerian political system.					
14.	Political tolerance is prevailing in Nigerian politics.					
15.	Politics are governed by political interest.					
16.	Nigerians have enough political information.					
17.	Political success in Nigeria is by inheritance of positions.					
18.	Specific social groups occupy political positions in Nigeria.					
18.	Politics is for a social class.					
20.	Political opinions are usually influence by party leaders.					
Psycho-Personality Factors						
21.	Secular orientations (open-mindedness) is applicable in Nigerian politics.					
22.	Nigerian political scene is male-dominated.					
23.	There is so much social trust in Nigerian politics.					
24.	Individual achievement does lead to political success in Nigeria.					
25.	Traditional leaders are major political opinion leaders in Nigeria.					
26.	Religious authorities are major political opinion moulders in Nigeria.					
27.	Media models have greater political influence in Nigeria.					
28.	Public intellectuals have greater political influence on the citizens.					
29.	Scientists play greater roles in political decisions in Nigeria.					
Economic System						
30.	There are strong materialist (survival) orientations in Nigerian politics.					
31.	In Nigeria, non-materialism (self-expression) is the reason for engaging in politics.					
32.	Political ambitions are full of high level of economic goals.					
33.	In politics, there is a high level of work ethic.					
34.	Political success brings a high level of economic satisfaction.					
35.	Politicians do everything to be among the richest in the society.					
36.	The masses support politicians who are very rich.					
Political System						
37.	Oppressive governments make Nigerians wiser in their political decisions.					
38.	The Biafra-Nigeria war was caused by political hatred.					
39.	Nigerian political system tolerates diversity of participation.					
40.	Nigerian political leaders are competent in doing their job.					
41.	Political leaders in Nigeria accord themselves high personal integrity.					
42.	Nigerian political leaders are excellent in good governance.					
External Relations						
43.	Nigerians view neighbouring countries with friendliness.					
44.	Nigerians are afraid of hostility from neighbouring countries.					
45.	The United States is friendly to Nigeria.					
46.	China is out there to colonize less developed countries.					
47.	The European Union is friendly to us as a nation.					
48.	The image of Nigeria with the rest of Africa is good.					
49.	As a nation, Nigeria is respected by other countries of the world.					
50.	Nigerians are highly respected in other countries.					

SOURCE: Adapted from African Data Hub for the Study of Democracy (2022). *Selection of research questions: Political culture.* <https://study-democracy.sun.ac.za/study-guide/part-3-users-guide/selection-of-research-questions-political-culture/>