



Open Access Journal Available Online

# Youth Inclusion in the Political and Ecclesiastical Governance: A Bridges in Nigeria's Leadership Gap

**Benjamin Chukwunonso Nwokocha**

[bc.nwokocha@unizik.edu.ng](mailto:bc.nwokocha@unizik.edu.ng)

and

**Nnatuanya, Chinedu Emmanuel**

[Ce.nnatuanya@unizik.edu.ng](mailto:Ce.nnatuanya@unizik.edu.ng)

Department of Religion and Human Relations

Faculty of Arts

Nnamdi Azikiwe University, Awka

**Abstract:** In recent times there has been increased glamour for youth inclusion in governance in Nigeria to bridge the country's governance gap. Experts say youth inclusion was requisite for robust governance and accountability. The principal findings of this study indicate that the concept of youth as leaders of tomorrow have constricted a very important social category to the political fringe and reduced a demographic majority to a political minority. In the run-off to the 2023 general election, Nigeria's youth played pivotal roles, while they were seen and heard throughout the election circle both online, in mainstream media and on the ground. Although there was apathy in past elections due to the lack of credibility of these polls, the situation changed around. It is estimated that 60 percent of Nigeria's population is under the age of 25, making it the youngest country in Africa, and their awareness and recognition of the democratic power they hold has undoubtedly increased. There is the general understanding among stakeholders that Nigeria's youth are under-represented in public office, either elective or appointed despite forming the bulk of the voting population. There is an overwhelming view that the situation needs to change. To achieve this goal, the study adopted the Trait Theory of Leadership and to a large extent, the secondary sources of data collection with historical method of data analysis. However, the study calls for concerted efforts by

URL: <http://journals.covenantuniversity.edu.ng/index.php/cujpia>

the religious and political leadership in Nigeria to utilize these youthful assets effectively to drive national transformation.

## Introduction

Nigeria with the largest population of youth in the world, with a median age of 18.1 years, has about 70 percent of the population which are under 40, and 42 % which are under the age of 15. In the run-up to the 2023 general election, many youths were encouraged to vote and seek elective office in Nigeria. The run-up saw increased youth participation in the discourse and campaigns. (Nwofor, 2023). Apparently, the incessant university strikes and high youth unemployment, may have contributed to their engagement and participation in the elections.

Young people made up around 76% of newly registered voters, with 40% of that number identifying as students. The run-up saw increased youth participation in the discourse and campaigns. Recognition of the youth voting bloc became apparent in the three weeks between the presidential and state elections. Obviously, Nigerian youth have led the charge in demanding accountability. They helped document of the entire voting process by posting social media updates. Young people also made sure to 'defend' their votes, with some remaining at polling units until the early hours of the following morning

to monitor the collation process. Some youth groups launched parallel collation projects to verify the INEC's declared results. (Nwofor, 2023).

In 2018, former President Muhammadu Buhari signed the "Not Too Young to Run" bill into law. The law aimed at relaxing some of the stringent and discriminatory provisions of the constitution. But despite the law coming into existence, little progress was made in terms of the number of youth elected into public office in the 2019 general election. (Nwufo, 2021). In playing a crucial process in the electoral process, governance and leadership opportunities available to youth in Nigeria is limited.

However, Nwandu (2022) asserted that the ability of the youths to utilize these assets effectively to drive national transformation would depend on the leadership opportunities available to them. Meanwhile, the large number of young Nigerians excelling in the corporate world and entrepreneurship is a clear indication that the Nigerian youth can excel in governance if given the chance and if the climate is favourable. Numerous names of young Nigerians excelling in their different endeavours abound across all sectors. There are also

young men and women currently doing wonders in the agencies, departments and ministries of the government where they are gainfully employed. According to Inuwa (2023), the Technology Regulatory Agency for the Nigerian ICT (Information and Computer Technology) ecosystem has implemented several strategic initiatives and projects designed to foster digital inclusion, accelerate innovation, create jobs and improve access to critical IT (Industrial Training) infrastructure for the youth across the country.

According to Nwandu (2022), as at 2021, the ICT sector have contributed 17.92% to the National GDP which might have led to Nigeria's exit from recession. Inuwa (2023) also maintains that the IT infrastructure is credited with saving over 35 billionnaira (84 million USD) of government funds since 2019 through the design and implementation of the IT clearance initiative across federal parastatals.

