Faith and Development Outcomes: A Comparative Case Study of HIV/AIDS Programmes in Southern Nigeria

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ABSTRACT

The inclusion of faith-based organisations in development continues to generate debates regarding the competency of such organisations to deliver social service programs. These debates are further fuelled by the view that faith-based groups provide more effective social services than secular agencies because of their faith character. More and more, government and the development agencies are utilising these arguments to increase their funding to faith-based organisations. The consequent effect of this is the proliferation of faith-based organisations, with the scenario in Nigeria being no different. Most beneficiaries of faith-based programmes consider them an integral part of the development process. To address this issue of relative effectiveness, the logically prior question of what constitutes a faith-based organisation and how they differ from secular providers must be answered.

However, there is yet another dimension of this anecdote between faith groups and development--; the debates centred on the effects of faith on development outcomes, with faith groups attributing their success to the use of `faith' (the ‘faith’ hypothesis) and critics stating otherwise. Nevertheless, is there evidence that better development outcomes can be achieved through faith driven development?

Utilizing data from a combination of qualitative methods-interviews (key informants and others), focus group discussions and archival research and quantitative methods- a survey of selected beneficiaries of programs delivered by both secular and faith-based NGOs, this study test the 'faith' hypothesis in development outcomes and compares the organisational characteristics of faith-based and secular organisation that provide services to people living with HIV/AIDS in southern part of Nigeria.

Results indicate that the two types of organisations vary significantly across several dimensions including funding sources and governance structures. In addition, survey data and key informant interviews revealed that for the faith-based organisation, communicating their faith was very important to the organisation; it was regarded as their identity. Importantly too, the results indicate that controlling other factors (such as differences in program delivery style, staff capacities and funding availability), faith did contribute to shaping development outcomes in HIV/AIDS programs implemented in southern Nigeria. The contributions of faith were in the provision of individualized service based on the norms and values of the intended beneficiaries; cheaper service provision; increased levels of commitment on the part of staff that resulted in high levels of commitment by staff and the focus on outcomes rather than outputs. These findings although support earlier notions of scholars that faith did have a role in development.
DECLARATION

I hereby state that no portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

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DEDICATION
I dedicate this work to the Lord Almighty for his grace that was more than sufficient to see me through. I also dedicate this work to my husband and children (Diseye and Otonye), thanks for all your love and support.
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To everybody out there whom I came in contact with whilst pursuing this degree, I say thank you. It may have been just a kind word or an ear to listen or someone to encourage me on, you all did it, in your own unique ways. To my mother for never letting me stop believing thank you. To my supervisors, Dr Admos O. Chimhowu and Dr Tanja Muller; thank you so much for your support throughout the program. To Mrs A. Pekini, thank you, words cannot express the depth of my appreciation.
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1.0 Chapter One- Faith and Development

1.1 Introduction
The term faith is often used to describe a strong belief in or trust held by an individual; although distinct from religion which is normally associated with the values, rules and social practices that stem from belief in a spiritual and supreme being, usually codified in a sacred text (Clarke, 2006) has often being seen as being synonymous to religion in contemporary development discourses due to their assumed similar effect in influencing development outcomes.

Until the rise of the religious right in the United States in the late 1980s, the prevailing attitude within the international aid community was that religion and faith gets in the way of development. A widely held view was that ‘it is alright for faith groups to be inspired by the love, compassion, or sense of justice or moral obligation their faith brought them, but they should not use it to proselytize or influence the content of development’(Thomas 2004:135). The heavy influence of the legal separation of the Church and the state as was operational in liberal democracies, further complicated this relationship between faith and development. Not surprising then, that western officially donors were hesitant to enter into a relationship with faith groups or their affiliates. The hesitance of donors were backed up by the knowledge that faith and religion discourses were known to have strong historical resonance that were inflexible and unyielding in the face of social and political change usually associated with development. As a result, these donors felt that faith and religion were counter-developmental. Issues of faith and religion were not only seen as counter-development but an assumed innate conservatism representing a significant source of opposition to more secular development agenda of the state and donors (Clarke 2007; Clarke and Jennings, 2008:1). The connections between the worlds of faith and development became, as Marshall and Keough argue, ‘fragile and intermittent at best, critical and confrontational at worst’ (Marshall and Keough, 2004:1).

Surveys carried out by Ver Beek (2002) of three prominent development journals for the years 1982–1998 and Selinger (2004) on electronic databases and the web pages of the United Nations, the UK Government Department for International Development (DFID) and the World Bank, further confirms this avoidance. Ver Beek’s study revealed that faith,
religion and spirituality were ‘conspicuously under-represented in development literature and in the policies and programmes of development organisations’ (2002: 68). Selinger’s study confirmed this finding. A number of reasons have being offered by scholars (Ver Beek, 2002; Marshall, 1999 and Selinger, 2004) for the avoidance of faith and religion in the majority of development literature. These include the fear of imposing an outsider perspective, an apprehension of creating conflict, a lack of precedent for addressing the issue, and finally social science’s dissociation from the ‘‘spiritual’’, reinforced by the Western dichotomization of sacred and secular, dominant in political and sociological thought. Faith and religion not surprisingly were viewed by many secularists as potentially divisive and political, bringing with them considerable tensions (Marshall 2003).

Arguably, it was thought to be contentious in most regional and country contexts; even the governments in the developing world were antipathetic to the social activities of faith groups, in the belief that it could lead to rebellion in places were religious fault lines already existed. One such government is the Nigeria government; who believed that encouraging the activities of faith-based organisations was dangerous given the divide along faith lines that already existed in the country. The extent of the faith and religious divide in the country is manifest in the rate of religious riots spanning several decades in the country (Fadahunsi 2003; Ukiwo 2003)).

This aversion of faith and religion by the development community was frequently reciprocated by the faith community. Faith leaders often saw themselves as the defenders of traditional moral values amid the onslaught of secular modernity, and many were wedded to a paternalistic view of poverty and the poor, ready to advocate the charitable obligations of the faithful but less willing to press for political and social change that benefited the faithful as citizens as much as dutiful believers (Clarke and Jennings, 2008:1).

The perception of faith being a divisive tool in development, however ignored the role played by faith-based organisations in the spread of Western civilization in most colonies through their role in the provision of education, health care services and employment opportunities. For most African countries, prior to independence, missionary groups (predominately Christian inclined) were responsible for the provision of education and health care services for the natives arguably in return for renouncing of their traditional belief systems. In
addition, it ignored the role of faith as an analytical lens through which the poor rationalised and often challenge their marginalisation (Selinger, 2004).

However, in a little over a decade, there has been a slow but steady movement from estrangement to engagement. FBOs, led primarily but not exclusively by the Christian Churches, have actively sought dialogue with donor agencies, while donors have reciprocated. It is pertinent to note, that much of the impetus for this new found relationship has been attributed to a combination of events that included the work of former World Bank President James Wolfensohn and former Archbishop of Canterbury Dr George Carey, and a series of conferences of donor representatives and faith leaders (in London in 1998, Washington, DC in 1999, and Canterbury (England in 2002). The published proceedings of these and related conferences point to the ‘faith and development’ interface as a significant new theme in development discourse and policy (Marshall and Keough, 2004; Marshall and Marsh, 2003; Belshaw et al, 2001 and Clarke, 2007).

In his book, ‘The Global Resurgence of Religion and the Transformation of International Relations’ Thomas made a compelling case for seeing religion as a partner in development. He cogently argued that secularist assumptions tended to blind those involved in international development from seeing the extent to which religions, and their representatives, were players in social, national and international life, and recognising their potential as agents of change and deposits of social capital (Thomas, 2005). Likewise, de Kadt (2009) argued that religion should be taken seriously as it was important in shaping development. He however cautioned for resistance to the ‘faith-based bandwagon’.

The willingness to embrace religion and faith as a way forward by governments and aid agencies has been demonstrated by special policy emphasis within certain countries on drawing more faith-based organisations (FBOs) into the federally funded service network and the commissioning of diagnostic study by donor agencies. For instance the Department for International Development (DFID) realising the importance of this group initiated a research consortium called ‘Faiths in Development’ so that it could have an understanding of the relationships between values and beliefs, societies, states and development with the overall aim of understanding the relationships between faith and development. In the same vein, the Commission for Africa convened by the government of the United Kingdom gave substantial attention to the role of religion in its 2005 report (Our Common Interest). In the US, the
Charitable Choice provision of the 1996 not only encourages government support for religious organisations but allows them to display religious symbols (Cnaan, Wineberg, and Boddie 1999 and Bradley 2005). The creation of the Office of Faith-Based and Community Initiatives by the Bush administration is another example of governments’ willingness to work with religious and faith groups (Clarke 2007). Funding for Faith based organisations based in the US increased by 21% (based on 130 Federally-administered programs at six Federal agencies (Health and Human Services, Housing and Urban Development, Department for Agriculture, Education, Department of Justice and Department of Labour) and United States Agency for International Development (USAID) (White House 2003).

But by far the greatest rationale for engaging FBOs as argued by some was the expectation that they could contribute towards the achievement of the MDGs. Scholars (e.g. Clarke and Jennings, 2008) have argued that the Millennium Declaration agreed at the United Nations General Assembly in September 2000, with the associated Millennium Developments Goals (MGDs), laid at the heart of the engagement of FBOs; as the Declaration was seen in some quarters as a ‘covenant’; a solemn contract or agreement with quasi-religious or spiritual significance (Marshall and Keough, 2004:4). Faith communities and organisations to which they gave rise were therefore seen as important actors in galvanizing the moral commitment on which the MGDs depended and mobilising support for organisations and community initiatives that contributed to the goals (ibid).

This focus of mobilising faith communities in the bid to achieve the MDGs further explains the emergence of development issues where ‘faith and morality’ influenced approaches to address the issues; the HIV/AIDS pandemic is one such issue. Nonetheless, the engagement of FBOs on the premise of their ability galvanise moral commitment and support to communities to achieve goals such as the MDG raised a lot of questions (and still does to date). Therefore, within this research, this ability of FBOS to deliver support because they could galvanise moral commitment is examined further; with the aim of understanding the relationship between morality and commitment and the consequent benefit on program outcomes and development outcomes. Finding answers to these questions is part of the focus of this research. Thus, in the next section, a brief analysis will be presented on the current discourses on faith and development, with the view of providing an understanding on the current direction of the relationship.
1.2 Discourses on Faith and Development

For decades, faith and religion were subjected to ‘long-term and systematic neglect’ by donors (Lunn 2009:937); despite the fact that faith-based organisations historically were at the forefront of service delivery and social movements. Many saw faith as something divisive and regressive – a development ‘taboo’ (Ver Beek, 2002). This situation was further complicated by the deliberate avoidance to engage in faith discourse by development theory and practice (White and Tiongco, 1997; Sweetman, 1999; Harper 2000; Belshaw et al., 2001; Eade 2002). Not surprising then, that in the dominant development discourses and practices whilst fundamental human concerns such as the functioning of the family, women’s inequality, economic poverty, children’s rights, violence in all forms, rural livelihoods, people’s health and well-being are problems to be observed, assessed, understood and solved; faith and religion were to be ignored (Wright 2001).

That the right to choose to belong to a religious tradition, as well as to change one’s faith orientation, is recognised as a fundamental right within the Universal Declaration of Human Rights (UDHR) (Article 18), did nothing to improve the relationship between faith and development is further prove that this aspect of life (religion, faith and religious beliefs) is considered an epiphenomenon within the development discourse (Little 1999).

The effect of this avoidance is a divide amongst development practitioners and donors creating three broad discuss positions. These positions are; first, religion and faith gets in the way and derails development. This was based on the secular and liberal view on the separation of state and religion. Second, the religious right group who argued that faith motivated a caring and supportive approach to development. It gave a moral compass for ethical development. And the third group, who took an ambivalent position and argued that faith could play a positive role in development but only in certain contexts and for particular development issues; and it was unwise to issue a blanket cover that it was applicable to all issues. They caution on not be too prescriptive (Monsma and Soper, 2003).

For those who saw faith and religion as derailing the course of development, a major argument put forth was that it acted as a hindrance and limited the choices and opportunities open to the people to achieve development. For instance, in the fight against HIV/AIDS in Africa; where some faith groups were actively involved in the derailment of any program that fought the spread of the disease. The stereotype of faith leaders was that of a conservative moralist who disapproved of any form of sexual behaviour outside of marriage. Faith leaders
argued that giving their seal of approval to the ‘only solution’ - the condoms - invariably meant that approval was being given to engage in extra martial and premarital sex. Some of these leaders even believed that HIV/AIDS was God’s punishment to man for his waywardness and everyone retendering help to the victims’ risked incurring the wrath of God on themselves (Green 2001). Consequently, this position taken by the faith leaders had devastating impact in the fight against HIV because not only did they make it impossible for their followers to have the necessary access to condoms to help check the spread of HIV/AIDS; the faith leaders also made it impossible for followers to openly acknowledge their HIV status for fear of been reprimanded. Thus, faith leaders through their direct and indirect actions derailed the development process. This was quite a surprise, especially as earlier on (2001 to be precise), faith groups were identified by the UN General Assembly Special Session on HIV/AIDS as the ground armies with the necessary skills and resources to be employed in the fight against HIV/AIDS (Chikwendu, 2004).

In addition to their refusal to endorse the use of condoms, faith groups were also responsible for promoting stigmatisation amongst suffers and ostracising suffers from places of worship. Generally speaking, the attitude was out right antagonism towards any plans for HIV/AIDS prevention/spread. This being argued that this attitude, coupled with a few other factors such as the issue of access to treatment and the commitment of countries to HIV programs; contributed immensely to the inability of the UN General Assembly Special Session on HIV/AIDS to reach its target of ensuring 3 million HIV positive people in Africa benefited from anti retroviral therapy (ARV) in the year 2005 (Parry 2003).

It is worthwhile to note that faith groups have since made a u-turn in their attitude to HIV/AIDS such that the HIV/AIDS scourge is being impeded defiantly by efforts of offspring organisations of faith groups such as; the Council of Anglican Provinces of Africa HIV/AIDS TB & Malaria Network, Adventist Development and Relief Agency, Adventist HIV-AIDS International Ministry, World Vision (United States), Uniting Presbyterian Church in Southern Africa, and many other church organizations based in Africa collaborating with international partners. Furthermore, several of faith groups based in Africa in collaboration with U.S. Agency for International Development have developed policies to address HIV/AIDS in Africa (Oyango, 2001). Faith groups have also come to the understanding that their basic assumption of preaching and moralising about HIV/AIDS with
the intent of encouraging behavioural change was not achievable neither did it comply with their notion of institutional control over its adherents; as the powers of institutional control or human rationality were clearly overrated (Nussbaum, 2005). Rather, just as Garner (2000) argued, faith groups although still applying their message of abstinence, have re-introduced new strategies (pre-marital counselling to encourage faithfulness, running HIV clinics and drama/ posters sketches with HIV/AIDS) to help get the message across without losing the high levels of controls it has over the congregation.

Another example of how faith hinders development and limits people life chances can be seen an incident in 2003 in Northern Nigeria concerning polio vaccinations. Islamic faith leaders in Northern Nigeria brought a temporary halt to the polio vaccine campaign by the World Health Organisation (WHO) in that region because of their suspicions (which were totally off) of the vaccination process being a Western conspiracy to sterilise Muslim women. Their action led to a widespread of the disease such that today, polio is largely confined to Northern Nigeria- the eight states that are occupied predominately by Muslims. These states which had the lowest coverage during the vaccination campaign now have the highest rates of children infected with the disease (Gordon 2004).

However, while these views supports the notion that faith and religion gets in the way and derails development; it failed to take into account the ambivalent position that shows the positive contributions of faith and religious groups in bringing development to the people. Notable work has demonstrated that faith groups through religious congregations have long played a vital role in the delivery of social welfare services (Bartkowski and Regis, 2003; Campbell, 2002; Chaves and Tsitos 2001; Cnaan and Boddie, 2002); such that the welfare states of most developed countries such as Britain (contrary to popular opinion that Lloyd George invented the welfare state) originated from the activities of faith congregations (Hudson and Lowe, 2004 and Field, 2009). In mediaeval times many hospitals were church run. Back then such places were communities were the elderly and frail in particular were looked after. Parishes were the first basic administrative units in Britain, which had a responsibility to the poor. The Elizabethan Poor Law enshrined this right with the practice of sturdy and less sturdy beggars being sent back to their parish of origin ostensibly for help. Welfare was by then seen primarily as an act of altruism (Field 2009).This law was however seen as exploitative and was rejected by the poor.
Similar scenario was also applicable in the United States, were under faith auspices many social service, health care and community projects were started; with faith non-profits organisations and congregations providing the bulk of services (Cnaan, Wineberg and Boddie 1999, Hall 2005). In addition, religious organisations, in this case congregations, churches, synagogues etc had historically been prominent in providing food, clothing, and shelter to people in need particularly in developing countries (of which sub-Saharan Africa is part) where the government social services for the indigenous population have been very minimal. For most of these developing countries, the goals of social development were defined in the metropolis; neglecting a vast majority of the rural population (Bradley 2005, Clarke 2007). For the majority of the rural population therefore, it was left to a clutch of charities and missionary groups to exchange their spiritual wares for material support in education, health or other social services. In providing such services, they were also concerned with evangelising amongst the African population, discouraging what they perceived as ignorance, idleness and moral degeneracy, and promoting their own vision of civilisation (Werlin 1974; Ellis and Ter Haar 2004 and Bayart 2000).

Yet another positive contribution of religion and faith groups to development was in the creation of social capital. Religious traditions and faith-based organisations were linked with promoting social capital through connecting people together in a common belief as well as supporting initiatives that generate ‘higher levels of education, literacy, health, employment and other public goods that increased social opportunity’ (Candland, 2000: 357). Equally, Ellis and Ter Haar (2004) argued that faith groups through their close proximity to the people, contributed positively in shaping the development outcomes especially in terms of poverty reduction interventions. Their proximity and unique knowledge of the people enabled faith-based organisations to provide practical and relevant assistance to the poorest members of communities that might otherwise have gotten overlooked. Yet for others, the contribution of faith to development is in the involvement of all stakeholders in addressing problems and seeking solutions. This is possible because the approaches employed by faith groups encouraged participation and inclusion; emphasizing the importance of people’s participation in planning design, and in the implementation process, thus effectively including the making services accessible to all including the very poorest (WFDD, 2003).
Surveys such as the World Bank’s Voices of the Poor have also aroused interest in faith groups, as they showed that no other organisations were more firmly rooted or had better networks in poor communities than the religious ones and that the religious leaders were trusted more than any other person in the community. Faith-based organisations were thus seen as essential agents both for influencing the opinions and attitudes of their followers and for carrying out development work at the grassroots (Agadjanian and Sen 2007).

Taking this contribution of faith to development further, Marshall and Keough (2004) presented a range of case studies from around the world that highlighted the contributions of faith-based groups to development, and their collaboration with secular development organisations. Examples included community-level interventions to support excluded populations, education, health and HIV/AIDS prevention initiatives and interventions in countries emerging from conflict. In addition, faith-based organisations had unique resources they brought to development. These unique resources serve to "explain" why faith-based efforts were succeeding where governmental and private sector initiatives had fallen short.

That faith-based organisations achieved better results where government and private sector had failed is arguable because of the notable lack of empirical evidence that demonstrates this relationship neither is there evidence that supports the notion that social service provision by faith-based groups is more effective than that of secular groups (Goodstein, 2001a). Also, apart from the insufficient data to support this claim, the notion also supported a bit of egotism on the part of faith-based organisations; as the picture they wish to create is that, only their God blesses their efforts and the ‘gods’ of others do not bless their efforts. Irrespective of the situations (lack of evidence based data and ‘egotism’) supporters for the inclusion of faith-based organisations into the development arena, have continued to chant that the unique resource of FBO (Lincoln & Mamiya, 1990; Thomas & Blake, 1996), which is its faith-accounts for their success story. This faith being operational within the organisation contributed towards defining how the organisation approaches development and the subsequent success enjoyed by organisations. In addition, others (see Ebaugh, et al, 2003 and 2006; Cnaan and Boddie, 2002 and Chaves, 2001) have actively called for the inclusion of faith groups in development because they are believed to achieve better development outcomes compared with their secular counterparts. This claim that faith-based organisation can do better than secular organisations in the delivery of social services had led to further
interest in them from the development community. More funding was released to FBOs; they appear to be the current ‘rave’ in the development discourse.

This interest in faith groups by the development community did not go unnoticed in the research community. Two main events have occurred amongst scholars as a result of this engagement with faith by the development community. First, is the global on-going debate, on the rationale for involving faith-based organisations in development? The ensuing global debate on the role of faith based organisations in development centred on three broad issues; the constitutionality of providing public funds to faith-based organisations, the potential decrease in accountability in services by contracting with faith-related groups, and the lack of capacity of faith-providers to adequately meet the needs of the poor (Matsui and Chuman, 2001). For instance, Segal 1999; and Brantner, 2002 amongst others foresaw government’s inability to provide proper supervision of these organisations because of the ambiguous line that separates sectarian worship and proselytization from allowable religious components of services. They equally argued that public policy and public funds will support employment discrimination. In addition, while the engagement by government and donor agencies of faith-based organisations have provided a better understanding of what faith-based organisations are and how best to engage with them; the engagement with faith communities by government has being seen as a threat to the character of religious institutions and faith groups and potentially could result in the bureaucratization of faith-based groups (Twombly, 2002).

