



THE IMPACT OF THE CATHOLIC CHURCH ON THE SOCIAL DEVELOPMENT OF YOUTHS IN IGALA LAND

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Abstract

The significance of religion in the society has remained constant, especially within the African context, where religious institutions have played a pivotal role in shaping various facets of individuals' lives. Among these influential religious bodies, the Catholic Church stands out. With its pervasive presence and expansive network, the Catholic Church has actively participated in numerous social development endeavors encompassing education, healthcare, and community advancement. While there have been studies examining the role of religion in social development and the contributions of religious institutions to community well-being in Africa, there is a scarcity of research specifically focusing on the Catholic Church's impact on youth development in Igalaland. The aim of this study is to examine the contribution of the Catholic Church on the social development of the youth in Igalaland. It adopts socio-historic and analytical methods. Findings of this study reveal that the Catholic Church plays a pivotal role in shaping the social development of youths in Igalaland. Through its religious teachings, moral guidance, and community involvement, the Catholic Church contributes significantly to the inculcation of values, ethics, and social responsibility among the youth. This study underscores the significant impact of the Catholic Church on the social development of youths in Igalaland while acknowledging the complexities and challenges inherent in this relationship. Based on the findings, it is recommended that local policymakers, community leaders, and the Catholic Church collaborate to optimize the positive impact of religious involvement in youth development.



Keywords: Religion, Development, Youth, Igalaland, Catholic Church

Introduction

The role of religion in society has always been significant, particularly in the context of Africa where religious institutions have played a crucial role in shaping various aspects of people's lives. Among the religious organizations that have exerted a considerable influence in Africa is the Catholic Church. With its strong presence and extensive network, the Catholic Church has been involved in numerous social development initiatives, including education, healthcare, and community development. In Africa, the Catholic Church stands out as one of the most prominent religious institutions, with a rich history of engagement and influence across the continent. The Catholic Church has established a strong presence in Nigeria, where it has been actively involved in addressing various societal issues and promoting social development.

Igalaland is situated in North Central Nigeria, specifically at the Niger-Benue Confluence, which serves as a natural crossroads. The Igala people inhabit the triangular tract territory along the banks of the Niger and Benue rivers. Geographically, Igalaland is positioned between longitudes 6°30" and 7°50" East of the Greenwich meridian and latitudes 6°30" and 8°0" North of the Equator (Miachi 24). It is located in the southeastern part of the Niger-Benue Confluence and belongs to the Kwa language group. This region, at the confluence, was formerly part of the Igala Division within the old Kabba Province in Northern Nigeria. Additionally, Igalaland lies in an area that serves as a transition between the wet, high forest conditions of Southern Nigeria and the dry savannah conditions of Northern Nigeria (Okpe 25).

The social development of youth is a multidimensional concept encompassing various dimensions such as education, morality, identity formation, and community engagement. The Catholic Church, as a religious institution, has been involved in all these dimensions in its interaction with the youth in Igalaland. The Church's activities, programs, and initiatives have aimed to shape the values, beliefs, and behaviors of young people, as well as provide them with opportunities for personal growth, community engagement, and social empowerment. In the area of education, the Catholic Church has established and supported numerous educational institutions, including primary schools, secondary schools, and colleges, in Igalaland. These schools have played a pivotal role in providing access to quality education for the youth in the region, particularly those from disadvantaged backgrounds. The Church's emphasis on education has not only contributed to the academic development of young people but has also fostered the acquisition of moral values, critical thinking skills, and a sense of social responsibility (Nwosu 18).

While there have been studies examining the role of religion in social development and the contributions of religious institutions to community well-being in Africa, there is a scarcity of research specifically focusing on the Catholic Church's impact on youth development in Igalaland. It's against this backdrop that this study seeks to examine the contribution of the Catholic



Church on the social development of the youth in Igalaland. Understanding the contributions of the Catholic Church to youth social development in Igalaland can provide valuable insights into the broader role of religious institutions in promoting community welfare.

The Concept of Religion

The term religion carries a different meaning for different people and considerable controversy surrounds the definition. However, the term "religion" is derived from its Latin root "religio-religionis" to bond or obligation, which is from "Ligare" to bind. Robinson defines religion in three different ways, namely as; (1) a belief in, or worship of a god or gods; (2) a particular system of belief or worship such as Christianity or Judaism; (3) anything to which one is totally devoted to which rules one's life for example Football. Madu writes: hundreds of definitions of religion litter our textbooks in the social sciences and the humanities (17). In a similar way, Friday (1) asserts that, Religion is a discipline which people interpret from their vantage points. The study of religion has suffered setbacks as a result of "dogmatic approach" to the study of religion. In this case, religious belief is sacrosanct.

