

The Church As A Catalyst For Sustainable Development: A Case Study Of Ecwa Kaduna South Dcc'S In Kaduna State, Nigeria

Apostle Moses Yaro Shok

Department of Christian Religious Studies, Faculty of Arts, College of Humanities, Education
and Law, Kaduna State University, Kaduna
moses.yaro@kasu.edu.ng 08034535478

And

Yohanna Samuel Achi, PhD

X 13 Avenue Road, Nassarawa, Kaduna South Local Government Area, Kaduna State, Nigeria
achisamuel61@gmail.com 09076243456/09166245025

And

Cecilia Donatus, PhD

Department of Christian Religious Studies, Faculty of Arts, College of Humanities, Education
and Law, Kaduna State University, Kaduna
Donatuscecilia2@gmail.com 08083283055/08138199120

Abstract

This study investigates the role of the Church as a catalyst for sustainable development using ECWA Kaduna South DCC as a case study. The research is driven by the growing need for faith-based organizations to support government efforts in addressing socio-economic challenges in Nigerian communities. The main objective of the study is to examine how ECWA Kaduna South DCC's programmes contribute to education, economic empowerment, health, and social welfare in Kaduna State. The study adopts a qualitative research method that relies on data gathered from library books, internet sources, relevant journals, and documented church activities. The Social Capital Theory serves as the theoretical framework, emphasizing how networks, community trust, and collective action strengthen development outcomes. Findings reveal that ECWA Kaduna South DCC has initiated notable developmental activities such as scholarship schemes, vocational training, skill acquisition programs, and health outreach services, all of which positively influence community well-being. However, challenges including limited financial resources, insecurity, and weak institutional collaboration restrict the full execution of these programmes. The study concludes that the Church plays an essential role in advancing sustainable development, especially in areas where government interventions are insufficient. It recommends stronger church-government partnerships, improved donor engagement, enhanced monitoring and evaluation mechanisms, and the expansion of current programmes to reach more vulnerable populations, thereby increasing the developmental impact of ECWA Kaduna South DCC in Kaduna State. Nigeria

Keywords: Church Development; Sustainable Development; ECWA Kaduna South; Social Capital Theory; Community Empowerment.

Introduction

The role of the Church in facilitating community transformation and sustainable development has attracted significant scholarly attention in recent decades. In many developing nations, especially across sub-Saharan Africa, faith-based organizations (FBOs) have become major contributors to social welfare, education, healthcare, and poverty alleviation (Afolabi, 2018). This expanding role is largely due to the Church's historical presence, moral authority, and close relationship with marginalized populations. As government institutions in Nigeria face challenges such as inadequate funding, insecurity, and weak policy implementation, the Church increasingly fills development gaps by initiating programmes that directly respond to community needs (Adedibu, 2020). Against this backdrop, the Evangelical Church Winning All (ECWA) Kaduna South District Church Council (DCC) represents a significant example of a faith-based institution whose developmental interventions warrant academic investigation.

Sustainable development, as defined by the United Nations (2015), involves promoting social, economic, and environmental progress without compromising the ability of future generations to meet their needs. The Church, through its moral teachings and community outreach, provides a platform for addressing issues such as poverty, unemployment, illiteracy, and social inequality. Studies have shown that religious institutions often leverage social capital trust, networks, and shared values to mobilize resources and enhance community participation in development activities (Putnam, 2000). This makes the Church a unique and credible actor in advancing sustainable development at the grassroots level.

The developmental programmes of ECWA Kaduna South DCC, including vocational training, scholarship schemes, poverty alleviation initiatives, and health outreach services, illustrate the Church's commitment to improving community well-being. These initiatives are particularly essential in Kaduna State, where socio-economic disparities and recurring conflicts have hindered development progress (Ibrahim, 2021). Yet, despite the Church's contributions, existing literature suggests that faith-based organizations still face constraints such as inadequate funding, limited technical capacity, and weak collaboration with government agencies (Adewale & Odetola, 2019). This makes it important to evaluate both the strengths and the limitations of the Church's developmental role.

This study therefore examines ECWA Kaduna South DCC's developmental contributions within the framework of sustainable development. The introduction establishes the relevance of the topic, situates it within broader academic discourse, and underscores the need to explore how faith-based approaches can contribute to long-term community transformation in Kaduna State.

