



doi:10.5281/zenodo.15044979

# Implications of Youths Participation in Self-Help in Community Development Projects in Etche Local Government of Rivers State

Dr. Onyesom Chukwunweike Barnabas chukwunweike<sup>1</sup>; Dr. Mandah Njitum Chinuruakwa Aaron<sup>2</sup> & Dr. Amachree Augustine Vincent Oribó<sup>3</sup>

Department of Adult Education and Community Development,  
Faculty of Education,  
Rivers State University, Port Harcourt, Nigeria

<sup>1</sup> [chukwunweike.onyesom1@ust.edu.ng](mailto:chukwunweike.onyesom1@ust.edu.ng)/[mrob4ever@gmail.com](mailto:mrob4ever@gmail.com)

<sup>2</sup>[mandahnjitum@gmail.com](mailto:mandahnjitum@gmail.com)

<sup>3</sup>[avo2515@gmail.com](mailto:avo2515@gmail.com)

## ABSTRACT

This paper attempts to discuss the implications of youths' participation in self-help in community development projects in Etche Local Government of Rivers State. Being a qualitative paper, the method adopted was non-empirical in nature. The various concepts that were pivotal to the study were x-rayed. The implication of community participation helps youth become empathetic citizens who could potentially continue similar work when they become adults. Additionally, youth who give back to their communities develop leadership skills, learn the importance of helping, and gain work experience. Through active participation, young people are empowered to play a vital role in their own development as well as in that of their communities, helping them to learn vital life-skills, develop knowledge on human rights and citizenship and to promote positive civic action. Finally, it was suggested that community development stakeholders should see the youths as an important segment of the populace and future custodian of the community, who should be given opportunity like others, in all aspects of community development efforts such as, in the planning process, implementation, supervision and evaluation of community projects; that parents should make the education of their youths a top priority so that they can actively be involved in community development activities, as this will contribute immensely to civic engagement of youths than parental modeling, among others.

**Keywords:** Youths participation, Self-help, Community development.

## INTRODUCTION

From the earliest period of human history people have enjoyed and shared together the good tidings of nature because of the existence of communities and the social activities engaged by the people for the progress of their community, which is better called Community Development (CD). Community development marks the stage in the life of a community where by members come together to take collective actions in order to generate solutions to their identified problems. Community development in this context can be said to be a self-directional effort of the people by the people and for the people. For Hill (2011), it means a coordinated approach whereby the community members undertake programs and

projects in order to better the living condition of the people residing in that community. This according to Johnson (2012) implies the improvement in the physical and material wellbeing including livelihood of people in the community. Community development therefore, help people to recognize and develop their ability and potential in order to address their problems and needs which they share (Effiong, 2012).

Some scholars like Afuye (2015) posit that community development is a structured intervention that gives communities greater control over the conditions that affect their lives. This however, does not solve all the problems faced by a local community, but it does build up confidence to tackle such problems as effectively as any local action can perform. In essence, community development works at the level of local groups and organizations rather than with individuals or families. Implying that community development has to look both ways; not only at how the community is working at the grassroots, but also how responsive key institutions are to the needs of local communities. Community development however, appears in different forms in different countries regardless of their level of development but they uphold the same basic principles of people's involvement in bringing about better socio-economic and political conditions of the people; irrespective of their cultural differences (Nzeneri, 2008).

In Nigeria, community development is not new either. Oduaran (2014), Tolu and Abe (2011) observed that before the advent of colonial administration, various communities designed development-oriented activities on their own in order to improve their standard of living. The spirit of self-help which forms the present day strategy for community development guided the zeal of the people as they harnessed their local resources and undertook community development projects like building of markets, community halls, road expansion and maintenance, tree planting to check erosion and communal palm fruits harvesting, amongst others. Hence, CD could be regarded as a skilled process which hinges on the approach that controls and uses assets to promote social justice and improves the quality of community life.