Moreover, the above concerns have been the current state of the Nigerian youth. Issues relating to access to functional education, learning and self-development opportunities, employment, social security, inclusion in religious and political governance are intersecting governance that need urgent attention. This is considered very important so as not to continue in the same trajectory of youth vulnerability,

violence, kidnapping, thuggery, among other vices. Effective change can hardly be made through a system be it religious or political that excludes the youth. The goal of this research in a nutshell is that in seeking solutions to problems confronting the youth in Nigeria, inclusion is vital.

## The Trait Theory of Leadership

Kendra (2024) in his updated trait theory of leadership postulates that successful leadership arises from certain inborn personality traits and characteristics that produce consistent behavioral patterns. This line of research emerged as one of the first investigations into the nature of effective leadership. The trait theory of leadership is tied to the "great man" theory of leadership first proposed by Thomas Carlyle in the mid-1800s. According to Carlyle (1998), history is shaped by extraordinary leaders. This ability to lead is something that people are simply born with, Carlyle believed, and not something that could be developed. Carlyle's ideas inspired early research on leadership, which almost entirely focused on inheritable traits.

### Carlyle's Approach

Carlyle's theory of leadership was based on the rationale that:

- a. Certain traits produce certain patterns of behavior.

- b. Patterns are consistent across different situations.
- c. People are born with leadership traits.

Reviewed by Steven Gans (2021) in the various characteristics necessary to become a great leader, he suggested that leadership is somehow predestined in some (or is at least more likely) while unlikely, if not impossible, in others. Since the publication of Carlyle's thesis, psychologists have examined and argued about the trait-based theory of leadership. From the 1940s to the 1970s, psychologist Melvin (1984) suggested that leadership is the result of the interaction between the individual and the social situation and not merely the result of a predefined set of traits. Soon after in the 1980s, Kouzes and Barry (1994) posited that credibility was a key indicator of leadership skills, characterized by such traits as being honest, forward-looking, inspiring, and competent. While the list of leadership traits can vary by whoever is drawing up the list, a recent study outlined behavioral traits that separated lower-level supervisors from higher-level supervisors.

According to the researchers (Carlyle, 1998, Cindy Chung, 2008 Steven Gans, 2021), the traits most commonly associated with great leadership include:

- a. Adaptability and flexibility: Effective leaders don't get stuck in a rut. They are able to

think outside of the box and adapt quickly to changing situations.

- b. Assertiveness: A great leader is able to be direct and assertive without coming off as overly pushy or aggressive.
- c. Capacity to motivate people: A great leader knows how to inspire others and motivate them to do their best.
- d. Courage and resolution: The best leaders are brave and committed to the goals of the group. They do not hide from challenges.
- e. Creativity: Perhaps most importantly, great leaders not only possess their own creativity, but they are also able to foster creativity among members of the group.
- f. Decisiveness: A great leader is capable of making a decision and is confident in his or her choices.
- g. Eagerness to accept responsibility: Strong leaders take on responsibility and don't pass the blame on to others. They stand by their success and take ownership of their mistakes.
- h. Emotional stability: In addition to being dependable overall, strong leaders are able to control their emotions and avoid overreactions.

Apparently, the youth as great leaders are smart and can make choices that move the society forward. The youth

as strong and viable leaders have a need to succeed and help both the church the society achieve goals. They can genuinely care about the success of the group they lead and are committed to helping the group reach these milestones. The youth with excellent interpersonal skills are essential for leading effectively. Great leaders know how to interact well with other leaders as well as with team members. Many of the best world leaders are extremely youths. They are self-assured because they are confident in themselves. A great leader is skilled and capable. Members of the group are able to look to the leader for an example of how things should be done. (Mukuka,2006).