Conceptual Clarification

Conceptual clarification is essential in academic research to define key terms and provide a framework for understanding the study. In this research, the term Church is understood as a Christian faith community organized around shared beliefs, worship practices, and moral guidance, extending its influence beyond spiritual matters to social and developmental engagement (Afolabi, 2018). Specifically, this study focuses on the Evangelical Church Winning All (ECWA) Kaduna South District Church Council (DCC), which coordinates congregational activities and implements programmes aimed at improving the welfare of its members and surrounding communities.

Sustainable development refers to growth and progress that meet present needs without compromising the ability of future generations to meet theirs (United Nations, 2015). This concept integrates economic empowerment, social welfare, and environmental sustainability. Within the context of faith-based interventions, sustainable development emphasizes initiatives that produce long-term benefits, addressing issues such as poverty, unemployment, education deficits, and inadequate healthcare (Adedibu, 2020). Faith-based organizations are uniquely positioned to contribute to sustainable development due to their moral authority, social networks, and community trust (Putnam, 2000).

The phrase catalyst for development highlights the Church's role in initiating, promoting, and accelerating social transformation. Acting as a catalyst, the Church mobilizes resources, encourages community participation, and fosters collaborations with governmental and non-governmental actors to enhance development outcomes (Adewale & Odetola, 2019). In this context, ECWA Kaduna South DCC serves as a catalyst by implementing programmes that stimulate human capacity development, improve livelihoods, and enhance social cohesion.

Developmental programmes refer to structured initiatives designed to improve community welfare, such as vocational training, scholarship schemes, health outreach programmes, and poverty-alleviation efforts. These programmes aim to provide tangible benefits to the community while building local capacity for self-reliance (Ibrahim, 2021). Furthermore, the concept of faith-based organizations (FBOs) is crucial, as these institutions engage in development activities guided by moral and ethical principles, ensuring that social interventions align with community values and promote holistic human development (Afolabi, 2018).

By clarifying these concepts, this study establishes a clear framework for examining the role of ECWA Kaduna South DCC in fostering sustainable development and demonstrates the intersection of faith, social responsibility, and community transformation in Kaduna State.

A Theoretical Framework of Social Capital Theory Propounded by Bourdieu in 1986

Social Capital Theory provides a useful framework for understanding how the Church can act as a catalyst for sustainable development. Social capital refers to the networks, norms, and trust that facilitate coordination and cooperation among individuals and groups to achieve common goals (Putnam, 2000). In the context of faith-based organizations, social capital enables churches to mobilize resources, foster collective action, and strengthen community participation in developmental programmes. The theory emphasizes that social relationships are not merely social constructs but also valuable assets that can be leveraged for social and economic progress (Bourdieu, 1986).

The Church, particularly ECWA Kaduna South DCC, exemplifies the application of social capital by creating strong networks among congregants, local leaders, and partner organizations. These networks promote trust, shared values, and mutual support, which are essential for the successful implementation of development initiatives such as vocational training, scholarship schemes, health outreach, and poverty alleviation (Coleman, 1988). By building social capital, the Church encourages active participation from community members, enhances collective responsibility, and ensures that developmental programmes are culturally acceptable and sustainable.

Social capital is generally categorized into three forms: bonding, bridging, and linking. Bonding social capital refers to close connections among members of the same group, such as church congregants, which fosters mutual support and cooperation. Bridging social capital refers to connections across different groups, facilitating access to broader resources, information, and

opportunities. Linking social capital involves relationships with institutions and authorities that have power or resources, enabling churches to influence policy or secure funding for developmental projects (Woolcock & Narayan, 2000). ECWA Kaduna South DCC leverages all three forms by strengthening congregational unity, collaborating with other religious and community groups, and engaging with government and NGOs to enhance the effectiveness of its programs.

By applying Social Capital Theory, this study highlights how the Church's relational networks, trust-building mechanisms, and communal values serve as vital resources for promoting sustainable development. The theory demonstrates that beyond spiritual guidance, the Church's social influence and organizational capacity can significantly improve education, health, and economic welfare in communities, particularly in contexts where government support is limited.