The second consequence of this faith and development issue is the presence of vast amount of literature on the contributions of faith groups operating as faith-based organisations to development (Castelli and McCarthy, 1997; Chaves, 1998 and 1999 and Printz, 1998). However, whilst literature exists in the following areas; distinguishing between faith-based organisations and other organisations; identifying the faith in the faith based organisation and questioning the capability of faith-based organisation; little literature exists that questions how faith influences programming and outcomes. Where literature exists, the evidence is based mostly on research carried out in America and Europe; and not Africa. In fact, very little research has being done in Africa that seeks to provide answers to the question on the role of faith in shaping outcomes and the effectiveness of faith-based service provision; a vast amount of literature however exists on the contributions of religion to development in Africa.
1.3 Statement of problem
From engagements with government and development agencies such as the World Bank, faith-based organisations have received visibility for their role in the provision of diverse social services (Chaves, 1999; Ebaugh et al, 2003). Increasingly, faith-based organisations are being called upon to shoulder greater responsibility for addressing a myriad of social problems. To many scholars and policymakers, faith-based agencies offer the prospect of greater effectiveness, efficiency, and responsiveness in the provision of social and health services (White House Office of Faith-Based and Community Initiatives, 2001; 2004; Dilulio, 2004; Monsma, 2002; Berger and Neuhaus, 1977; Meyer, 1992; Olasky, 1996; Schambra, 1997). Supporters for an increased role for faith-based organisations in social welfare services are very diverse; but the key focus of this group is that FBOs are ‘holistic’ in their service approach than secular agencies (Chaves, 2004) and that FBOs are “more effective” than secular organisations (Carlson-Thies, 2004; Sherman, 1995; White House, 2004).

Numerous assertions have been advanced concerning the benefits of services provided by faith-based organisations (FBOs), including claims about their superiority to secular nonprofits or government-run programs. These claims provided the basis for much of the initial support seen during their engagement with donor agencies and government such as the Bush’s administration (Bush, 2001; Soskis, 2001). Many politicians, including President Bush, continue to advocate direct public funding of congregations and other faith-based organisations (FBOs) based on this presumption of superiority (Bush, 2005). Yet, despite the substantial growth in funding to faith-based organisations; still insufficient research exists to support or dispute the claims being made about the effectiveness of FBO programs alone or in comparison to secular programs (see Carlson-Theis, 2004; Chaves, 2004; Dilulio, 2004; Wuthnow, 2004); the field of research remains young and underdevelopment especially when the issue of the impact of faith on program outcomes is considered.
In fact, a briefing by the U.S. General Accounting Office (2002:17) reported that the literature reviewed “...provides no information on which to assess the effectiveness of FBOs as providers of social service”. Lending support to this position, Johnson et al in a report entitled ‘Objective Hope’ that assessed the effectiveness of FBOs concluded that although the literature reviewed showed generally favourable findings in the overall quantity and quality of FBOs, the impact of faith in shaping outcomes ... Have not been the subjects of serious evaluation research” (Johnson et al. 2002:21). Kennedy and Bielefeld (2002:8) also
echoed this position, “to date there are virtually little data that examines how faith shapes development”.

This shortfall in research interest is believed to echo the current state of interest on FBO services in the development discourse. It has being argued that the current debate about the effectiveness of FBO services and the role of faith in shaping development is reminiscent of the mid-1980s debate about the rationale of contracting social service provision to for-profit organisations. It was noted that both debates share central concerns about (1) the relative effectiveness of the services provided, (2) issues of accountability, (3) the cost-effectiveness of the services, and (4) the role of the overarching ethos of the program deliverers in the quality and effectiveness of services (Sherman, 2002). Thus, just as the for-profit services were questioned because of their profit motive; FBOs are now being questioned because of their “faith motive.”

Additionally, the proponents of FBOs argued that faith-based groups provide more effective social services than secular agencies because their faith motivates a supportive and caring attitude on the part of staff and volunteers that is transmitted through relationally-based programs aimed at transforming lives (Sherman 1995; Bush 2001) and individualised and compartmentalised service led by a deep commitment of their faith resulting in a comprehensive service to beneficiaries; by implication, then, organisations will be less effective to the extent that the role of faith in the organisation diminishes (Sider and Unruh, 2004; DiIulio, 2004). Thus, by interpretation, secular NGOs will be less effective since faith will not be an important part of their program delivery. But if this position is to be taken, then, there is obviously a need to compare the services provided by both a secular NGO and a FBO, in order to assess this claim. Thus, outcome measures for both organisations need to be evaluated to provide answers to either support the claim or debug the claim (Karabanow & Clement, 2004).

Presently, existing outcomes research in faith-based settings has largely treated the “faith” in faith-based services as a contextual factor, rather than a programmatic one (Fischer, 2003). As such, while multiple studies conclude that faith-based services are effective, relatively few aim to identify the specific faith components related to successful outcomes. Given the lack of alternative conceptualisations of faith employed by both clients and the agencies, it
continues to be a challenge to understand the myriad ways in which FBOs use faith to intervene in clients' lives.

Rising to this challenge, various scholars (Johnson and Larson, 2003; Jucovy, 2003; Kennedy, 2003; Monsma and Soper, 2003; Wallace, 2002) have carried out studies in the area of FBO effectiveness and their findings have only accentuated the need to begin a broader movement of systematically collecting outcome data on FBO services. Some researchers (e.g. De Vita and Wilson 2001) have suggested that the difficulty being experienced in evaluating the effectiveness of FBOs in social service provision is closely linked to ‘how to measure faith? What are the appropriate outcomes of successes? But there is also the question of the contributions of faith to shaping outcomes. If faith cannot be operationalised, then identifying its contributions in the programs will be very difficult.

Consequently, whilst this study seeks to understand how faith contributes towards development, its first step will involve identifying measures that will effectively measure how faith is operationalised within a faith-based organisation. In addition, a case study approach will be adapted as it provides a platform to compare the service provision of a secular NGO and a faith-based NGO. This study will compare the program outcomes of one faith-based organisation (Orthodox Christian) with one secular organisation in Nigeria involved in HIV/AIDS and community development activities. HIV/AIDS program is the focus of this research because the issue of HIV/AIDS is such that have polarised faith communities and in some cases challenged the core of their beliefs. In addition, Nigeria has being chosen for this study because not only is it a developing country where faith and religion has played important roles in its growth but also because Nigeria is at a point where the fiscally stressed government is requesting faith groups to take back into their administrations hospitals and schools which had been nationalized earlier. Secondly, a vast number of faith-based organisations exist in Nigeria and research on their role as effective partners in development seem to be lacking. Thirdly, the Christian FBO has being chosen for the analysis in this study because within the primary area of study, it is the dominant faith group. Equally, the primary area of study has witnessed a new wave of FBOs mainly due to the Pentecostal wave sweeping the area. Furthermore, whilst very little research exists on the subject of FBO in Nigeria, some prior research has being carried on the Islamic FBOs (Para-Mallam, 2006 and Tadros, 2010) contributions to development in Nigeria. The research
demonstrated that although differing in core beliefs, approaches adapted to development were similar across FBOs irrespective of the parent faith they originated from.

1.4 General Research Objective
The general objective of this research is to investigate the role of faith in shaping development outcomes.

1.4.1 Specific Research Objectives
   1. To analyse the interface of faith discourses and development in Nigeria.
   2. To compare approaches, methods, programs and outcomes of a secular and a faith-based organisation working on HIV/AIDS activities in rural Nigeria.
   3. To investigate the role of ‘faith’ in shaping outcomes of development programs on HIV/AIDS in rural Nigeria.

1.4.2 Specific Research Questions
   1. How does faith shape the nature, form and content of development programmes?
   2. How does faith based NGO deliver better development outcomes compared with secular organisations?
   3. In what ways if any do secular development institutions differ from faith-based development institutions?

1.5 Conclusion
The engagement of faith in development has not being without its own worries and controversies. Three schools of thought on the relationship between faith and development exist amongst development practitioners and donor agencies. They are the religious right stand, who argued that faith gave the moral compass for ethical development. The second group argued that faith had no business in development as it derails development. The final position was one of an ambivalent nature. This group said faith can play a positive role in certain development contexts and for particular issues, not all issues. These controversial positions notwithstanding, faith seems to have found a place in the development agenda, with some development practitioners considering FBOs as the ‘Holy Grail’ to development; believing FBOs hold the key to achieving development. This shift in position from estrangement to engagement within the development community is evident by the increased funding from government and other development authorities currently enjoyed by FBOs.
However, whilst some empirical literature exist that supports the rationale for the engagement of FBOs in development in America and Europe, little data exists that justifies their engagement in developing countries such as Nigeria. Worst still, very little data exists that demonstrates how the faith in the FBOs shapes the outcomes of the program they deliver or their relative effectiveness in comparison to their secular counterparts.

In the next chapter, this discuss is taken further by looking in-depth at faith-based organisations and identifying frameworks to help provide answers to the research questions.
2.0 Chapter Two- Conceptualising Faith-based Organisations and Development

2.1 Introduction
In the previous chapter, a brief narrative was provided on the relationship between faith and development; how faith has moved from estrangement to engagement in the development discusses. More importantly, I argued that whilst this engagement was a positive move, supporters calling for the inclusion of faith-based organisations, have not provided sufficient evidence to support their notion that faith-based organisation were more effective than their secular counterparts. Exploring this theme further, this chapter seeks to conceptualise the relationship between faith-based organisations and development and identify appropriate models that will contribute towards an analysis of the claims of effectiveness of FBOs. It will also identify appropriate tools to apply to the faith-based organisation, such that an understanding of how faith is operationalised within the organisation will be made possible. However, before all this analysis and discussion can take place, how development has being conceptualised needs to be understood, in order to effectively show the relationship between faith-based organisations and development.

2.2 Conceptualising Development
For most of the developing world, the concept or rather the origins of ‘development’ (a process thought of as necessary to bring all nations to the same playing field economically and hopefully propel them along the path of modernisation) could be traced to the set of circumstances associated with the collapse of colonial systems and the emergence of new nation states following World War II (Almond and Coleman, 1960 and Bayart, 2000). A time-line of development efforts reveal that various time spans were marked by specific development theoretical approaches. The first development programs and strategies were thought to have been influenced by the modernisation paradigm (Delong and Barry, 1991) which was directly influenced by the model of successful reconstruction of war-torn Europe carried out under the Marshall Plan. This concept thought of development as largely sociological and political in nature, and under-development was defined in terms of differences between rich and poor nations. This school of thought argued that the least developed countries could only achieve development through an imitation process of the developed countries. Not surprising therefore that this model propounded a modernisation
path which almost exclusively focused on industrialisation; with capital accumulation, the transfer of technology and related know-how, the introduction of modern methods of administration, and the significant injection of foreign aid as the principal elements designed to bring the benefits of modernity to the world’s masses (Hettne 2002). Furthermore, proponents of this theory argued that through encouraging the maximum growth in the economies of developing countries sufficient wealth and employment will be generated (Smiley, 1995).

However, despite its well-intended goals, the modernisation paradigm proved in many respects to be disastrous as the overall conception revealed the erroneous and paternalistic perceptions of development planners. Notwithstanding its apparent failure, it did contribute positively towards achieving development; albeit not along the predicated lines. For instance, while the ideas of the school of thought led to large migrations from rural to urban areas that resulted in a breakdown in social cohesion in most developing countries, rural-urban migration did have positive influence on industrial development through its effect on wage rate, growth rate of profit, capital investment and labour productivity (Graves, 1980). Equally, rural-urban migration was responsible for the fall in agricultural output (Lanzona, 1998 and Agesa, 2001) in most developing countries as agricultural labour left to the cities to seek alternate employment. Thus, modernisation theory did not have accurate projection of growth rates for the developing countries, as instead of a self-sustained growth as forecasted by the concept of modernisation, many developing countries were up to their ears in debt, which served to paralyse possible development initiatives (Schuurman 2002). It was realised that given the growth rates at that time, it would take another 150 years for developing countries to achieve even half the per capita income of Western countries.

This inefficiency in the strategies employed to achieve ambitious growth objectives became increasingly evident, making it possible for the school of thought to be challenged by the dependency school or the ‘neo-Marxists’ as they were also referred to. The dependency school of thought called for a radical political transformation within developing countries as well as a ‘de-linking’ of their economies from the world market (Blomstrom and Hettne, 1984 and Kay 1989). The advocates of dependency theory “alerted theoreticians and concerned scholars to the need to take serious account of real and influential forces which were wholly absent from the narrow perspectives of modernisation theories and their growth-specific variants” (Riddell 1987:140) and called for an alternative development paradigm.
But in spite of its best intentions and influential nature in development thinking, this theory was soon to be challenged and discarded because as Rist (1997) observed, it did not lead to any concrete policies despite its popular appeal. It failed to offer any solutions to the problems that the theory presented and provided an unsatisfactory explanation of the process of development itself in the South. It also could not really account for the growing difference between the Third World countries and the South, nor were the developmental experiences of so-called socialist countries particularly enviable (Schuurman 2002).

The radical backlash against both modernisation and dependency paradigm led to “the alternative development paradigm” in the mid-1970s, with the international development institutions moving towards the so-called “basic needs approach”, paying more attention to poverty and marginalised people. It is believed that this approach put the non-government organisations (NGOs) into the international development discourse; with development agencies involving NGOs in their projects at grassroots levels (Friedmann 1992; Tandon 2000). The basic needs approach as the axis for alternative development became an arena where the “rightist” international development agencies and the “leftist” NGOs came together, and thus became the new development agenda. Again, this position was soon challenged; this time by the International Labour Organisation (ILO). It argued that, the basic needs approach was paralleled by an alternative development, with a focus on structural change in society and redistribution to satisfy basic human needs within the framework of basic human rights. ILO’s statement stirred up controversy and was criticised by those people who considered rapid economic growth as the most important element in meeting basic needs (Tandon 2000).

But with this controversy came the realisation that even after two decades of development activities the number of those living in absolute poverty was soon to reach a billion. This had a startling effect on policy makers and governments and resulted in a re-examination of the question equity; with international agencies pursuing extensive initiatives that focused specifically on the “poorest of the poor.” Growth with equity, and attention to basic human needs, became the principal concerns of the development community (Lister 2004).

By the end of the three decades of undertaking various development trajectories, the thousands of projects undertaken by governments and international donor agencies had not improved the lot of the developing world rather it made possible sophisticated analyses of
social and economic advancement. Intensive dialogue and study had shed light on the intricacies of a number of themes, including: appropriate technology, the role of women in development, planning and implementation of projects as a means of fostering community and institutional capacity, environmental preservation, people-centred development, community organisation, and project evaluation. Development which was the original expected end was yet to be experience. Clearly there was an urgent need for a new paradigm to be put in place so that the development could at last be achieved (Allen 2004).

The answer came about through a series of activities which led to the ‘New Policy Agenda’. These included the Reagan-Thatcher popularization of free market, anti-state policies (Meyer 1992, 1996), the serious debt crisis and fiscal and administrative crises of underdeveloped countries (Bebbington and Farrington, 1993) and the overall retreat of the state (Wiggins and Cromwell, 1995). This ‘New Policy Agenda’ (Edwards and Hulme, 1996) shifted the onus of sustainable development on to non-governmental organisations (NGOs), which were increasingly seen as a panacea for all the ills that affected developing countries.

The demise of the Soviet Union, and the emergence of an anti-state, anti-interventionist, New World Order, gave further credence to the idea that the role of government and the public sector should be minimised, and other institutions and organisations, notably the private sector and the market, and the non-governmental sector be allowed to play a role in development, sustainable or otherwise (Banuri, 1991; Zaman, 1993 and Zaidi, 1994). It is this ‘New Policy Agenda’ that ruled development thinking, it combined ‘elements of economic liberalism and Western political theory in ways which redefined the roles of, and relationships between, states, markets and “third-sector” institutions; these ‘economic and political models dominated development policies and aid transfers offering unprecedented opportunities for NGO growth and influence’ (Edwards and Hulme, 1995: 849).

This great interest by the donor agencies as well as the public seemingly encouraged the NGOs incorporation into development assistance and identified NGOs as one of the key players in development. Both governmental- especially from the Development Assistance Committee (DAC) members and private funding channelled through NGOs has witnessed a large increase in volume in the last two decades of the previous century. The total governmental contribution to NGOs in bilateral Official Development Assistance (ODA) of DAC countries was increased from US$0.8 million in 1980 to US$981.9 million in 1990 to
US$ 1199.8 million in 2000. On the other hand, the total flow of “Grants by NGOs” to developing countries in DAC statistics was increased from US$1085.3 million in 1980 to US$6223.3 million in 1999 to US$6933.7 million in 2000 (DAC 2005). But this euphoria was to be short lived. By 2004, only US$11,306.1 million was provided as Grants by NGOs to countries in the South and US$ 1,794.1 million was provided to NGOs in bilateral ODA (DAC 2005). This shortfall was linked to the growing scepticism about the overall capacity of civil societies (especially non-governmental organisations) to bring development to the people; particularly when considered in light of the apparent failures of development initiatives of the 1960's to 1980's. Indeed, the civil societies/NGOs were seen as receiving funds to keep themselves in employment without bringing the promised development to the people (Ikelegbe, 2001). Clearly, the achievement of development through the vehicle of civil societies/ NGOs was not progressing as expected. This ‘dissatisfaction’, coupled with a number activity mentioned earlier (such as the rise of the Religious Rights Group) lead to the interest in faith-based organisations.

The interest in faith-based organisations and the range of services they provide could also be attributed to the emergence of a new paradigm in the sociological study of religion. This paradigm points to the rising rates of ‘religious participation’ (for example church membership and attendance) particularly in America and Africa as signs of religious institutions influence over their members (Gorski, 2003). It challenged the old paradigm that pointed to historically declining rates of religious participation and the growth of various non-Christian beliefs (examples- astrology, magic and reincarnation) as signs that religious institutions and worldviews are losing their influence (Warner, 1993).

A further rationale for supporting and increasing the involvement of faith-based organisations in the delivery of social services was the expectation that these organisations can do a better job than either the government or for-profit agencies (Twombly, 2002; Monsma, 2003 and Reese 2004). But the pertinent question here is what exactly faith-based organisations are and what role, if any do they play in shaping development outcomes?

The next few sections take this discussion forward by conceptualising faith-based organisations and their role in development. It goes on to examine some theoretical concepts used to explore the effectiveness of faith based organisations in order to identify the possible models to assist in answering the questions on what faith-based organisations are; the
effectiveness of faith-based organisations and the role played by ‘faith’ in the organisational programming.

2.3 Conceptualizing Faith Based Organisations
The existence of faith-based organisations goes a long way back to the time of the spread of colonialism and the influx of Western missionaries to Latin America, Asia and Africa. During that time, religious organisations flourished as a means to establish colonial power and transform the identity of the colonised peoples. In Kenya for example, religious groups were said to be responsible for crushing any anti-colonial struggle such as the Kau Kau movement (Manji and O’Coill 2002). In Latin America and other areas, Keesing study demonstrates the fact that Christianity was used as an instrument of conquest and subjugation (Keesing 1976 cited in Abuyuan 2006).

The colonial era brought forth not only the conquistador’s desire to conquer foreign lands, but also the minds and souls of the natives, particularly by stripping them of their faith and converting them to the religion of the conquistador; Christianity is notoriously the chief culprit of this act. Missionary priests were known to threaten natives with horrible afterlife stories that awaited ‘non-believers’ if they (the natives) continued in their religious beliefs and practices. Missionaries aimed to transmit not only religious and ethical doctrine (including forms of worship and organisation of religious activities), but also other patterns of European (or imperialist) culture (Shapiro 1987; Abuyuan 2006).

Today, whilst this act of proselytising through cohesion and threats is no longer applicable, religious groups are still very much active and present in the lives of the ordinary people especially in the developing countries. Presently, religious organisations have taken the form of special purpose or special interest groups more commonly known as faith-based organisations (FBOs) (other terms that have been used are faith-based community organisations or small religious non-profits). Conceptually the term “faith-based” has become widely used, though not embraced with universal enthusiasm due to the fact that it is inclusive. “Church-based” will leave out synagogues, mosques, meeting houses and other places of worship; “congregation-based” avoids this problem but still omits the many non-congregational organisations engaged in significant public-benefit activities (Dionne, 1999). Second, it helped ease concerns about the separation of church and state.
Bennett et al (2003) however disagreed with these positions. They viewed the term faith-based as a euphemism adopted as a convenience by politicians, and argued for what they see as a more honest and straightforward term “religion-based” or, more simply, “religious.” Jeavons (1994) however disagrees and argued that the term was typically suggesting religious congregations, whose primary missions were worship and religious education. Rather than arguing for a dichotomous classification of faith-based organisation, he identified seven key areas in which faith manifested itself within organisations: self-identity; religious convictions of participants; the extent to which religion helps or hinders the acquisition of resources; the extent to which religion shapes goals, products and services; the impact of religion on decision making; religious authority and power of leadership; and the extent to which religion determines inter-organisational relationships. Jeavons posits that these characteristics were variables representing the degree of organisational religiosity, ranging from explicitly religious to completely secular.

Yet still, Smith and Sosin (2001) in their attempt to provide an understanding of the concept of faith-based organisations argued that “faith-based” and not terms like “faith-related” was an appropriate title for these organisations as it a more encompassing term and included organisations that had some link to religion at the institutional level and not simply at the level of personal belief systems. Further they posit that the degree to which an agency is linked to faith may be conceptualized as the extent of the “coupling” between the agency and resources, authorities, and cultures that represent relevant faiths. An agency that is tightly coupled to faith is more closely connected to denominations or congregations than one that is loosely coupled.

