

# CATHOLIC ARCHDIOCESE OF ABUJA AND COMMUNITY DEVELOPMENT IN FEDERAL CAPITAL TERRITORY, NIGERIA

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**Abstract:** This study examined the impact of Catholic Archdiocese of Abuja to community development in Federal Capital Territory. It sees poverty reduction as an issue that the government alone cannot toy with because of what the situation portends for the country. It stressed the important roles the Catholic Archdiocese of Abuja has played in developing a successful community development initiative by ensuring equitable quality education and healthy lives and to promote well-being for all at all ages. Thus, the aim is to examine the impact of Catholic Archdiocese to Community Development in the area of Education and Healthcare services. The study obtained data from primary and secondary sources. The primary data was obtained from Questionnaire which was administered on 518 respondents while the secondary data was gotten from journals, textbooks, Diocesan project documents, government publications and bulletins. Data collected from questionnaire was presented in tables, frequency and simple percentages. The results revealed that Catholic Archdiocese of Abuja has intervened to Community Development in the area of Education and Healthcare Services in Federal Capital Territory. The cost of services at its schools and hospitals are not easily affordable by low-income families. The study therefore, recommends a downward review of the costs of education and Healthcare Services by 50% as poverty reduction strategies in order to achieve a better and more Sustainable Community Development.

**Keywords:** Impact, Catholic Archdiocese, Development, Community Development, Poverty Reduction, and Federal Capital Territory.

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## 1. INTRODUCTION

From the colonial era to the present, attempt have been made by successive government to provide social services to the people with little or no results. Majority of rural people live in sub-standard houses with poor environmental and unplanned rural communities. Infrastructures such as hospitals, schools, pipe-born water electricity, industries, good roads and recreational facilities are generally lacking in most rural areas, coupled with the problem of unemployment, especially among young productive age grade group. Everyone is faced with the task of rising above his material limitations through providing for his needs and improving the quality of his material wellbeing and efficiency of tools community development maybe defined operationally as the conscious efforts without the assistance from the government for the provision of certain basic socio-economic infrastructure that basic necessary or required in the raising of the standard of living of the people.

In Nigeria, communities in different parts of the country have over years engaged themselves in several development activities in an attempt to provide some basic infrastructures that would make life more meaning to the members of their communities. They no longer wait or depend solely on government for the provision of development community as the inability of the various government to provide for them, all their needs. These trends of development further call various Non-Government Organizations (NGOs) to supplement government efforts in community development.

The role of government is to provide the enabling environment for its people to grow by improving the quality of life of its citizenry, through quality education, good roads, electricity, health-care delivery etc. However, most residents of Federal Capital Territory are prone to diseases such as; HIV/AIDs, Tuberculosis, Hepatitis, Polio, Malaria, Yellow Fever among the people. In many rural communities, poor health and medical services, lack of quality education, poor access to primary healthcare delivery facilities, inadequate clean drinking water has been and is still major problems to many communities, especially those living in rural areas of Federal Capital Territory. (Field Survey, 2021).

Many successive governments over the years have made attempts at enhancing community development through various programmes and policies in the Federal Capital Territory. These programme includes, Primary Health Care Programmes, Family Support Programmes, Conditional Cash Transfers, Food and Soil Erosion Control, Better life for Rural Dwellers and Universal Basic Education among others. But, its meaningful realization and sustenance however, has remained a mirage. This is clearly seen as there is an apparent lack of basic necessities of life; clean drinking water, quality education, and good Healthcare delivery followed with manifestation of hunger, inequality, disease, homelessness and prostitution, which is basically occasioned by scarce resources (Awojobi, 2011).

Poverty is more than the lack of income or resources: People live in poverty if they lack basic services such as healthcare, security, and education. They also experience hunger, social discrimination, and exclusion from decision-making processes. Women face potentially life-threatening risks from early pregnancy and frequent pregnancies. These can result in lower education and income levels. Poverty affects age groups differently, with the most devastating effects experienced by children. It affects their education, health, nutrition, and security, impacting emotional and spiritual development. Already Nigeria is lagging behind the 2017 Sustainable Development Goals (SDGs) targets No. 3 and 4 set by the global community which is to Promote Mental Health Care and Equal Access to Quality Education by 2030. With poverty level at 67.1 percent and the enormity of the challenge, it is not likely that the 2030 target on education and healthcare services will be met by Nigeria. (World Bank, 2020).