From the foregoing, self-help community development projects in Nigeria are basically an attempt to address the "felt needs" of the masses by the people and for themselves. According to Oduaran (2014), self-help community projects are those tangible ventures that the inhabitants of the community embark on, in order to improve the conditions of people residing in that community. For example, Anyanwu (2010) noted that in some south-east Igbo speaking communities, part of the money realized from sale of communal palm fruit harvested was used to sponsor the education of indigent students in the community as well as execute other small and medium scale development projects spanning across a variety of fields such as improving health care delivery services, agriculture, nutrition, communal road maintenance, sanitation and rural cooperative thrift services. One of the basic assumptions of community development herein is that community development activities are all inclusive as it provides opportunity for people to learn and grow thus, ensuring that no segment of the populace is exempted, youths inclusive.

The youths in question can be conceptualized as a people within the age bracket of 13 and 24 years (Liveright, 2013). For example, in Nigeria youths are limited to the ages between 16 and 35 years, whereas in Cameroun it is a period between the age of 14 and 25. Youth is a period of transition from being dependent to construction of self-concept, being influenced by peers, life style and gender. Youths constitute the most active labor force of every community. There are about 1.2 billion youths between the age bracket of 15 and 24 years old in the world and about one billion live in developing countries (World Bank Report, 2010). Similarly, National Bureau Statistics Youth Survey Report (2012) showed that nearly 50% of developing world population are youths within the age bracket of 15 and 35. This is often referred to as the youth bulge, since young people constitute a high proportion of many country's population as evidenced in Nigeria with a population over 174,507,539 million people out of which 64 million are youths with about 54% of them unemployed (Nigeria National Baseline Youth Survey, 2012). This increase in youth population represents both a challenge and a responsibility to the society, as majority of them may not have any source of income and livelihood. It is visibly noticed in the society today that the lingering effect of youth bulge creates un-conducive atmosphere in various communities with most of them being idle, unemployed and displaying unruly behaviors (Rowland, 2011). Definitely, being young is a transitional phase of life which carries with it increased vulnerabilities and

delinquencies. If the youths are not adequately harnessed it becomes a problem. Youths therefore, could be effectively mobilized and involved as assets, beneficiaries, partners and youth leaders in community development activities which abound in various communities; instead of displaying their unruly behaviors as militants, terrorists and other restiveness in the community and society today.

Involvements are the act of participating in the achievement or accomplishment of a particular task. Youths involvement in the context of this study means giving the youths opportunity to effectively participate as facilitators in community development agenda in all the stages because of the effect it will have on their lives now and in future. Through their involvement they will be acquainted with the myriad of problems in their communities and suggest remediation. It is worth mentioning that historically, youths have played a very prominent role in the continual process of governance. They are also responsible for the various changes as witnessed in the history of various nations. Youths generally are daring, full of energy and vigor, inquisitive, enterprising, exuberant, self-sacrificing, full of dreams, beautiful initiatives and hopes. All these attributes of youths can be used to boost community development projects. There is a strong belief that their effective involvement in self-help community development projects by community leaders is desirable in our quest for the qualitative development of our rural communities especially in these days of continued cutbacks in the votes for development by the government at all level. It could also, to a great extent make the youths become responsible and realize that they also have a commitment to themselves, to their communities and nation at large.

Interestingly, participation in community development of the entire population and all individuals including youths was the theme of the 1986 United Nation Declaration on the Right to Development which was first recognized in 1981, in article 22 of the African Charter on Human and Peoples' Rights; that everybody shall have the right to their economic, social and cultural development with due regard to their freedom and identity, and subsequently proclaimed by the United Nations in 1986 as a group right of people which was reaffirmed by the 1993 Vienna Declaration and Program of Action. Hence, a right-based approach to youths' involvement in community development has been advocated and widely adopted by many countries and bilateral donor agencies. Understandably, development involves the participation of all (irrespective of age, sex or status) directly and indirectly without any individual or groups being isolated.