Adding to the discourse on conceptualising faith-based organisations, the Working Group Report on Human Needs and Faith-Based Community Initiatives, Finding Common Ground (2002) argued that using specified structural indicators it was possible to place religious organisation involved in social service delivery on a continuum ranging from “faith-saturated” to “secular,” with “faith-centred”, “faith-related”, “faith background” and “faith-secular partnership” as values between the two extremes. Characteristics of religiosity that are used to locate organisations on the continuum are: mission statement; founding for a religious purpose; religiousness of board members, senior management and staff; affiliation with external religious agencies; financial support from religious sources; religious content of program; positive connections between religious content and program outcomes; and
religious environment (e.g. name, building, religious symbols). This continuum they argued reduces the confusion on what constitutes a faith-based organisation and what does.

Monsma and Mounts, (2002) used a list of religiously-rooted practices to differentiate between faith-based/integrated and faith-based/segmented welfare to work programs. The first type incorporated religious elements into welfare-related services, such as using religious values or motivations to encourage clients to change behaviours or hiring only staff with a particular religious orientation. In the second type, religious elements or activities are largely separate from services provided by the organisation, such as placing religious symbols or pictures in the facility where programs are offered.

Sider and Unruh (2004) insisted that it was programs rather than organisations that are faith-based because different programs within a single organisation can vary widely in their religious content. They suggested that religious dimensions of social service programs are of two types, environmental (the creation of a religious environment apart from client interactions) and active (religious elements that involve direct communication of a religious message to clients).

Chaves, (1994) and Marler and Hadaway (2002) identified two structures within religious organisations, each of which claimed competing sources of authority: a religious authority structure, which enforced its claims by appealing to the supernatural, and an agency authority which emanates from bureaucracy and rationality. And concluded that the more “faith-based” an organisation, the greater its reliance upon religious authority for legitimacy.

Whilst each of these scholars have tried to identify what defines a faith-based organisation, it is still quite clear that there is no agreement amongst them as to what really constitutes a faith-based organisation although they all seem to access faith-based organisations based on the organisational religiosity. This lack of a clear labelling of the faith-based organisation poses set challenges to carrying out research in this field. For instance, this difference in labelling of faith-based organisations makes it an even greater challenge to assess the contributions of ‘faith’ in shaping program outcomes. Secondly, it further complicates the process of evaluating the services of faith-based organisation as a more effective alternative to the secular NGO.
To effectively manage these challenges, this research will define faith-based organisation (FBO) as a formally registered non-governmental, non-profit organisation whose mission is rooted in a particular faith or religious traditions and it may also be directly affiliated to a religious group/body. The reason for applying this criterion is that, in the absence of this condition, an overwhelming majority of secular voluntary social service organisations in the Sub-Saharan Africa qualify as faith-based, given that the majority of secular organisations are inspired in most cases by a specific/type of faith tradition with some sort of faith tradition guiding their activities. Secondly, having a clear definition of what a faith-based organisation is will ensure that the right type of organisation is identified to assess the effectiveness of its service provision and what role its ‘faith’ plays in shaping its program outcomes.

Having made this clear distinction as to what a faith-based organisation is, the next section highlights the role played by faith-based organisations in development.

### 2.4 Understanding the role of FBOs in Development

Faith has traditionally been a blind spot in the development arena. This is particularly the case in international development, as economic and political discourse tends to dominate. Moreover, when included, faith had always had an intense, but uneasy relationship with development (James, 2009).

For decades religion and faith was subjected to ‘long-term and systematic neglect’ by donors (Lunn 2009:937), in spite of the fact that faith-based organisations historically were at the forefront of service delivery and social movements. Many saw faith as something divisive and regressive – a development ‘taboo’ (ver Beek, 2000). However, as awareness for the distinctive contribution made by FBOs increased, so did their relationship with aid donors. The shift saw FBOs move from ‘estrangement to engagement’ (Clarke and Jennings 2008). The 2009 DFID White Paper, for example, promises to double funding to faith-based groups. This positive shift, however, needs careful consideration. Faith can be a powerful, but flammable fuel for change. FBOs are highly diverse and complex. They put their faith identity into practice in different ways, with different strength, through different partners, with different visibility and with different results (James, 2009).

On the face of it, there is no great mystery as to why faith groups should take relief and development seriously. It is believed that the instruction from their religious teachings that
mandated them to ‘go not to those who need you but to those who need you most’ may be the reason. Thus faith groups are more likely more than, others to be moved to carry out humanitarian act.

But this act of giving that appears to be the motivating factor behind FBO and which has lead partly to the involvement of faith groups in the development arena is not without suspicion or challenge from within the faith groups. For while most faith groups are quite happy with their involvement in development work, there are those who see development as a dangerous thin edge of social gospel. They worry that before long, the Church will have deviated from its real interest, which is saving people for the Kingdom. They counsel those who busy themselves with matters of poverty alleviation to tread with care lest they forget the real prize (Tsele, 2001).

However, this view has being countered by religious scholars who demonstrated that there is a strong affirmation that human, social and economic development is not alien to the Christian concept of mission, even though it is true that mission cannot be reduced to poverty alleviation. A holistic understanding of mission reaffirms that God is not only concerned with the supernatural, but is active to humanize the world we know it, and that his power is active in the secular life of humankind. Development therefore is not something that churches are busy with apologetically, or by default; it is the work of God, part of God’s own mission to the world. Mission churches understood this when they first came to Africa, and they had experience of such work (ibid).

This experience of mission groups addressing the needs of the poor coupled with Olasky’s (1992) account of how the needs of the poor and destitute in American were met prior to the New Deal and the rise of the welfare state; today forms much of the rhetoric employed by proponents of the use of faith-based organisations in community development. Olasky asserts that these previous modes of service delivery, which relied on the role of faith, faith-based institutions, and a “Lady Benevolent” non-profit sector to provide social services, allowed both care providers and beneficiaries to develop a sense of individual and community responsibility for correcting social ills. He argued that a return to a more personalised service delivery model would once again address these problems.
Beginning with the Charitable Choice provision of the 1996 welfare reform act, several public policy initiatives have sought to promote the faith-based provision of human services. The objectives of Charitable Choice are to encourage states and counties in the United States to increase the participation of non-profit organisations in the provision of federally funded welfare programs, with specific mention of faith-based organisations; establish eligibility for faith-based organisations as contractors for services on the same basis as other organisations; protect the religious character and employment exemption status of participating faith-based organisations; and safeguard the religious freedom of participants. The arguments used to promote these initiatives emphasised the power of faith to change human behaviour and suggest that sacramental organisations are more effective than traditional non-profit providers at achieving desirable outcomes (Kennedy 2003; Kennedy and Bielefeld 2002).

Dilulio (2002:1) argued that “religion can improve individual well-being and ameliorate specific social problems” and that compared to government and secular service providers, faith-based organisations can offer a more holistic approach to meeting individuals’ needs by providing caring staff and supportive networks. In Nigeria for instance, alongside social associations mostly established for group economic support, faith groups are the most popular and legitimised way most of its citizens hope to improve their lot. In both rural and urban areas these citizens made use of religious associations to meet their economical, psychological, and spiritual development needs. Membership to such groups usually meant the provision of support for efforts at the individual level or as a group towards poverty alleviation. In addition, it helped members to develop coping mechanisms to deal with desperate conditions (Para-Mallam 2006).

Indeed, Bromley (1998) claimed that combining the sacred and the secular may help reintegrate the fragmented public and private spheres of our society. Similar, the World Bank argued that faith groups providing services emphasised the importance of people’s participation in planning and services were accessible to all, including the very poorest (WFDD 2003).

The belief that much can be done by faith groups is heightened by various governments and government institutions involvement in funding of research to provide better understanding of this group (for instance the UK Department for International Development (Dfid) in 2004 commissioned a ‘diagnostic study’ on the role of faith groups in poverty reduction) and the
creation of funding opportunities and legislature to better empower them. The importance of faith-based organisations in communities was further underlined by the Bush Administration as well as other governments (British Government through Dfid) desire to work closely with them by taking the commitment of such faith-based organisations and expanding their roles. The success story associated with faith groups involved with welfare provision has equally contributed to the growing need to pursue them as an alternative to achieving development (Bradley 2005 and Ter Haar and Ellis 2006).

Reports such as the World Bank’s Voices of the Poor (Narayan, 2000) have also aroused interest in faith groups, as they showed that no other organisations were more firmly rooted or have better networks in poor communities than the religious ones and that religious leaders were trusted more than any others. Faith-based organisations were thus seen as essential agents both for influencing the opinions and attitudes of their followers and for carrying out development work at the grassroots.

Despite its glowing success story, a global debate was also on-going on the rationale for involving faith-based organisations in development. The ensuing global debate on the role of faith based organisations in development centred on three broad issues; the constitutionality of providing public funds to faith-based organisations, the potential decrease in accountability in services by contracting with faith-related groups, and the lack of capacity of faith-providers to adequately meet the needs of the poor. For instance, Segal 1999; Matsui and Chuman 2001; Branter 2002 and Ebaugh, Pipes et al 2003 amongst others foresee government’s inability to provide proper supervision of these organisations because of the ambiguous line that separates sectarian worship and proselytization from allowable religious components of services. Furthermore, they argued that public policy and public funds will support employment discrimination.

Smith and Sosin (2001) on the other hand, questions the uniqueness of faith-based service delivery and argued that faith-related providers have succumbed to secularization, so that, although faith plays a role in determining which services are offered, there is little difference between faith-related and secular providers in how they deliver services. Chambre (2001) reached similar conclusions in her study of faith-based AIDS organisations in New York City. She argued that at their core, FBO social service programs contain many of the same elements as their secular counterparts.
Thus whilst researchers have provided valuable insights into the role of faith-based organisations in developing services and spearheading social reforms (Netting 1982, 1984; Chaves 1999; Cormode 1998; Wilson and Janoski, 1995 and Netting et al, 1999) with much of the research on the role of faith-based organisations been centred on issues around the global debate (the size and scope of religious nonprofits; their capacity for their increasing role in human services and the link between religiosity and generosity) and links between religion and economic theory; those that focused on policy and those that examined empirically the influence of religion on economic behaviour. Far less attention has been devoted to the role the "faith" in faith-based organisations plays in shaping program outcomes, that is, how faith impacts on developmental outcomes. Yet another pertinent point is, as with civil societies do these FBOs constitute the ‘magic bullet’ or are they the missing link that could make a difference in the development discusses?

In order to establish how much gap exists in the existing literature, the next section will discuss the current state of literature on evaluating faith-based organisations.

2.5 The Nature of the Literature

There is remarkably little evidence about the consequences or even the magnitude of the involvement of FBOs in social service delivery; neither is there much research on the explicitly political implications of increased faith-based service provision. Much of the focus of academic examination of the increase in faith-based service provision has revolved around being able to measure the level and nature of service activities (Wineburg, 1992; Hodgkinson & Weitzman, 1993; Chang et al., 1994; Mares, 1994; Wineburg, 1994; Sherman, 1995; Carlson-Thies, 1996). Numerous scholars have explored the impact and role of religion in the political sphere but the role of religious institutions in producing public services particularly in a theoretical sense is yet to be systematically explored. Here the literature is fragmented and inconclusive (Lincoln & Mamiya, 1990; Thomas & Blake, 1996). Nevertheless, it has been argued that faith-based institutions have unique resources to bring to the task of sustaining communities and residents. These unique resources may serve to "explain" why faith-based efforts ‘appear’ to be succeeding where governmental and private sector initiatives have fallen short. However, the extent of success at this point remains more a matter of "faith," anecdote, or case-study (Lincoln & Mamiya, 1990; Thomas & Blake, 1996). In addition, literature that assessed the specific role of faith in shaping program
outcomes in faith-based organisation as well as their relative effectiveness are very limited (Grettenberger et al, 2006).

The lack of research in outcomes evaluation of social service programs is certainly not unique to FBOs, as multiple authors suggest that there is a paucity of data about the impact of public and private social programs, and the existing data are often unreliable (Midgley, 1997; Monette, Sullivan, & DeJong, 2005). Other authors support this view with respect to faith-based program evaluation, proposing that not only are faith-based studies in general limited, but also, the research designs and methods used to date are questionable (Difulio, 2002; Johnson, Tompkins, & Webb, 2002). Considering the present limited knowledge base in evaluating faith- and non-faith-based services, one is neither able to discern how faith-based programs measure up to their secular counterparts, nor to determine what specifically about faith-based efforts influences favourable client outcomes.

Furthermore, although empirical precedents suggest a positive association between religious involvement and beneficial outcomes, existing outcomes research in faith-based settings has treated the faith in faith-based services as a contextual factor rather than a programmatic one. Multiple studies conclude that faith-based services are effective, yet relatively few aim to identify the specific faith components related to successful outcomes (Fischer, 2003; Ragan, 2004).

Rising to this challenge, few studies have attempted to explore how faith and religion specifically contributed to particular program outcomes. Including faith and religion as predictor variables, these studies aimed to identify what particularly about expressions of faith and religion affects different client outcomes. Branch (2002), for example, examined how faith in faith-based programs was manifested as well as how the faith-based nature of programs affected participants’ attitudes, behaviours, and interactions with both program recipients and staff members. Similarly, Campbell et al (2003) assessed whether faith played a direct or indirect role in welfare-to-work programs run by California Community and Faith Based Initiative organisations. Lastly, Winship and Reynolds (2003) explored how religious beliefs, religious knowledge and understanding, and religious practices and prayer affect the moral values and life plans of minority adolescent girls enrolled in secular and faith-based programs.
While these studies have attempted to answer the question of how faith impacted on program outcomes; they like the earlier studies on effectiveness of faith-based service provision had a number of limitations. First, previous evaluation studies tend to define program outcomes in terms of achieving expected client outcomes (Ferguson et al., 2007) as opposed to focusing on broader agency or community outcomes such as those employed by Monsma and Soper (2003) and Wuthnow et al. (2004) (they employed additional indicators of program outcomes through the lens of effectiveness both at client level as well as the evaluation of the degree of staff empathy, the level of staff knowledge in working with clients, and the amount of client contact with staff after exiting the program).

A second limitation across the studies carried out on faith based organisations relates to the depth of analyses conducted and the accompanying conclusions drawn from them. Prior research demonstrates that faith-based programs are effective in achieving their stated target outcomes (Ferguson et al., 2007). However, rarely do extant studies explicate why the programs are effective; that is, what, specifically about the nature of faith in faith-based programs facilitates the attainment of positive client outcomes? Fischer (2003) refers to this distinction as one of the role of faith as a programmatic factor (e.g., prayer as one program component) versus a contextual factor (e.g., general faith-based environment of the program). Across studies, the role of faith is overwhelmingly assessed as a contextual factor rather than as a programmatic one. It is speculated that more specific conclusions regarding faith as a programmatic factor remain outstanding given the lack of apparent theoretical frameworks to guide both the design of previous evaluation studies and the selection of relevant variables. As such, faith, spirituality, and religion are rarely included as predictor variables in evaluation studies to explore their specific effects on client outcomes.

Clearly seeking to establish the relationship between the faith of the faith-based organisations and outcomes is not as straight forward as it may appear as other than the aforementioned challenges, there is also the issue of identifying the ‘faith’ in the faith-based organisation. Finally, there is also the opposition by other scholars who are set against the evaluation of faith-based organisations and the programs they delivery because of the premise that the FBOs were more effective than their secular counterparts. These scholars argued that to say that faith contributed to providing a better outcome for the faith-based organisation was to suggest that the primary purpose of Christian development work was to display the superiority of a Christian world-view; as by implication, it appears that God only blessed the
work of faith-based NGOs whilst turning his back on the secular NGOs. Equally, it was their view that although both sets of organisations had different values, it was simply insulting to suggest that only the faith-based ones made values central to their work (Kennedy, 2003; Fischer, 2008).

This group aside, there were also various challenges that arose from within the research itself; that is, from trying to evaluate the contributions of the “faith” in shaping outcomes. For instance, there was the issue of disentangling the role of the faith factor from other characteristics of the faith-based organisation, which may have an influence on outcomes. Secondly, there was the problem of identifying mediating variables in relation to outcomes. In other word, are there other factors that contribute to or impede positive outcomes within faith-based organisations as compared to secular outcomes? (Noyes, 2008)

Yet, another challenge although not specific to evaluating faith-based programs related to identifying moderating variables in relation to outcomes. Do outcomes differ by, for example, type of client, type of services provided, location of service delivery? Do outcomes involve some kind of convergence of individual, organisational, and societal faith factors? Perhaps the faith factor only has an effect under certain circumstances, with certain clients.

Finally, there is the issue of selection bias, which, as noted by Larzelere et al (2004:289), “is often the most important threat to making valid causal inferences in intervention research”, which needs addressing. Again, while this is a common concern, it is particularly central in research on the role of faith because many concepts of faith emphasize dimensions that are essentially unobservable (for example, an individual’s belief in personal accountability to God). Given potential unobserved differences, how do we know that outcomes are not due to pre-existing characteristics of the groups compared?

As noted by Sherman (2003), some clients of FBOs are already people of faith. According to these individuals, FBOs have helped them to apply their faith or provided them with a connection to a supportive faith community, leading to successful outcomes. However, questions arise as to whether, in the absence of a pre-existing individual faith factor, if such outcomes would have been possible. Conversely, the question can be raised as to whether it is possible that someone who does not share a faith tradition with a particular provider will have worse outcomes if that provider provides services.
In addition, the research carried out on the effectiveness of faith-based organisation noted that most studies lack not only the supporting information on the validity and reliability of selected measures but also any explanation regarding how faith influences positive client outcomes. Still on the methodology, less than one third of the studies as reviewed by Ferguson et al (2007) used comparison groups. Needless to say, even with the use of control groups to compare faith-based programs to their secular counterparts, existing studies failed to identify appropriate mediating and moderating variables, such as budget, staff size, and resources. The omission of such variables could have confounded the explanation of the true mechanisms by which faith-based programs operate. Furthermore, the most prevalent data analysis technique amongst most of the research conducted employed descriptive statistics, which do not allow for more advanced models to explain how faith-based programs operate nor what specifically contributes to their effectiveness.

In the absence of valid and reliable measures of faith, consistent definitions of relevant faith components and longitudinal data to explore sustainable changes in client outcomes over time, comparisons across studies and across time remain questionable at best. Comparisons of FBOs to secular programs are also difficult, given that such methodological shortcomings in evaluation research are not confined to FBOs but prevalent across outcomes evaluation of social service programs in general (Grettenberger et al, 2006).

In order to address some of these problems, this research, building on some of the recommendations of Ferguson et al (2007) will broaden existing effectiveness indicators in outcomes measurement with FBOs to obtain a more comprehensive view of the success of faith-based programs, as compared to their secular counterparts. Additional outcome measures (such as program impact on staff development) as well as community-oriented characteristics (such as changes in public opinion, volunteerism rates, and community involvement) will be included in the research design. Secondly, to address the problem of viewing faith as a contextual factor rather than a programmatic one conceptual definitions and valid and reliable measures of key faith-based predictor variables, such as staff and client religiosity and religious beliefs, spiritual practices and meditation, participation in religious ceremonies and festivals, agency religious teachings and tolerance, and agency ministry and outreach will be included in the design of the research questions. Definitions will aim to be inclusive of multiple denominations so that effective comparisons across religious traditions.
can be made. Finally, whilst within the existing knowledge base, it’s no longer suffices to simply conclude that FBOs are successful; this research will explore what specifically about faith in FBOs is associated with desired outcomes. “How is faith manifested in faith-based programs?”, and “What are the key faith-based variables associated with program effectiveness?”

Against this background, the next section examines the conceptual frameworks used by previous researchers to understand faith-based organisations, in order to identify a best fit model for understanding how faith contributes in shaping development outcomes within this study.

2.6 Conceptual Frameworks Used to Evaluate Faith-based Organisations
The growing prevalence of legislation and state activity to increase faith based involvement has generated a simmering conflict in policy and social service arenas. The ensuing debate has centred on three broad issues, including the constitutionality of providing public funds to faith-based organisations, level of accountability in services provided by faith-related groups, and the lack of capacity of faith-providers to adequately meet the needs of the poor.

An especially difficult unanswered question is whether faith makes a difference in the outcome of program delivery carried out by faith-based organisation. Addressing it entails careful exploration of the various ways in which a belief system or ties to a religious organisation affects decisions about how development is done. For example, congregations may choose to provide services that meet the immediate needs of the poor (rather than to engage in long term developmental agenda or targets) because this activity matches their organisational capacity. Alternatively, it could be because their belief system emphasizes the importance of charity (Bartkowski, 2003; Candland, 2000). Having an understanding of interplay of belief systems is therefore important as it provides guidance on how faith shapes programming activities within an organisation.

Bearing all methodological issues and challenges associated with research conducted on faith-based organisations mentioned earlier in this chapter, previous frameworks will now be analysed so as to identify adequate frameworks that will be effective in addressing both methodological challenges and research questions.
2.6.1 Frameworks for FBOs
Various frameworks have being used to analyse service provision in faith based organisations. These frameworks though not exclusive include the Berger’s framework, Compass to Guide Faith-based Intervention and Planning; Religious Involvement; Spiritual Wellbeing, Religious Coping; Organisational Religiosity and the Open System Theory. Starting with Berger’s framework, these frameworks will be analysed to show the merits and demerits of each of these frameworks, and to also identify any area, which may be relevant to the focus of this research.