Poverty is especially severe in the rural areas, where experts say up to 70 percent of the population live below the poverty line, and social services and infrastructure are limited. The country's poor rural women and men depend on agriculture for food and income. About 90 percent of Nigeria food is produced by small scale farmers who cultivate small plots of land and depend on rainfall rather than irrigation systems. The poorest groups eke out a subsistence living but often go short of food, particularly during the pre-harvest period. The productivity of the rural population is also hindered by ill health particularly HIV/AIDs, Hepatitis, Tuberculosis, Polio and Malaria. Rural infrastructure in Nigeria has long been neglected. Investments in health, education and water supply have been focused on the cities. Neglect of rural infrastructures affects the profitability of agricultural production. The lack of rural roads impedes the marketing of agricultural commodities, prevents farmers from selling their produce at reasonable prices, and lead to spoilage. This where community lowers the social value of the children by improving people's quality of life and by creating a modern social environment. (UNDP, 2020).

Government involvement acts both as guide and buffer for community development. It has played a relevant role in matters relating to community development. These roles include: Proper governance to fulfil the needs of the masses and be able to promote accountability and transparency, ensuring inclusive education to increase the chance of employability, working on the business ethics of community businesses that impact poor and rural communities to reiterate the plan of president Muhammadu Buhari to remain committed to implementing programmes to lift 100million Nigerians aimed at actualizing Sustainable Development Goals by 2030. (Premium Times ,12 June, 2019). However, it has been observed that government alone cannot provide resources for all encompassing development, because of dwindling national resources and ever-increasing competing needs. Besides, the public sector is being criticized as outdated, top-down, paternalistic, inflexible, subject to bureaucratic inefficiencies and thus unable to cope with the dynamic demands of rural populace (Rivera et al., 2000). This has paved way for an enhanced and more extensive civil society involvement in activities previously carried out by the public sector, such as delivering social services, promoting grassroots development, and preventing environmental degradation.

Despite the on-going progress, many people in rural communities in Federal Capital Territory live in poverty and struggle to meet basic needs such as, health, education, and access to water and sanitation. To enhance community development, Government alone cannot develop in the area of Education and Healthcare Services in Federal Capital Territory. Hence, the question whether the Catholic Archdiocese of Abuja has any role to play in enhancing community development in Federal Capital Territory. It is against this background, that this study seeks to provide answers to the following Research questions:

- i. To what extent has the Catholic Archdiocese of Abuja contributed to the provision of educational services in Federal Capital Territory?
- ii. What are the contributions of the Catholic Archdiocese of Abuja in the provision of Healthcare Services in Federal Capital Territory? The objective is to access the impact of Catholic Archdiocese of Abuja to community Development in Federal Capital Territory.

The importance of this study lies in the hope that, the findings of this study would help the Catholic Arch-diocese to be more effective in the discharge of its community development services. The study was restricted to the period of Ten years (2010-2020) during which the Catholic Archdiocese of Abuja witnessed expansion of parishes and community programmes directed at bringing benefits to host communities. This period also witnessed the influx of people into Federal Capital Territory, which further demands more attention from the church in terms of outreach in humanitarian and transformational efforts.

## 2. CONCEPTUAL FRAME WORK

### Concept of Catholic Archdiocese

In the Rite of Roman Catholic Church, a diocese is an administrative territorial unit administered by a Bishop. The diocese is the key unit of an authority in form of church governance known as Episcopal polity. In the Roman Catholic church, an important diocese is called Archdiocese. The Catholic Archdiocese of Abuja corresponds territorially with the Federal Capital Territory of Abuja. The wish of the Nigerian Catholic Hierarchy to have an Ecclesiastical circumscription corresponding to the Civil Federal Capital Territory found expression in the late 1979. Their wish received the approval of the Sacred Congregation for Propagation of the faith and the Evangelization of the Peoples, and the Independent Mission of Abuja was established on November 6, 1981. The Objectives of the Catholic Archdiocese of Abuja include:

**Education Department:** The Catholic Archdiocese of Abuja's mission and vision is to provide holistic education and inculcate in pupils and students an authentic and enduring Catholic spirit of integrity that would prepare them for useful lives in today's society. The department realized this vision by ensuring that facilities, curriculum, staff, managerial and supervisory skills in accordance with Catholic and national policies in education.

**Health Department:** It has main goal, the provision of high quality, low cost and affordable comprehensive health services to the people throughout the Federal Capital Territory (FCT) irrespective of tribe, creed, or religion in conformity with the teaching of the Catholic Church.

### Catholic Social Policy and Care for the Poor

A cardinal principle of Catholic Social thought therefore is the preferential option for the poor, promoting the understanding that genuine development efforts should target and uplift the condition of the poor. In Economic justice for all, it is upheld that "The need of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits". There is a trend in Catholic thought to interrogate political and economic structures in relation to their treatment of the vulnerable poor or their inability altogether to do away with the problem of poverty.

The concern for the poor is canvassed not as mere fallout of policy but as a deliberately intended course of action. For Catholic social thought, the concerted and deliberate effort towards the poor is not only because the poor have dignity on their own as human being but because they have a special place with God. There may be various attitudes towards the poor but it is God's attitude, which is that of compassion and mercy that is to be emulated. Besides, caring for the poor has always been the Christian duty.