Historical overview of ECWA Kaduna South DCC and its Developmental Mandate

The origins of ECWA trace to the missionary work of Sudan Interior Mission (SIM), which in 1893 sent three missionaries Walter Gowans, Thomas Kent, and Rowland Bingham to Nigeria with the aim of evangelizing the "Sudan" region of West Africa (ECWA Global, 2021). Their determination, despite severe health risks and the death of two of them within their first year, laid the foundation for what would eventually become ECWA (ECWA Global, 2021).

Over the following decades, SIM established a network of mission stations across what is now central and northern Nigeria, planting churches, founding Bible schools, and initiating early forms of social outreach (Corwin, 2018). By the mid-20th century, there was growing recognition among SIM leadership and Nigerian Christians that the local churches should become self-governing, self-supporting, and self-propagating rather than remain under foreign missionary control (ECWA Global, 2020).

This process of indigenization culminated in January 1954, during a conference held in Kagoro (present-day Kaduna State, Nigeria), where a constitution was adopted and the name Evangelical Church of West Africa was officially adopted (ECWA Global, n.d.; Christian Events Nigeria, 2024). A few months later from May 18-20, 1954 the first General Church Assembly (now General Church Council) convened at Egbe in present-day Kogi State, marking the formal institutional establishment of the indigenous church body (ECWA Global, n.d.; ECWA USA, n.d.).

With independence from SIM, ECWA assumed leadership over mission stations, Bible schools, academic institutions, and medical programs previously managed by SIM (ECWA Central Area, n.d.). Over the years ECWA expanded rapidly establishing theological seminaries, secondary and tertiary schools, health facilities, and other social ministries thus embedding a "wholistic mandate": combining evangelism with education, healthcare, and community development (ECWA Central Area, n.d.; Africa Prime News, 2022).

By the early 21st century, ECWA had grown to become one of Nigeria's largest Protestant denominations, with membership reportedly over ten million and operating through numerous District Church Councils (DCCs) across all states (Christian Events Nigeria, 2024; ECWA USA, n.d.). Among these is ECWA Kaduna South DCC. Historical data show that the first ECWA church in Kaduna was established around 1952 prior to the formal 1954 constitution and that over time more than 200 local churches have emerged under various district councils in the region (Radio Nigeria Kaduna, 2022).

This legacy means that for Kaduna South DCC, the church is not just a place of worship but an

institution with established organizational structure, doctrinal identity, and a commitment to social welfare education, health, empowerment, and community development. The early missionary impetus, subsequent indigenization, and expansive growth have positioned ECWA to pursue a developmental mandate alongside its spiritual mission.

Thus, understanding ECWA's historical evolution from foreign mission roots through indigenization and institutional formation, to expansive engagement in education, health, and social services is essential for comprehending why and how ECWA Kaduna South DCC carries a developmental mandate. This background situates the Church's dual vocation: spiritual leadership and community transformation through concrete social interventions.

Theological foundations for Sustainable Development in the ECWA Doctrine

Theologically grounding sustainable development within a Christian context involves understanding God's mandate for humanity to steward creation, care for the poor, uphold justice, and enact holistic mission. For ECWA which combines evangelical Protestant doctrine with social engagement in education, health, and community welfare these theological foundations provide both moral impetus and practical guidance for developmental programmes.

A central theological principle is stewardship. Christian stewardship presupposes that all created resources belong to God, and human beings are entrusted to manage them responsibly (Genesis 1:26-28; 2:15). This entails caring for the environment, using material and human resources wisely, and ensuring the common good. The stewardship theology aligns with sustainable development goals where resource use, equity, and intergenerational responsibility are emphasized. In Nigeria (and broadly), faith-based organizations have been identified as advocates for ethical resource management promoting transparency, accountability, and social responsibility which supports community development and environmental care (Ives et al., 2022; Communities First, n.d.; Nanthambwe & Magezi, 2022).