2.6.1.1 Berger’s Framework
Berger (2003: 22-23) identified a framework that composed of religious, organisational, strategic and service dimensions to analyse faith-based organisation. In terms of the religious dimension, it was conceived in terms of orientation and pervasiveness. Orientation here is defined as ‘the religious self-identity of the NGOs, be it Christian, Muslim etc. Pervasiveness on the other hand is concerned with the quantitative nature of religious orientation and assesses how much this influences the organisation’s identity, membership, funding, mission and services provided’. The organisational dimension comprises the issue of representation, geographical range, structure and funding. Representation refers to those on whose behalf the NGOs claim to speak. The issue of structure assesses the degree of centralisation of authority. The financing issue examines the sources of funding of the NGO (Berger, 2003:25–29). The strategic dimension can be divided into the issue of motivation, based on religious faith and on its degree, and the issue of mission, general or specific (Berger, 2003: 29–32). Finally, the service dimension concerns the outputs of the NGO. It can be divided into the orientation of the outputs (e.g. education, relief, social service, salvation, mobilisation of opinion), the geographic range of the outputs and the beneficiaries’ categories of the outputs (Berger, 2003:32–33). In short, the different combination of the variables in the framework gives an idea of the complexity and diversity inherent to faith-based NGOs. In summary, from this framework the different combinations of variable used, gives an indication of the complexity and diversity inherent in faith-based organisations. However, with regards to this research whilst this framework elucidates the different ways in which ‘faith’ is played out within an organisation setting, it did not provide the necessary tools to effectively evaluate the services of faith-based organisations.
2.6.1.2 Compass to Guide Faith-based Intervention Planning & Evaluation
Myers (2001) whilst evaluating faith-based interventions adopted a framework from the medical research based on evidence-based practice; which is a structured decision making framework that helps medical professionals and patients choose the best available healthcare interventions for the outcomes they are seeking” (Donald: 2002).

The evidence-based practice consists of four steps: Defining structured questions about the target population, outcomes, intervention and/or exposure; searching published and unpublished sources for data that might answer those questions; appraising or evaluating the data for its rigor and relationship to the questions and conducting analysis and relating results to the questions posed (Donald: 2002).

Whilst working on Step two, using the special PRECEED-PROCEED model which is the widely accepted "gold standard" for designing, implementing and evaluating micro and macro level preventive interventions, the goal of which is to systematically reduce the occurrence of conditions that compromise well-being (Green & Kreuter, 1999); Myers designed a framework known as the Compass to Guide Faith-based Intervention Planning and Evaluation.

PRECEED, an acronym for Predisposing, Reinforcing, Enabling Constructs in Educational/Ecological Diagnosis is a planning phase that assesses social and situational conditions, epidemiology, behaviour and environment, and educational and ecological factors that influence health behaviour. Predisposing factors are both cognitive and affective. They include knowledge, beliefs (or doubt), values, attitudes, self confidence, a sense of self-efficacy and behavioural intention, which determine the motivation to act in concert with or contrary to stated intervention goals. When information is presented in an engaging and culturally sensitive manner and participants share common values, beliefs and attitudes, the likelihood of effectiveness increases (Green & Kreuter, 1999).

PROCEED is an acronym for Policy, Regulatory, & Organisational Constructs in Educational/Ecological Development. In addition to examining policies and political forces that influence interventions, this phase also examines the organisation’s mission and policies; human and financial resource capacity, administration and implementation issues, and evaluative aspects of the intervention (Green & Kreuter, 1999). “PROCEED assures that the program will be available, accessible, acceptable and accountable” (Green & Kreuter, 1999:214).
This framework was grounded in multi-disciplinary theories that view health issues as phenomena that are embedded in relatively consistent and enduring behavioural patterns. Myers (2001) argued that since the model ecological perspective of health education targets individuals, their social network, organisational and social contexts, and related policies it delineates structural and procedural variables that are germane to faith-based interventions. For this research, although the PRECEED-PROCEED model appears necessary whilst evaluating the faith in the faith-based organisation; it is limited by its inability to account for the specific ways in which faith, religion and spirituality affects program outcomes.

Myers’s (2001) Compass to Guide Faith-based Intervention Planning and Evaluation on the other hand, is based on the basic premise that the best faith-based intervention practices will be synthetic practices; the most recent and empirically validated professional knowledge combined with continually discovered practices from different ethnic and religious communities. Although, ultimately a good framework that is broad enough to accommodate theoretical constructs from multiple disciplines and to be augmented with knowledge from different faith traditions; its viability and applicability remains to be proven. However, whilst Myers’s framework highlights the need to bridge the theory-practice divide within the faith based research; it does nothing for evaluating effectiveness of FBOs and will therefore not form the model of analysis for this research.

2.6.1.3 Religious Involvement
This facilitates comparison of individual and organisational factors such as subjective, non-organisational and organisational involvement. Subjective involvement entails individual attitudes, beliefs and self perceptions. Non-organisational involvement refers to private religious practices such as prayer, consumption of religious media and devotional practices. Conversely, organisational involvement refers to denominational affiliation and attendance (Levin, 1986; Chatters, Levin & Taylor, 1992; Chatters, 2000). Thus religious involvement x-rays how religion shapes how an organisation and its members interact with its/their surroundings. This framework may appear not to be of great importance to this research; it does provide a sounding base for an understanding on the separation of Individual religiosity from organisational religiosity.
2.6.1.4 Spiritual Well-being
Theories of spiritual well-being identify intrapersonal, social, cognitive and numinous links between religion and well-being including: connection to self (e.g. introspection); connection to others; a sense of meaning, purpose and hope and; an awareness of a larger reality with some coherence and; a sense of connection to God or a larger force (Banks et al, 1984; Hawks et al 1995). However, while this theory identified the link between spiritual well-being and religion, it falls short of showing how this link contributes to the overall spiritual well-being of the organisation and as such will not form the model that will be used in the analysis of the ‘faith’ in FBOs.

2.6.1.5 Religious Coping
Although this mechanism was used in medical research to explore the relationship between religious involvement and spiritual well-being, it can be applied to faith-based interventions. The pertinent question here is how the organisation copes with stressful/difficult situations. Is it a case of passive religious deferral; expecting God to solve the problem or a case of active religious surrender doing their best whilst relying on God (Hathaway & Pargament, 1992; Pargament, 1997, Fetzer, 1999 and White-Perkins 2001).

2.6.1.6 Organisation Religiosity
It has being suggested that a way of conceptualizing the faith factor in FBOs is to think of organisations as being faith related, rather than as being faith based. In other words, the religiosity of an organisation is determined more by how an organisation is related or connected to institutional religion, to specific congregations, to denominations, or to other religious bodies. The focal point is on the tie or link to institutional religion. This link to institutional religion is distinct or separate from how one expresses faith in action within an organisation (Netting, 1986). This framework although excellent, will not be applied to this research as it runs counter to the idea that faith can be represented by an identifiable set of religious practices or attitudes or from within specific organisational dimensions.

2.6.1.7 Open System Theory
In the 1960s, theorists argued that organisations can be conceptualised as part of an "open system." Organisations accept input from the outside world, produce a product or service, and export it in order to receive more resources. As it was originally formulated, this theory suggested that organisational behaviour is best explained by the interaction between the demands of outsiders and the desires of organisational members, particularly with respect to the pursuit of organisational effectiveness and efficiency. Open-systems theory has more
recently been viewed in broader terms, suggesting that an agency is tied to the external world in many ways (Jeavons 1994; Scott 1987).

Simply put, this theory argues that organisations can act only if they have a stable flow of resources from the environment. These resources are necessary to provide organisations sufficient "certainty" about the external world to enable them to produce a product or service. It follows that a focal organisation can be dominated by outsiders who provide resources that cannot be easily obtained elsewhere (Roozen, McKinney, and Carroll 1984). Since the focus of this theory is on how resources shapes the organisation, it will be adopted into a more relevant model for use in this research.

In summary, whilst the various theories on the analysis of faith-based organisations were effective and appropriate for a general analysis of faith-based organisations, it did not provide adequate room to manoeuvre to effectively compare the activities of FBOs and secular organisations. In addition, it did make for an adequate approach/tool towards an understanding of the ‘faith’ in the FBO and how this consequently affects program outcomes. Furthermore, as this study is a comparative study, it was necessary to identify board based methods that will fit in both a secular and a faith-based organisation background. Therefore to effectively address these set of challenges, two sets of models will be employed in this research. The first model will provide the necessary tool to identify the ‘faith’ in the FBOs and the second model; will provide the platform to compare the activities of the FBO and secular NGO.

2.7 Model 1-Faith Integrated Model- Identifying the Place of ‘faith’

The proposed model for this research has being adopted from various concepts put together by numerous scholars. No one scholars’ framework has being used exclusively because each framework though intriguing in one aspect was often lacking in another. Another reason for the adaptation was the need to accommodate the multiple theoretical perspectives associated with Faith-based organisations. Four models have been put together to measure the ‘faith’ in FBOs and they are: the centrality of spirituality to their program, the degree of communication to program participants of faith-related content, the consistent application of faith-related program elements in the helping process and resources (which could be funds, structure or labour). Centrality of Spirituality to the organisation is discussed first.
2.7.1 Spirituality
Spirituality is distinct from but related to religion. It is a “search for the sacred,” a process or journey by which the individual examines life, its meaning and purpose, and the overall effect that one has on others and the environment, including the organisation. Nash and McLennan (2001:15), distinguish between secular and religious versions of spirituality, noting that secular spirituality, unlike its religious counterpart, “is to be found equally in the mystical and the mundane, the scientific and the irrational, the therapeutic and the pedagogical, the personal and the universal”.

Tyndale (2003) and Harcourt (2003) both believe that the spirituality of members of faith NGOs acts as a vital source of commitment and motivation. For this research the focus here will be to determine the centrality or salience of faith in the organisation. This concept was chosen because unlike religion which offers institutionalised branding; spirituality and its effects are much more universally acceptable, primarily because of their personal and individual nature (a person may not be a subscribing member of any particular religion but subscribes to some form of spirituality). This concept allows for the conceptualisation and measuring a program’s faith component through the determination of the centrality or salience of faith in the service program; in order words their spirituality.

2.7.2 Communicating Faith to Program Participants
The second approach to conceptualising and measuring faith, adopted from Green and Sherman (2002) is to identify how the program’s overall faith orientation is communicated to program participants. The research focus here is: the analysis of the faith dimension of the program/organisation. Also included within this concept is the program’s/organisation’s understanding of how faith results in or is involved with change in beneficiaries’. Communication of faith to beneficiaries has been tied closely with the activities of the missionaries of old; where beneficiaries were cajoled into submission in order to benefit from services provided by the religious groups. This concept is important because it measures the importance of faith to the organisation.

2.7.3 Incorporating Faith-Related Program Elements in the Helping Process
The third way through which faith will be conceptualized is to determine the extent to which a variety of faith-based activities and processes are made available to program beneficiaries. Specifically, how much direct exposure to specific faith practices do program beneficiaries receive and how important is this exposure to beneficiaries? Are beneficiaries given religious articles, if so why? Do they have to conform in certain ways?
2.7.4 Resources and Authority
Resources can be money, facilities, or the volunteers that are available to the organisation. Authority on the other hand, relates to how much ecclesiastical structures influence organisational policy and practice (Antrobus, 1987). It has being shown that funding source is closely linked to organisational identity as FBOs will be more willing to receive funding from faith groups and religious source and vice versa for the secular organisation (Clarke, 2006). This concept has been chosen to analyse faith because it explores how source of funding can influence the type/where the activities of FBOs are carried out.

To summarise, diagrammatically the four concepts put into the model of faith integration is presented in figure 2.1 below.

![Diagram of faith integration model]

2.8 Model 2- Assessing Comparative effectiveness of FBOs
One of the rationales put forth by supporters for increasing the involvement of faith-based organisations in the delivery of social services is the expectation that these organisations can do a better job than either the secular NGOs or government agencies (Twombly, 2002; Monsma, 2003 and Reese 2004). However, little literature exists that shows that faith-based organisations were more effective. Where the literature exists, it does not take into account the complexities of actual programming neither is the assessment of effectiveness carried out between FBOs and secular organisations providing the same or similar welfare packages. In
addition, the flaws such as identifying the appropriate variables that are applicable to both FBOs and NGOs is often not taken into consideration. Addressing this particular predicament, this study will look at organisational capacity and organisational effectiveness as variables that cut across both organisations, with its neutrality allowing for effective assessment of both organisations. In addition, a comparative case study approach will be used in this research. The use of comparative approach between faith-based and secular services providers whilst appropriate in this research is still relatively rare. The comparative approach provides the necessary backdrop on which to assess the claims put forth by supporters for increasing the involvement of FBOs because FBOs were more effective than their secular counterparts (see Monsma and Mounts, 2002; Ragan, 2004; Ebaugh et al 2004). It will also provide a platform to assess the capability of the FBOs, if it had the relevant capacity to delivery social services. Lastly, as this is a comparative study that test claims about differences and the relative effectiveness of faith-based and secular organisations it is hoped that findings generated will contribute towards the growing amount of literature on the relevance of faith-based organisations in development.

Specifically for Model 2 for organisational capacity- five key components of governance and leadership; mission; program delivery styles; strategic relationship and resource mobilization will be examined and analysed, so as to have an understanding of the capabilities of the organisations as these interdependent factors all contributed to the health and performance of a non-profit organization. Within organisational effectiveness, strategic positioning is the lens through which organisational effectiveness is analysed.

To summarise, organisational capacity and organisational effectiveness are the two components that make up Model 2 for understanding of the superiority of FBOs as championed by their supporters. Diagrammatically, Model 2 looks as thus
Fig 2.2- Model 2- Understanding Comparative Effectiveness

2.9 Conclusion
More and more development practitioners are looking at the faith-based organisations as the way forward for achieving development and their decision is based on the assumption that this sector is most strategically positioned to work with the people. Although there is now fairly good data that shows that faith is a powerful predictor of people’s ability to escape poverty, crime and other social ills, there is much less research on whether faith-based organisations are an effective and efficient way to deliver social services. One consequence of this is that the policy debates on the role of FBOs in social welfare have not been sufficiently informed by a careful analysis of the evidence regarding their ability to deliver social services, or of the complex legal and practical issues that arise when FBOs enter into partnerships with government.

Often citing research that illustrates the limited organisational capacities and administrative structures of small congregations (Printz, 1998; Chaves, 1999), some critics of faith-based initiatives question the ability of religious groups to adequately supply contracted services, such as job training or vocational rehabilitation, and caution that faith-based organisations
cannot serve as the predominant vehicle for delivery of social services in local communities (Cnaan, Wineburg and Boddie, 1999). Moreover, some opponents of faith-related proposals note the lack of empirical evidence to demonstrate that social service provision by faith related groups is more effective than that by secular groups (Goodstein, 2001).

Adopting concepts from different scholars and schools of thought, this research proposes to provide some answers that will contribute to the understanding of the faith in faith based organisations and their effectiveness.
3.0 Chapter Three- Research Design and Methodology

‘Paradigms are not provable. That is, you cannot prove that one paradigm is essentially better than another. They are, essentially, matters of faith. But paradigms shape the methodological choices you make and the relationships you see between theory and data’ (Esterberg 2002:10).

3.1 Introduction

As shown in the previous chapter, of late faith-based organisations have gained centre stage in the development arena and are considered by some (see chapter 2) as the ‘magic bullet’ to all developmental problems. The ‘supposed’ uniqueness of faith-based organisations is linked to the ‘faith’ present in these organisations which allowed them to provide services using a ‘holistic’ approach. Whilst faith-based organisations have ridden on this wave of popularity to proliferate globally, with the situation in Nigeria being no exception; the questions still remains as to the differences in the services provided compared with secular counterparts, the differences that ‘faith’ made in shaping outcomes and the overall effectiveness of the organisations. Seeking answers to these questions, this chapter identified key research methods and design that allowed for the collection data to answers these questions. Thus after my field trip I expected to have the following data: Historical and other data from Church/faith groups’ archives and libraries; oral histories and testimonies from interviews; quantitative survey data on differences between BYDACA and LENF; and qualitative data on the contributions of the faith of BYDACA to its program outcomes. As well as participant observatory data, focus group data and any other relevant data found.

3.2 Methodology

3.2.1 Field Work Overview

As was apparent before I embarked upon my field work that only one single research instrument will not be adequate to address my research objectives/questions; I employed a combination of both qualitative and quantitative research tools to enable me effectively address these questions. For each research objective/question at least two methods was involved in obtaining the necessary information; thus making this work a well triangulated study.
The fieldwork involved a number of components: (a) archival research; (b) in-depth interviews; (c) participant observations and focus group discussions; (d) use of case studies and (e) the use of questionnaires.

There are so many NGOs- faith-based or secular- in the southern part of Nigeria which engages in social services delivery: this was my first assumption about the Nigerian NGOs when I began this study on the contributions of faith to shaping outcomes. After I got to Nigeria, I soon realised that it was not the case. Therefore, the first step in the research was to identify organisations that will be case study organisations as this study was a comparative study. A case study approach as described by Yin (2003) was adopted for this study because it provided the apparatus to gain in-depth understandings of unique complexities through “the details of interaction within the context” (Stake 1995: xi). And because it will provide the platform to evaluate the comparative differences between the secular and faith based organisations and directly answers the question -how faith-based organisations differ from secular organisations? Furthermore, it allowed for the comparison of the effectiveness of both organisations, with the aim of addressing the claims of relative effectiveness of faith-based organisations as put forth by the supporters calling for their inclusion in the provision of social welfare services. Finally, multiple-case study method rather than one case study method was adopted because of its responsiveness to the demands for representativeness and generalisation; which was not possible if one case study if used (Hammersley et al. 2000; Donmoyer 2000).

Identifying the organisations that will be used as the case study organisations proved a little challenging because although numerous non-governmental organisations were operating in the area, very few were duly registered as cooperate entities with licence to carry out social service delivery. A total of twenty four organisations were identified (See Appendix 1 for organisations). The second issue related to challenges outlined in chapter 2 in defining what is or what not a faith-based organisation is. A central part in the identification of the case studies was the Faith Integration Survey (FIS) (see Appendix 2 for a copy of the survey questionnaire) – aimed at determining the degree to which faith was integrated into program administration and service delivery for the twenty four organisations that were identified as duly registered to provide social services in Bayelsa State- the primary area of study. Findings from the FIS were then inputted into an adopted version of the Human Group Report (2005) typology continuum.
The continuum was analysed and two organisations were chosen as the case study organisations- Living Earth Nigeria Foundation (LENF) and Bayelsa State Diocesan Action Committee on Aids (BYDACA) (See Appendix 3 for the Continuum) for the identification of organisations- reflective of the continuum criteria). These two organisations were chosen based on their relative positions in the continuum and their active role in development in the Niger Delta region. In addition to the continuum, LENF and BYDACA were selected because of their strategic position in the fight against HIV/AIDS and the place in the development discuss in the region. Living Earth Nigeria Foundation (LENF) is a secular non-profit, non-governmental organisation based in the southern part of Nigeria (Port Harcourt, capital of Rivers State to be specific) and Bayelsa State Diocesan Action Committee on HIV/AIDS (BYDACA) is a faith-based non-profit organisation affiliated to the Anglican Church based in Yenagoa- Bayelsa State. Although having different operational bases, service delivery of both organisations were carried out within the same location/locality. This is important as it ruled out by way of attribution, environment/setting influencing program outcomes. Using the question guide (see Appendix 4 for question guide) designed to help in the generation of in-depth information from the organisation, the background information was gathered. Only a brief of the information gathered if presented here, the bulk of the information is presented in chapter 6.

3.2.2 Case study organisations- LENF
LENF which is a secular non-governmental organisation unlike most other secular non-governmental organisations came into existence as a result of a perceived ‘man-power gap’ for lack of a better word to use; in the community development unit of Shell Petroleum Development Corporation (SPDC) Nigeria- Western division. This perception was made by Shell International, UK. Thus it was expected that LENF will work in collaboration with SPDC and teach them the proper way (s) to engage with communities to have better outcomes in community development. LENF has not only evolved from this relationship with Shell & SPDC; it has diversified its activities whilst still holding true to its original mission statement and vision. This is a difficult task given that the majority of non-governmental organisations within the southern part of Nigeria have had to change their mandate over and over again to meet the requirements of donors or funding opportunities. This said; LENF like any other non-governmental organisation in the southern part of Nigeria has had its share of problems relating to funding; recently it had a period of near
collapse/extinction when funding along its mandate could not be secured. Lastly, LENF unlike nearly seventy percent of non-governmental organisations operating in the region is duly registered with the relevant government authorities and collaborates with them from time.

3.2.3 BYDACA
Bayelsa State Diocesan Committee on Aids (BYDACA) on the other hand is a faith based organisation with very strong ties to the Church of Nigeria, Anglican Communion. Although there are a number of religious groups working with people living with HIV/AIDS; their activities/actions are usually at the congregational level and mostly one off and focused solely on welfare provision usually tied closely with the conversion of potential beneficiaries. BYDACA as a faith-based non-governmental organisation was set up within the last few years as a response of the church to the issue of HIV/AIDS. Since one of its chief ambitions is to show compassion and understanding- one of the cornerstones of its faith, it reaches out to both Christians and non-Christians alike. And although it has received funding assistance from the World Bank its main funding source is the Church of Nigeria- Anglican Communion. One of the unique features of BYDACA is its enthusiasm to reach out to people living with HIV/AIDS without making any judgemental criticism. This is especially significant given that barely a couple of years ago, the Church worldwide were at the forefront of ostracizing/ ex-communicating people living with HIV/AIDS.