### Concept of Development

The Concept Development has been viewed to have many different meanings to different people. Some view it as change, while others see it as 'advancement, improvement and progress'. Development is the process of changing or growing from one stage to another. However, when the term is applied to a community, it refers to the process whereby a community modernises (Okwueze, 2004).

According to Todaro and Smith (2006), in economic terms, development has traditionally meant the capacity of a long time, to generate and sustain an annual increase in its gross national income which must be at rates between 5 percent and 7 percent or more. Todaro and Smith (2006) went further to explain that another common alternative economic index of development has been the use of rates faster than the growth rate of its population. Levels and rates of growth of real per capita Gross National income are normally used to measure the overall economic well-being of a population. This means how much of real goods and services is available to the average citizen for consumption and investment.

Development must therefore be seen as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty. Development, in its essence, must represent the whole gamut of change by which entire social system, tuned to the diverse basic needs and desires of individuals and social groups within that system, moves away from a condition of life regarded as materially and spiritually better. (Todaro and Smith, 2006).

According to Dudley Seers, the questions to ask about a country's development are therefore: what has been happening to poverty? What has been happening to inequality? What has been happening to unemployment? If all three of these have declined from high levels, then beyond doubt this has been a period of development for the country concerned. If one or two of these central problems have been growing worse, especially if all three have, it would be strange to call the result 'development' even if per capital income doubled (Seer, 1969).

This new focus on the meaning of development is one that makes people the target or end of development. Development in this sense is just not all about growth but all about people. It is making sure that the benefits of growth are redistributed to enhance a better of life for all.

Development is thus the process by which people create and recreate themselves and their life circumstances to realize higher levels of civilization in accordance with their own choices and values (Ake, 2001).

Meyer (2002) defines development as "it occurs when ongoing learning opportunities are created, so that employees can develop in order to maintain a high level of performance". In the context of this study, development is defined as the process of improving the life of the community through the role of Catholic Archdiocese of Abuja to community development. In comparing the views of scholars on development, it seems there is some agreement that development is about people.

### Concept of Community Development

There is no single accepted definition of community development among scholars. Each person has tried to define the concept from his or her own perspective. The term community development is used to describe a developing concept, which embraces a number of distinct ideas. The common feature of these different definitions is that community development is aimed at improving the social environment as a people who have identified themselves as one community and are ready to act in order to bring about improvement to the area in question. Part of the confusion lies in the fact that community development is both a process and a product.

According to Zuofa (2001), community development encompasses all forms of developmental activities that touch the human life. Broadly speaking, community development touches various sectors which cover health, education, agriculture, economic and social field.

According to the definition provided by the United Nations Organization (UNO), cited in Anyanwo (1981), it is the process by which the efforts of the people themselves are combined with those of governmental authorities, in order to improve the economic, social and cultural conditions of communities, integrate those communities into the life of the nation, and enable them to contribute fully to national development.

Jones and Silva (1991) consider an integrated model of community development that includes problem solving, community building, and systems interaction. In other words, they posit that a truly integrated approach assesses the problem, builds community capacity, and most importantly, addresses the problem.

Community development involves changing the relationships between ordinary people and people in positions of power, so that everyone can take responsibility for the issues that affect their lives. It starts with the principle that within any community, there is a wealth of knowledge and experience which, if used in creative ways, can be channelled into collective action, in order to achieve the community 's identified goals.

Community development practitioners work alongside people in communities to help build relationships with key people and organizations, and to identify common concerns. They create opportunities for the community to learn new skills and, by enabling people to act together, community development practitioners help to foster social inclusion and equality.

After a community has decided where it wants to focus some of its attention, it is then directed to the means with which the objectives can be achieved. What qualities, talents, and abilities does the community have that can help solve these problems? The focus is on the community members seeing themselves as the solution to the problem, not on a government programme or outside group that is going to solve the problem.

### Concept of Poverty

The word poverty is from the French word *poverté* and from the Latin word *paupertas* from pauper meaning poor. There are several definitions of poverty. Poverty is regarded as the state in which someone lacks certain amount of material possessions or money. Absolute poverty, refers to the deprivation of basic human needs, this in fact is destitution. This is a situation where there is lack of food, water, sanitation, clothing, shelter, health care and education. Relative poverty is contextually defined as economic inequality in the location or society in which people live.

Adam Smith in 1776 in his book "The Wealth of Nations" argued that poverty is the inability to afford, "not only the commodities which are indispensably necessary for the support of life, but whatever the custom of the country renders for credible people, even of the lowest order, to be without ". J.K. Galbraith (1958) argued that "people are poverty stricken when their income, even if adequate for survival, falls markedly behind that of their community.

Poverty is hunger, poverty is lack of shelter, poverty is being sick and not being able to see a doctor. Poverty is not having access to school and not knowing how to read. Poverty is not having a job, is fear for the future, living one day at a time. Poverty is losing a child to illness brought about by unclean water. Poverty is powerlessness, lack of representation and freedom. Poverty is a state of being without a state of hardship and lack of resources across a wide range of circumstances.