Another foundational concept is social justice and preferential concern for the poor and marginalized. Christian doctrine consistently emphasizes compassion, mercy, and justice, especially toward the vulnerable. Scriptural mandates such as caring for orphans, widows, the sick, and the poor, as well as Jesus' teaching that whatever is done to "the least of these" is done unto Him (Matthew 25:35-40), constitute a divine call to uplift the needy. Under a theology of development, the church becomes a moral agent committed to addressing structural inequalities (Alawode, 2016; Sele & Wanjiku, 2024). In contexts where poverty and inequality persist such as many communities in Nigeria a theology that privileges the poor challenges churches to develop programmes targeting education, health, skill acquisition, and economic empowerment. This aligns with sustainable development's social dimension, ensuring inclusive progress rather than growth for only the privileged (Sele & Wanjiku, 2022; Nanthambwe & Magezi, 2024).

Closely related is communal solidarity and collective responsibility, rooted in Christian understanding of community (koinonia). Believers are called to mutual care, shared burdens, and collective flourishing rather than individualism. When churches organize such solidarity through social programmes, they foster social capital, build cohesion, and address community-level structural problems thereby contributing to sustainable development at grassroots level (Alawode, 2016; Ives et al., 2022).

Moreover, the concept of holistic mission or "integral mission" provides a theological basis for combining evangelism with social involvement. Integral mission rejects a dichotomy between

spiritual concern and social responsibility; it holds that the gospel's good news must affect the whole person and community body, mind, soul, and social circumstances. What is often framed as dualistic mission (evangelism only) is replaced with a mission that embraces justice, mercy, healing, and societal transformation. This theological stance allows churches like ECWA to engage in education, health services, poverty alleviation, and community development, seeing them as part of their core mandate rather than optional extras (Mission Theology Anglican, n.d.; Communities First, n.d.).

Finally, ethical governance and accountability grounded in faith provide a foundation for sustainable institutional practices. When faith-based organizations operate under stewardship theology, they tend to emphasize financial accountability, transparent use of resources, and integrity in social interventions. This theological grounding helps ensure that developmental programmes are managed ethically, resources are used equitably, and beneficiaries are served with dignity all critical for sustainable impact and trust (Nanthambwe & Magezi, 2022; Communities First, 2023).

Thus, for ECWA, sustainable development is not a secular add-on, but deeply rooted in biblical theology and Christian social ethics stewardship of creation, justice for the poor, communal solidarity, holistic mission, and ethical accountability. These theological foundations justify and guide the Church's developmental mandate, legitimizing education, healthcare, empowerment, and welfare initiatives as expressions of faithful obedience to God's will. As such, ECWA's social programmes reflect a theological vision that integrates spiritual and material well-being, promoting long-term, inclusive, and just community transformation (Alawode, 2016; Sele & Wanjiku, 2022; Ives et al., 2022; Nanthambwe & Magezi, 2024).

Assessment of ECWA Kaduna South DCC's Educational Programs and their Community Impact

Education is a critical avenue through which faith-based organizations contribute to sustainable development and social transformation. ECWA Kaduna South District Church Council (DCC) has historically prioritized educational initiatives as part of its broader developmental mandate. These programs encompass formal schooling, vocational training, scholarship schemes, and adult literacy programs aimed at equipping individuals with skills, knowledge, and ethical frameworks to thrive in both spiritual and secular contexts (Adedibu, 2020; ECWA Global, 2021).

The DCC's educational programs include primary and secondary schools, Bible colleges, and vocational training centers. By integrating moral and religious instruction with academic learning, ECWA seeks to produce well-rounded individuals capable of contributing positively to society. Research indicates that faith-based educational programs often promote higher retention and discipline among students due to the integration of spiritual values in learning environments (Afolabi, 2018). These programs have become pivotal in communities where government-provided educational infrastructure is limited, thereby bridging access gaps and promoting literacy and skills acquisition.

One of the significant impacts of ECWA Kaduna South DCC's educational programs is community empowerment. Graduates of ECWA-affiliated institutions have gone on to pursue higher education, vocational careers, and entrepreneurial ventures, thereby improving household income levels and reducing poverty within the community (Ibrahim, 2021). Vocational training, in particular, equips youths with practical skills in carpentry, tailoring, ICT, and agriculture,

enabling them to generate livelihoods and contribute to local economic development. Furthermore, scholarship programs have increased access for underprivileged students; fostering inclusivity and reducing educational consider inequalities (Adedibu, 2020).