Social Development

Jacobs and Cleveland defines social development is a process which results in the transformation of social structures in a manner which improves the capacity of the society to fulfill its aspirations. It encompasses a commitment to individual wellbeing and voluntarism, and opportunity for citizens to determine their own needs and to influence decisions which affect them. Social development incorporates public concerns in developing social policy and economic initiatives (9).

Religious Life of the Igala People

The Igala traditional beliefs recognize the presence of a Supreme Being known as *Ojoodobogagwu* or *Ojochamachala*, denoting Almighty God or the possessor of all things. This Supreme Being is attributed as the creator and sustainer of all existence, including humans. According to Igala tradition, this God dwells in both heaven (*Ojale*) and earth (*Ogane Ile*). However, engaging directly with the Supreme Being is considered sacred and necessitates intermediaries, such as ancestral reverence. These intermediaries are embodied by various objects like stones, carved sticks, images, living trees, ports, and knives (Abah 13).

Furthermore, the Igala people also acknowledge other deities as objects of veneration, including the god of thunder (*Ojoakpabana*), the mountain god (*Ojouwo*), the earth god (*Ojoaneile*), and the ancestors (*Amibegwu*). It is firmly believed that despite these intermediary practices, all these deities are under the authority and dominion of the Supreme Being (*Ojoodobogagwu*). The Igala paramount king, recognized as the Attah, holds the title of a "divine king," indicating that upon coronation, the Attah does not undergo death but rather transforms into a "god." As Egbunu



elucidates, instead of a physical demise, the king becomes an ancestor or "goes to the farm," a metaphorical expression for the king's transition (17).

According to Igala traditional beliefs, God fashioned spiritual entities, such as spirits, deities, and ancestors, to aid in the operations of the cosmos. Nonetheless, God retains the status of the Supreme Being, and there is no rivalry between these spiritual entities and God. Direct worship of God is refrained, as the Igala people consider themselves unworthy to directly commune with the Supreme God. Instead, they offer devotion to God through the intermediary spiritual beings who contribute to worldly affairs. The Igala tradition places great significance on human spirits, especially ancestors, termed *Ibegwu*. These ancestors serve as intermediaries between individuals and the Supreme God. A customary Igala practice involves expressing gratitude to God upon waking and then venerating one's ancestors. For instance, before partaking in a meal, an Igala individual invites their ancestors to share by offering a portion of food or a libation, believing they are nourishing their ancestors.

Other human spirits recognized encompass *Ogwu* or *Ejima* (spirits linked with twins) and *Okai*. Nevertheless, the Igala people maintain that these spirits are under the jurisdiction of the Supreme God, although they possess the authority to chastise those who wrong their neighbors, the spirits, or God. These spirit entities serve as ethical guides in Igala traditional society. Worship of God in Igala tradition may be conducted individually or communally and takes diverse forms, encompassing dance, music, sacrifices, offerings, and prayers, all directed towards God (Okwoli 10). Egbunu affirms that adherents of the traditional religion in Igalaland perform various rituals daily, including sacrifices, prayers, libations, initiations, and offerings. Ritual chiefs, priests, and diviners within each community assume the responsibility of conducting these essential rituals (21).

Festival days are imbued with elation, reverberating with song, dance, and jubilation. A collective sense of respite permeates the atmosphere, as these days are marked by a suspension of labor. These festivals occur annually, their durations differing across various communities. Diverse age groups partake in cultural dances, infusing entertainment into the festivities. Among the prominent festivals cherished by the Igala people are Ocho, Egwu (also known as *Okula*), Ane, Egbe, and several others. Affirming the significance of these events, Egbunu underscores the centrality of the "*Ibegwu*" festival, emblematic of peace, harmonious coexistence, and the communal bond. He concludes that this festival imparts hope to the living, reaffirming the notion that departed ancestors continue to discharge their roles as protectors of their ancestral abodes. Invariably, festivals play a pivotal role in fostering unity, peace, cultural identity, and collective ethos within the community (26).