### **Controversy on the Trait Theory**

Early studies on leadership focused on the differences between leaders and followers and assumed that people in leadership positions display more leadership traits than those in subordinate positions. Researchers found, however, that relatively few traits could be used to distinguish between adult and youth leaders. For example, youth leaders tend to be great communicators. Youth Leaders also tend to be higher in traits such as extroversion, self-confidence, and height, but these differences tended to be small. There are obvious flaws in the trait-based theory. While proponents suggest that certain traits are characteristic of strong leaders, those who possess the traits don't

always become leaders (Cindy Chung, 2008, Mukuka,2006).Some have suggested that this may be due to situational variables in which leadership skills only emerge when an opportunity for leadership arises (such as in war, during a political crisis, or in the absence of leadership). (Kouzes and Barry 1994, Carlyle, 1998). Meanwhile, others have taken a contingency approach to leadership in which certain traits can be more effective in some situations and less so in others (Kendra, 2024, Inuwa, 2023). Opinions vary on what those traits are and to what degree they can predict success, if at all.

More controversial yet is the contention that youths do not have the traits to become leaders. Such a belief inherently overlooks social and economic inequities that limit, if not entirely erase, the youths potential to lead. It also overlooks the changing economy and how leadership is defined when connections are today made both online and offline. As outlets for leadership continue to change (such as with social media and e-commerce), the traits needed to succeed are different simply because there are fewer intermediaries. Within this realm, the ability to influence is arguably more important than the ability to lead. Although these traits are often linked to effective leadership, it is important to note that few leaders possess all of these traits. Generally, many, but not all youth has all, of these qualities. Aspects of the situation also play an important role in

determining if a youth can lead well. In many cases, it is the interaction between these traits and the situation that determines leadership quality.

### **The Youth Representation in Nigerian Politics**

There was a new dawn on youth participation in Nigeria's politics in the 2023 general elections in Nigeria. Yiaga (2023) reported that the numbers were quite interesting. According to the report, the youths in Nigeria had the numerical superiority in the 2023 general elections with 51.11% of the roughly 43 million registered voters in the country. The actual elections were a different matter however, with only about 46.3% of the total registered "youth" voters; a figure which added up to around 19 million. Regardless, this number was more than half the total voter turnout which stood at roughly 28.6 million with the actual youth voting bloc at about 66%. In the 2023 general elections, the youth bloc in Nigeria contributed the largest voters (Asifo, 2023).

Defining "a youth" as "someone within the ages of 18-29" as per the National Youth Policy Organization, youth representation across board is penned at 1%. With 1% of the leadership positions across all levels and tiers of governance in Nigeria, there's no way this trend paints a good look for an emerging economy like Nigeria in a world that is going largely digital. And this is not an ageist

opinion that seeks to sideline older citizens, but facts are what they are. There's no way a 1% representation of the most active members of the voting bloc and the majority citizen population makes any kind of sense. (Yiaga, 2023).

Nigeria's history tells of a society where its pre-independent/independent leaders were relatively young people. The erstwhile statesman, Chief Obafemi Awolowo founded the Egbe Omo Oduduwa in his 30s and was 45 when he became Leader of Government Business in the Western Region. The father of Nigerian nationalism, Dr. Nnamdi Azikwe was also a member of the Nigerian Youth Movement (NYM). Chief Anthony Enahoro was only 30 years old when he moved the motion for independence in 1953.(Akudo, 2019). Successive military governments in Nigeria were no different; Yakubu Gowon was 32 when he was first named Head of State. The Major Gen. Muhammadu Buhari (Retired) was 39 years old when he took over via a coup d'état in 1983. The Ali-Must-Go protests in 1978 were student-led protests against bad governance and the bulk of the National Democratic Coalition (NADECO) vibrant leadership was made up of young Nigerians who took to the streets to protest against tyrannical military regimes. Historically, Nigeria made room for youth representation in governance. But recent decades have seen a

tectonic shift from that reality. (Adejoro, 2020).

There are a number of reasons stifling youth participation and representation, chief among them being the simple fact that Nigerian youths are economically disenfranchised to afford the absurd cost of running for any office during elections in Nigeria. Recently, the All Progressive Congress (APC) has pegged its presidential nomination form at one hundred million Naira (N100 million), as well as the inflated costs of running a political campaign for any elections in Nigeria with figures reported to be as high as one billion Naira to stage a moderate campaign. This is the very reason why contesting for elective positions in Nigeria are largely regarded as the exclusive reserve for wealthier and more connected individuals. Running for elections in Nigeria is not cheap, not by a long stretch. And with 45% of Nigerians living below the poverty line and another 23% at risk of slipping below the said line. (Nwangwu, 2018).