The United Nations (1995) fundamentally see poverty as a denial of choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go, not having the land in which to grow one's food or job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation.

According to the World Bank (2021), poverty is pronounced deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Furthermore, the World Bank see poverty as encompassing low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice and insufficient capacity and opportunity to better our lives.

The Copenhagen Declaration (1995) states that absolute poverty is a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to social services. The term absolute poverty is sometimes synonymously referred to as extreme poverty.

According to Gordon (2005), "deprivation can be conceptualized as a continuum which ranges from no deprivation though mild, moderate and severs deprivation to extreme deprivation". He went on to list conditions which when two or

more are absent, would indicate and absolute poverty threshold. Below are the seven (7) poverty indicators for those in the range of youths.

**Education:** Where a person has not completed basic education and or is illiterate

**Health:** When a woman has no access to treatment for a serious ailment or a pregnant woman cannot receive antenatal care from trained personnel who knows the modes of transmission and prevention of HIV/AIDs, Hepatitis, tuberculosis, polio and malaria.; or when a man does not receive treatment over a serious ailment or does not know the mode of transmission and prevention of HIV/AIDs

**Food:** There is absolute poverty if the youth have a body mass index of 18.5 or below, showing severe food deprivation (underweight)

**Water:** When available sources are limited to open sources such as wells, spring or surface what and it takes longer than a 30 minutes round trip to access.

**Sanitation:** When there is no access to toilet facilities of any kind or those available are unimproved facilities such as pour flush latrines; covered pit latrines; and buckets.

**Shelter:** When more than three persons have to live in a room, where the building has no flooring and is made of mud, and where the roof is made mostly of natural materials like thatch.

**Information:** Where there is no access to mass broadcast media at home for example, radio and television.

These indicators obviously do not include income and livelihoods, for livelihoods and incomes are seen in the context of 'overall poverty'. During the adoption of the Sustainable Development Goals, a standard indicator of poverty was the proportion of people living on less than one dollar a day, which was increased to 1.25 US Dollars a day. In Nigeria, with fluctuation in the value of the naira, this would be an average of 570 Naira a day. Poverty is still pervasive in Nigeria.

The National Bureau of Statistics (NBS), in a report about poverty and inequality from September 2018 to October 2019, said 40 percent of people in the continent's most populous country lived below its poverty line of 137,430 naira (\$381.75) a year. It said that represents 82.9 million people. "In Nigeria, 40.1 percent of total population were classified as poor. In other words, on average four out of 10 individuals in Nigeria has real per capita expenditures below 137,430 naira (\$352) per year", (NBS 2020). According to Ogunleye (2004), the poor is defined as one who lacks basic necessities such as adequate feeding, clothing good health, quality education, supply of portable water, electricity and good road among others. However, is one who cannot boast of subsequent meals apart from what he/she has for the moment i.e. he/she is not sure of where to get the next meal.

### **Catholic Archdiocese of Abuja and Community Development in Federal Capital Territory**

The Catholic Archdiocese of Abuja has over the years been involved in many activities in pursuit of community development within Federal Capital Territory. Some of these interventions are the initiative of the various apostolate and commissions of the diocese. Some of these are presented below:

**1. Provision of Schools:** The Catholic Archdiocese of Abuja has provided a number of Nursery, primary and secondary schools within Federal Capital Territory with a view to providing quality education. There are 25 nursery and primary schools, 14 secondary schools and a university within the FCT, all provided by the Catholic Archdiocese of Abuja (Catholic Directorate for Education, 2021). Prominent among these schools are Loyola Jesuits, Abuja, and Christ the King's College Gwagwalada, Abuja. The university on the other hand is Veritas University, Abuja. These schools have greatly bridged the gap in the number of schools needed within Federal Capital Territory, as a result of growing population.

**2. Provision of Hospital Services:** In modern times, the Catholic Church is the largest non-governmental provider of Health Care in the world. Catholic religious have been responsible for founding and running networks of hospitals across the world where medical research continuous to be advanced. In 2013, Robert Calderis, wrote that the Catholic Church has around 18,000 clinics, 16,000 homes for the elderly and those with special needs and 5,500 hospitals with 65% of them located in developing countries (Catholic News Agency, 2010).