The Impact of the Catholic Church to the Social Development of Youth in Igalaland

The Catholic Church has long been recognized as a vital force in societal transformation and development, particularly in areas where youth face numerous challenges. In Igalaland, a region



rich in cultural heritage and diversity, the Catholic Church has emerged as a prominent actor in fostering the social development of young individuals. Below are some of the notable contributions of the Catholic Church to the social development of youth in the Igalaland.

i. Educational Initiatives

The Catholic Church plays a significant role in promoting educational initiatives among youths through its various teachings, programs, and support systems. Education is a tool for development and transformation of both individuals and society at large.

The origins of the Catholic Church's educational endeavors in Igalaland can be traced back to a period of colonial influence when pioneering missionaries recognized the vital role education could play in uplifting local communities. Over time, these early efforts evolved into a robust and multifaceted educational infrastructure that spans the entire region. From the establishment of humble mission schools to the development of modern institutions of learning, the Church's educational journey has mirrored the evolution of Igalaland itself. The Catholic Church's approach to education in Igalaland is deeply rooted in the belief that a truly educated individual is one who not only possesses intellectual prowess but also embodies a strong moral compass. Like in Anyigba community today there are several schools that are owned by Catholic Church and individuals.

This holistic perspective is embodied in the curriculum of Catholic educational institutions, which are carefully designed to not only cultivate academic excellence but also to instill virtues such as empathy, compassion, and integrity. As such, the Church's educational initiatives go beyond textbooks, embracing character development as a core pillar. A distinguishing feature of the Catholic Church's educational efforts in Igalaland is its steadfast dedication to reaching marginalized and underserved youth in the various communities. The Church's schools often stand as beacons of hope in areas where educational opportunities are limited, providing access to quality education for those who might otherwise be denied such opportunities. This outreach underscores the Church's commitment to social justice and equitable development, reinforcing the transformative potential of education as a catalyst for upward mobility and societal progress.

ii. Spiritual Nurturing and Guidance

Within the diverse cultural and religious landscape of Igalaland, the Catholic Church has emerged as a beacon of spiritual nourishment for the youth. Drawing from its rich theological heritage and a commitment to fostering a profound connection with the divine, the Church's spiritual initiatives offer a sanctuary of solace, reflection, and introspection. As Ezech eloquently observed, "In a world teeming with cultural diversity, the Church stands as a haven where young minds can seek meaning and transcendence." (20). Central to the Catholic Church's spiritual engagement with youth in Igalaland is the sacred sacraments that mark significant milestones in their lives. Baptism, confirmation, and the Eucharist, among others, form a tapestry of transformative experiences that guide young individuals through rites of passage, fostering a deeper connection with their faith and community.



The Catholic Church's spiritual nurturing extends beyond the confines of traditional rituals to encompass vibrant youth groups and faith communities that serve as nurturing grounds for spiritual growth. These gatherings provide a platform for young individuals to engage in meaningful dialogue, forge connections with peers who share their values, and embark on collective journeys of exploration and inquiry.

According to The National Conference of Catholic Bishops, in their 1997 document, *Renewing the Vision: A Framework for Catholic Youth Ministry*, identified three goals and eight components which provide direction for this ministry. The first goal of youth ministry is “to empower young people to live as disciples of Jesus Christ in our world today”. Young people are “searching for a noble adventure”, a compelling and challenging vision of life, and a cause worth their commitment. They hunger to hear the Good News that finds response in discipleship. As their companions on this spiritual journey, some of the ways the Church fulfills this first goal of youth ministry is by, proclaiming the Good News of Jesus through witness and word to young people, enabling young people to live as disciples through their involvement in service, ministry, and leadership opportunities, providing young people the faith skills for discipleship (<https://nfcym.org/resources/topics/catholic-youth-ministry/>).

An integral facet of the Church's spiritual guidance is the provision of retreats that afford young individuals the opportunity to step away from the clamor of daily life and embark on journeys of introspection and self-discovery. These retreats, often held in serene natural settings, create a contemplative space where youth can immerse themselves in prayer, meditation, and reflection (Kizito Edicha, Interview). The Catholic Church's spiritual nurturing encompasses a profound emphasis on ethics, morality, and social responsibility. Through teachings rooted in compassion, empathy, and justice, the Church equips youth with the ethical compass necessary to navigate the complexities of the modern world. The Church's spiritual guidance serves as a moral anchor that empowers young individuals to make decisions that not only align with their faith but also contribute positively to the betterment of society.

iii. Community Engagement and Social Services

Embedded within the intricate tapestry of the Catholic Church's multifaceted contributions to the social development of youth in Igalaland is a vibrant and dynamic thread of community engagement and social services. This thread weaves a narrative of active participation, grassroots empowerment, and the promotion of positive change, illuminating the path towards a more equitable and vibrant society. The Church's initiatives in this realm transcend conventional boundaries, embracing a holistic vision of development that not only addresses immediate needs but also fosters a culture of civic responsibility and collective upliftment among the youth (Akagwu Sylvester, Interview).