ECWA's educational interventions also promote social cohesion and moral development. By embedding values of honesty, integrity, service, and community responsibility, these programs cultivate socially responsible citizens who actively participate in community development initiatives (Putnam, 2000). Additionally, the schools often serve as community hubs, hosting seminars, workshops, and awareness campaigns on health, environmental conservation, and civic engagement, further strengthening the link between education and sustainable community development (Afolabi, 2018).

Despite these successes, challenges remain, including inadequate funding, insufficient infrastructure, and occasional teacher shortages, which limit the scalability and reach of educational programs (Ibrahim, 2021). Addressing these challenges requires strategic partnerships with government agencies, non-governmental organizations, and international donors to enhance resource mobilization, infrastructure development, and program sustainability.

Health and Social Welfare Initiatives Implemented by the Church in Kaduna South

Faith-based organizations, including ECWA Kaduna South District Church Council (DCC), have historically played a critical role in promoting health and social welfare in Nigerian communities. Recognizing that holistic mission encompasses both spiritual guidance and material well-being, the Church has implemented programs targeting healthcare delivery, disease prevention, social support, and community empowerment (Adeniran, 2019; ECWA Global, n.d.). These initiatives aim not only to alleviate immediate needs but also to promote sustainable social development within Kaduna South communities.

ECWA Kaduna South DCC's health initiatives are multifaceted. The Church operates clinics and dispensaries that provide primary healthcare services, maternal and child care, vaccination programs, and basic laboratory services. These facilities are especially important in rural and peri-urban areas where government-provided healthcare is limited or inaccessible (Ibrahim & Musa, 2020). In addition to physical health services, the Church organizes health outreach programs, including medical missions and health education campaigns. These campaigns raise awareness about hygiene, nutrition, family planning, malaria prevention, and disease control, thereby promoting preventive healthcare practices among community members (Owolabi et al., 2021).

Social welfare initiatives complement the Church's health programs. ECWA Kaduna South DCC provides support for vulnerable populations, including widows, orphans, persons with disabilities, and the economically disadvantaged. Through food distribution programs, microcredit schemes, and vocational training, the Church seeks to alleviate poverty and enhance self-reliance among marginalized groups (Adedibu, 2020). These programs strengthen social safety nets within the community and foster resilience, particularly in areas affected by conflict or economic instability. An additional area of impact is mental health and psychosocial support. The Church conducts counseling services, support groups, and spiritual guidance sessions aimed at addressing emotional and psychological needs. These services are vital for mitigating stress, depression, and trauma among individuals affected by poverty, displacement, or social disruption (Adeniran, 2019). By integrating mental health awareness with spiritual care, ECWA demonstrates a holistic

approach to well-being that aligns with broader development goals.

The impact of these health and social welfare initiatives extends beyond immediate beneficiaries. Communities experience improved health outcomes, enhanced productivity, and greater social cohesion as individuals and families are better equipped to participate in economic, educational, and civic activities (Ibrahim & Musa, 2020). Moreover, the Church's programs foster a sense of solidarity and communal responsibility, which strengthens social capital and encourages collective action toward development goals (Putnam, 2000).

Despite these achievements, challenges persist, including limited funding, inadequate infrastructure, and a shortage of trained healthcare personnel. Addressing these constraints requires strategic collaboration with government agencies, non-governmental organizations, and international partners to expand service delivery, improve capacity, and ensure sustainability.

The Church's Role in Economic Empowerment and Poverty Reduction within the Community

Faith-based organizations have increasingly assumed active roles in promoting economic empowerment and reducing poverty, particularly in communities where state support is limited or inconsistent. The Evangelical Church Winning All (ECWA) Kaduna South District Church Council (DCC) exemplifies how religious institutions combine spiritual guidance with socioeconomic interventions to foster holistic community development. Through microfinance initiatives, vocational training, entrepreneurship programs, and community-based cooperatives, the Church contributes significantly to poverty alleviation and economic upliftment (Afolabi, 2018; Adedibu, 2020).