To address this challenge, Nigerian youths should do away with voter apathy and pick credible candidates that represent their interests well enough to make youth inclusion a priority. With 19 million voters in 2023 (a 66% majority), Nigerian youths have the majority say in who wins or loses elections in Nigeria. (Yiaga, 2023). One way to make a case for the youth inclusion in

government would be to encourage more youths to simply get their PVC (Permanent Voters Card) and to cast their votes correctly. Still, one must look at prevalent disenfranchisement in Nigerian elections as another major blockade to cross. Vote buying, electoral malpractices and other unscrupulous activities adversely affect the integrity of most elections in the country. Another issue is the matter of quality voter education and enlightenment. Nigerians do not vote because they simply see no reason to. And the ones who do, are affected by the status quo of voting for the candidates who talk a lot, bluff a lot, attack a lot and spend the most. (Adejoro, 2020).

If Nigerian youths are to make a case in 2023, the idea is that they should be encouraged to look beyond “simply voting” to instead “voting aright”. A shift from “verbotism” to forming strong political ideologies. With a bulk of the voting number resting in the hands of youths, the focus should shift away from voting for the candidates who simply have all the money to spend to finding candidates with youth-focused policies and plans for more inclusion. Voter education initiatives tailored at doing more than simply encouraging people to get their PVCs are needed. We need to have a general awakening toward finding what our interests are, finding the candidates who share similar sentiment and aggressively voting and electing said candidates. Beyond voting still, we also need to learn

about public accountability; something sorely lacking in today's politics.

Beyond all these, the Nigerian youths must shift from the short term thinking of "stomach infrastructure" to participation in politics and the electoral process that enshrine sustainable socio-economic development in the country. This way, vote buying, vandalism and thuggery will be laid to rest. Understanding that at the end of the day, electing the right people will do more to serve the youths and the country in general.

The 2020 #EndSARS protest is a major pointer to the power of a focused, passionate and charged youth bloc. And in the words of Kailash (2021), "The power of youth is the commonwealth for the entire world. The faces of young people are the faces of our past, our present and our future. No segment in the society can match the power, idealism, enthusiasm and courage of the young people." (p.6).

### **The Implications of Youth Inclusivity in Nigeria's Political Space**

Youth inclusivity is where a young person feels welcome, secure, and accommodated in critical decision making and governance in a given political space. Moreover, Obasanjo (2007), believes that identifying and addressing issues that would enhance the lives of the youth would improve overall national development. He

maintained that, "Youths constitute Nigeria's only hope for a greater future"(p.6). The Nigerian government characterizes youth as ambitious, enthusiastic, energetic and promising. They are considered vulnerable in society because of the rapid pace of change they experience at this time in their lives. Nigeria's Youth's right from time are notable to be change-agents and drivers of societal transformation. In contrast, in a developing country like Nigeria, youth interests and roles have been undermined, resulting to poverty, alienation, destabilization and conflict among the youths. This, however, have led to some government interventions and advocacy towards the welfare and socio-economic development of Nigerian youths.

### **Youth Development and Advocacy In Nigeria**

A National Youth Development Policy was created and designed to advocate for youths and their development. The policy views youth welfare as vital to the Nigerian nation and its socio-economic development. Most specifically, the National Youth Policy (2009) aims to,

promote the enjoyment of fundamental human rights and protect the health, social, economic and political well-being of all young men and women in order to enhance their participation in the overall development process and improve their quality of life.



The 2009 National Youth Policy recognizes 5 priority areas that need to be addressed to enhance youth lives. These include the impact of globalization, access and use of communication technology, the impact of STDs and HIV/AIDS, intergenerational issues in an ageing society, and youth perpetrators and victims of armed conflict. This is guided by several national and international policy initiatives, including National Policies for education, gender, health, population for sustainable development and the National Economic Empowerment Development Strategy (NEEDS). (Nwoye, 2020).

Nwagu (2021) reported that The National Youth Policy has adopted a program for youth that are disabled. The Federal Republic of Nigeria believes that persons with disabilities have rights that should be protected by the government. The program promotes awareness of struggles that the disabled face, removing negative attitudes, while empowering the young men and women with disabilities.