Literature showed that in most developing countries, community development projects have not been given so much consideration because of the prevalence in social exclusion of youths from the societal plan of action (World Bank, 2010). The social exclusion of majority of youths in community development activities is prevalent in the developing parts of the world including Africa and Asia. Little wonder, there is currently a shift in working with young people towards positive direction and valuing them as assets, advisors, colleagues and perhaps leaders. In development parlance, such leaders in the community are regarded as change agents. Abiona (2012) noted that community leaders are agents of change that motivate and mobilize community members to improve their standard of living. Hence, youths can also be involved in facilitating progress of their communities through their youth groups, right from the goal setting, problem solving and goal achievement.

That means involving them from the planning stage through executing, influencing, directing, supervising, coordinating and evaluating development activities. However, Hermsillo (2012) argued that when working with youths, it is also vital to consider and acknowledge the decision-making dynamics of any given situation, because young people are often in a situation where decisions are being made for them and exerted over them by older adults and this scenario is pathetic. Understanding the dynamics of youths in every local context is therefore essential for effective community development activities. This is because each generation of youths certainly would exhibit their own characteristics and may face different challenges that would also require its own peculiar solution approach. Johnson (2012) noted that in most developing countries of the world, the youths have not been properly integrated into community development activities of their various governments and communities.

According to Effiong (2012), it has always been a common belief among most people in developing countries like Nigeria, that every development issue is the sole responsibility of the government and

perhaps their agencies, to provide infrastructural and physical facilities as well as social amenities. Considering the obvious economic crisis in Nigeria, it may not be possible that government budget capacity can accommodate the magnitude of development challenges in the country. Consequently, communities seem to be on the right track to improving their welfare facilities through self-help development activities.

Onah (2013) is concerned about the various institutions including schools that exist in developing countries that are not helping matters too, as many youths are continually being excluded from community development activities. The writer noted with dismay that the exclusion of youths from development activities at community or even national levels has negatively affected their contribution towards so many development projects that abound in various communities. This may be true as evidenced from pilot study of communities in Etche Local Government Area of Rivers State Nigeria, under study, where there are visible abandoned self-help community development projects, such as community self-help rural electrification project, massive erosion sites without appropriate drainage, chain pot holes and bore-hole water projects among others. Perhaps, if the youths were given free hand and effectively involved, they could have provided at least remediation for the chain pot holes and drainage system.

Youths are recognized as the key human resources required for helping most communities meet the new challenges of their environment as well as their subsistence needs and in doing so, improve local people's long-term security and control over their own lives (Zeldin, 2012). Generally, they are equipped with indigenous knowledge, skills and resources that can be utilized in making sure that community self-help projects do not die a natural death or abandoned. In fact, their involvement is very essential for any community that is aspiring for massive development (Sieng, 2012). Youths can be important facilitators of community development projects because they are innovative, inquisitive, creative in problem solving and solution finding, have enduring interest during discussions and continuous dialogue during ongoing projects in order to forestall anomalies at the early stage, which if not rectified will cause irreparable damage to the projects.

Considering the fact that community development has a wide variety of activity, it is expected that effective involvement of all beneficiaries in the activities gives them the opportunity to learn how to develop their potentials or talents and acquire more relevant skills that would help them to grow and contribute meaningfully to their community and society at large. However, another critical factor that may impede youth involvement in community development in developing countries like Nigeria, is that majority of the youths are still dependent on their parents for the provision of basic needs which include: education, food, shelter and clothing and as such do not assume responsibilities till they even get married. In situations like this, it could be perceived that most youths may be nonchalant, passive and even decline in community development activities because they lacked ideas on what to do and would not be taken seriously for any responsibility.

In a contrasting view Adefemi (2008) reiterated that youths generally, are capable and known to have so much energy to expend in the implementation, facilitating, monitoring, supervision, and evaluation of community development projects and as such, it is imperative to re-position the youths by engaging them effectively in meaningful development activities in their various localities instead of their being liability to the community and self-help projects being paralyzed or abandoned; when the youths would have been utilized in executing such development projects. Although one begins to ponder on why many projects meant for the people's own welfare are abandoned. Anyanwu (2010) submits that most abandoned community projects are attributed to lack of political will, poor planning, implementation, inadequate funding, monitoring, supervision and formative evaluation of the projects; whereas the youths would be very useful in this regard because of their wealth of knowledge, technology and energy they can expend in performing developmental tasks.