The Catholic Archdiocese of Abuja boasts of a referral hospital (St. Mary's Catholic Hospital, Gwagwalada). The quality of services rendered in this hospital is at par with health services that could be obtained at National Hospital Abuja, and University of Abuja Teaching Hospital. This explains why patients from other states all over the country travelled to Abuja to seek medical attention at St. Mary's Catholic Hospital, Gwagwalada. Apart from St. Mary's Hospital, there are 22 Catholic Hospitals and 3 other clinics operated by the Catholic Archdiocese which are, Clinic Garki located at Pro-Cathedral Area Three, Abuja, Catholic Clinic Abaji and Catholic Clinic Karu. Others are St. Vincent Clinic & Maternity, Kubwa Abuja. These clinics have boosted medical services in their respective communities. The Catholic Archdiocese of Abuja has a body responsible for the fight against HIV/AIDS, Hepatitis, tuberculosis, polio and malaria. This body is known as the HIV Commission. Over the years, the commission has carried out sensitization on the dangers of HIV/AIDS, Hepatitis, tuberculosis and malaria. Its causes, and consequences, preventive measures, management, and has seriously fought against stigmatization. The Catholic establishes these health institutions to complement government health care delivery services which are insufficient to address the health care needs of the people. For instance, the Christian Health Association of Nigeria (CHAN) provides forty percent (40%) of Health care services in rural areas in Nigeria, (Okweze, 2003).

### Empirical Review

The study Catholic Archdiocese of Abuja and community development in Federal Capital Territory tries to ascertain the impact of Catholic Archdiocese of Abuja to community development to establish the gap in literature. This paper reviewed a study that has been done and establishes the gap in literature that it seeks to fill.

The role of faith-based organizations in achieving development in Kogi State: A Study of Islam. The study was conducted by Abdulkadir Mohammed Onimisi of Kogi State University in fulfilment of the requirement for the award of Postgraduate Diploma in Sociology (2009). The objectives of the study were outlined as follows:

- i. To assess the extent of the presence of Islam in Kogi state
- ii. To determine the areas that Islam brought about development in Kogi State
- iii. To examine the challenges affecting the role of Islam in the development of Kogi state.
- iv. To suggest measures through which Islam can be made more effective in fostering development in Kogi state.

To realize these objectives, the study collected data from both primary and secondary sources. The primary data were obtained from questionnaire which was administered on the selected respondents from Kogi state. The data were presented in tables, frequencies and percentages while the hypotheses were tested using the regression analysis. The results revealed that Islam is significantly present in Kogi state and has, through its programmes, such as, building of schools enhanced both physical and human development. The study also revealed areas of challenges as religious crises and lack of funds which have retarded the pace at which Islam would have enhanced development in Kogi state.

The study concluded that the core values of Islam are geared towards development and when properly harnessed, could bring about rapid transformation. Even though the study is on Faith-Based Organization, its emphasis on generic concept of development made it impossible to reduce development as brought about by Islam in specific measurable variables.

### The Research Gap

The above study did not relate development of the Kogi State to either physical development or human capital development. This study on Catholic Archdiocese of Abuja and community Development in Federal Capital Territory Abuja, overcome this challenge by dwelling specifically on Catholic Archdiocese of Abuja and community development.

Currently, there is growing interest in research on exploring how different faiths interact with community development; however, many scholars suggest further research is needed on what it means to be a faith-based development organization. To do away with this limitation, these necessitated the study Catholic Archdiocese of Abuja and community development. Moreover, it takes a Christian perspective hence; the case study is the Catholic Arch-Diocese of Abuja. This level of specificity reduces the scope of this study to manageable and measurable variables.

### Theoretical Framework

The paper anchored on empowerment theory. Empowerment theory was propounded by Rappaport Julian in 1984. Rappaport proposed a theory of empowerment to mean the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way acting on their own authority. As a strategy, empowerment assist the marginalized people to create their own non-profit organization using the rationale that only the marginalized people themselves, can know what their own people need most and that control of the organization by outsiders can actually help to further entrench marginalization. Thus, it refers to the process which enables individuals/groups to fully access personal or collective power, authority and influence, and to employ that strength when engaging with other people, institutions or society.

In social work, Adams (2008) posits that empowerment offers an approach that allows social workers to increase the capacity for self-help of their clients. Zimmerman (2000) opined that the theory of empowerment provides a greater template for external body's intervention in community development affairs, as all they need do is to leverage on the arrangements and dispositions of affected communities.

This theory is relevant to this study in many ways. First and foremost, the theory helps to present the intervention of the Catholic Archdiocese of Abuja as a non-directive approach, where whatever form of community development initiative done is based primarily on the need identification by the host communities. Through this theory, the provision of benefits to the communities is seen as a way of giving them meaningful engagements for lifelong sustenance.

To Stewart (1994), the empowerment theory facilitates not just the meeting of felt needs in the community but also avails an opportunity for leadership training to the members of the concerned communities. The implication of the above is that the community development strides of the Catholic Arch-diocese of Abuja are not only providing for the needs of the communities but also, creating a life sustaining ability to the members of the communities in Federal Capital Territory, where their services are extended. Besides, the theory shows how besides physical, material, moral and spiritual needs, the involvement of the Archdiocese is meant to create leadership mentoring which has the potential of replicating development programmes within Federal Capital Territory communities, especially among those affected by the Catholic Arch-diocese of Abuja.

