Citizenship and the Role of Government and Conventional Political Institutions

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The underlying issues focus on the identity of Niger Delta young people’s party-politics. Its connectivity is within young people’s Niger Delta and conventional practice of democracy and its connectivity with e-participation and young people’s political engagement, as well as its natures and functions of organization. From the wider perspective, the author identifies that the enduring challenges of young people’s citizenship are elucidated and unreservedly discussed in the works of Bang, Bennett, Coleman, and Marsh—as identification. Thus, it will enable a progressive comprehension on Niger Delta young people’s political involvement as well as the function of e-participation that engagement policies demonstrate. Thus, the works present some crucial unresolved questions that were directly attended to in this study. As they did not adequately investigate the role that policies and organizations play in structuring young people’s ideologies and practices of involvement. However, it considers what influence subjective wellbeing and notes these adversely influence youth ideas, experiences, and sense of effectiveness.

Keywords: membership, mainstream, networks, social capital, development

Introduction

Citizenship theory has idealized political identities basically in connection to the state: as either validating, that is complying with state influence and antagonism that is unreceptive against state power (Bang & Esmark, 2010, p. 169). It recognised that young people in Niger Delta are uncertain and apprehensive of political representatives in Nigeria (Rigon, 2014; Bachche, 2015; Cairney, 2015). Thus, it has explained why low intensities of membership are in party-political parties and registration or intention to election or vote in Niger Delta, Nigeria. As debated above, since some have elucidated this as undermining factor why youth are disengaged from politics (Cairney, 2015; Ramey, 2013), still some have suggested that young people are concerned some political objectives.

Bennett reckoned that young people in Niger Delta understanding of government and representatives, elections and policy-makers are indifferent and frequently unpleasant in Nigeria (2014). He notices the aims of those difficulties.

The corridors of disassociation out of government in the Niger Delta are many, as adults are frequently critical towards politicians. Thus, their attitude on the press is most time pessimistic. Since the candidates, representatives come straight to young electors on their footings about their apprehensions (Bennett, 2014). Party-representatives have subverted the civil mind and young people in Niger Delta, Nigeria
through critical campaigns (Anugwom, 2014; Ejumudo, 2014); the news is occupied with lack of genuine presentations from Nigerian government executives as is showed in mass media (Musa & Domatob, 2007; Bennett, 2014, p. 1).

By contrast, Bennett argued that, when young people in Niger Delta take civil demonstrations, it is frequently linked with lifestyles, apprehensions that are observed to be out of government jurisdiction (Bennett, 2014, p. 2). Thus, Bang and Bennett suggested that a drop-in young people’s involvement in conventional political organizations and practices of membership is not all about disappointment and behaviors of alienation rather as a result of new chances for political activities which are developing on networks. Though, Bennett pinpointed innovative networks that are promoted (Bennett, 2014), Bang’s concern is on the function of official policy networks (Bang & Esmark, 2010).

**Literature Review**

Bang’s argument is that programmed-aim at party-political identities did not favor, or unfavor, instead, it cooperates with the state and the elite, the non-governmental organizations within the governance networks. It fosters their drives to structuring of networks and instinctive party-political societies that acknowledge concerns, instead of structures. To Expert Citizen, its networks are prescribed and proficient, as the Everyday Maker is unfastened and easygoing (Bang & Esmark, 2010). However, practices of Everyday Makers with Expert Citizens are organized with networks and organizations among the non-mainstream, mainstream, and voluntary organizations that confront the government. In opposite perspective, the autonomous initiatives that Bennett (2014) acknowledged are sustainable effect to government whose structures and officials are acknowledged through conventional, rigors, and bureaucracy. As youth experiences the state by various means, for example, civic education that based attention on models of Dutiful Citizenship—they seem not to react to it, instead, overlooking the government standard they consider not beneficial to their survives. Bennett’s argument is that the autonomous citizenship supports unfastened networks of the societal activities since youth is often excluded from the government and its delegates.

However, Bang and Bennett’s claim is that young people did present themselves not against, or abandoning the government. Rather they are looking beyond it to form the type of society they want to experience. Thus, either viewpoint reckons the government has been substituted by individuality, lifestyle, as well as networks to be the key effect of party-political individuality. As is likely the case, young people’s party-political individuality or identities does not continue in shaping deliberately in assistance and against conventional party-politics representatives and organizations. Marsh’s (2011) argument is that the government keeps demonstrating a momentous function in forming young views on the politics and participation.