Olufemi (2014) also argued that youths are a heterogeneous group with wealth of life experiences, cultural background, education and social group affiliation that can make positive impacts in the community depending on where they live. Therefore, considering the dividends that may accrue to

various communities if the youths are adequately involved and utilized in community development projects, it would to a very great extent help to reduce further abandonment of projects and also help to curb rural-urban drift of youths and various social ills in rural communities and the society.

Hence, the need for this study which seeks to examine the involvement of youths in community Development Projects. Any attempt to examine their involvement must require the gathering of information using various methods to systematically assess the effectiveness and efficiency of the subject being investigated. Assessment according to Maxwell (2013), is the coordinated process of evaluating, investigating and examining a given phenomenon in order to ascertain useful information and feedback that will be used to address pertinent problems about the phenomenon. Thus, this study will provide information on the self-help community development projects embarked upon by communities in the study area, ascertain the areas of youths' involvement in self-help community development projects and finally find out the constraints to youths' involvement in self-help community development projects in Etche Local Government Area of Rivers State, Etche is in Rivers East Senatorial District with a population of over 249,454 according to National Population Census, 2006. It was created in 1987, with its headquarter located at Okehi Etche. Etche is made up of Eight (8), clans which include Okehi clan, Mba clan, Ozuzu clan, Igbo-Agwuru-Asa clan, and Ulakwo-Umuselem clan.

### **Statement of the Problem**

Daring, full of vitality and vigor, curious, enterprising, enthusiastic, self-sacrificing, full of ambitions, wonderful initiatives, and hopes are the attributes of youths in general. All of these qualities may be leveraged to help community development programs succeed. There is a strong belief that community leaders' effective participation in self-help community development projects is desirable in our quest for the qualitative development of our rural communities, particularly in these days of continued government cuts to development funding at all levels. Most communities in underdeveloped nations such as Nigeria are known for starting self-help development initiatives, but the sad reality is that most of these projects are never completed.

Consequently, it appears that their efforts are not commensurate with all they have invested as reflected in the rate of some abandoned self-help projects. It seems not possible to even ascertain the areas and level of involvement of all stakeholders in the communities especially the youths who are supposed to fast track development activities in their communities. Although, literature showed that community development officers and experts especially in developing countries, like Nigeria, have frowned at the low involvement of youths in community development. So many reasons have been adduced for such anomaly, which include; that youths seem not to be considered as matured people and as such have been excluded right from decision making process, planning, implementation, supervision and evaluation of community development projects by community development stakeholders.

The stakeholders in question include all parents, community leaders in the community. In some rare occasion, when the youths willingly participated in community development activities, they seem not to be given a free hand to participate in vital issues like, decision making process, project implementation, supervision and evaluation. Could it be that community leaders and other stakeholders are not convinced that if the youths are effectively involved in their own community development projects, it would to a great extent reduce abandonment of self-help projects, make significant impact on the lives of the people now and in future, as well as help to curb various social ills which has eaten very deep like cankerworms into the fabrics of societies world over. Hence, the essence of this study which focused on examining youths' involvement in self-help community development projects in Etche Local Government area of Rivers State.

### **Conceptual Clarification**

It is pertinent to cast a cursory glance to some concepts that are germane to the study.

#### **The Concept of Youth Participation**

According to Udensi, Daasi, Emah and Zubeck (2013), youth participation is the active engagement of young people throughout their own communities. It is often used as a shorthand for youth participation in

any many forms, including decision-making, sports, schools and any activity where young people are not historically engaged. Through active participation, young people are empowered to play a vital role in their own development as well as in that of their communities, helping them to learn vital life-skills, develop knowledge on human rights and citizenship and to promote positive civic action.