3.3 Data Collection Techniques
I conducted the bulk of my field research with LENF and BYDACA in Nigeria over a 15 months period from 2008 to 2009. For the field research in Nigeria, I employed a mixed method approach of qualitative and quantitative techniques. Because of the nature of the research questions and the seemingly failures from other research and the rather sensitive nature of program activity under review (HIV/AIDS) it is apparent that a mixed methods approach will be most relevant to gather necessary data to address the research questions (bearing in mind that the questions are both descriptive and explorative in nature) (Blaikie 2000). Furthermore, a mixed methods research allowed me to carry out the following; triangulation (i.e., seeking convergence and corroborate of results from different methods and designs studying the same phenomenon); complementarities (i.e., seeking elaboration, enhancement, illustration, and clarification of the results from one method with results from
the other method); initiation (i.e., discovering paradoxes and contradictions that lead to a re-framing of the research question); development (i.e., using the findings from one method to help inform the other method); and expansion (i.e., seeking to expand the breadth and range of research by using different methods for different inquiry components)(Greene et al. 1989). The following research methods; archival research, case study, interviews and survey (use of questionnaire) were used to collect the data.

With specific regards to this research, the mixed methods approach was chosen because it reduced some of the problems associated with singular methods. By utilizing quantitative and qualitative techniques within the research, the strength of both methodologies was incorporated. Most importantly, by conducting a mixed method research, it was possible to select methods and approaches that best fits specific research question rather than be limited by some preconceived biases about which paradigm should have supremacy in this research. In addition by using two case studies method the issue of having no control base for comparison as identified by Ferguson (2007) was eliminated.

One constraint encountered during the field data collection was language. For although the majority of the respondents in the research understood English Language, the predominated language spoken within the primary study area was Ijaw with various dialects; therefore, using Ijaw as the language for the questionnaires was not an option because of the various dialects of the language and because I was not fluent in the language. Therefore, for the second type of survey, which looked at the level and nature of service and quality and efficiency of service of FBO although the questionnaire was pre-set in a format, actual administration involved one-on-one interaction with respondents so that each of the question could be clarified in both English and the local dialect (with the help of an interpreter were applicable/necessary).

The methods used in data collection is discussed in details in the next section

3.3 Archival research
The archival research for this study was carried in two stages; one was a review of online literature and other published texts and two- archival research on the field. The aim of the first part of research was to have a broad understanding of the contributions of faith-based organisations in general to development. For this archival research, keywords such as
program effectiveness, program outcomes, program impact and faith-based were applied; I was able to determine the scope of empirical literature related to the contributions of faith groups to development in Nigeria and their effectiveness. The second phase of the archival research was carried out as part of the field data collection and took place within three organisational settings; the Corporate Affairs, Christian Association of Nigeria (CAN) and HIV/AIDS Clinic Niger Delta University Teaching Hospital (NDUTH).

Archival research was undertaken at the Corporate Affairs Commission (CAC) to get information on how the laws and policies in the country that regulates faith groups contribute in shaping the activities they are involved with; and if such policies are responsible in any way for how faith groups interacts with their clients. Furthermore, I was interested in understanding the impact of the regulations in shaping the public perception to faith groups. Thus I reviewed documents (policy documents, decrees, legislatures) and newspaper articles (that analysed the role of CAC as an enforcer) and interviewed key personnel within the establishment. Whilst, I got a sense of some degree of reluctance on the part of key staff to devolve information, the majority of the staffs were most helpful in assisting me. I spent a total of three months with this organisation building a level of trust and rapport with staff. This was indispensible during the interviews with staff, using open structured interview technique. A total of 10 staff members, that were a representative of the entire staff of the organisation were interviewed. Only ten staffs were interviewed because for some reason, scheduling interviews that fitted within the busy schedule of staff proved quite tricky. In the end, in collaboration with the Director, a total of 10 staff that was representative of the entire staff strength was identified and chosen, so that the interviews were carried out successfully.

The selection of these staff was an unbiased process as I was given access to the staff list and asked to choose representatives from the various staff categories. Schedules of selected staff were freed up for the interviews to take place. The main focus of the interview was on how staff saw the organisation fulfilling its responsibilities. I received a number of interesting feedbacks and comments that sharpened my understanding of how regulations shaped the interactions between faith and development within the public sphere in Nigeria.

Another set of archival research was also carried out at the HIV/AIDS Clinic Niger Delta University Teaching Hospital (NDUTH). The rationale for looking into the archives of this clinic was that although not an old establishment, only being in existence just over a decade, this establishment held information on the contributions of the various organisations towards
the fight against HIV/AIDS as it acts as a liaison organisation between these organisations and HIV/AIDS victims. Health records formed the bulk of the archival materials reviewed. Records were also available on funding assistance and partnership relationships. While the health record revealed a greater willingness about the populace to know their HIV/AIDS status, the other records showed that the government still provides the main source of financial assistance to people living with HIV/AIDS. Other organisations such as the faith groups and secular organisations prove no financial assistance whatsoever to the people living with HIV/AIDS but rather provide services—education, alternative livelihoods and counselling to victims. The Medical Director in charge of the clinic pointed out that the current security situation in the state is restricting the number of organisations operating within the state that offers assistance to people living with HIV/AIDS.

The final set of archival research was carried out at the offices of the South-south chapter of the Christian Association of Nigeria (CAN) offices based in Port Harcourt. I undertook this bit of the research because I needed to have an in-depth understanding of the way faith has shaped the development discourse in Nigeria. Several documents, diaries and newspaper articles (some going back as far as pre-independence) were reviewed. Some key officers such as the Secretary and Chairman of the chapter were available to answer questions or provide a deeper understanding of an article or piece of write-up. Whilst carrying out this research, I was given the opportunity to sit in on a synod section, where the church deliberated on how it needed to intensify its actions to reach out to the less privileged within the Church and the state at large. And although I did not get access to the Bishops of the Dioceses of Niger Delta or the Niger Delta West, I had access to the secretary to the Bishop of the Niger Delta West, who was able to provide more insights into some archival materials I needed help with.

3.4 Interviews

The purpose of using interviews in empirical studies is often to collect data about a phenomenon that cannot be obtained using quantitative measures. It provides insight into the participants’ world; their opinions, thoughts and feelings. It is usually well suited to allow for more probing and findings (Blaikie, 2000). For this research, data was collected through a combination of structured and unstructured interviews. Using unstructured techniques, primary data was obtained from program beneficiaries from both organisations. The unstructured method was used because it allowed for flexibility and sensitivity and to made
provision for the level of literacy of the respondents. Over fifty interviews including those aimed at key informants was conducted during the field data collection.

At the organisational level, Program managers/representatives of LENF, LEF UK, and BYDACA were interviewed on their program using a structured interview schedule. The objectives and rationale for the initiation of the program, methodologies used and channels of communication utilised in the different programs formed part of the focus. Information was sought and obtained on program delivery styles, organisational capacities, program rationale; perception of the community and relevance of the activities of the organisations. Further probe was carried that investigated the perception of the staff to the issue of HIV/AIDS. Several interviews were also carried at this level (See Appendix 5 for total number of interviews conducted).

Bearing in mind that the interview method is not without its criticism, I identified some key informants (from amongst the NGO community in the primary study area, previous employees, previous beneficiaries and family members of beneficiaries (both past and current)) to validate the findings I generated from the interviews.

The interview guide approach was used because although it has been criticised for by-passing important and salient topics, it allowed me to have a systematic approach to the collection of my data and increased the comprehensiveness of the data I generated. The data collected in this study employed a creative process due to the interactive nature of qualitative research (Miles and Huberman 1994; Esterberg 2002), and therefore data analysis basically took place in the field. Cyclical reflection on the direction and content of the data collection was of great help in moulding the research as it allowed for logical gaps in the data to be identified and measures (such as rephrasing and restructuring of questions; inclusion of some more questions) taken to address the gaps. In addition, qualitative data was analysed on the field because of my desire to understand the level and depth of information gathered. Secondly, because of my incompetence in the local language, it was necessary to analyse the data during the field work so that staff of BYDACA and LENF can check that the meaning and depth of the data was not lost in translation. Overall, qualitative interview data was analysed using an open-coding system that identified themes and categories for further analysis. The second stage of the analysis of the transcribed data was the application of focused coding in order to gain in-depth insights into the various perceptions and attitudes of the respondents towards projects.
I also carried out interviews with representatives from these organisations – Pathfinder International (NGO); AFRICARE (TAP) Technical Response to Aids Afflicted People); Man Kind Survival Project (NGO), Pro-Natural International (NGO), Still Water Health Initiative, SPDC and Chevron (oil companies), UNDP, the Bayelsa State Ministry of Education and Church Ministers from various denominational backgrounds. Essentially, the focus of most of the interviews was their perceptions of FBO in social service delivery. I was able to carry out face-to-face interviews with some of these representatives and over the phone interviews with others (because of distance between the operational base of some of these organisations and the primary study area where I was based). A major constraint in interviewing these stakeholders was my inability to contact as many organisations operating at the national level who are involved in the fight against HIV/AIDS.

3.5 Survey- Questionnaires

Three sets of surveys were administered during the field research. The first survey was the Faith Integration Survey (FIS) which was administered to twenty four key organisations, to determine the degree to which faith was integrated into program administration and service delivery for these organisations. Findings from the FIS were then inputted into an adopted version of the Human Group Report (2005) typology continuum. This survey was important to the research as it validated the findings from the continuum.

The second survey (see Appendix 6 for sample of survey) was administered to program beneficiaries of both organisations and members of the civil society community. Although the survey looked at exactly what faith-based organisations had to offer in relation to the secular organisations and how their methods and styles differ, it was offered to beneficiaries of both LENF and BYDACA. The survey also covered the likely influence that organisation’s faith had on the program delivery/outcome. Thus, the focus of the survey was on the level and nature of service and quality and efficiency of service of faith-based organisation. According to Hula et al (2007:79) ‘level and nature of service activity’ refers to the overall effort of faith-based organisations to provide social services, measured in both absolute and relative terms’. In other words, level and nature of service activity simply measures the capacity of faith-based organisations in service provision. Quality and efficiency of services forms part of the focus of the survey because as was argued in chapter 2, faith-based organisations were thought to be more effective in service provision compared
with the secular organisation. By including this component within the survey design, I hoped to compare the services of BYDACA to those of LENF.

The questionnaire was administered to 250 households selected randomly from alternate households in the program communities of LENF and BYDACA. In conjunction, with Oppenheim (1992) I ensured that the format was easy to understand, easy to complete and relevant to ensure that the information I sought to obtain, was what was gathered. During the administration of the questionnaires, two methods were adopted basically because of the level of education of some respondents and the issue of language. The first involved the use of an interpreter to explain the questionnaire to the respondents in their own native language and second involved, using the questionnaire as a guide. In both cases, I completed the questionnaire for the respondents based on the answers they provided. Those who were literate enough were allowed to complete the questionnaires on their own.

Now, in the administration of the questionnaires a total of one hundred and fifty were earmarked for program beneficiaries from both BYDACA and LENF; with seventy five each going to the two organisations. Of the seventy five questionnaires administered to LENF, only forty eight were successfully completed as most of the survey respondents being used to obtaining monetary benefits for participating in LENF programs were not willingly to complete the exercise without some monetary pay outs. Questionnaires administration was a lot better with the respondents from BYDACA because not only were they not expecting any monetary pay outs; the organisation had a series of ongoing awareness workshops on coping and living with HIV/AIDS during the time of the field visit, providing me with much easier access to its respondents. Thus of the seventy five questionnaires, seventy questionnaires were successfully completed.

The second set of respondents for the survey questionnaire was the community of people living with HIV/AIDS. Within this group are beneficiaries who had benefited from both LENF and BYDACA. Whilst in principle this group was an ideal target, administrating the questionnaires to them was a challenge. For although they have come together under an umbrella organisation, the issue of stigmatization hung over the organisation like a ‘dark cloud’ preventing members from speaking openly to me. Meetings were scheduled with the group to discuss the questionnaire but only a handful of the members turned up for the meetings at each occasion. This was quite challenging as it meant that most of the questionnaires administer to this group, was handed over to its leader to administer to his
members. Of the forty eight questionnaires completed, I was only able to interact with about thirty of the respondents and I was satisfied that they did indeed complete the same questionnaires themselves.

I also administered this set of questionnaires to current staff of BYDACA and LEnF. A total of forty two were administered to this group. I administered the questionnaire to this target group because they were keys in the implementation and delivery of the programs; they perspectives were very vital. Survey questionnaire was analysed using the simple descriptive analysis and two-variable relationship (correlation analysis). Descriptive analysis as the name implies is a descriptive analysis of the data and this was done on a variable-by-variable basis. Two variable relationships, an approach detailed by Rosenberg (1968 cited in Punch 2005) provided a useful framework for clarification of relationships between variables.

The third set of survey questionnaire looked at comparing LEnF and BYDACA from the perceptive of its staff. Comparison was along four major dimensions decision making, resource preference, organisational culture, and organisational practices (see Appendix 4 Questionnaire). Essential, this survey sought to identify if any, the unique strengths and resources that was particular to faith-based organisations such as BYDACA, as put forth by the proponents for the inclusion of faith-based organisations in development. Through the administration of this survey, I was able to triangulate and validate some of the earlier findings obtained through the second survey that looked at level and nature of service and quality and efficiency of FBOs that was administered to the program beneficiaries. This third survey questionnaire was administered to all staff members of both organisations. For LEnF, questionnaires were administered during a staff meeting and for BYDACA it administered over a period of one month.

3.6 Focus Group Discussion (FGD)
A number of focus group discussions (FGD) were undertaken to validate and triangulate the findings from the survey as well as the interviews carried. I employed the FGDs as a triangulation tool because just as Krueger (1994), it allowed me to gather information on HIV/AIDS that was a sensitive issue amongst beneficiaries. By allowing respondents to speak in small groups with their peers whom they were comfortable with, I was able to engage with all respondents, without losing the opinions or views of the less assertive members of the group. I carried out focus group discussions with every stakeholder group
identified (program beneficiaries, staff of both organisations, members of the public, members of the civil society community, families of beneficiaries, representatives of the government amongst others) as a way of triangulating some cluster of ‘theme findings’ generated from interviews and surveys.

3.7 Participants’ Observation

Participant observation has its roots in anthropology and emerged as the principal approach to ethnographic research by social researchers. It relied on the cultivation of personal relationships with local informants as a way of learning about a culture; it involves both observing and participating in the social life of the group (Denzin 1997). Direct observation and participation in the life of the target respondents was carried out with the aim of gaining a closer and intimate familiarity with individuals and their practices (Jorgensen 1989). The project beneficiaries from LENF and BYDACA were the key participants that I observed closely. This observation and interaction with beneficiaries was possible because of the free access to beneficiaries that I had. Observation and interaction of these beneficiaries took place over a period of twelve months. As a triangulation tool, it enabled me to discover discrepancies between the information provided and the actual reality on the ground.

3.8 Analysis HIV/AIDS Interventions

Although the two models discussed in chapter 2 adequately provided the answers to the research question on effectiveness, it was necessary to design a model that evaluated the impact of the interventions- how much has the programs implemented contributed to the fight against the spread and prevention of HIV/AIDS. Drawing on indictors designed by United Nations Children’s Fund (UNICEF) that were in line with the HIV/AIDS Survey Indicators Database derived from the UNAIDS National AIDS Programmes: Guide to Monitoring and Evaluation; which are internationally-accepted and a consistent method for measuring factors related to HIV prevention across countries, the impact of the programs were assessed through assessment of their technical capacities to implement HIV/AIDS intervention programs. Table 3.1 is a summary of the areas of capacity assessed.
## Table 3.1 Indicators for Measuring Impact of Intervention

<table>
<thead>
<tr>
<th>Type of Indicator</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge of preventing HIV/AIDS</td>
<td>Proportion of women who correctly state the three main ways of avoiding HIV infection</td>
</tr>
<tr>
<td>Knowledge of misconceptions of HIV/AIDS</td>
<td>Proportion of women who correctly identify three misconceptions about HIV/AIDS.</td>
</tr>
<tr>
<td>Knowledge of mother to child transmission of HIV</td>
<td>Proportion of women who correctly identify means of transmission of HIV from mother to child</td>
</tr>
<tr>
<td>Attitude to people with HIV/AIDS</td>
<td>Proportion of women expressing a discriminatory attitude towards people with HIV/AIDS</td>
</tr>
<tr>
<td>Women who know where to be tested for HIV</td>
<td>Proportion of women who know where to get a HIV test</td>
</tr>
<tr>
<td>Women who have been tested for HIV</td>
<td>Proportion of women who have been tested for HIV</td>
</tr>
<tr>
<td>Attitude toward condom use</td>
<td>Proportion of women who state that it is acceptable for women in their area to ask a man to use a condom</td>
</tr>
<tr>
<td>Adolescent sexual behaviour</td>
<td>Median age of girls/women at first pregnancy</td>
</tr>
</tbody>
</table>

Source: www.childinfo.org/MIC2/EDind/exdrepfl.pdf

### 3.9 The Position of the Researcher and Neutrality

One of the case organisations (LENF) is an organisation from which I was employed for over a seven year period; terminating in 2005. Although this may appear as a conflict of interest which could create bias, this was not the case. For not only did my earlier position within the organisation help me in making decisions concerning what information should be included in the study, it provided me with an unlimited access to research participants. Secondly, as the organisation has recently employed quite a number of new staff with whom I am not familiar with; time was spent creating new relationships just as was sent with BYDACA staff creating
such relationships. Furthermore, because of the transparency policy adopted by LENF, collection and subsequent dissemination of information did not prove to be a problem. My involvement and sense of attachment to the organisation, however, created different issues to the issue mentioned above; my status as an insider whilst providing obvious advantages also has obvious drawbacks.

The insider-outsider theorem was useful for establishing a rapport and was indispensable for qualitative data collection and provided a good understanding of the respondents under study; but it created the problem of bias and questioned the level of my neutrality as the researcher. The issue of neutrality is related to the issues of validity and reliability and concerns how I can maintain the degree to which the questions and results of the research are not determined by the biases or my perceptions, interests, and values (Seale 1999). I was able to carefully analyse these standpoints and biases which are created by my standpoint throughout the procedures of this study.

3.10 Ethical Issues/Considerations/Constraints
A pre-testing of the second survey was carried out with some of the intended respondents. This served to establish credibility and specified sponsorship for the study. Efforts were made to safeguard the marginalization or disempowerment of the study participants. The sensitivity of the theme behind program interventions under review was also taken into consideration and lots of efforts were made to establish trust between myself and the respondents at the onset of the research. Furthermore, participants were reassured that during data analysis and presentation of findings, aliases or pseudonyms will be used to protect identities of respondents where applicable. Finally proper measures have being put in place to destroy data after usage so that the data does not fall into wrong hands and cause harm to the respondents.

This research was not without its own share of difficulties that ranged from the lack of interest by some beneficiaries to participant in the research because it held no monetary gain and secondly, took too much of their time. While I was clearly unable to give financial reward to these beneficiaries, by being sensitive to the life cycles of these respondents and scheduling interviews around them, it was relatively easier convincing these respondents to participate in the exercises.
3.11 Conclusion

Field data collected sought to generate information that will adequately help in addressing my research questions; - are faith-based organisations different from secular organisation, does the faith in the organisation play a role in shaping the development outcome. Data generated over the 15 months period is presented in subsequent chapters of this research. A chapter has being dedicated to each of the research questions where field data will be presented and discussed extensively. It is my submission that sufficient data have being generated from the field to provide support to research arguments.
4.0 Chapter Four – Faith-Based Organisations and HIV/AIDS

4.1 Introduction

In chapter 2, conceptual models for understanding how faith-based organisations can be identified and assessed was discussed so as to have an understanding of the likely contributions of ‘faith’ to programme outcomes and identify faith-based organisations correctly. In addition, the rationale for the inclusion of faith-based organisations in the development agenda was highlighted. Taking this discussion further, this chapter follows the contributions of faith-based organisations in development focusing on the HIV/AIDS issue. HIV/AIDS is chosen because as mentioned previously in chapter 1, it is one such contentious development issue that splits faith communities into two camps, the moralistic and the realistic groups. This split amongst the faith-groups has made it difficult to justify the arguments put forth by various scholars who posit that faith groups contributed effectively to development. It rather gives a strong credence to the critics who viewed the contributions of faith groups as detrimental to development.