A key strategy employed by ECWA Kaduna South DCC is vocational and skills development. The Church organizes training in carpentry, tailoring, ICT, agriculture, and other trades, equipping both youth and adult members with practical skills that enhance employability and income generation. Studies indicate that faith-based vocational programs not only provide immediate employment opportunities but also instill values of discipline, responsibility, and ethical business practice, which improve long-term economic sustainability (Ibrahim, 2021). In Kaduna South, graduates of these programs have established small businesses and cooperatives that contribute to local economic activity, reduce unemployment, and strengthen household financial security.

Microfinance and cooperative schemes represent another vital aspect of the Church's economic empowerment strategy. ECWA facilitates small loans, savings schemes, and cooperative societies among members to enable access to capital for business start-ups, agricultural production, and other income-generating ventures. These programs empower community members, particularly women and marginalized groups, to achieve financial independence and mitigate vulnerability to poverty (Okoye & Musa, 2019). By promoting responsible borrowing, saving, and reinvestment practices, the Church ensures that participants develop sustainable financial habits that extend beyond short-term assistance.

Additionally, the Church supports entrepreneurial mentorship and business development programs. Mentorship initiatives provide guidance on business planning, market access, and ethical management, ensuring that small businesses remain viable and profitable. This approach aligns with the broader theological perspective of stewardship, where individuals are entrusted to manage resources responsibly for communal benefit (Nanthambwe & Magezi, 2022).

The economic interventions of ECWA Kaduna South DCC also have significant social and

community-wide impacts. Poverty reduction reduces dependence on external aid, fosters social cohesion, and enables families to invest in education, healthcare, and other welfare activities. These initiatives enhance the overall resilience of communities, particularly in regions affected by economic hardship, insecurity, or environmental challenges (Afolabi, 2018).

Thus, despite the successes, challenges remain, including limited financial resources, insufficient monitoring and evaluation of programs, and occasional lack of market access for participants' products. Addressing these challenges requires partnerships with government agencies, NGOs, and private sector actors to improve funding, capacity building, and program sustainability (Okoye & Musa, 2019).

Thus, ECWA Kaduna South DCC plays a pivotal role in economic empowerment and poverty reduction within its community. Through vocational training, microfinance, cooperative schemes, and entrepreneurship mentorship, the Church equips individuals with skills and resources that improve livelihoods and promote sustainable development. By integrating economic initiatives with spiritual and moral formation, ECWA demonstrates a holistic approach to community transformation, addressing both material and social dimensions of poverty.

ECWA Kaduna South DCC and Youth Development: Skills Training, Mentorship, and Empowerment Opportunities

Youth development is a critical component of community advancement, particularly in regions where young people face unemployment, limited educational opportunities, and social vulnerability. The Evangelical Church Winning All (ECWA) Kaduna South District Church Council (DCC) has recognized the strategic importance of investing in youth as a means of fostering sustainable development and social transformation. Through skills training, mentorship programs, and empowerment initiatives, ECWA Kaduna South DCC equips young people with the tools necessary to become productive, responsible, and socially engaged citizens (Afolabi, 2018; Adedibu, 2020).

A primary avenue for youth engagement is skills training programs. The Church organizes vocational workshops in areas such as information and communication technology (ICT), agriculture, tailoring, carpentry, and entrepreneurship. These programs aim to address unemployment by equipping youth with practical competencies that are directly applicable to the labor market. Research demonstrates that faith-based vocational programs significantly enhance employability and income-generating capacity among participants (Ibrahim, 2021). In Kaduna South, numerous youths who have undergone ECWA training programs have launched small-scale businesses, contributed to household income, and participated actively in local economic activities.

In addition to technical skills, ECWA Kaduna South DCC emphasizes mentorship and moral guidance. The Church provides mentorship programs where experienced leaders and professionals guide youth in personal development, career planning, ethical decision-making and spiritual growth. Mentorship strengthens youths' social networks, promotes self-confidence, and encourages goal-oriented behavior (Nanthambwe & Magezi, 2022). Through these programs, participants receive individualized support and counseling that help navigate challenges such as peer pressure, unemployment, and moral dilemmas, thereby fostering resilience and personal responsibility.