### 3. METHODS AND MATERIALS

The study employed survey research design. The total population of the study is 10,3500(Catholic Secretariat, 2020). This population does not reflect the current reality in Federal Capital Territory, but only consist of all adult members of communities that have benefited from the development projects of the Archdiocese of Abuja across the six Area Councils of Gwagwalada, Abuja Municipal, Bwari, Kuje, Abaji and Kwali in Federal Capital Territory. In the light above, the sample size of 518 which represents 5% of the population of the beneficiaries was selected. Nwana (1981) specified that even a sample size of 5% could be sufficient for population in several thousands. Therefore, the sample size of this study was  $5/100 \times 103500 = 518$  respondents. This is why 5% sample is considered appropriate. This study used purposive random sampling and cluster sampling techniques to draw a sample of 518 respondents. This study used both primary and secondary sources of data. The primary data was obtained from questionnaire which was administered on the beneficiaries of the community development strides of the Catholic Arch-diocese of Abuja Clustered around the six Local Government Councils of the Federal Capital Territory. The secondary sources of data used include journals, textbooks, Diocesan project documents, government publications and bulletins. Data collected was presented in tables, frequencies and simple percentages.

### 4. ANALYSIS OF RESEARCH QUESTIONS

This section provides answers to the research questions, the responses were subjected a simple frequencies /percentage and these are presented in table 1 and 2 below:

**Research Question 1:** To what extent has the Catholic Archdiocese of Abuja contributed to the provision of Educational Services in Federal Capital Territory?



**Table 1: Impact of Catholic Archdiocese of Abuja to Community Development in the Area of Educational Development in Federal Capital Territory.**

| S/N | Educational Indicators of Poverty Reduction | Gwagwalada Area Council | Abuja Municipal Area Council | Kuje Area Council | Bwari Area Council | Abaji Area Council | Kwali Area Council | TOTAL      |
|-----|---|-------------------------|------------------------------|-------------------|--------------------|--------------------|--------------------|------------|
| 1   | Infrastructural Development                 | 24(4.6%)                | 65 (12.5)                    | 20(3.9%)          | 25(4.8)            | 5(1%)              | 4(0.8%)            | 143        |
| 2   | Scholarship and Sponsorship                 | 31(%)                   | 52(10%)                      | 13(2.5)           | 16(3.1%)           | 8(1.5%)            | 10(1.9%)           | 130        |
| 3   | High Quality of Education                   | 22 (4.2%)               | 23(4.4%)                     | 17(3.3%)          | 24(4.6%)           | 14(2.7%)           | 8(1.5%)            | 108        |
| 4   | Employment Opportunities                    | 18(3.5%)                | 35(6.5%)                     | 23 (4.4%)         | 36(6.5%)           | 7 (1.4%)           | 18(3.5%)           | 137        |
|     | <b>Total</b>                                |                         |                              |                   |                    |                    |                    | <b>518</b> |

Source: Field Survey, 2021

Table 1 above indicated that 65 respondents from Abuja Municipal Area Council confirmed that the Catholic Archdiocese of Abuja has provided 25 nursery and primary schools, 14 Secondary schools and 1 University within Federal Capital Territory. 25 respondents from Bwari Area Council, 24 respondents from Gwagwalada Area Council, followed by Kuje Area Council with 20 respondents, Abaji and Kwali with 5 and 4 respondents respectively accepted that these schools have greatly bridged the gap in the number of schools needed within Federal Capital Territory as a result of growing population.

In the area of Scholarship/Sponsorship to the poor: 52 respondents from Abuja Municipal Area Council benefited from the Diocesan scholarships, 31 respondents in Gwagwalada Area Council, Kwali with 10 respondents, Abaji with 8 respondents, Kuje with 13 respondents and 16 respondents from Bwari Area council all benefited from Diocesan Scholarship Scheme. This has reduced illiteracy in these communities.

For high quality Education: 24 respondents in Bwari Area Council affirmed they benefited from the quality laboratory equipment, 23 respondents in Abuja Municipal Area Council benefited in the area of supply of quality textbooks. 22 respondents from Gwagwalada Area Council benefited in the area of modern laboratories while Kuje, Kwali and Abaji Area Council with 17, 8 and 14 respondents respectively affirmed they benefited from the quality education offered by the Catholic Archdiocese through the provision of computers to students and building of modern class room blocks.

In the area of Employment Opportunities: 36 respondents from Bwari Area Council affirmed they benefited from the job opportunities offered by the Catholic Institutions, 25 respondents from Abuja Municipal, 23 respondents from Kuje, 18 respondents from Kwali, 7 respondents from Abaji and 18 respondents from Gwagwalada benefited in the area job opportunities, where they were engaged to teach in catholic institutions. It can be seen from the above analysis that Catholic Arch-Diocese of Abuja has intervened in community development in Federal Capital Territory.