The benefits of youth participation in community development for young people include: increased competencies, self-esteem, skills and knowledge, enhanced individual development as it provides youth with opportunities to generate real community change, increased status and stature in the community, increased self-discipline and time management. The five competencies of a healthy youth are: (1) positive sense of self, (2) self-control, (3) decision-making skills, (4) a moral system of belief, and (5) pro-social connectedness (Obetta, 2014).

### **The Concept of Self-help**

As opined by Oduaran (2014), self-help or self-improvement is a self-guided improvement, economically, physically, intellectually, and emotionally often with a substantial psychological basis. When engaged in self-help, people often use publicly available information or support groups, on the Internet as well as in person, where people in similar situations join together. From early examples in self-driven legal practice and home-spun advice, the connotations of the word have spread and often apply particularly to education, business, exercise, psychology and psychotherapy, commonly distributed through the popular genre of self-help books. According to Ngbea (2013), potential benefits of self-help groups that professionals may not be able to provide include friendship, emotional support, experiential knowledge, identity, meaningful roles, and a sense of belonging.

Many different self-help group programs exist, each with its own focus, techniques, associated beliefs, proponents and in some cases, leaders. Concepts and terms originating in self-help culture and twelve-step culture, such as recovery, dysfunctional families, and codependency have become firmly integrated in mainstream language. Groups associated with health conditions may consist of patients and caregivers. As well as featuring long-time members sharing experiences, these health groups can become support groups and clearing-houses for educational material. Those who help themselves by learning and identifying health problems can be said to exemplify self-help, while self-help groups can be seen more as peer-to-peer or mutual-support groups (Johnson, 2012).

### **The Concept of Development**

Development is a process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components. Community development emphasizes empowerment, equality, social justice, participation and representation (Nyerere, (1979). Professionally, community development or organization is one of the three methods of social work practice. In view of the fragmentation of Social Sciences and the theoretical gap existent in the distinct development approaches, three basic principles are commonly attributed to the concept: efficiency, equity and liberty.

### **The Concept of Community Development**

Community development is a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, equality, economic opportunity and social justice, through the organization, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings (Mark, 2005). Community development involves the principles of sustainable development, empowerment, inclusivity, social justice, human rights, participative democracy, and equality. This community led programmes led by specific communities aim to address the challenges and gaps oppressing the community members.

According to Freire (1973), community development is an evolutionary process, whereby a group of people, with common needs and aspirations, improve their social, economic and political environment by working together. The main purpose of community development is to organize the people. This enable the people to collectively identify, prioritize and plan to solve their problems that ultimately leads to sustainable development. Through successful organization the community members overall develop their community (Johnson, 2012).

According to Johnson (2012), development is a process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic components. As the preceding definition indicates there are certain key elements or principles of community development. These are (1) community, (2) planned goal, (3) active community participation, and (4) relevant program achieve the following broad objectives of community development.

According to Iwuchukwu, Ogbonna and Agbati (2015), the United Nations defines community development as “a process where community members come together to take collective action and generate solutions to common problems”. It is a broad concept, applied to the practices of civic leaders, activists, involved citizens, and professionals to improve various aspects of communities, typically aiming to build stronger and more resilient local communities.

Community development is also understood as a professional discipline, and is defined by the International Association for Community Development as “a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, economic opportunity, equality and social justice, through the organisation, education and empowerment of people within their communities, whether these be of locality, identity or interest, in urban and rural settings” (Maxwell, 2013).

Zeldin (2012) is of the view that community development seeks to empower individuals and groups of people with the skills they need to effect change within their communities. These skills are often created through the formation of social groups working for a common agenda. Community developers must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions.

### **Community Engagement in Government**

In many government organizations, community engagement is critical but also challenging due to difficulty getting started, getting engagement, and getting their engagement processes up-to-date. Fortunately, many of these organizations are overcoming the challenges by updating their knowledge and implementing newer software like Simply Stakeholders. The United States Department of Energy uses Simply Stakeholders to support their community engagement process. In order to evaluate grant applications and determine eligibility (and award amounts), the department relies on independent subject matter experts (European Union, 1999). By managing these experts inside stakeholder software, the department can organize them into groups based on expertise, location, and other characteristics to quickly identify the ideal expert for a specific grant. They are able to track their areas of expertise, past programs they've been involved in, various characteristics including DEI categories, making it easy to quickly identify suitable experts for new grant programs.