Thus, Marsh (2011) agreed with Bang’s thought on Everyday Makers, which does not mean the ideology of absent and present is analytical of party representatives and parties and that they either favor participating in concrete, limited term projects. They challenge the thinking of young people who understand the government as progressive not vital (Marsh, 2011, pp. 215-216). Moreover, it notices that the research participants did not engage recognized party-politics; it sees instances that young people’s involvement was living in everyday types of involvement that is linked in the minds, between government and the representatives, service industries and organizations. The respondents in this research were not privileged basically on the ground of class differences, and some believe that their lives were continuously based on the government through social services as well as benefit of job policy (Marsh, 2011, pp. 217-151).
Marsh concluded that the young people, in their study, felt ineffectual and less significant for issues relating to politicians and politics. They look at politics as something that was imposed on them and the few with poor social capital and poor economic income. It seems to them that their subjective wellbeing is decided on government (Marsh, 2011, pp. 211-212). Thus, as young people’s political identities are not based on allegiance to organizations and practices of democracy, Marsh’s argument is that the understanding of either being disaffected or disregarded and controlled by the government shows that government still demonstrates a notable function in forming young people’s understandings of part-politics as well as participation.

However, Coleman (2013) presented different ideology, between the association of government youth through party-policies and e-citizenship. Coleman’s research on e-participation is with different perspectives, with frequent study of young people as e-citizenship. Firstly, the young people as trainees. Secondly, the interwork as disorder or reserve democracy as prevailing or ambitions (Coleman, 2013).

In this situation, Coleman (2013) argued and reflected on two aspects of democracy: One is that interwork may increase its current structure of democracy that is subverted through young people citizens lacking engagement. Secondly, democracy is party-politics and national desire that could be realized across web that Niger Delta young people engage (Coleman, 2013, p. 192).

Coleman’s classification of Achieved and Self-governing Citizenship shows pragmatic proof of the two viewpoints on citizenship, strengthened by social responsibility or e-citizenship scheme. The Dutiful Citizenship behaviors are fostered through citizenship management project, while Autonomous Citizenship programmed promotes autonomous citizens. Moreover, Coleman proposed that Autonomous Citizenship responses contradict government shames by acting as oppositional. Coleman maintains that government is the primary influence of the party-political individualities of young people in proposing that a productive amalgamation amongst Achieved and Autonomous Citizenship is feasible. The amalgamation is very similar to the network ideology of government/citizen connections as argued by Bang. It is certain, that chances make association with network to bring young people and delegates together through developments program and debate (Coleman, 2013; Bennett, 2007; 2014). To illustration, coordinating young peoples and participants with delegate in cyber debates on Niger Delta party-political. The discussions will be programed to connect simultaneously with proceedings and analyses of the delegates. Delegates give feedback to support members, as the forum deliberations are concentrated on the correspondences among the lawmaking feedback with concluding part handle by the leaders of debates (List, Luskin, Fishkin, & McLean, 2013). However, it is feasible for human development and E-participation to change citizenship as it is restructuring traditional practices and democratic societies (Coleman, 2013; J. Lyocks, S. Lyocks, & Kagbu, 2014; Tikly, 2014). Indeed, the task is for the e-participation to connect young people with party-political organizations as well as untrusted politicians.

Young people’s understanding is increasingly structured by citizenship guidelines that foster young peoples with minor intervention that is concerned with and directed to organizations and developments that are viewed opposition (Bennett, 2007; Coleman, 2013). The next section will relate approaches and dispute with the young people’s Niger Delta aspiration as representatives and instigators of citizenship. Instead of being incompatible, it recognized that the positions stated above show the different approaches that the government influences young people’s understandings of principles of party-politics and involvement.

**Uniting Social Life and Political Engagement in Niger Delta, Nigeria**

I have presented inclusive arguments, why is good to comprehend lived understanding or experience as the
focus of Niger Delta young people’s party-political participation. Secondly, the outcome of change is that party-political life with social life is progressively imminent. Vromen, Loader, Xenos, and Bailo (2016), thus, requested for reformulation of participation. The argument is that involvement should not be divided into acts that are seen as part-political and non-part-political, instead, involvement should be viewed as boundless. However, it can be discretely or cooperatively, which is primarily oriented with structuring people. The type of structure is inevitably viewed as party-political societies that are action intended in forming organizations, as seen in boundless societal practices (Vromen, 2008, pp. 82-83). Thus, it means social research must look and acknowledge settings for political participation. At this juncture, it views digital technologies as an environment where social and political lives meet.