But whilst the debate on the contributions raged on, the late 1990s and early 2000, witnessed a plethora of interest in faith-based organisations and their role in shaping the fight against HIV/AIDS. Most of the interest was generated because the actions of faith groups negated the smooth running of the campaign against HIV/AIDS. Faith groups and religious leaders rather than demonstrating their trademark ‘holistic’ approach to development; took on the role of a “sleeping giant” – promoting stigmatisation and discriminatory attitudes based on fear and prejudice (Mbilinyi and Kaihula, 2000). The resistance to the use of condoms in the fight against HIV/AIDS by religious/faith groups also contributed in its own right to the problem. The churches took a moralistic stance on the use of condoms and maintained excessive silence on sex and sexual matters (Isa 59:2). For decades the Catholic Church condemned the use of condoms, “not even in marriage when one partner threatens to pass the HIV virus to another” (Catholic Reporter 1996). In September 2003 Cardinal Alfonso Lopez Trujillo, the then president of the Vatican’s Pontifical Council for the Family, continued the controversy with the statement that condoms have tiny holes in them through which the HIV can pass, potentially exposing thousands of people to risk. The WHO condemned this version of the Catholic Church’s views on condom use (Hyde et al 2002). In 2005, the Pope listed several
ways to combat the spread of HIV, including chastity, fidelity in marriage and anti-poverty efforts; he also rejected the use of condoms. In March 2009, the Pope stated that “if there is no human dimension, if Africans do not help [by responsible behaviour], the problem cannot be overcome by the distribution of prophylactics: on the contrary, they increase it” and reiterated his view that "the solution must have two elements: firstly, bringing out the human dimension of sexuality, that is to say a spiritual and human renewal that would bring with it a new way of behaving towards others, and secondly, true friendship offered above all to those who are suffering, a willingness to make sacrifices and to practise self-denial, to be alongside the suffering.” Not surprising then, that the Pope was strongly criticised for this statement. However, a senior research scientist at the Harvard School of Public Health, Mr. Edward C. Green, in his article entitled "The Pope May Be Right" stated that while "in theory, condom promotions ought to work everywhere...that's not what the research in Africa shows." He indicated that strategies that worked in Africa were "Strategies that break up these multiple and concurrent sexual networks -- or, in plain language, faithful mutual monogamy or at least reduction in numbers of partners, especially concurrent ones." This finding although not backed up by other similar research, clearly supports the position of the Catholic Church, that faithfulness and abstinence were the keys to the prevention of HIV/AIDS and not condoms; but whether this finding is true remains to be seen as it is yet to receive further research backing. Interestingly, the Catholic Church seems to have had some sort of ‘change of heart’- if it can be called that, over the condom issue. In November 2010, in an interview with Peter Seewald, the Pope did acknowledge that condoms may sometimes be justified in exceptional circumstances to stop the spread of AIDS (http://www.bbc.co.uk/new accessible on 1st of Dec, 2009); he was also quick to point out that the Catholic Church had not had a change of heart about the use of condoms.

Furthermore, because of absolute silence maintained by the faith leaders and religious leaders, church members found it difficult to admit that HIV affected them or their families. In fact, the church became the last place where churchgoers went for help, for fear of being stigmatized and ostracised as sinners. Religion equally constituted an “institutional barrier” to sexual behaviour change necessary to prevent HIV/AIDS. Evidence abound that showed that certain religious denominations may increase a sense of fatalism which made behavioural change unlikely as adherents “defer solutions to God”. Consequently this opposition of religious leaders to have open discussions on sexuality and coupled with their distrust of
certain strategies of disease prevention acted as a hindrance to curtail the disease (Awusabo-Asare, 1999).

Condom use remains an issue on which faith communities continue to be ambivalent with many faith leaders continuing to advocate abstinence or faithfulness within a single sexual relationship, or even in sexual relationships involving multiple partners. This has had tremendous impact in the campaign against HIV/AIDS especially in Africa were due to the great reverence for religious and faith leaders, the followers will not go contrary to what the leaders have decreed. On the other hand, the faith leaders have also failed to work with the reality of the generation it was sending its messages to. The reality today is that the teenagers were more sexual activity than the faith leaders want to acknowledge (Amuyunzu-Nyamongo et. al.1999).

The absolutist stance of the faith communities particularly the Catholic Church was considered a major obstacle to the fight against HIV/AIDS by the development community, and not surprising that faith groups were marginalised by world health leaders who sought strategies and institutional partners to help slow the spread of HIV.

This attitude of faith groups which was further complicated by the actions of most governments from the developing countries through their lack of commitments to address HIV/AIDS issues; meant that faith-based organisations were not able to function in their role as ‘ground workers’ in the fight against HIV/AIDS as identified by the UN Special Committee on HIV/AIDS report (2001). The impact their actions had on the fight against HIV/AIDS is best captured in this UNAIDS report:

Perhaps the greatest obstacle to AIDS prevention activities in many countries has been opposition, or even just the fear of opposition, from religious authorities. The tendency for religious leaders to prescribe abstinence and mutual monogamy in the face of overwhelming evidence that these behaviours are not always the norm has been seen in almost every corner of the world. The fear of offending powerful religious constituencies has created gridlock in some national governments, and for good reason (Pisani 1999:12).

From the statement, it is quite obvious that the actions of faith leaders were very far reaching because of the powerful influence they had over the people. It is pertinent to note that this same influence was part of the rationale for identifying the faith groups as the foot runners in
the fight against HIV/AIDS, and has been the cornerstone of their ‘holistic’ approach to development.

Arguably, while in many instances, the accusations levelled against faith groups have tragically and regrettably been justified- it has not been always correct neither had it happened in every situation; for whilst the moral debate (particularly around the issue of faithfulness amongst married couples and abstinence from pre-marital sex) coupled with the reluctance to approve and encourage the use of condoms raged in most quarters; discrediting the commitment of faith groups to tackling AIDS and stalemating action of the development community in their fight against HIV/AIDS: some congregations and parishes were amongst the forerunners in the care and support of HIV/AIDS in Africa (Byamugisha et al, 2002). Indeed, following the promise in 1987 by faith leaders to fight HIV/AIDS with all the resources available to them, the responses of faith groups have being overwhelming (Jenkins 1994:85). In addition, the knowledge that FBOs had the potential to mitigate the societal impact of HIV/AIDS because of their understanding of the social networks and cultural patterns of the rural people have further endured it to policy makers and funding agencies. Indeed, FBOs are sometimes the only strong and influential NGO with genuine interest in the poor in many parts of developing countries with any form of capacity to assist the poor (Broadhead and O’Malley, 1989).

Interestingly, faith-based responses to the pandemic have found enthusiastic support at the highest political level and funding agencies have been looking to channel their AIDS assistance through churches and other faith organisations (Agadjanian and Sen, 2007) as indeed, FBOs were often the only genuine non-governmental organisations in many rural parts of poor countries which were strong and influential. They are also able to mobilize people and resources, and to reach rural or isolated areas because of their organisational networks; they tend to have a good understanding of local social (norms and values) and cultural patterns. Reciprocating this gesture of interest from various agencies, FBOs have entered into collaboration relationship with a number of funding and development agencies in the fight against HIV/AIDS. For instances through the collaboration with USAID the following were achieved: In Namibia, USAID funded Catholic AIDS Action working in three regions provided HIV/AIDS prevention and education for parents, teachers, and pupils, along with a range of services, including covering school expenses and other costs for a group of orphans and children affected by HIV/AIDS. In Malawi, USAID funds the Community-Based Options for Protection and Empowerment project, helped communities reach out and
care for their vulnerable neighbours, including orphans and families affected by HIV/AIDS (USAID 2001).

The unique resources of FBOs which includes access to communities as they usually had deep historical roots in the communities; spiritual mandate- needed to address the spiritual needs of the infected people and sustainability and longevity further encouraged their inclusion in the fight against HIV/AIDS by the development agencies have being the rationale for the inclusion of FBOs by the development agencies. FBOs have proven their sustainability through their continuous presence in human communities for centuries (World Council of Churches 2001). That FBOs are part of the world wide phenomenon of the larger number of non-governmental organisations which are a powerful force in the effort to contain the AIDS epidemic is not to be mistaken. The growing numbers of secular leaders at global and national levels that have come to appreciate the unique potential of faith groups for preventing the spread of HIV/AIDS and helping communities cope with the impact of the HIV epidemic attests to this (Baker, 1999; Broadway, 1995; Robinson-Jacobs, 1998 and Stolberg, 1998). Even the World Bank refers to these organisations as private organisations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment or undertake community development (World Bank, 1989). By 2001 at the United Nations General Assembly Special Session on HIV/AIDS (UNGASS), a large number of FBOs had endorsed the use of condoms. They also endorsed temporary abstinence leading to delayed sexual activity in young people, voluntary testing and counselling, and mutual faithfulness in sexual relationships (World Council of Churches 2001).

4.2 HIV/AIDS Issue

4.2.1 The Pandemic
Sub-Saharan Africa is said to have the highest recorded cases of persons affected by this epidemic. Nearly 63 percent of all people with HIV worldwide live in sub-Saharan Africa—25 million people. AIDS-related deaths have dramatically cut life expectancy in the most affected countries and regions. Avoidance (silent treatment) and lack of commitment have being identified as one of the contributing factors for the spread of HIV/AIDS in sub-Saharan Africa. At an individual level, this silence meant that many adults were not finding out their own sero-prevalence status, were not recognising the risks involved in certain sexual
behaviours, and were continuing to engage in risky sexual practices. At a cultural level, the silence has meant limited public and private discussion on HIV/AIDS and the continued stigmatization of those who were HIV infected. At the public policy level, the silence meant that African political leaders were slow to recognise the crisis nature of the epidemic and to formulate a national resolve to use all available resources to address the emergency (Chikwendu, 2004 and Parkhurst, 2001).

While the political and economic environments have contributed to the inadequacy of political response, they are by far not the only factors; as there was also the issue of poor leadership styles. African political powers have often not provided good leadership styles where the issue of HIV/AIDS. For example, the leader (president) of South Africa which is by far one of the most powerful and influential of the African states did not harness its strength within the African continent to influence positively on the actions and outcomes of HIV/AIDS. But rather the then leader, President Thabo Mbeki spent a considerable amount of time on fringe debates, including one over whether HIV is really the cause of AIDS. For a long time, he blocked the use of anti-retroviral to prevent mother-to-child transmission because their efficacy had not been established, in spite of existing scientific evidence. It took the courts in South African to overturn this decision and decreed that pregnant women with HIV who are under state care are entitled to drugs that help reduce mother-to-child transmission (USAID, 2009).

A lack of political stability in some African countries also contributed to the failure to generate an effective public sector response to HIV/AIDS. The World Bank reported that in 1999, one out of every five Africans lived in countries that were severely disrupted by wars or civil conflicts. Furthermore, about two-thirds of African states, while not undergoing violent conflict and state disintegration, were caught in a low-level equilibrium of poor institutional capability and ineffective economic transformation. In this environment, these states have had a difficult time mobilising a strong and comprehensive response to HIV/AIDS (World Bank, 1999).

More recently, many governments, either of their own volition or under pressure from the international donors and lenders, have accepted a prominent role for non-governmental organisations (NGOs) in HIV/AIDS activities in what is called a multi-sector approach. Such an approach requires all sectors of society — government institutions, the profit-making
private sector, NGOs and FBO to work together on combating the issue of HIV/AIDS. The inclusion of FBOs in the multi-sector approach is attributed to a number of factors amongst which is the identification of FBOs as the foot army by the UN Special committee on HIV; the holistic approach of FBOs and the engagement of faith groups in the provision of care and support to its members and their families.

4.3 FBOs and HIV/AIDS
Research on the impact of FBOs on HIV/AIDS remains a very small part of a much more extensive literature on HIV/AIDS and its social, economic and cultural impact (Becker et al, 1999; Caldwell, et. al., 1999 and Barnett and Whiteside, 2002). This limited attention on the impact of faith groups can be linked partly to the influence of biomedical research methodologies in the HIV/AIDS discuss. These methodologies often exclude religion and faith due to the difficulty in measuring their impact quantitatively. Other reasons for the relatively limited exploration of religion and faith in such studies include the complex nature and the controversial issues surrounding the separation of church and state. Nevertheless, many of those exploring the impact of AIDS have for instance, observed some important trends based on faith in the course of their studies (Liebowitz, 2002).

It has being suggested that faith groups influenced the spread of HIV/AIDS through specific faith practices; for example, the connection between male circumcision and lower HIV prevalence. According to Szabo and Short, circumcised males are less likely to be infected than uncircumcised males by a factor of between 2 and 8. At the same time, circumcision can also protect against other sexually transmitted diseases which make HIV transmission more likely. What accounts for this difference, according to these authors, is the lack of a keratinized surface which serves as a “protective barrier” and the high numbers of Langerhans’ cells. Evidence from much of Africa would seem to support this theory. In many societies and religious communities where male circumcision is high, HIV prevalence seems to be considerably lower. For instance, the infection rate in Senegal, an Islamic society where male circumcision is widely practiced, has remained below two percent (Rwegera, 1999). In general, HIV rates in West African countries where male circumcision is widely practiced tended to be much lower. It is worth noting, however, that this finding also extend to many Christian West African countries, which also practice male circumcision, as rates of prevalence in the single digits are found in Togo, Benin, and Nigeria (Akinade, 2001). However, whilst the above arguments indicates a relationship between religion-circumcision
and HIV/AIDS prevalence, it is does not provide a true picture of events in Africa because the act of circumcision is not limited to or carried out exclusively by religious groups; it is also practiced by some tribes as a cultural activity usually signifying the coming of age of male offspring. So without religion or faith, these tribes by the arguments put up by Rwegera (1999) and Akinade (2001) will have low HIV prevalence.

Equally, it has being argued that FBOs can provide powerful support in the struggle against AIDS because of its faith has strong influence over behavioural patterns of their beneficiaries. For example in countries like Senegal and Uganda which have had success in reducing HIV prevalence, the involvement of faith leaders directly in the campaigns to publicize, prevent and minimize the impact of HIV in their countries was attributed to the influence of the faith leaders; religious belief acted as powerful support to the people especially the young ones who wished to refrain from premarital sex” (Baylies et. al., 1999). The ability of the faith groups to contribute towards maintaining low rates or reduced incidences of infection indicate FBOs’ legitimacy and resulting power to change the behaviour of their followers.

In addition, studies which compare churchgoers with non-churchgoers and traditional African believers in Africa communities, found that at least small differences in risky behaviour exist between Christians and non-Christians. These studies also suggested that, despite the state’s ability to “dispense information,” such dispensed information may have little impact on behaviour change without the concomitant support of religious institutions and faith-based organisations (Garner, 2000).

Yet other observers suggests that religious institutions’ influence derives from their ability to integrate their messages into broader belief systems, avoiding just delivering “superficial awareness creation” (Liebowitz, 2002).

FBOs also have other comparative advantages in disseminating messages and educating about HIV/AIDS through their parent places of worship such as churches and mosques which have regular audiences. In some instances, faith leaders often having access to the educational system can provide guidance and influence curriculum development in schools. Such influence is demonstrated in the Uganda, were faith leaders advocated an increase in the minimum legal age of marriage for girls to now be 18 years rather than 16 years. In addition,
they lobbied for more funding for adolescent programs to support the young and upcoming (Amuyunzu-Nyamongo, 1999).

Nonetheless, not all the actions of FBOs or even faith groups have being so encouraging when the fight against HIV/AIDS is considered; for instance, the obvious initial reluctance of faith groups to support the efforts of development institutions and government in the fight against HIV/AIDS. The actions of the faith groups have being attacked by some as short sighted and irresponsible because although the prelates wrongly believe that by sticking to their rigid position [on abstinence and fidelity], the people will change their behaviour; they refused to reconsider even though it was obvious that change cannot be achieved overnight (Byamugisha, 1998). Their actions, consequently deprived people living with HIV/AIDS, of their services even though the FBOs had the potential to accomplish so much.

Another area, through which the actions of FBOs and faith leaders have impacted on HIV/AIDS relates to the unwillingness and reluctance of faith leaders to lead by example and make open their HIV/AIDS status. This unwillingness is linked to the fear that this will make their spiritual legitimacy weak (Preston-Whyte, 1999). However, if the HIV/AIDS status of faith leaders was made open, perhaps some of the stigmatisation suffered by victims on the hands of faith groups will be overcome.

For some faith communities as a way around the issue of stigmatisation, instead of the operating norm of ‘public disclosure’ where AIDS sufferers had to openly declared their status, they had established norms of “shared confidentiality,” whereby the faith leaders or FBOs were able to counsel people without forcing them to publicly disclose their status (which was the usually reason for the stigmatisation) (Gregson et. al., 1995). As a way forward, this process not only reduces the issue of stigmatisation, it allowed the faith leaders and FBOs to continue in their message of behavioural changes as the messages will hopefully being received as messages of encouragement and hope and not of condemnation and hopelessness.

Another theory put forth that sought to explain the potentials of faith communities and FBO to mount successful efforts for prevention and mitigation of HIV/AIDS and its related issues, is in their ability to generate “social capital.” According to Putnam, when individuals become more engaged in civic behaviour they generate networks, trust and experience which makes it easier for them to accomplish certain social goals. He labels these networks, trust and
experience as “social capital.” He applies this social capital theory to discuss how declining social capital is weakening the democratic process in the United States (Putnam, 2000). Putnam’s theory of social capital may help explain why faith groups and FBOs have demonstrated more effectiveness in combating AIDS than the government in sub-Saharan Africa, in spite of the fact that they were late players on the scene. Since in many religious institutions members regularly engage themselves in activities that build trust and community within the religious institutions, they are more likely to use these religious institutions to accomplish social goals (Garner, 2000). These ideas of social capital and institutional involvement may also help explain some of the variance in HIV prevalence across countries (such as Uganda and Senegal) who having generated high levels of social capital through the involvement of different groups working together, have achieved a positive end result in HIV/AIDS prevention and treatment (Mbowa, 1998).

While these impacts discuss here are by no means an extensive list of the impact of the activities of FBOs and faith groups/communities on HIV/AIDS, it does provide an understanding of the way faith and the issue of HIV/AIDS have interacted with each other despite the fact, that HIV/AIDS is one of those issues that divide the faith communities because of the moralistic views.

4.4 FBOs and HIV/AIDS-the Nigeria Example
For nearly all Nigerians, religion and faith provides indispensable ethical guidelines for living, for interpreting events be they good or evil, for coping with life’s endeavours and milestones; it is more than a matter of paying homage to the supernatural or a set of beliefs. Indeed faith and religion provides anchor in times of rapid social change and without a doubt, constitutes a very strong and significant aspect of Nigerian society. Traditionally, Nigerians have been able to turn to their spiritual communities for solace and comfort in times of personal struggle, inner turmoil, or physical illness or impairment. Undeniably, faith in Nigeria is well positioned to deal with the issue of HIV/AIDS (Odukomoye 2004).

Among the driving forces of HIV/AIDS in Nigeria are poverty, cultural factors, hypocrisy, ignorance/poor enlightenment and religious beliefs. In short, the rapid spread of HIV/AIDS in Nigeria demonstrates a striking example of the strong synergistic relationship between disease and over-arching societal factors. Since the first AIDS case was reported in Nigeria in 1986, the pandemic has continued to spread. In 1988, the prevalence rate was just 1.8%. This
rose to 5.8% in 2001; before a decline to 5% in 2003 and 4.4% in 2005 (UNAIDS 2005). The report of the 2005 Sentinel survey reaffirms that no state or community is spared in this epidemic. Health experts have also cautioned that the decline in the national HIV prevalence is inconclusive due to differences in location and number of survey sites. Worst hit is the 20-45 year age bracket, which is the most sexually active segment of society. HIV prevalence in Nigeria was on a steady rise from 1991(1.8%) to 2001(5.8%) with the period of 2003-2005 recording a slight decrease in this trend (see Appendix 7 on HIV Prevalence Trends in Nigeria (1991-2005). The HIV/AIDS epidemic in Nigeria and indeed Africa has often being described, as a crisis that demands the same kind of mobilization and response that would be necessary where a country is at war. Analogies are often drawn with the liberation struggles that freed much of Africa from colonial rule (Chikwendu, 2004)

From the first detection of HIV/AIDS in Nigeria in 1986, the pandemic has created a dilemma for religious and faith groups. The main challenge lies in the fact that the main mode of transmission of HIV is sexual, thus intensifying the tension that surrounds the issue of religious attitudes to sexuality. Understandably, therefore, faith communities have long maintained a cloak of silence and ambivalence towards some widely-accepted preventive measures against HIV/AIDS. Consequently, religious response to the pandemic in Nigeria, as in many other societies, has been reactive instead of proactive. Rather than being active in addressing the issue of prevention, faith leaders and most FBOs focus more on caring. This approach is widely regarded as a form of ‘medicine after death’ (Avert 2006).

As in other countries of the world, there are two existing paradigms surrounding the issue of HIV/AIDS in Nigeria: the religious and secular paradigms. The religious paradigm claims to be rooted in sacred works, while the secular paradigm claims to be rooted in the realities of the world. Advocates of the religious paradigm view the HIV/AIDS epidemic as a curse and punishment from God for humanity’s sexual excesses and proclivity. Toeing this line of thought, religious conservatives condemn such preventive measures as the use of condoms because this is seen as justifying illicit sexual relations, which constitute disobedience to God. Accordingly, the only way to prevent HIV/AIDS is to return to the demands of religion and faith in terms of abstinence. On the other hand, advocates of the secular paradigm believe that there is not enough evidence to support the belief that HIV/AIDS is a curse sent by God to punish humanity for disobeying God’s will. The secular argument is that HIV/AIDS
transmission can also occur within sexual relationship between men and women. Moreover, HIV transmission also occurs through other means that are not sexual and, therefore, not sinful (Obadare 2007).

It is imperative, though, to point out that in recent times, there has been a significant shift in religion’s negative stance in the area of preventive measures, as notable religious leaders have begun to speak out about HIV/AIDS. However, that shift is not yet quantitatively and qualitatively striking enough in the face of the continuously rising prevalence rate of the epidemic in the country. Many scholars have identified faith-based organisations as having the potential to be either partners in or obstacles to combating the HIV/AIDS epidemic (Green 2003; Hunter 2003). In reviewing the work of FBOs in 53 African countries, Parry (2003) recognises that these organisations have frequently been the objects of criticism, but emphasises that in many communities they have been key providers of services ranging from intervention strategies designed to prevent the spread of HIV to palliative care for those in advanced stages of the disease. Documenting the role of faith leaders and FBOs in promoting sexual behaviour change in Nigeria, Nzioka, 1996; interviewed over 100 faith leaders identified through snowball sampling and found that faith leaders were regularly addressing the dangers of HIV by encouraging members to refrain from sexual relations outside of marriage. Christian leaders conveyed messages about the dangers of HIV through preaching and, less frequently, through personal discussion with members. Muslim leaders, on the other hand, emphasised the importance of leading exemplary lives to serve as a model and conducting household visits in order to impart messages about HIV to individuals who may be at risk. Almost 75 percent of the faith leaders interviewed said that they had intensified their preaching on issues of sexual morality in response to AIDS; many of the other 25 percent claimed to have always spoken out on these issues.