### **Community Engagement to Support Sustainable Development**

One significant benefit of community engagement is tapping into a broader range of perspectives and insights. We've looked at several sustainability projects that encouraged public participation, from wind farms to a desalination plan and found that community participation can help to shape projects so that they're more sustainable and better serve the community. Another key finding was that organizations can learn more (and get more buy-in) if they begin engaging the community from the beginning it's never too early to get started (Gardner, 2017).

### **Agricultural Community Engagement Initiatives in Rural Libraries**

One report looked at how agricultural-focused community engagement activities in rural libraries can have a positive impact. These initiatives included a farmers' market, community gardens, and a seed library. The report found that communities benefited from the initiatives, particularly through networking, skill building, community education, and seed preservation (Gardner, 2017). And libraries benefited from increased foot traffic and utilization, with greater circulation of farm and food-related books.

### **Implications of Youths Participation in Self-Help in Community Development Projects**

The implication of community participation helps youth become empathetic citizens who could potentially continue similar work when they become adults. Additionally, youth who give back to their communities develop leadership skills, learn the importance of helping, and gain work experience. Through active participation, young people are empowered to play a vital role in their own development as well as in that of their communities, helping them to learn vital life-skills, develop knowledge on human rights and citizenship and to promote positive civic action.

Therefore, considering the dividends that may accrue to various communities if the youths are adequately involved and utilized in community development projects, it would to a very great extent help to reduce further abandonment of projects and also help to curb rural-urban drift of youths and various social ills in the society. Another implication is that youth involvement in community development projects is that it brings more information to the decision, including scientific or technical knowledge, knowledge about the context where decisions are implemented, history and personalities. More information can make the difference between a good and poor decision.

### **CONCLUSION**

The study examined the self-help projects embarked on by the communities studied, the justification for youth involvement in self-help community development projects were discussed, areas of youths' involvement and the constraints to their involvement were also examined. Youths have been identified as important segment of the society and inevitable facilitators of community development projects but any misconception about youths by some stakeholders as not matured, being problems instead of viewing them as resources, could lead to low involvement of youths in CD projects. Constraints to youth involvement in community development projects as revealed in this study include: youths not given free hand to be actively involved in community development projects, low education, parents not allowing their youths to be involved in community development projects, lack of clear ideas of what the projects have to offer and lack of commitment by community leaders to involve the youths in community development self-help projects. Such constraints could significantly frustrate communities and their development efforts as well as contribute to abandonment of community projects. However, if communities change their negative perception about youths, they can be harnessed, made to feel free and become more active contributors to solving community problems and also help to build a sustained community.

### **Suggestions for Further Studies**

From the foregoing, it was suggested that:

1. Community development stakeholders should see the youths as an important segment of the populace and future custodian of the community, who should be given opportunity like others, in all aspects of community development efforts such as, in the planning process, implementation, supervision and evaluation of community projects.
2. Parents should make the education of their youths a top priority so that they can actively be involved in community development activities, as this will contribute immensely to civic engagement of youths than parental modeling.
3. The elders in the community should cooperate and co-exist in a peaceful and friendly environment with youths who are the prospective elders and leaders of tomorrow.
4. Government and non-governmental organizations should also assist various communities in their self-help development projects like water borehole project, to enable them improve their standard of living.

### **REFERENCES**

- Abiona, I.A. (2006). Learning from the animal kingdom: An approach to community mobilization and citizen participation in community development. In *Adult Education and Development, Journal of the Institute for the Cooperation of German Adult Education Association*, 275-282.