**Research Question 2:** What are the contributions of the Catholic Archdiocese of Abuja in the provision of Healthcare Services in Federal Capital Territory?

**Table 2: Impact of Catholic Archdiocese of Abuja to Community Development in the Area of Healthcare Services in Federal Capital Territory.**

| S/N | Health Indicators of Poverty Reduction | Gwagwalada Area Council | Abuja Municipal Area Council | Kuje Area Council | Bwari Area Council | Abaji Area Council | Kwali Area Council | Total |
|-----|--|-------------------------|------------------------------|-------------------|--------------------|--------------------|--------------------|-------|
| 1   | Infrastructural Development            | 20 (3.9%)               | 81 (15.6%)                   | 17(3.2%)          | 34(6.6%)           | 5(1%)              | 8(1.5%)            | 165   |
| 2   | Free Medical Treatment                 | 31(6%)                  | 33(6.4%)                     | 27(5.2%)          | 18(3.5%)           | 6(1.2%)            | 7(1.4%)            | 122   |

|   |  |          |          |          |          |          |          |            |
|---|--|----------|----------|----------|----------|----------|----------|------------|
| 3 | Fight Against HIV/AIDS, Hepatitis, Malaria, Tuberculosis and Polio | 22(4.2%) | 26(5%)   | 13(2.5%) | 28(5.4%) | 9(1.7%)  | 12(2.3%) | 110        |
| 4 | Employment Opportunities   | 12(2.3%) | 48(9.3%) | 10(1.9%) | 24(4.6%) | 11(2.1%) | 16(3.1%) | 121        |
|   | <b>Total</b>   |          |          |          |          |          |          | <b>518</b> |

**Source: Field Survey, 2021**

From table 2 above, in the area of medical infrastructural development, Abuja Municipal Area Council with 81 respondents, Bwari with 34 respondents, Gwagwalada, Kuje, Kwali and Abaji with 20, 17, 8, and 4 respondents respectively admitted that the Catholic Arch-diocese of Abuja has 22 hospitals, 3 mental clinics. These Catholic Healthcare Institutions complements government healthcare delivery services which are insufficient to address the healthcare needs of the people thereby boasted medical services in their respective communities.

Free medical treatment by the Catholic Archdiocese has more respondents in Abuja municipal area with 33 and Gwagwalada with 31 respondents followed by Kuje with 27, Bwari 18, Kwali 7 and Abaji 6 respondents respectively.

In the fight against HIV/AIDS, Hepatitis Malaria, Tuberculosis and Polio: 22 respondents from Abuja Municipal Area council admitted they been treated against HIV/AIDS, 28 respondents from Bwari Area Council, treated for Tuberculosis, 9 respondents from Abaji, treated for Polio, 12 respondents in Kwali Area Council accepted that they benefited from the campaigns and workshops on HIV/AIDS and these has helped them to combat this deadly disease and the dangers, causes and how to prevent themselves from it. 13 respondents from Kuje Area Council benefited in the area of free test and counselling of Hepatitis while 22 respondents from Gwagwalada Area Council benefited from high standard of mental healthcare that has gone a long way to reduce infant mortality and improve health in general.

In the area of Employment opportunities: 48 respondents from Abuja Municipal Area Council, 24 respondents from Bwari, 12 respondents from Gwagwalada, 10 respondents from Kuje, 11 respondents from Abaji and 16 from Kwali benefited from job opportunities offered by Catholic Institutions where they were engaged to carry certain duties and assignments upon which they receive allowances such as those in employed to provide medical services to the beneficiaries. This also provide job opportunities for them in the communities which is very important because they can be well educated, live healthy, be creative and more so participate fully in community life.

As the analysis indicates, the respondents pointed out these areas of interventions to include Infrastructural Development, Free medical treatment to the poor in the communities, fight against HIV/AIDS, Hepatitis Malaria, Tuberculosis and Polio as well as the provision of Employment opportunities, and these has enhanced community development in Federal Capital Territory.

## 5. DISCUSSION OF FINDINGS

### Educational Services

The results revealed that Catholic Archdiocese of Abuja has over the years intervened in many areas such as Infrastructural Development, Scholarship/Sponsorship to the poor, high quality of Education and Employment opportunities/poverty reduction aimed at improving quality life of the citizens at community levels in Federal Capital Territory.

The results also revealed that Catholic Archdiocese of Abuja is significantly present in Federal Capital Territory and has, through its programmes, such as, building of schools enhanced both physical and human development in Federal Capital Territory. However, the cost of their education is becoming a harder burden to bear for students from low-income families

### Healthcare Services

The study revealed that the Catholic Archdiocese of Abuja has over the years intervened in community development in Federal Capital Territory. These interventions include Infrastructural Development, Free medical treatment to the poor in the communities, fight against HIV/AIDS, Hepatitis, tuberculosis, polio and malaria as well as the provision of

Employment opportunities/poverty reduction, where they engage people to carry certain duties and assignments upon which they receive allowances such as those in employed to provide medical services to the beneficiaries.