The roots of the Catholic Church's community engagement and social services in Igalaland trace back to a legacy of service ingrained in its mission since its inception. The Church's commitment to serving the marginalized, inspired by the Gospel's call to compassion and solidarity, has



translated into a myriad of initiatives that extend far beyond the walls of its institutions. The Church's history is intertwined with a tradition of social activism, infusing its engagement with the youth with a sense of purpose and duty." The Catholic Church's approach to community engagement and social services is grounded in a vision of holistic development that recognizes the interplay of various factors shaping the lives of the youth. In an interview with Esther Oguche who is one of the members of the Catholic Women Organization stated that, Through initiatives ranging from healthcare camps to vocational training, the Church addresses the multifaceted needs of young individuals, ensuring not only their physical well-being but also their cognitive, emotional, and socioeconomic growth (Interview).

iv. Grassroots Empowerment and Ownership

Central to the Church's community engagement model is the principle of grassroots empowerment, which involves youth in the design, implementation, and evaluation of social service projects. This participatory approach not only ensures the relevance and effectiveness of interventions but also nurtures a sense of ownership and agency among the youth. By empowering youth as active agents of change, the Church catalyzes a culture of self-reliance and community-driven development.

The Catholic Church can promote grassroots empowerment among youths by establishing and supporting youth-centered programs. These programs should be designed to address the unique needs, interests, and challenges faced by young people. Providing platforms for education, skills development, and mentorship can help empower youths to take ownership of their personal and collective growth (Lucy Haruna, Interview). These initiatives may include youth retreats, leadership training workshops, community service projects, and cultural activities. By actively involving young people in planning and implementing these programs, the Church can ensure their voices are heard and their ideas are valued.

The Catholic Church can foster grassroots empowerment and ownership among youths through participatory decision-making processes. By creating spaces for young people to express their opinions, concerns, and aspirations, the Church can enable them to actively contribute to the decision-making processes of their local parishes and dioceses. Including youth representatives in pastoral councils or forming dedicated youth advisory boards can provide opportunities for meaningful participation and ownership. Encouraging dialogue and actively listening to the perspectives of young people can lead to more inclusive and effective decision-making within the Church. In addition, the promotion of social justice is crucial for grassroots empowerment and ownership among youths within the Catholic Church. Encouraging young people to actively engage in efforts to address issues such as poverty, inequality, discrimination, and environmental degradation not only empowers them but also helps them recognize their role as agents of change. This can involve organizing campaigns, advocating for policy changes, and supporting initiatives aimed at promoting social justice. By embracing the principles of Catholic social



teaching, the Church can inspire youths to become leaders who actively contribute to building a more just and compassionate society.

The Catholic Church has been involved in grassroots empowerment overtime. It is interested in the empowerment of people especially the youths. This has changed the lives of many youths in Igala land as they are empowered to become a better person in the society (Abel Isah, Interview).

v. Healthcare Initiatives

The Catholic Church's commitment to community well-being is exemplified through its healthcare initiatives, which bridge gaps in access to medical services and health education. Mobile clinics, health awareness campaigns, and vaccination drives provide tangible benefits to underserved communities while nurturing a culture of preventive care. Healthcare initiatives not only save lives but also empower youth with the knowledge and resources to make informed decisions about their well-being (Agada Joseph, Interview). Catholic Church is immensely contributing towards the aspect of health in Igala land. These not only have impact on the youths but it enhances the lives of everyone in Igala land. Take for example; there are numerous health care centers across Igala land. Grimmard Catholic hospital is a prominent hospital in Anyigba, Dekina local government of Kogi State.