- Adefemi, O. (2008). *Dimensions and Issues in Community Development Projects*. Ibadan Gabesther Education.
- Afuye, H.O. (2015). *Community Development in West Africa. Nigeria*: Ibadan Publishing Press.
- Anyanwu, C.N. (2010). *Community Development: The Nigerian Perspective*. CABESTER Educational Publishers Ibadan.
- Effiong, J.B. (2012). Evidence from Yakurr L.G.A, Cross River State. *International Journal of Social Science*, 1(6).
- European Union, (1999). *An Appraisal of Community Development Projects in Eastern Europe*. USA: Oslo, Norway.
- Freire, P. (1973). *Education for Critical Consciousness*. New York: Seabury.
- Gardner, J.W. (2017). *Leadership Development, Leadership Papers. In Leadership Studies. Programs sponsored by the Independent Sector*, Washington D.C.
- Hermosillo, L. (2012). *Community Leadership*. Retrieved June 20, 2015, from <http://ucpsarnet.igboprojects.org/community leadership>.
- Hills, M. (2011). *What is Community Development*. Retrieved September 8, 2015, from <http://www.comdeu.com/authlfan.htm> Island, Lagos.
- Iwuchukwu, J.C., Ogbonna, O.I., & Agbati, I.O. (2015). Roles of Youth Groups in Rural Community development in Ebonyi State, Nigeria. *Journal of Agricultural Extension and Rural Development*, 7(2), 41-47.
- Johnson, K. (2012). *Dimensions of Community Development Projects in Guinea*. Guinea: Africana Publishers.
- Liveright, L.P. (2013). *Who is a Youth?* Canton Publishing Company, Arizona, USA.
- Mark, P.N (2005). *Community Agency and Local Development*. University Park: Pennsylvania State University Press.
- Maxwell, G. N. (2013). *Principles of Evaluation*. Washington DC: National Academy Press.
- Ngbea, G. T. (2013). *The Role of Education in Promoting: A Democratic Society in Nigeria*. Makurdi: Aboki Publishers.
- Nigerian National Bureau of Statistics Youth Survey Report. (2012). *Report on the High Unemployment Rate of Youths in Nigeria*.
- Nyerere, J. K. (1979). *Education for Liberation and Development. In The Tanzanian Experience*. London: Evans Brothers Limited.
- Nzeneri, I.S. (2008). *Handbook on Adult Education. Principles and Practices*. Uyo: Abigab Associates Limited.
- Obetta, K.C. (2014). *Utilization of Community Management Strategy in Community Development Projects in Enugu State, Nigeria*. Unpublished PhD Thesis, Department of Adult Education and Extra-Mural Studies, U.N.N.
- Oduaran, A.B. (2014). *An Introduction to Community Development. Benin City Edo State, Nigeria*. Benin: Uniben Press.
- Olufemi, C. (2014). *Juvenile Delinquency Among Youths: A Social Malady*. Enugu: Model Publication Limited.
- Onah. V. (2013). *Contributions of Community Leaders to Community Development in Nsukka Urban* (Unpublished B.Ed. Thesis). Department of Adult Education, U.N.N. Publishers.
- Rowland, B.C. (2011). *The Meaning of Community Development*. New Delhi: Eleventh Conference of the Society for International Development.
- Shaw, P.N. (2017). Mobilization as an Effective Strategy in Community Development Projects. *Indian Journal of Community Development*. 3, 50-61.
- Sieng, M. (2012). *Community leadership*. Retrieved April 20, 2013, from <http://ucpsarnet.igboproject.org/forununcommunitybuildingcommunityleadership/communityleadership>.
- Tolu, L., & Abe, O. (2011). National Development in Nigeria. *Issues, Challenges and Prospects*.
- Udensi, L.O., Daasi, G.L.K., Emah, D.S., & Zucbec, S.A. (2013). Youth Participation in Community Development Programs in Cross River State, Nigeria. Implications for Sustainable Youth Development in Nigeria. *Journal of Humanities Social Science*, 13(5), 61-67.
- World Bank. (2010). *Community based Monitoring and Evaluation Team. Youths in Nigeria*.
- Zeldin, S. (2012). From Periphery to Centre: Pathways for Youth Civic Engagement in the Day-to-Day Life of Communities. *Journal of Applied Developmental Science*, 6, 213-220.