The Platform for Political Participation

The human development and e-participation, as well as social-political life, are gradually exceeding the limitations of geographical locations, and individualism is producing actions and implementation (Mansley & Demšar, 2015). The inferences of network for individualism production, with the development of human capabilities and development of communities through e-participations, are of noteworthy concern to researcher, however, different machineries have been considered. A good example is the study on gaming, which is primarily considered as the optimistic outcomes of creativity and studying but modern times it has changed unenthusiastic outcome, particularly delinquency (Feldman, Darmstadt, Kumar, & Ruger, 2014). Conversely, research on the e-participation has considered the web by facilitating innovative and providing novel possibilities for Niger Delta youth to discover and research the identity (Mansley & Demšar, 2015; Coleman, 2013; Brown, 2015). In considering forms used Niger Delta young people on e-participation to discover and present their individualities through stimulating the presentation of prevailing debate, the instance is gender difference (Bachche, 2015; Zalewska & Krzywosz-Rynkiewicz, 2013). Subculture analysis (Bachche, 2015) studies on how politically engaged young people use e-participation as well as analyses on young people concern web services (Vromen, Loader, Xenos, & Bailo, 2016), and gives exclusive comprehensions of the type of e-participation that structures for young people.

The theoretical questions forming e-participation and young people’s identity of study link to shift in margins amongst mainstream and autonomous. Intellectuals’ argument is that e-participation is creating young people’s autonomous lives to gradually open (Bachche, 2015; Blanchet-Cohen, Manolson, & Shaw, 2012). The attention comprehends the kind of political individuality and youth responds and attitudes in the mainstream. Blanchet-Cohen, Manolson, and Shaw’s argument is that autonomous e-participation is apparent in the acknowledgment pattern that changes characteristics and understanding into mainstream utilization (Mansley & Demšar, 2015). Thus, Harris argued the difference amongst the private and mainstream is indistinct or inverted. Moreover, by participation in e-participation, societies and the publication on e-participation substance youth and build legitimate spaces in the mainstream. However, some uncertainties that simply build a website are not sufficient to involve youth in party-political developments and organizations. Bachche’s argument is that e-participation may involve individuals in egalitarianism as it will discuss the individuality, associations, and civil society by means of party-political procedure (Bachche, 2015).

Furthermore, Bachche’s work validates the significance of young people’s positions in the organizations in developing concepts with reactions to accomplishment. Taking a comprehensive understanding of party-political participation, the implications and actions of young peoples on social media or websites could be
considered in various ways. Thus, if considering culture and social links as entirely political, the author may start to view how young people advance and demonstrate their party-political ideologies in non-functional ways in Niger Delta, Nigeria.

Bennett posited that young people’s citizenship is searching to structure party-political involvement which may be individualized to cover additional features of their young lives, for instance, companionship and associations that are beyond topographical forms of organisation (Bennett, 2014, p. 62). Furthermore, Bennett’s argument on e-participation shows a significant way of fostering engagement achievement through various uses of e-participation and other capabilities that facilitate the losing forms of networks and the fragile individuality bonds as well as matters and the validation of movement and organisations which describe inclusive party-politics (Bennett, 2014, p. 164).

To him, e-participation aids were broadened as insubstantial systems for action, and the human capabilities support personalities to discovery various means of accessing party-political achievement (Bennett, 2014). These influences the “elite and the deprived actors” as approach to get evidence to foster the performances, as a means to advance political party policies outside of traditional party-politicking, for example, voters and awareness procedures (Bennett, 2014, p. 144). Bennett posited that the change of union civil society to networked culture may cause the individuals to take charge of their own party-political selfhood (Bennett, 2014, p. 13).

Moreover, the role of e-participation has enabled young people to be “author” citizenship, as indicated in Coleman’s (2013) work. They explore young people’s approach to democracy, and to e-participation, Coleman (2013) followed the young peoples-oriented method in seeking for the function of e-participation for Niger Delta young people’s democratic citizenship in Nigeria. The young people were told to check some particular websites and answer questions about them through e-participation debates. Coleman noted the young people’s behaviors are politically oriented as well as cause-center networks. Thus, the young people involve developing to government and “changing citizenship”—described or defined as what is party-political and the type of engagement performances to get involved. Significantly, the study discovers that e-participation itself is not sufficient to necessarily warrant engagement—young people’s wishes to be representatives of transformation which will have an impact on resolutions. Coleman’s study indicates that webs need supervision and control to reduce predisposed young peoples to get involved (Coleman, 2013). Rather, young people wish to be regarded seriously as makers and cohorts in procedures of e-participation, debate, and involvement (Coleman, 2013).