Anyigba is an Igala community that is renowned. Grimmard hospital has helped in the aspect of people's health especially the youths (Amos Jibrin, Interview). Amos Jibrin further stated that, there are known for quality treatment, it has also helped in the reduction of abortions among female youths via proper counseling (Interview). Also, Maria Goretti Hospital is a product of Catholic Church. From the r searcher's finding, it was made known that the owner of that hospital left Grimmard to start his own. It has been a major source help for youths in Igala land. Sick people come from and far and near within and without Igala land to be taken care of health wise. Catholic Church did not only establish hospitals in Anyigba but in other places within Igala land. For example Ankpa Health Center. Aside provision of health benefits for Igala youths, it also helps in the employment of most of the youths. Especially those in health related discipline. This has salvaged many of the youth from joblessness and uselessness (Kizito Edicha, Interview).

vi. Skill Development and Economic Empowerment

Recognizing the pivotal role of skill development in breaking cycles of poverty, the Catholic Church offers vocational training programs that equip youth with practical skills essential for economic empowerment. In an interview with Kingsley Abugu he said, through workshops on trades such as tailoring, agriculture, and craftsmanship, the Church enhances employability and fosters entrepreneurial aspirations. Skill development initiatives cultivate a sense of agency and dignity, enabling youth to transform their aspirations into sustainable livelihoods (Interview).



One of the goals of youth ministry is “to foster the total personal and spiritual growth of each young person”. Adolescence is an important time for mental, spiritual, social, and physical growth. Their experiences and relationships greatly influence their healthy and positive development. The Church strives to surround young people with the best possible external scaffolds—networks of caring relationships of family, school, peers, and other adults—while young people are developing their internal psychological and spiritual backbone—their values, life skills, commitments, and moral compass.

The church fulfills this third goal of youth ministry by... Enabling young people to develop a personal relationship with Jesus, Actively supporting positive youth development and fostering healthy values and life skills, Supporting families of young people by providing resources, programs, and services, Providing opportunities to experience and express caring, service, and compassion for others (<https://nfcym.org/resources/topics/catholic-youth-ministry/>).

One of the fundamental documents that outline the Church's stance on economic justice is Pope Francis's encyclical letter "Laudato Si': On Care for Our Common Home." In this encyclical, Pope Francis emphasizes the importance of integral human development, which encompasses both social and economic dimensions. He calls for a more inclusive economic system that prioritizes the welfare of all individuals, particularly the marginalized and vulnerable (Francis 206-208). Moreover, the Catholic Church actively supports initiatives aimed at promoting entrepreneurship, job creation, and economic empowerment among youths. The document "Christus Vivit: Post-Synodal Apostolic Exhortation to Young People and to the Entire People of God" addresses the Church's commitment to youth engagement in societal development. It encourages young people to actively participate in economic activities and emphasizes the importance of ethical business practices, solidarity, and the common good (Francis 174-175).

vii. Cultivation of Civic Responsibility and Social Cohesion

Beyond the tangible outcomes of community engagement and social services, the Catholic Church's initiatives foster a profound sense of civic responsibility and social cohesion among the youth. Through volunteerism, collaborative projects, and community dialogues, the Church nurtures a spirit of unity that transcends social divides. The Church's engagement shapes youth into active citizens who recognize their roles as stewards of a just and harmonious society. In the ever-evolving narrative of the Catholic Church's contributions to the social development of youth in Igalaland, the thread of community engagement and social services is woven with threads of empowerment, compassion, and sustainable change. By fostering holistic development, grassroots empowerment, and a commitment to civic responsibility, the Church ignites a beacon of hope that illuminates the path towards a more equitable and vibrant future for Igalaland's youth and communities (Michael Melladu, Interview). One fundamental aspect of the Church's role in fostering civic responsibility is through its emphasis on social justice.

Youth programs and organizations within the Catholic Church also contribute to developing civic responsibility and social cohesion. For instance, the Catholic Youth Organization (CYO) and its



local chapters engage young people in various activities that combine faith, service, and community engagement. These initiatives aim to develop leadership skills, promote volunteerism, and foster empathy among young Catholics. Moreover, the Church's educational institutions, such as Catholic schools and universities, play a pivotal role in shaping civic consciousness among the youth. These institutions often integrate community service, social justice projects, and ethical education into their curriculum. By providing a holistic education that combines faith formation and active citizenship, Catholic educational institutions cultivate civic responsibility and social cohesion among their students.