### **National Youth Council of Nigeria (NYCN)**

The National Youth Council of Nigeria (NYCN) was founded in 1964 to be the voice and the umbrella Organization for youth organizations in the country. It is responsible with issues affecting Nigeria's youth because it is the voice of Nigeria's

youth. (Nwine, 2018). The Youth Council is non-governmental, non-partisan, and not-for-profit organization. The council comprises the National Executive Committee (NEC) of 23- members. The National Youth Council of Nigeria is a major stakeholder in the implementation of the National Youth Policy, as an umbrella organization for youth NGOs, and youth organizations across the country. Its main aims and objectives include the culture of nation building and leadership building in the Nigerian youths, increasing the participation of the young people in the society, as well as in the decision-making process. Positively influencing policy issues affecting youth, by being a recognized partner internationally. Promoting cross breed of ideas and experiences, mutual understanding as well as equal rights and opportunities among youths in Nigeria. They mobilize, organize and groom young people to be patriotic citizens and help put them back on track with focus on what they can give back to the society. They ensure that youths are trained as future leaders.

The National Youth Policy has implemented a variety of focuses in hopes to improve overall quality of education. These focal points include: development of critical fields of knowledge in applied science and technology, technical skills, vocational skills in agriculture, and promotion of the use of Information and Communication Technology

(ICT).The policy developed leadership roles and life training skills which seek to keep youth focused on education, politics and overall youth agency. The youth are encouraged to partake in a variety of programs including: gang related violence prevention programs, Extra-curricular competitive and recreational game activities through organizations, and a student union was launched encouraging leadership roles for youth and democratic culture.

### **Labour and Employment**

Individuals in Nigeria can legally work when they are 18 years old. Data on youth employment in Nigeria are scarce due to under resourced agencies responsible for their collection. In 2012, 11.1million youths in Nigeria were believed to be unemployed. In a recent report by Bloomberg (2021), it was revealed that as at March 2021, Nigeria Unemployment rate has increased to 33.3% making it the second highest on the global list of unemployed countries monitored by Bloomberg. The report also revealed that Nigeria employment rate has increased drastically over the last five years because the country has been through two different recessions and this has cast a shadow of gloom on the economic policies implemented by the President Muhammadu Buhari administration. Due to some identified problems such as; rural-

urban migration, rapid population growth, low standard of education, the rapid expansion of the educational system, lack of steady and sustainable power supply and corruption. Nigeria youths constitute 64 percentage of unemployed Nigerians. There is high rate of unemployment which in turns caused insecurity, rising poverty rate and persistent underdevelopment.(Adejoro, 2020).

### **Youth Inclusion In The Leadership Roles of the Church**

The youths shall be given a chance and be included in church administration. Time has come when their opinion should count. Involving the youths in the church's leadership roles helps them develop valuable skills, a sense of responsibility, and a deeper understanding of their faith. Bariu (2017) asserted that a negligible percentage of the youth sits in the highest decision-making bodies of the church." Bari's assertion seems to suggest that a form of leadership that operates in the Church today is such that subtly ignores the youths. This assertion implies that the youths are not being engaged in the leadership roles of the church and that the youth within the church are perhaps viewed as incompetent and immature to be involved in church leadership. Notably, youths are aspiring to be included in the leadership work of the church and due to long time of negligence to their quest for inclusion in leadership, some of them are daily migrating from

the churches where they are not given leadership responsibilities. While some have migrated to other Churches where they are accorded the chance, a host of others have stopped going to church.

The church, which appears to be paying lip services towards abating this trend is unmindful of the mass exodus of the youth from the church. The kind of movements of youths from one church or denomination to the other, is considered very alarming. One of the major indices that might be necessitating this fad is considered as lack of adequate youth inclusion in church leadership. This could be a possible underestimation of the capability of the youth to perform well in leadership. It is germane to state that to attain balance leadership in the Church, the pivotal involvement of the youths is inevitable. Leadership is dynamic and creative and the key to unlocking the dynamism and creativity is not without the inclusion of the youths in it.