Tan Haiw’s (2000) observations concerning the resources that faith based organisations have at their disposal are very relevant to Nigeria; as many faith-based organisations have formidable resources that can be tapped for combating HIV/AIDS. Though they might be reluctant to discuss sexuality issues or to promote condom, they can at least be mobilised to provide other services.

However, whilst potential capacity of FBOs to contribute to the fight against HIV/AIDS is not in question, the way and manner through which they provide their services is somewhat
questionable. Evidence abounds that shows that the services of FBOs are restricted to their members only and when the services are available to the entire public, beneficiaries were sometimes expected to participate in the faith-related activities of the FBOs and in other cases, faith-related materials are incorporated into the helping process. Whilst some beneficiaries were not so averse to the inclusion of faith-related materials or participating in faith based activities, others were. This discriminatory act, even though not intended, is one major problem that continues to plague services provided by faith based organisation irrespective of the faith they confess. Examples abound in many cities (such as Port Harcourt and Yenagoa) that access to services provided by faith-based organisations with respective to HIV/AIDS fight, were most often than not, not open to the non-faith groups within the community. Participation in the program was usually guaranteed to those of the Christian faith regardless of their denominational affiliations. For non-faith members to participate in some of this program, such a person was usually expected to participate in faith related activities of the organisation. Thus, whilst in principle the programs were open to all infected by HIV/AIDS, in practice those of certain practicing faith were more welcome than others. This observation is closely related to the queries put forth by scholars who argued that the success of FBOs was closely related to this participant bias rather than the skills or competency of the FBOs. Furthermore, this accusation of discrimination by organisations was even observed even amongst FBOs who were off springs of the new Pentecostal movement, known for their belief in treating all with the same measures. But there were also beneficiaries who did not see the inclusion of the faith in the helping process as any ‘big deal’ as the faith groups have already taken over the airways and every other electronic and print media to spread their religious and faith messages. If the inclusion of faith will get them help that was not forth coming from the government then it was all well and good.

4.5 Conclusion
To summarise, the contributions of FBOs to HIV/AIDS fight could be attributed to the following reasons. First, their outreach and wider scope; they are present in communities all over the world, have developed deep historical roots, and are closely linked to the cultural and social environment of the people. They also have effective channels of communication that can be utilised. The next reason has to do with their capabilities. Staffs of most FBOs are highly skilled and would compete favourably with their secular counterparts. FBOs have also some unique approaches to the needs of those affected by HIV/AIDS. They have been seeking to serve the needs of people affected by HIV/AIDS since the beginning of the
pandemic. The point is related to the issue of spiritual fulfilment. FBOs are in a unique position to address the spiritual needs of people affected by the disease. They provide a holistic ministry for those infected and affected by HIV/AIDS, addressing the physical, spiritual, and emotional well-being of the individual and the community. In addition, the final resource is their sustainability. Because of the length of the disease, long-term commitments are necessary to control this disease. FBOs have proven their sustainability through continuous presence in human communities for centuries.

Members of religious organisations have demonstrated commitment to respond to human needs based on the moral teachings of their faith, and they do this voluntarily and over long periods. It is acknowledged that HIV/AIDS has decimated communities and fragmented families, resulting in the breakdown of traditional caring relationships; community-based FBOs are in a position to make sustained efforts to address this deficit.

As a final point, not only has FBOs been playing a substantive role in the fight against HIV/AIDS, as they have demonstrated that they do have many resources at their disposal. The only problem is that they are seen as being discriminatory to those outside their faith/religion. Nonetheless, religion plays such an integral role in people’s lives and a HIV/AIDS prevention programme cannot be effective unless it deals with people’s religious beliefs and practices.
5.0 Chapter Five- Faith-based Organisations and Development in Nigeria

5.1 Introduction

Having looked at the contributions of faith-based organisations in the fight against HIV/AIDS in Nigeria in the previous chapter, this chapter continues in theme of faith and development and seeks to show the place of faith and faith-based organisations in the development discourse in Nigeria.

The phrase ‘faith and development’ conjures a linguistic contradiction. How can economic development, a symbol of this-worldly, material improvement, of science, and of progress, be based on faith? Is economic development not a move away from the logical ambiguities of mysticism toward the scientific promise of technological advancement? Scholarly studies of economic development seem to rely on these logical assumptions. For the most part, they have excluded the topic of faith or religion. The separation of faith and economic development reinforces modernization theories (Clarke and Jennings, 2008).

However, this linear and historical trajectory that points towards a progressive faith/economic divide has being challenged by the newly gained political and economic support for faith-based charitable work globally, with the United States being the starting block. The transnational reach of faith-based humanitarian aid through the work of non-governmental organisations (NGOs), and the increasing political and economic importance of religious/faith NGOs in Africa, further gives credence to the shift in trajectory (Ogbru, 1989). However, this shift in paradigm has not taken hold at the same rate across the development world; as while some countries are engaging effectively with faith groups; others are not so enthusiastic about the arrangements. The reluctance of some government and some development agencies to engage with faith groups have being attributed to the scepticism on their part as to how ‘faith’ which these organisations bring into their approach to development, can positively shape development outcomes.

In Africa, although there is a proliferation of faith groups- sometimes representing different agenda, empirical evidence on the direct contributions of faith-based organisations remain limited. This is an all too familiar scenario in Nigeria. For Nigeria, this lack of academic
attention to systematically exploring the role of faiths in development in Nigeria context is surprising considering, firstly, the saliency and centrality of religion and faith both in Nigerian society and in the Nigerian State (Usman, 1987; Takaya, 1992; Kilani, 1998 and Akama, 2001); secondly, the very vibrant academic debate on development in Nigeria, particularly from a radical perspective (Oyovbaire, 1984; Abba et al, 1985; Tobi et al, 1987).

However, there has been implicit acknowledgement of the functionality of religion and faith in relation to matters which today are identifiable in the mainstream development dialogue- including issues of morality, leadership, and concerns about forging ‘peaceful unity’ and ‘progress’ (Balogun, 1981; Enweremadu, 1991). In particular, many of the studies attempt to find a connection between faith or religiosity and outcomes in terms of individual attitudes and behaviours, which in turn have implications on development. Recent studies have shown a more direct concern for relationships between faith and various facets of development. Some of the studies address the potency and force of faith which results in affecting and influencing virtually all aspects of human life- economic, social and political (Akama, 1998b; Odemuyiwa, 2005). Others seek to contextualise faith in Nigeria or Africa by a deliberate redirection of religious thinking and teaching to focus on the need and potential for a more prophetic and process-oriented mission for faith agents and religious institutions beyond the “witness of the word” (Akah, 2000).

At a general level, some of these studies contend, among other things, that faith ‘integrates’ all aspect of Nigerian society; provides a basis for the interaction of different units; introduces order, harmony and discipline into social relations; serve as a mechanism that makes society productive; and thus has a role in nation building. Yet the studies acknowledged that, even though it may be regarded as the bulwark of society, faith also have a negative dimension, potentially being both the most vulnerable point of society and its most divisive phenomenon. They argue that when the binding force in faith is lacking, the result is a breakdown of unity, law and order. In explaining its potentially negative role, it contended that faith sometimes tends to be a rigid force for conservatism and reaction that tends to stifle progress and creativity. It is against this background that, I review the available literature that attempts to explain the place of faith in development in Nigeria. Have faith groups being key players in contributing towards the development of Nigeria or have they being the force that has inhibited or impeded the attainment of development in the country.
Thus to make for effective understanding of this chapter, the chapter is divided into three main sections; the first section looks at the proliferation of FBOs in Nigeria; the second section looks at faith in development and the third section summaries the findings. Whilst the focus here is on the contributions of faith groups to development in Nigeria, it is also relevant to this study to look at their proliferation. This is pertinent as it seeks to question the supposed link between the changing roles of the faith groups and their proliferation. Therefore, the next section will examine the proliferation of faith-based organisations in Nigeria before looking at their current impact on the development arena in Nigeria (Agabe, 1993).

5.2 Proliferation of FBOs in Nigeria

The proliferation of FBOs in Nigeria must be placed within three discusses. The first which argued that faith NGOs appearance is linked to a survivalist response to the repressive nature of the state and its reduced capacity towards development (Azarya 1988; Hyden 1980). According to Onyeonoru ‘the almost two decades of economic, political and moral crises witnessed in Nigeria from the 1980s produced a social environment typified by anomie, and this had a significant impact on social order and normative behaviour’ (2000:129). In addition, frustration at the state’s failure to deliver on promises of basic social welfare, coupled with the moral devaluation that is thought to be integral to the ascendancy of secularism, appear to have provided a favourable environment for faith-based groups to emerge and grow in influence.

The second discusses emphasised the motivation of faith groups to carry out acts of goodwill, that is, it is value based rather than profit based. According to Chazan (1982) faith organisations provide avenues for informal participation where formal modes of participation are circumscribed. Barkan et al (1991) argued that FBOs are crucial in the establishment of a democratic political order in Nigeria because FBOs assure local communities access to state and the state resources. Barkan et al (1991) argued further that these organisations also contribute to the process of economic development by providing needed infrastructure, as well as an array of social welfare services which the state was unwilling or unable to deliver, especially in small towns and rural areas. Typically, these public goods are not provided by the market, because it was usually not profitable for individual suppliers to do so.
The third discuss attributed the rise in the numbers of FBOs to its capacity to influence fundamental political change (Bratton, 1989). In conjunction with secular civil societies and voluntary organizations FBOs function to contain and ward-off state power from oppressing citizens and as mechanisms for those seeking to make the state more accountable to the governed. They are however different from secular organisations in performing this role because having fewer funding constraints, FBOs are usually able to apply more pressure on the state than the majority of secular civil societies.

The relationship between the Nigerian state and faith based organisations over the past few decades has been interesting, with some degree of turbulence at times. The lack of trust on the part of the state over the activities of faith-based organisations- they were routinely monitored- and when considered a threat were either shut down or were possible incorporated into the ruling administration.; further complicating the relationship between FBOs and the state. Faith-based organisations that proved too strong to be co-opted; have survived as an alternative institutional model to officialdom (Obadare, 2004).

The tightening of the legal requirements for civil societies (the legal requirements for religious groups- church, mosque or FBO are the same with those of civil societies) though not enforced specifically with FBOs in mind, further underlines this turbulent relationship. On its part the state argued that legislature was tighten to tackle the proliferation of civil societies, that rules were tighten after the State’s threat to tackle FBOs and religious groups was a mere coincide (Julie, 2007). The legal requirements and procedures for registration now include obtaining a clearance from the police or security agencies which is an expensive and tedious process as a result, many NGOs fail to register.

Finally, scholars have linked the proliferation of FBOs in Nigeria to the new relationship that the faith groups enjoyed with donor agencies (especially USAID and World Bank) as more funding were being centred on the group. But whilst it is arguably that donor intentions and interest in the faith groups arose from the identification of their potential as ground armies to influence change; the proliferation of faith groups has being linked to the need for faith groups to ‘cash’ in on being the ‘flavour of the month’. The argument here is that, just as the secular non-governmental organisations ‘cashed’ in on their popularity with donors, so also are the faith-based organisations currently ‘cashing’ in on their popularity (Kew, 2004).
Nonetheless, whatever the rationale behind the proliferation of FBOs in Nigeria, their numbers have increased tremendously over the last couple of years. But has this proliferation contributed towards shaping development in Nigeria? Exploring the contributions of FBOs to development forms the focus of the next section.

5.3 The place of faith in development

One of the arguments put forth for increasing the involvement of faith groups in development is the unique contributions they make to society. One of such contribution is their influence on the morals and values of society. This has being one of the ways through which FBOs have contributed towards in development in Nigeria. In the face of instability and corruption particularly after the Second Republic (1979-1983) and in spite of difficulties encountered, faith-based organisations have been engaged in the moral transformation of contemporary Nigerian society, fashioning appropriate responses to changing people’s values and beliefs (Enweremadu, 1991). Thus the faith-based organisations as instruments or agents of transformation were not indifferent to searching for solutions to the array of problems facing the country.

Yet others such as Daudu (2001) argue that FBOs have played a negative role in Nigeria’s development in the post-colonial years. Some FBOs through their emphasis on the superiority of their religious sects, have further divided the already fragile country along religious lines. Evidence for which can be seen in the individual positions taken by some FBOs on pertinent matters. Daudu concluded that the actions of these FBO have increased the tensions and threatens the unity of the nation.

Its role in welfare provision has taken an increased momentum in the post-independent era because of the failure of the state to leave up to its responsibilities. For instance, in 1986, under the rule of President Babangida, social welfare institutions that were taken over at independence were returned to their erstwhile owners, allowing some of faith groups to take on, in an active capacity, their role in welfare provision. The return of schools and hospitals encouraged faith groups to build more, although this was sometimes done in collaboration with the relevant arm of government or private sector; thus by supporting welfare provision, they able to reach those who had being left behind by other development agencies (Williams, 1991).
In her study of faith groups and the politics of national development, Pat Williams (1992) highlighted one of the contributions of faith groups to development in Nigeria. She established that faith groups were active participants in the provision of education in Nigeria; this came in quite handy in the immediate post-independence. However, the impact of their efforts was felt more in the Southern part of the country than in the north because of the warm reception received from the chiefs and community leaders in southern Nigeria. And because the faith groups had less restrictions placed on them compared to those policies (such as the ‘non-interference’ and 18-year restriction policies) evoked on them by the colonial administrators in relation to their activities in the northern part of the country. Under the non-interference policy, the spread of Christianity and mission activities were barred in the Muslim controlled areas. 18-year policy on the other hand, prohibited faith groups from teaching or inculcating the Christian faith to Muslim children under the age of 18 (Boer 1988; 11-13). The inability of faith groups to educate the northerners resulted in a disparity in education levels between the north and south of Nigeria.

However, whilst the role played by faith groups in educating the masses may be lauded by some (Kastfelt, 1994 and 2005) there are those who see this education as counter-productive to the development of the nation. These scholars argued that the education was not provided based on the needs of the people but based on the needs of the faith groups, who had to educate the people in order to make the task of spreading their faith easier (Rodney, 1973; Lange, 2003). Furthermore, they argued that education was carried out because of a couple of problems (such as multiplicity of languages) faced by the faith groups in their spread of their faith. Not surprising then, that the education did not provide the citizenries with the relevant skills to develop themselves along their own ideologies or vision but rather along the ideologies of the faith groups (Dzurgba, 1991).

But irrespective of the argument on the relevance of the education provided by the faith groups, one established fact remains- the education provided contributed directly in shaping development outcomes as without this education, Nigeria would not have being able to carry out the roles expected of it as it joined the world market and politics at independence.

Yet another contribution of faith groups to development relates to health care provision. Faith groups are accredited with introducing orthodox methods of health care services in Nigeria.
This service improved the quality of life because it offered solutions to health issues that were beyond the ability of local ‘medicine men’. In addition, health services stations also functioned to educate the people on simple hygiene and dispelled superstitious beliefs brought about through ignorance (Williams, 1992).

Notwithstanding these contributions of faith to health and social service, some critics have argued that these services were provided not for the development of Nigeria but for the pleasure of the faith communities; as it provided them the opportunity to proselytise to the users of these services (Mamdani, 1996). Whilst this argument is valid, it is pertinent to remember that it was not the responsibility of the faith groups to provide social services to the citizens of Nigeria; it was that of the state. The faith group was simply helping out. Finally, the point to bear in mind here is that without these skeletal services, the citizens were left with very little options. These skeletal services provided the framework on which the state was able to expand on (Para-Mallam, 2006).

Yet still, faith groups contributed to development in Nigeria by ensuring social security through employment creation in the business they ran (Enwerem, 1995). This is not surprising as the faith groups (especially of the Christian faith) wanting a capitalist economy for Nigeria (and Africa as a whole) deliberately set up the establishment of these services in the bid to pave the way for a new economy for Nigeria. While capital generation in itself is a positive step, it also had a negative consequence on development as it threatened the social cohesions of communities as youths most often than not, had to move away from their families and communities to take up these job (Loomba, 1998).

In recent times, faith groups have moved from the provision of health care, education and employment to various new roles. Some of these roles fitted perfectly within the ideologies of the groups whilst others haven’t. One of such new roles in contemporary Nigeria was in advocacy and lobbying. No longer were they interested in simply bridging the gap in welfare provision, they went after the policy makers and tried to influence how policies were made especially as it related to making development agenda a reality. Representatives of faith groups no longer distant themselves or place/think themselves above the policy makers, they are now seen on boards, committees or groups that influence policy. The new role of faith groups in post independent Nigeria is demonstrated in the vanguard of the campaign against
military dictatorship and its excesses. The military government tried to drag these groups down from the high moral ground by propagating that their actions were disreputable and unpatriotic and that the faith groups were paid by foreign interests to destabilise the country. Consequently, government tightened the legal requirements for the establishment of a faith-based organisation; including grating of visas to their foreign partners. This changing role of faith groups have endured them to some and increased the scepticism surrounding them. More questions are raised on their motive now more than ever (Audi and Wolterstorff, 1997). Another example of their advocacy role was in their ability to pursue and influence the military ruler-President Babangida, to return to the faith groups, schools and health care services that the government had taken over at independence. The faith groups argued that the return of these establishments, particularly the schools will be of immense benefit to the country as it will allow the faith groups to instil some moral values into the up and coming generation, as the moral fibre of the generation was quite weak (Blakely, 1994; Crampton, 1979 and Diamond, 1990).

Yet another way, through which faith has impacted on development in Nigeria, is through the collaboration efforts of the faith groups. Collaboration exists at two levels, with the government and with other faith-based or even secular organisations. Such collaboration efforts include working with the government on the HIV/AIDS committee- an inter-faith group set up to work with various stakeholders to tackle the issue of HIV/AIDS (Bollinger et al, 1999). At the organisational level, faith-based organisations seem to have gone beyond their initial suspicions and competition for other faith and secular organisations and now have carry out collaboration with others in service delivery to increase the overall quality of the services they provide and increase the expected impact of their programs. In addition, gone is the coerced partnership amongst the faith groups which arose as a result of the accusation levelled against them in the after mark of the Nigeria Civil War. Faith groups were accused of providing the Biafra army with food and weapon that sustained the army, thereby prolonging the war and suffered high-handedness from government forcing them to team-up to survive. Now partnership and collaborations are no longer forced but arising from needs to improve service provision as the faith groups have come to realise that they shared similar vision, which is to improve the quality of life of the less privileged (Tanko, 1991).

One more way through which faith groups now contribute to development in contemporary Nigeria is through their activities in the humanitarian and relief actions. Acting with such
organisations as the Red Cross and Medecins Sans Frontieres (Doctors without borders), there are the first responds group in flood emergencies or epidemic (like cholera) outbreaks.

Bringing gender related issues to the forefront is another way through which faith-based organisations have contributed to the development of Nigeria. But this contribution has sometimes being double edged with FBOs challenging gender relations on the one level and reinforcing it on another. For example, in certain parts of southern Nigeria, challenging the issue of spouse (wife) inheritance by the brother (or a close relative) of the late husband in order for the widow and her children to continual receive support and maintenance from the late husband’s estate; but at the same time, refusing to support the campaign to encourage the use of condoms to prevent the spread of HIV/AIDS. Similar double standards such as this has also being observed in Malawi were FBO were challenging gender relations as well as reinforcing the issue (Rankin et al. 2008).

A counter argument here is that although FBOs make and take import stances to advance certain women’s rights, it is usually difficult to generalise the exact impact FBOs have on gender related issues as more often than not, a single organisation may take different standpoints on various gender issues. Stances and policy positions also change according to time and context. In addition, FBOs are challenge in the services that are gender related, as the extension of services and assistance is conditional on the intended beneficiaries conforming to the FBO’s interpretation of religiously appropriate gender roles and behaviour (Tadros, 2010).

But by far the most challenging role taken up by faith groups is in the fight against HIV/AIDS. The involvement of faith-based organisations in the fight against HIV/AIDS is quite controversial because HIV/AIDS is one of such issues that divides the faith communities into two camps- the moralistic group and the realistic group. The moralistic group argues that faith groups should not be involved in the fight against HIV/AIDS because victims of the disease brought it upon themselves through their selfish actions (such as infidelity and promiscuity). HIV/AIDS was a punishment for these actions. The realistic group on the other hand, argues that the faith groups should be involved in the fight against HIV/AIDS as it the moral responsibility of the faith groups to reach out to those suffering. Furthermore, the role of FBO in the prevention of HIV prevention is made more challenging and contentious because of the ways in which FBOs chose to response to the HIV/AIDS pandemic. Many faith-based organisations promote comprehensive prevention approaches
believing it is their duty to protect life. Yet there are those FBOs engaged in the fight against HIV who find it difficult to discuss sex and safer practices, particularly condom use, in a faith context (Evans, 2008).

Through the 1990s the moralistic position was the popular position amongst faith-based organisations in Nigeria. But by the end of the 1990s, this position was put aside for the realistic view. This change in position is traced to a deeper understanding of HIV/AIDS pandemic and a pressure from the development community. The consequence of this change in position is the presence of faith-based organisations at the grassroots level providing care and support for victims. Such is the effort of this group that they have been described as an essential tool in the fight against HIV/AIDS in Nigeria. In addition, development community have praised the efforts of faith-based organisation, acknowledging the immense contributions faith groups to keeping the development discuss alive, separate from the religious and political discourse.