However, the debate identifies various issues to note. Firstly, young people experience—and expect—high levels of the agency on e-participation. It, thus, indicates that they are looking for opportunities to express themselves, who link with others and response to issues in a manner that brings together their different types of lives which were formerly captured separately. The second point is linking party-political life to networks which demonstrate an important function. Bang refused to review the function of the e-participation for the scheme-determined selfhood. To Bennett, he showed that e-participation is fundamental to government of the conventional and center to either Everyday Makers or Autonomous Citizenship. Thus, it indicates the tension amongst network-concerned party-political selfhood and bureaucratic procedures of government. However, I will explore this tension as it attracts my interest as I continue my writing.

The Issue of Representative and Structure

Here, attention will be on identifying some discussions on youth party-political engagement, centring on advantages by means of the explanation of party-political participation which is embedded in everyday
party-political involvement. Thus, some may reckon with the ideas of party-political involvement as lived practice needs considering participation to be outcome of selfhood organizations. Bang and Bennett unquestionably accepts the plan. Though as indicated this debate, there are proofs of engagement in political approaches which are formed through organizational influences—especially class difference and gender difference.

To Bang, he continued the issue, as explored in the analysis. With views, practicing party-political engagement of Expert Citizenship fosters isolation of conventional citizenship out of the procedures of egalitarianism, as lack of confidence in elective of party-political organizations has aggravated party-political marginalization. For Bang, the challenges of marginalization or exclusion affect individuals that may not engage, or are not engaged in governance webs system (Bang & Esmark, 2010, p. 173). Bang’s principle stated that everyday expressions are response to Expert Citizenship that works only in governance systems as partnerships. It present challenges like how young people can by engagement procedures identify methods of participation which comes from prescribed, organized, and frequently guided by engagement accomplishments. To simply point it, in what way do organizations identify conventional politics (Bang & Esmark, 2010, p. 173) by means of engagement policies?

Marsh (2011) admitted the function of organization; it shows its significance investigating in what way young people comprehend and react to the political structured of gender difference, class structures, tribalism, and age groups in Niger Delta. Thus, as figured out, the debate is for conceptualizing party-political engagement formed by lived practice, based on outstanding impart in the research, as it wishes to subscribe to the debate on young people’s party-political engagement.

Marsh (2011) maintained a logical positivism approaches to research on party-political engagement as he posited that those that have a wider perspective of involvement are constraining. Rather, analytical pragmatic approach is observed to research party-political engagement. As the methods are based on resulting ideas, firstly, the identity is instituted by experience or practice. Secondly, the practice is either explicit or recognized, analyzing the issues. Thirdly, societal study needs the investigators to understand the studies, clarification of societal experience that is the dual analytical. Fourthly, real world processes from the interpretations, the principle of awareness and in what way true society influences the comprehensions and behaviours. Fifthly, true society is distinguished through disparity and opportunity that is formed but refused to control practical lived experiences of young people in Niger Delta (Marsh, O’Toole, & Jones, 2007).

It, therefore, implies that age group, gender difference with tribalism structured live practice in patterns that inpart refused control youth comprehension and practices of party-politics. Moreover, the method refuses to consider the stable classifications, as the study target is to change and comprehend the meaning why youth are linked with the concepts (Marsh et al., 2007).

Finally, for the reason that my research is notably different, regarding commitment and procedure, I agree all the debates on analytical realist approach. Since the present proof of proposition is imperative and includes the subjective practices of young peoples to be analytical of the functions of youth in the Niger Delta society, it focuses on life opportunities and processes of social reproduction which continue to be very structured (Chai & Ngai, 2016).

Conclusion

It has considered Bennett (2014), Bang and Esmark (2010), Coleman (2013), as well as Marsh (2011) in other to get point from the connections with Niger Delta youth engagement policies, its involvement, and Niger
Delta youth political identities. The argument is the commendatory frameworks that provide and develop the better comprehension of how young people theorize and react to politics, functions, and mechanism of policies and organizations. However, Bennett (2014) contributed to the structural framework for considering new political identities in society. Bang and Esmark’s (2010) contribution precisely details the type of political identities that appear especially from the perspective of network governance with functions of the middle class and the ordinary that is present policy procedures.

More so, the arguments about young people’s engagement policies are viewed as contribution of procedures to network governance which is explored in youth political participation. Coleman’s (2013) proposition to functions of involvement and policies of practicable programmes to Niger Delta youth e-citizenship monitor my analysis and functions of procedure from the perspective of organisations. The significant challenges in the study of all three of scholars are that they regard youth as an identical group. Therefore, I engage the idea of party politics, organized by lived practice, as contributed by Marsh (2011) to be means of considering the way procedures of engagement and marginalization influence Niger Delta youth party political identity.

References