These services are provided by the Archdiocese through HIV/AIDS Commission whose is to enlighten the member of the public on the causes and consequences, preventive measures, management of HIV/AIDS, Hepatitis, Tuberculosis, Polio and Malaria seriously fought against stigmatization. Bassey (2016) observed that the readiness of the church in carrying out this assignment led to the Catholic Archdiocese of Abuja to establishing special apostolate and Commission that specialized in executing the church charity and humanitarian services.

## 6. CONCLUSION

This study examined the impact of Catholic Archdiocese of Abuja to community development in Federal Capital Territory. It sees poverty reduction as an issue that the government alone cannot toy with because of what the situation portends for the country. It stressed the important roles the Catholic Archdiocese of Abuja has played in developing a successful community development initiative by ensuring equitable quality education and healthy lives and to promote well-being for all at all ages. Thus, the aim is to examine the impact of Catholic Archdiocese to Community Development in the area of Education and Healthcare services. The study obtained data from primary and secondary sources. The primary data was obtained from Questionnaire which was administered on the selected respondents while the secondary data was gotten from journals, textbooks, Diocesan project documents, government publications and bulletins. Data collected from questionnaire was presented in tables, frequency and simple percentages. The results revealed that Catholic Archdiocese of Abuja has intervened to Community Development in the area of Education and Healthcare Services in Federal Capital Territory. The cost of services at its schools and hospitals are not easily affordable by low-income families. The study therefore, recommends a downward review of the costs of education and Healthcare Services by 50% as poverty reduction strategies in order to achieve a better and more Sustainable Community Development.

## 7. RECOMMENDATIONS

Based on the findings of this study, the study recommends a downward Review of the cost of services at Diocesan institutions such as schools and hospitals. Even though the Catholic Archdiocese has made giant strides in educational development and to ensure healthy lives and promote well-being for all at all ages. The cost of services at its hospitals and schools is not easily affordable by low-income families hence a downward review of the costs of Education and Healthcare Services by 50% will be a step in the right direction as poverty reduction strategies in order to achieve a better and more Sustainable Development.

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**APPENDIX - A****List of Catholic Archdiocese of Abuja Schools in Federal Capital Territory.****Primary/Nursery Schools are:**

1. All Saints' Nursery/Primary School, DutseAlhaji,
2. Divine Love Nursery/Primary School, Kuje
3. E. H. J. Model Nursery/Primary School, Kubwa I
4. Handmaids International Nursery School, Garki
5. Holy Family Nursery/Primary School, Gwarinpa, Life Camp
6. Holy Family Nursery/Primary School, Kuje
7. Holy Rosary Nursery/Primary School, Wuse
8. Madonna Nursery/Primary School, Garki
9. Madonna Nursery/Primary School, Gwagwalada
10. Mary Magdalene Nursery/Primary School, Kutunku
11. Mater Misericordie Nursery/Primary School, Nyanya
12. Redeemer Nursery/Primary School, Old Karu
13. Sacred Heart Nursery/Primary School, Gwagwalada
14. St Aloysius' Primary School, Garki
15. St Dominic's Nursery/Primary School, , Kwali
16. St John's Nursery/Primary School, Mpape,
17. St Joseph's Nursery/Primary School, Gwagwa
18. St Jude's Nursery/Primary School, Zuba
19. St Luke's Nursery/Primary School ,Kubwa II
20. St Michael the Archangel Nursery/Primary School, Angwar-Mada
21. St Paul,s Nursery / Primary School, Karshi
22. St Paul's, (MSP), Nursery/Primary School, Jikwoyi
23. St Theresa's Nursery/Primary School, Bwari
24. St. Paul,s Nursery / Primary School, Orozo
25. St. Peter's Nursery/Primary School, Abaji

**Secondary Schools are:**

1. Christ the King College, Gwagwalada
2. Handmaid's Girls' Secondary School, Kuja
3. Holy Rosary College, Gwagwalada
4. Louisville Girls' Secondary School, KutunkuGwagwalada
5. Loyola Jesuit College (Co-Education), GidanMangoro
6. Madonna International School of Arts & Science, Kuje

7. Mater Misericordae Secondary School, Nyanya
8. Regina Pacis College, Garki II
9. Rex Christa's Secondary School, Kubwa
10. Ss. Simon & Jude's Minor Seminary, Kuje
11. St. Aloysius Secondary School, Garki
12. St Mary and Alfred School, Game Village, Kaura
13. Marist College Yangoji – Kwali
14. Ave maria school, Asokoro, Abuja

**Tertiary Institutions**

1. The Catholic University of Nigeria otherwise known as Veritas University Abuja.