Empowerment initiatives constitute another key dimension of youth development in ECWA Kaduna South. These include scholarship schemes, leadership training, microcredit programs,

and youth-focused community projects. Scholarships increase access to formal education for talented but underprivileged youth, thereby reducing educational inequalities. Leadership training cultivates skills in governance, teamwork, and community service, preparing young people for active participation in church and civic life (Okoye & Musa, 2019). Microcredit programs further empower youth to start small businesses, gain financial independence, and contribute to local economic development.

The cumulative impact of these programs extends beyond individual beneficiaries. By enhancing youth employability, fostering ethical leadership, and encouraging civic participation, ECWA Kaduna South DCC contributes to community stability, social cohesion, and long-term development (Putnam, 2000). Youth empowerment also reduces vulnerability to social vices, such as crime, drug abuse, and radicalization, by providing meaningful opportunities for engagement and self-realization.

Challenges Facing the Church in Implementing Sustainable Development Programs in Kaduna State

Faith-based organizations, including the Evangelical Church Winning All (ECWA) Kaduna South District Church Council (DCC), play significant roles in promoting sustainable development in Nigeria. Through educational programs, health initiatives, economic empowerment, and youth development, the Church seeks to contribute to holistic community transformation. However, the implementation of these programs in Kaduna State faces a range of challenges that limit effectiveness, scalability, and sustainability. Understanding these constraints is essential for improving program outcomes and achieving meaningful community development. A major challenge is financial constraints. Most sustainable development programs require substantial funding for infrastructure, personnel, training, and program materials. Many church-based programs depend on donations, tithes, and voluntary contributions, which are often insufficient or inconsistent (Adedibu, 2020). The lack of adequate funding limits the scale of interventions, reduces outreach capacity, and sometimes forces the Church to prioritize certain programs over others, leaving critical areas underserved.

Human resource limitations also pose significant challenges. Implementing educational, health, and vocational programs requires trained personnel, including teachers, healthcare workers, counselors, and administrators. In Kaduna State, there is often a shortage of qualified professionals willing to work in faith-based or rural settings due to lower remuneration, poor facilities, and insecurity (Ibrahim, 2021). Consequently, program quality may suffer, and the Church faces difficulties in sustaining impactful interventions.

Security and socio-political instability are additional obstacles. Kaduna State has experienced communal tensions, insurgency, and criminal activities that disrupt program activities, limit community participation, and pose risks to staff and beneficiaries (Owolabi et al., 2021). In areas affected by conflict, implementing development programs becomes particularly challenging, as safety concerns and population displacement undermine continuity and effectiveness.

Cultural and societal barriers can also limit program implementation. Traditional norms, religious differences, and community resistance may hinder adoption of certain programs, particularly in areas such as women's empowerment, vocational training for youth, or health education initiatives like family planning (Afolabi, 2018). Overcoming these barriers requires sensitive community engagement, dialogue, and adaptation of programs to local contexts.

Infrastructure deficits further constrain program effectiveness. Poor road networks, limited

electricity, and inadequate water supply affect the delivery of educational and healthcare services, impede access to training centers, and reduce program reach (Okoye & Musa, 2019). Similarly, limited technological resources hinder information dissemination, record-keeping, and program monitoring and evaluation.

Furthermore, limited partnerships and collaborations reduce program sustainability and innovation. While some churches partner with government agencies and NGOs, many operate in isolation, missing opportunities for resource sharing, technical support, and capacity building (Nanthambwe & Magezi, 2022). Such isolation limits the impact and scalability of sustainable development programs.

Meanwhile, ECWA Kaduna South DCC has made commendable contributions to sustainable development; it faces multiple challenges, including financial constraints, human resource limitations, insecurity, cultural barriers, infrastructure deficits, and limited partnerships. Addressing these challenges requires strategic planning, resource mobilization, stakeholder collaboration, and capacity building to strengthen program implementation and ensure sustainable community development in Kaduna State.

Strategies for Enhancing the Church's Contribution to Sustainable Community Development

Faith-based organizations, including the Evangelical Church Winning All (ECWA) Kaduna South District Church Council (DCC), have the potential to significantly influence sustainable community development through education, health, economic empowerment, and youth-focused programs. However, to maximize impact, strategic interventions are necessary to address existing challenges and enhance the effectiveness and sustainability of developmental initiatives. A fundamental strategy is strengthening partnerships and collaborations. Churches can collaborate with government agencies, non-governmental organizations (NGOs), international development agencies, and private sector actors to mobilize resources, share technical expertise, and expand program reach (Nanthambwe & Magezi, 2022). Partnerships provide access to funding, capacity-building opportunities, and innovative approaches to program design and delivery. By integrating efforts with other stakeholders, the Church can avoid duplication, ensure accountability, and achieve scalable impact.