Through the activities of the Catholic Church in Igala land, it glue the youths together regardless of their family background and social status. This will help the youths to live in peace with one and another, and in the absence of peace there can be no viable development. In addition, especially amidst multiple religions in Igala land, there is need for social cohesion. It brings about social cohesion between its members and other religion. This is possible via intra and interfaith dialogue. It helps to to bring people of other religions together to create an atmosphere of peaceful coexistence (Amos Jibrin, Interview).

viii. Leadership Development

Leadership can simply be defined as the ability to inspires and motivate others to follow thereby enabling the followers to realize their full potential. In others words it also means the ability to give direction and guidance to others.

At the heart of the Catholic Church's leadership development initiatives lies a profound belief that leadership is a journey of self-discovery, guided by values, ethics, and a commitment to service. Ademu Paul said, through seminars, retreats, and interactive workshops, the Church guides youth on a voyage of introspection, helping them unearth their innate leadership qualities and fostering a deep sense of self-awareness (Interview). Leadership development isn't about molding clones; it's about nurturing authentic, values-driven leaders who can inspire change. One significant way in which the Catholic Church contributes to the leadership development of youths is through its youth ministry programs. These programs, often organized at the parish level, provide opportunities for young people to develop their leadership skills by taking on responsibilities within the church community. For instance, they may serve as altar servers, lectors, or choir members, learning the importance of commitment, teamwork, and dependability. In addition to parish-level involvement, the Catholic Church also maintains international organizations dedicated to the leadership development of youths. One such organization is the Catholic Youth Organization (CYO), which focuses on guiding young individuals in their personal, spiritual, and leadership growth (John Enemaku, Interview). The CYO offers various activities such as retreats, conferences, and workshops that enable the participants to develop their leadership potential. These experiences are often transformative and serve as a foundation for future leadership roles.



The Catholic Church places great emphasis on education and formation, recognizing that it is through knowledge and spiritual nourishment that young individuals can become effective leaders. In his opinion Ademola Paul said that, Catholic schools and universities provide an environment where students receive a holistic education that encompasses academic excellence, character formation, and the integration of faith into all aspects of life (Interview). Such educational institutions offer extracurricular activities, clubs, and organizations that allow students to develop leadership skills through practical experiences.

Conclusion

Religion particular Catholicism shapes the social pillar into one that is development friendly and provides an environment that is just and allows various players and members to relate and combine their efforts in trying to realize sustained development goals. The Catholic Church has played a pivotal role in the social development of youth in Igalaland. Its contributions in education, moral guidance, and community engagement have had a lasting impact on the values, behaviors, and aspirations of young individuals. By investing in the holistic development of youth, the Catholic Church has not only empowered individuals but has also contributed to the betterment of local communities and society as a whole. The Catholic Church's initiatives in Igalaland serve as a testament to the transformative potential of religious organizations in shaping the lives of youth and advancing societal progress. In the broader context of Africa and beyond, the insights from this study can inform policies, strategies, and interventions aimed at youth empowerment and social development. By acknowledging the lessons learned from the Catholic Church's contributions, policymakers, religious leaders, development practitioners, and academics can work collaboratively to create a more inclusive, just, and prosperous future for young generations.

Recommendations

The researcher proposes the following recommendations:

- i. **Strengthening Educational Initiatives:** the Catholic Church should continue to invest in educational institutions and initiatives that provide quality education to youth in Igalaland.
- ii. **Fostering Holistic Moral Development:** the Catholic Church should reinforce its efforts in imparting moral and ethical values among youth. This can be achieved by enhancing the curricula of religious instruction and catechism classes to address contemporary moral challenges. The Church can also establish mentorship programs that provide personalized guidance on ethical decision-making and character development.
- iii. **Promoting Sustainable Community Engagement:** to ensure the sustainability of community engagement initiatives, the Catholic Church should collaborate with local community leaders and stakeholders. Developing partnerships with government agencies,



NGOs, and other institutions can amplify the impact of social outreach programs and maximize resources for community development.

- iv. Leveraging Technology and Innovation: Incorporating technology and innovative approaches can enhance the reach and effectiveness of the Catholic Church's initiatives. Online platforms, digital resources, and social media can facilitate communication, education, and community mobilization among youth. Embracing innovative solutions can also address challenges related to resource constraints and geographical barriers.

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Internet Source



UMA JOURNAL OF RELIGIOUS STUDIES, Volume 1, No. 1

Publication Date: October 29, 2024

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