If the youths are being excluded from being actively involved in the leadership and decision making of the church, it simply suggest that the future of the church, that is the youth, are not being engaged in the life of the church. In his own opinion, Crawford (2014) stressed that “The Church is full of opportunities for service. The local Church has often relegated the teens and young adults and have ignored the potential of the youth class.” (p.7). Crawford’s assertion

that the youth are being relegated to the affairs of what concerns the youth reveals that the church leadership may be underestimating the youth potentials and efficacy to be capable to be part of the activities and leadership of the church. In most cases, it is often considered that certain positions are meant for adults. This tendency has the capacity to keep the youths off from being included in the leadership cum decision-making process of the church. This inevitably can give way for the youths to consider themselves to be silenced or isolated from the church.

Ishola-Esan (2018), while corroborating the fact that youths are being excluded from church leadership, opines that “The leading challenge they face is lack of opportunity to participate in meaningful programmes of the church”. When the youths are not given the chance to have meaningful and significant participation in the activities in the church, they will be certainly not be considered for leadership engagement. It is when they are allowed to have freedom to be practically involved in the life of the church that they will become part of the leadership of the church. But if they are not allowed nor encouraged to get involved in the leadership and decision making process of the church, this may bring about unimaginable consequences. One of such is what has been expressed by Lee’s (1999) submission “That the youths are disinterested in the

programmes of a church when they are not given privileges to partake in a meaningful way in the church programmes and they then are bored.” (p.9). Of course, when there is a neglect of people from active participation in institutional life and activities, they will certainly feel bored and uninterested in the happenings in such an institution. More so, this is common with the youth as they are easily turned off from whatever is boring to them.

In his own view, on the fact that youth have prospects for being church leaders, Bariu (2017) argues that “When the church leadership recognizes the potential, the youth has in designing and participating in the implementation of a sustainable development agenda, the faith community will begin celebrating young peoples’ views and initiatives.” (p.12). It is undeniable that the youths are highly loaded with great potentials to become great church leaders who can bring about a transformational Church and Church leadership. But then, it becomes germane for the current church leadership to decipher this truth and embrace it. One key thing that is currently needed is to involve them and trust them that they have the capacity to do it and bring about result.

## Conclusion

The study revealed that the youth are not actively involved in the governance institutions and processes

of the Church and Nigerian society. The study states that governments and church should realize the importance of youth participation in decision making. Similarly, the Church ought to realize the centrality of effectively utilizing the youth resource for posterity.” If the Youths are being excluded from being actively involved in the Leadership and decision making of the church and the government, it simply suggests that the future of the society, that is the youth, are not being engaged in the life of the people. The leading challenge they face is lack of opportunity to participate in meaningful leadership programmes from where they will develop the prospect of being great leaders and sustenance of the good heritage of the society. When the Youth are not given the chance to have meaningful and significant participation in the activities in the Church and government, they will certainly not be considered for leadership engagement. It is when they are allowed to have freedom to be practically involved in the life of the church and society that they will become part of its leadership. However, not being allowed nor encouraged to get involved in the leadership and decision making process may bring about unimaginable consequences. Of course, when there is the neglect of people from active participation in institutional life and activities, they will certainly feel bored and

uninterested in the happenings in such an institution. More so, this is common with the youth as they are easily turned off from whatever is boring to them. It is undeniable that the youths are highly loaded with great potentials to become great leaders who can bring about a transformational leadership. But then, it becomes germane for them to be given a chance. One key thing that is currently needed is to involve them and trust them that they have the capacity to do it and bring about result.

### **Recommendation**

In an ideal setting, leadership is supposed to be open to everyone in the Church and the society. Both the adult and youth should be allowed to become leaders and carry out responsible leadership role in the Church and the society. This is what is Biblical, ideal and a global reality. More so, no one is to be looked down upon as inadequate to lead in the Church or Society. But it appears that there is perceived what seems to be segregation in the choice of who becomes a leader within a Local Church and the society as this affects the youth mostly. Currently, the leadership structure in most Churches in Nigeria and the government itself focuses on engaging the adults in leadership positions and paying little or no attention to the involvement of the youth. This research addresses what appears to be a vacuum observed in the leadership structure of the

Nigerian church and society. This trend, seemingly leaves the youth somewhat out of practical involvement in leadership. Therefore, this study recommends Youth inclusion and youth leadership in among Churches in Nigeria. Hence, the specific recommendations of the study are:

1. That the perception of the Church and government on youth leadership should change from seeing the youths as not having the capacity of leadership to seeing them as highly loaded with great potentials to become great leaders who can bring about a transformational leadership.
2. The leadership of the church and the country should seek to understand the youths and their potentials which can help enhance the growth of the society.
3. The requirements for choosing leaders should not be drawn in such a way that edges the youths out of the realm.
4. The church and the society should be youth friendly and intentional towards paving way for more inclusion of youth in leadership. This requires that those who have been serving in specific leadership positions for a long time should step aside for the new hands to take over and the best way in achieving this is for leadership positions to have age limits so as to accommodate the youths.