Capacity building and professional development is another critical strategy. The effectiveness of educational, health, and vocational programs depends largely on the competence of personnel involved. Regular training, workshops, and certification programs for teachers, healthcare workers, counselors, and program managers enhance service quality, improve program outcomes, and instill professionalism (Ibrahim, 2021). Capacity building also empowers church leaders to implement evidence-based programs, monitor progress, and adapt interventions to community needs.

Diversification and sustainable funding strategies are essential for long-term program continuity. Reliance on donations, tithes, or voluntary contributions often limits program scope and stability. Churches can adopt income-generating projects, such as agricultural ventures, microfinance schemes, and community-based enterprises, to generate funds for development programs (Okoye & Musa, 2019). Additionally, applying for grants from government and international donors can provide structured financial support for larger-scale initiatives.

Community engagement and participatory approaches strengthen the relevance and acceptance of church-led programs. Involving community members in needs assessment, program design,

and decision-making ensures that interventions align with local priorities and cultural contexts (Afolabi, 2018). Participatory approaches also enhance ownership, increase sustainability, and promote social cohesion as community members actively contribute to development initiatives. Integration of technology and innovation can enhance program efficiency and reach. For instance, digital tools can be used for educational content delivery, monitoring and evaluation, health awareness campaigns, and management of microcredit programs. Technology also enables wider communication and data collection, which supports evidence-based decision-making and resource allocation (Owolabi et al., 2021).

Thus, focus on sustainability and holistic development ensures that programs address both immediate and long-term community needs. Combining spiritual guidance with social, economic, and health interventions fosters comprehensive development. Holistic approaches, guided by stewardship and social justice principles, ensure that programs not only alleviate poverty and improve livelihoods but also promote ethical behavior, social cohesion, and environmental stewardship (Adedibu, 2020).

Furthermore, enhancing the Church's contribution to sustainable community development requires deliberate strategies, including partnerships, capacity building, diversified funding, participatory approaches, technology integration, and holistic program design. By adopting these strategies, ECWA Kaduna South DCC can improve the effectiveness, reach, and sustainability of its initiatives, ultimately fostering long-term social, economic, and spiritual transformation within Kaduna South communities.

Conclusion

ECWA Kaduna South District Church Council (DCC) has demonstrated a significant commitment to sustainable community development through its multifaceted programs in education, health, economic empowerment, youth development, and social welfare. These initiatives have not only improved access to essential services but have also enhanced the social, economic, and moral capacities of community members. By integrating spiritual guidance with practical interventions, the Church addresses both immediate needs and long-term developmental goals, fostering holistic transformation. However, challenges such as financial constraints, limited human resources, infrastructure deficits, security concerns, and cultural barriers continue to limit the full potential of these programs. Despite these obstacles, the Church's strategic engagement with the community underscores the crucial role faith-based organizations play in promoting sustainable development in Kaduna South and similar contexts.

Recommendations

- i. ECWA Kaduna South DCC should engage more actively with government agencies, NGOs, international development organizations, and private sector actors to mobilize resources, share expertise, and expand the reach of its programs.
- ii. The Church should diversify funding sources through income-generating projects, grant applications, and community-based fundraising initiatives to ensure the sustainability of its development programs.
- iii. There should be a regular training and professional development for staff, volunteers, and program coordinators to improve the quality, effectiveness, and efficiency of educational, health, and empowerment initiatives.
- iv. Actively involving community members in program planning, decision-making, and

implementation will ensure interventions are culturally relevant, widely accepted, and sustainable.

- v. Integrating digital tools for program delivery, monitoring, and evaluation can improve efficiency, data management, and communication with beneficiaries, enhancing overall program impact.
- vi. The Church should continue to design programs that address both immediate social and economic needs while promoting moral, ethical, and environmental stewardship to ensure sustainable community transformation.

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