<https://www.assemblyhub.com/involving-youth-in-church-ministry/>

## References

- Adeoro, S.A. (2020). *Towards the growth and development of the church in Nigeria*. Ibadan: Baptist Press.
- Akudo, B.O. (2019). *The church at the cross-road*. Enugu: Snaap.
- Asifo, G.C. (2023). *Effective Leadership in the Church*. Ibadan: Thomas Nelson, Inc.
- Bariu, D.P. (2017). *Youth: The Under-utilized Resource in Ministry*. The International Journal of Humanities & Social Studies. 5: 11.
- Bloomberg, G.N. (2021). *Challenges And Prospects of Youth's involvement in the governance of Nigeria*. International Journal of Innovative Social Sciences & Humanities Research. 6: 1.
- Carlyne, U.K. (1998). Overview of child psychology and development. Zondervan: Grand Rapids.
- Cindy Chung, D.J. (2008). *The perception of the Church and government on youth leadership*. Edinburgh: T&B.
- Crawford, P. A. (2014). *Involving youth in church ministry*. Retrieved from
- Gans, F.K. (2021). *the leadership structure of the Nigerian church and society*. London: Geoffrey Chapman.
- Inunwa, E. O. (2023). *The church in modern day society*. Ibadan: Daystar.
- Ishola-Esan, H.O. (2018). *Challenges And Prospects of Youth's involvement in the churches of Southwest Nigeria*. International Journal of Innovative Social Sciences & Humanities Research. 6: 1.
- Kailash, B.N. (2021). *Leadership and power: Identity processes in groups and organizations*. International Institute of Academic Research and Development, P.p 122
- Kendra, Y.C. (2024). *What is Electra in Psychoanalytic theory?*. London: Macmillan.
- Kouzes, S.K. & Barry, P.U. (1994). *Paving way for more inclusion of youth in leadership*. Leicester: Inter Varsity Press.
- Lee, K. B. (1999). *Putting the Pieces Together: A Practical Approach on How to build A Successful Youth Ministry*. Marietta: KBL Ministries Maxwell, J.C. 2002. The

Mevin, A.U. (1984). *The youths and their leadership potentials*. Abingdon: Press, Nashville.

Mukuka, W.H. (2006). *The leadership and decision making process*. Ibadan: Daystar.

Nwagu, M. A. (2021). *Biblical model of church leadership*. Onitsha: Gucks.  
Nwandu, D.V. (2022). *Congregational growth in the light of the early church*. British Journal of Humanities and Social Sciences. 21, 48-58.

Nwangwu, E.O. (2018). *Youth employment in Africa: African development indicators*. Washington DC: Davis Inc.

Nwine, W.M. (2018). *Relational Principles for Effective Church Leadership*. Journal of Leadership Education, 13, 125-139.

Nwofor, S.A. (2023). *Effective Leadership in the Church*. Lagos: Grand Rapids.

Nwoye, D.C. (2020). *Youth employment policy in developing and transition countries:*

*Prevention as well as cure*. Port Harcourt University press.

Nwufo, B.C. (2021). *Youth inclusion in Nigerian Political Space*. An unpublished thesis

Presented to the Department of Political Science, Nnamdi Azikiwe University, Awka.

Obasanjo, M. O. (2007). *The National Political Reform Conference and the Future of Nigeria Democracy*.

<https://www.amazon.com/0692470387>

Steven Gans, H.C. (2021). *The leadership abilities of the youth in the modern world*. Madigan: Collegeville.

Yiaga, J.S. (2023). *Perspective on Nation Building and Development in Nigeria*. Lagos: Concept Publications.