Indeed, it appears that faith-based organisations in spite of the challenge that the issue of HIV/AIDS had thrown at it, have overcome it and is continuing in its service to support development in Nigeria.

5.4 Conclusion

This chapter attempted to show that religion and development did mix and faith has impacted on the development of Nigeria at various levels. In the cursory survey of three areas, education, health and social welfare services, the chapter highlighted the contributions of faith through religious groups to national development. Firstly, is the traditional linkage between attitude-behaviour and religion; while development may have social limits, as it continues, the behaviour patterns of individuals operating in a changing environment will be highly important. Religious values and practices affect the orientation of the people towards their participation in development.

Secondly, as argued by (Bartkowski and Regis, 2003; Campbell, 2002; Chaves and Tsitos 2001; Cnaan et al 2002) religion plays a positive role as an impulse for development. For instance, the approaches of Christian groups in most developing countries hold out hope of avoiding the social limits that are disrupting growth in developing countries.
Finally, the proliferation of faith-based organisations further highlights the place of prominence enjoyed by faith groups in the development discuss.
6.0 Chapter 6: Comparison of Faith-Based Organisation (BYDACA) and Secular Organisation (LENF)

6.1 Introduction

For most Sub-Saharan African countries and in the United States, faith groups have historical being involved in the delivery of social services to the disadvantaged or less fortunate groups. And irrespective of where they operate, this group have traditionally being excluded from government funding. The issue of state and church separation is one factor that accounts for this exclusion. However in 2001, with the US President George W. Bush’s establishment of the White House Office for Faith-Based and Community Initiatives; coupled with several executive orders he issued all designed to help faith-based organisation (FBOs) access public funds for social service activities, this separation of state and church was brought to an end, at least in the United States. Since then, more government agencies and development groups have followed suit (Ebaugh et al, 2003). This new found relationship between the state and faith groups has not necessarily being an easy process. Heated debates have arisen in political, legal, social service, policy, and religious circles regarding specific contributions of faith-based organisations to service delivery (De Vita and Wilson 2001). Proponents and critics of increased funding for faith-based social services have debated the constitutionality of such funding. Furthermore, a substantial debate has raged over the benefits of faith-based organisations compared to their secular counterparts. The issue at the centre of this debate is whether faith-infused services are as effective as or surpass secular services.

In Chapter two, I argued that there was little systematic evidence that proved that the quality of services delivered by faith-based organizations were superior to the quality of services provided by secular service providers, where such evidence was present, it was usually unclear what it is in the faith based organisation that accounted for their success (Deb and Jones, 2003; von Durstenberg, 2006). Additionally, claims about success although widespread, typically involved no control group for comparison. Success rates do not take into account variables such as type and selection of beneficiaries; as faith-based organisations have being accused of practicing some form of selection bias at the points of entry or exit. Selection bias is particularly important in faith-based interventions—those who choose to
participate in faith-based programs and those who stay in such programs may have an explicit affinity to the religious or spiritual grounding of the intervention.

Furthermore, there is the issue of attribution—when the success of faith-based organisations is considered because success rates do not take into account variables such as the reliance on volunteers or the cost of the program—it is impossible to know whether success was because of a particular approach, the faith of the organisation or because other additional resources applied (Kramer et al, 2005). Querying this issue of differences between faith-based and secular organisations, this chapter analyses key organisational characteristics of LENF and BYDACA in an attempt to determine whether they differ in their organisational goals, funding sources, programmatic priorities, agency culture, and manner of providing social services.

Compared with LENF, which is a secular organisation, how does BYDACA (The FBO) structure its social service delivery programs? Does it display organisational characteristics that differentiate it from LENF? In what ways are the organisations similar to one another? The search for answers to these questions forms the focus of this chapter. The chapter is divided into three sections with the first section being backgrounds of the case study organisations. The second section discusses the findings, while the third section is a summary of all the findings.

6.2 Background to Case study Organisations

6.2.1 Case Study One- Bayelsa State Diocesan Action Committee on AIDS (BYDACA) (The Faith-Based Organisation)

6.2.1.1 Background to the organisation
The HIV/AIDS pandemic continues to stare the Church in its face and accepting the reality of its existence has made the Church to understand that HIV/AIDS is not a punishment from God just as neither are Tuberculosis (TB) and Malaria. It is to this effect that the Anglican Church in Africa is responding actively to combat the deadly scourge.

In sub-Saharan Africa more than 28.5 million people are currently infected by HIV/AIDS; every day in Africa 1,500 more persons become HIV-positive; every minute of the day another child dies from AIDS; the life expectancy of Africans is set to reach one of the lowest
levels ever. By 2005, most Africans will die before they reach their 48th birthday. By comparison, the average life expectancy in South America is 67 years; in South Africa alone, half of the 15-year-olds today will not reach their 25th birthday because they will die from AIDS.

It soon became apparent that the Africa continent was facing a plague which was gradually cutting down the most productive generations in the continent; and with this was the slow but inexorable loss of community memories, social stability and the erosion of the fabric that knitted together stable societies and nations. For African nations already struggling with development, this pandemic meant the potential and actual loss of the promised future. For the church, this pandemic meant confronting the relentless progression of a crippling social and spiritual force and from that place assisting people in making sense of what is often beyond human control. After 20 years of silence, the Anglican Communion has declared, “HIV/AIDS is not a punishment from God” (WCC 2001).

In response to this crisis, in March 2001, the then Archbishop of Cape Town and Metropolitan, the Most Reverend Njongonkulu Ndungane, was given the mandate to develop a communion-wide understanding of the scope of the HIV/AIDS pandemic in Africa. His first task was to bring together the leadership of the African churches through the Council of Anglican Provinces in Africa (CAPA) to determine the breadth and scope of this pandemic, as well as the potential responses to be made. The All Africa Anglican Conference on HIV/AIDS was held in Boksburg, South Africa, in August 2001. The participants included representatives from 12 African Anglican provinces and more than 33 African nations, several archbishops from across Africa, a core of hosts, volunteers and staff from the Church of the Province of Southern Africa (CPSA), leadership from the worldwide Anglican Communion, together with donors and observers from international non-governmental organisations and pharmaceutical companies.

The main objective of the conference was to engage the Anglican Communion in a process of strategic planning to guide its response to HIV/AIDS in sub-Saharan Africa. The conference also aimed to provide delegates with a model of planning that they could adapt and use at parish, diocese or provincial level.
The aim of the planning process was to enable the church and its partner organisations to develop appropriate, sustainable plans and programmes aimed at helping those affected and infected by HIV/AIDS. The conference enabled the church for the first time to analyse the HIV/AIDS situation objectively and produced the situational analysis table below.

Fig 6.1: Problem Analysis Chart (Source: The POLICY Project 2001: 31)
This conference also empowered the Council of Anglican Provinces of Africa (CAPA) a regional Faith Based Organisation that was established in 1979 in Malawi, by the Anglican Primates of Africa. It gave it the strength to use its position as a body already coordinating and articulating issues affecting the Church and its communities across the region to campaign and encourage the various Anglican Provinces to embrace the fight against HIV/AIDS. The CAPA operates in 12 Anglican Provinces namely; Burundi, Central Africa – (Botswana, Malawi, Zambia and Zimbabwe), Congo, Indian Ocean (Madagascar, Seychelles and Mauritius), Kenya, Nigeria, Rwanda, Southern Africa (Lesotho, Mozambique, Namibia, South Africa Swaziland) Sudan, Tanzania, Uganda, West Africa (Ghana, Cameroon, Togo, Sierra Leone and Liberia). It also operates in Diocese of Egypt. In total, it operates in 25 African countries where the Church has its presence. CAPA reaches out to individuals, communities and groups through her over 40 million dedicated Church members in different communities in Africa.

Fig 6.2 below shows some of the solutions from the conference that formed the Strategic planning tool for the churches (Source: POLICY Project 2001:35).
“Planning our Response to HIV/AIDS; A step by step guide to HIV/AIDS Planning for Anglican Communion” CHSP I (2001 – 2005), was as a result of the Boksburg, South Africa, HIV/AIDS workshop in August 2001. It comprised the first official and collective efforts of CAPA response to AIDS crisis in Africa. The document’s vision statement is “We, the Anglican Communion across Africa, pledge ourselves to the promise that future generations will be born and live in a world free from AIDS”.

Another direct fallout of the Boksburg workshop was that all the Anglican Provinces in Africa were guided to develop their Strategic plan in line with the overall CHSP I, 2001 – 2005 priority areas of focus, which were Prevention, Leadership, Pastoral Care, Counselling, Death and Dying. The level of programme implementation in Provinces varies in proportion and context. Findings from the desk review report of the CHSP I from different CAPA Provinces show a remarkable attainment of the policy and structural objectives of the CHSP I in all the 12 Anglican Provinces of Africa and the Diocese of Egypt. One or two Provinces such as Sudan are yet to commence effective implementation of their plan due to many years of war and political unrest. CAPA will strengthen neighbouring Provinces to support Sudan. Experiences from other Provinces like Nigeria (West), Southern Africa (South), Uganda (East) and Zambia (Central Africa) and others will continue to be points of reference with regards to experiences gained.

The Church of Nigeria is one of the member provinces within CAPA. In its effort to reduce the spread of HIV in the Church and the community and recognising that a number of key factors which affect the HIV/AIDS epidemic within the country have adapted the Planning Responses to HIV/AIDS and with it have given rise to the Diocesan Action Committee on HIV/AIDS; a faith-based non-governmental organisation.

6.2.1.2 Organisation History

There is a lack of appropriate HIV/AIDS knowledge within the Nigeria population, the Church and the Clergy. The high levels of stigmatization and discrimination, and inadequate care and support services for people living with HIV/AIDS have potentially limited the impact of the role of the Church in HIV/AIDS program; increased the spread of HIV within the church community, and increased the hardships faced by people living with HIV/AIDS.
Bayelsa State Diocesan Action Committee on HIV/AIDS- BYDACA came into existence in 2005 a year after the parent body the Ecclesiastical Provisional Action Committee on HIV/AIDS was inaugurated by the Primate of the Anglican Communion - His Grace, The Most Reverend Peter Akinola. The birth of this organisation is directly linked to the Church response to 2001 Conference agreement and the use of the strategic document. The Primate reminded brethrens that not only will they be held accountable for their failure to reach out to their brethren in need, they had also pledged their support to the strategic plan. Using biblical references such as Psalm 130:3-4 and Colossians 3:11-15 he reminded believers of the fact that if the Lord did not mark iniquities, but forgives us, who are we then to judge or show discrimination towards others. He concluded by saying that all have sinned and come short of the glory of the God; hence HIV/AIDS victims should be catered and cared for by their brethren.

The Bayelsa State Diocesan Action Committee was inaugurated in March 2005. Its activity is based strictly in Bayelsa State.

It is worthwhile to note that BYDACA is part of the national Diocesan Action Committee, who in collaboration with the Church- the Church of Nigeria, Anglican Communion; works on broader social development issues (gender, education, environmental, social justice, health and welfare). Because various offspring organisations from the church address specific social development issue, the church is able to spread itself effectively. In addition, through its collaborations with other organisations such as the Federation of Women Lawyers, the Women in Development organisation (one of its offspring organisation) gained landmark victory on gender issues such as female circumcision, early marriages for adolescent girls and spouse (wife) inheritance laws. The Church also engages with environmental issues; providing information and support where oil spills have caused devastation; helping communities understand the need for preservation of the natural resources, acting as the voice of reason in conflict situations involving the government (forestry commission) and the local communities. Furthermore, in its bid to bring development closer to its communities, it now engages with the government at policy level, getting appointed into committees and other such groups to influence decisions, actions or policies, so as to ensure equitable policies and plans are in place to achieve development. Finally, BYDACA as a faith-based organisation originating from the church whilst focusing specifically on HIV/AIDS is just one component of the church’s broader social development agenda.
6.2.1.3 Mission
The objectives for setting up the organisation are the same as those of the National body. They include; enlighten members of the church and general public on HIV/AIDS issues, train the clergy and other members of the church on handling HIV/AIDS issues and victims, counsel infected/affected members of the church and its surrounding communities before and after testing, testing volunteers to check the HIV status especially couples before marriage and providing the necessary care for infected members of the church and the public.

6.2.1.4 The Rationale for the Activities
The rationale for the activities links directly to a change of attitude from the Church towards HIV/AIDS. Previously the role of religious organisations in HIV/AIDS was marginalised because their initial discourses and perceptions evoked sentiments around religious and social ethics, morality/immorality, sexual promiscuity and infidelity. In addition, their concern that the church involvement in HIV/AIDS advocacy or care may be perceived as its endorsement or provision of cover to stigmatized groups such as gays or female sex workers also lead to their marginalisation in the fight against HIV/AIDS.

6.2.1.5 Implementation Strategy
By creating home–based care programmes to cater for those who have tested positive to HIV/AIDS and collaborating with them to provide them with financial and spiritual assistance, Bayelsa State DACA have firmly identified itself as a keen player in the fight against HIV/AIDS. At its inception, due to a number of logistical constraints its activities were limited to members of the church only but this has all changed; presently on its record it reaches out to well over one hundred and fifty persons living with HIV/AIDS. This may appear a small number but when placed against the backdrop of the fact that very few people are willing come forward to know their HIV status and even fewer publicly acknowledge their positive status, this is quite an achievement.

6.2.1.6 Project Outcome/Impact
Bayelsa State DACA has been working with persons affected by HIV/AIDS since 2005. The purpose of its projects has been to; create awareness on HIV/AIDS and provide free testing (which offered high-levels of confidentiality) and counselling for person (victims or relatives) living with HIV/AIDS. Using highly placed government officials who are also members of the Church, BYDACA has been able to further its advocacy and campaigns for changes to the
way care and support is made available to HIV/AIDS victims. The result of this has been astounding such that although stigmatisation is still very strong, persons living with HIV/AIDS are no longer afraid of being ostracised once their HIV/AIDS status becomes public.

Furthermore, through the provision of various skills training and counselling services, BYDACA have provided the opportunity for individuals to learn new income generating skills and overall coping strategies with the issue of HIV/AIDS.

6.2.1.7 Staff
The staffs of BYDACA are professionals in various fields; but have all received rigorous training on HIV/AIDS since it is the organisation focus area. Staffs all have affiliation to the church of Nigeria, Anglican Communion and total staff strength presently is twenty four.
6.2.1.8 Partnership/Donors

Works in partnership with the Bayelsa State Action Committee on HIV/AIDS (SACA); BYDACA is also works in partnership with the Niger Delta University Teaching Hospital (NDUTH) because NDUTH is the only referral hospital for HIV/AIDS for the people. Donors include World Bank and the Church of Nigeria Anglican Communion (Niger Delta West Diocese). BYDACA also works in partnership with the Federal Medical Centre,
Yenagoa for confirmatory test as the Federal Medical Centre has the CD4 count machine used in the test. Other partners include other secular organisations.

**6.2.1.9 Future Plan**

BYDACA hopes to get into partnership with AFRICARE (TAP) (Technical Response to Aids Afflicted People) to cater more for PLWHA. BYDACA also intends to organise an inter-faith conference for wider advocacy on HIV/AIDS issues. BYDACA also hopes to facilitate a workshop to review the church of Nigeria Anglican Communion’s HIV/AIDS policy and strategic document.

BYDACA being part of the Anglican Church that is a caring church in a hurting world hopes to scale up its activities to reflect the Strategic plan II (2007-2011). By using this plan, it hopes to guide its responses to mitigate the impact of these infections (not just HIV/AIDS but malaria and tuberculosis) in a loving and compassionate spirit.

As an organisation living in a continent grossly affected by preventable and treatable infections, DACA shall continue to provide the enabling environment towards the effective implementation of this integrated plan which seeks to provide quality and sustainable care to the Church and community.

As part of its future plans, BYDACA plans to reach out to as much faith based organisations – irrespective of the denominations, so as to form a coalition that will help in the fight against HIV/AIDS.

**6.2.2 Case Study Two- Living Earth Nigeria Foundation (LENF) – Secular Organisation**

**6.2.2.1 Background to the organisation**

The year 1995 marked the beginning of considerable problems over Brent Spar, protests, and claims of environmental devastation in Ogoni land in the Niger Delta of Nigeria for Shell International. The subsequent execution of Ken Saro-Wiwa and eight other environmental activists in Nigeria and the claims of environmental devastation by Shell Petroleum Development Co-operation (SPDC) Nigeria further heightened the problems for Shell International.

These emerging situations heralded considerable threats to Shell’s International reputation and its sales and profitability. The reaction from Shell International’s Europe and North America consumer markets forced were unprecedented. To avert the crisis from its consumer markers, especially with the threat to “reputation capital”, Shell International needed to act swiftly (Bendall, 1998). Thrown into this situation, were the findings/recommendations of the two internationally commissioned reports – “Shell’s Global Reputation” and “Society’s Changing Expectation”, which highlighted the need to for Shell International to seek alternate ways of doing its community development and engaging with its stakeholders. Shell International was therefore in the ‘market’ so to say for a new partner that would embrace this alternative approach to achieving its developmental goals. This new kid on the block was identified as Living Earth Foundation, UK.

The collaboration between Shell International and Living Earth Foundation (LEF), UK, the parent body to Living Earth Nigeria Foundation; an environmental and education non-governmental organisation was a process greatly facilitated by the close relationships and trust built up between certain individuals at LEF UK and Shell International in London over the previous few years. As described by one of them, “[we] were both learning from two different points of view and we called it at the time ‘learning to dance’” [Rogers, 1998]. In June 1995, the Director of Living Earth UK and the Head of Public and External Affairs at Shell International discussed the situation faced by Shell in Nigeria and the potential contribution that Living Earth could make to easing Shell’s problems. Although Shell Nigeria was not directly involved at this stage, it was decided that Living Earth UK should conduct a scoping study in Nigeria, funded by Shell International. The aim of the report was to provide Shell Nigeria with an independent review of their community development initiatives, to look at the potential for Living Earth to establish a programme for community environmental education regarding sustainable development in the Delta and to draw up a proposal for a three-year programme.

Shell International promoted Living Earth as an appropriately skilled candidate, who although not having any on-the-ground practice in Nigeria, did have considerable experience, gained from running environmental education programmes in Cameroon since 1989. Living Earth produced a concept paper that attempted an initial outline of the work they will like to carry out as part of a three-year programme in the Delta. The proposal requested $2.25mn
without making any specific budget provisions. Nevertheless, at the end of 1996, three months after the workshop in Nigeria, Shell International committed to provide $2.25mn to Living Earth UK to set up and conduct an environmental action programme in Nigeria.

6.2.2.2 The Organisational History

In February 1998, staff from Living Earth UK went out to Nigeria for five weeks to establish Living Earth Nigeria Foundation (LENF); Nigerian staff were recruited and the offices for Living Earth Nigeria were set up in Port Harcourt. Subsequently Living Earth Nigeria began to visit its selected communities and conducted Participatory Rural Appraisals (PRA) and Participatory Learning and Action (PLA) exercises in order to get the programmes up and running (LEEA 1999).

Living Earth Nigeria Foundation (LENF) is one of Living Earth Foundation (UK) international partners. LENF as an NGO was established in February 1998 and is involved in community development and environmental education, employing its international partner’s approach of enabling communities to identify and address their own environmental problems while learning to manage them.

LENF has been working since 1998 in two key areas of Nigeria: Bayelsa State and Cross River State, which are located in the heart of the Niger River Delta on the southern coast of Nigeria. It is one of the most biodiversity rich areas in Nigeria. The mangrove forest of the Delta is the largest in Africa and the third largest in the world. Bayelsa State is the third largest oil producing state in the country.

6.2.2.3 Rationale for Planned Program

The Niger Delta is Nigeria’s main oil reserves region. Since the discovery of oil there in 1956, there have been major infrastructural developments (roads and pipelines), along with an influx of migrant workers. There are now two million people living in Bayelsa State and this along with continued infrastructural developments is exerting great pressure on the Delta’s biodiversity rich ecosystem (Alagoa, 2005).

The natural resources of the Niger Delta are vital to the livelihoods of the communities living there; they earn their living through farming, hunting, fishing and trade in forest products. As the oil industry has grown in the area, increased immigration and access to forests and
fisheries, has resulted in overexploitation and unsustainable use of the Delta’s natural resources, threatening the livelihoods of the communities that inhabit the area.

The principal issues facing the local communities of the Delta are:

Economic stagnation: In spite of the mineral wealth under the Niger Delta, local people in these States are among the poorest in the country. Classic symptoms such as poor education standards and poor sanitation (leading to illness and high child mortality) are common place.

Over-reliance on unsustainable natural resource use: The Delta’s renewable natural resources are being exploited in unsustainable ways (e.g. clear-felling of forest, fishing with toxic substances, poor soil husbandry), thus the communities’ potential for economic development is being threatened by their very struggle for survival.

Conflict and mistrust among different sectors of society: The inequitable distribution of wealth and resources in the Delta region has led to mistrust and open conflict between communities and those they perceive as responsible for the exploitation of resources (government at all levels and oil companies).

Poor organisational development at community level: The conflict and mistrust among the different sectors has also caused internal conflict within individual communities, rendering many dysfunctional. The youth have become restive as their traditional respect for elders has been undermined due to the practice of government and corporations ‘solving’ conflicts with large pay-offs to chiefs and elders.

Consequently, the rationale for LENF’s activities through its participatory methods was to empower the people of the region to be resolving these issues themselves and be able to take decisions as it affects their future and provide linkages to external resources that will help make changes to their decisions.

Initially its programs were designed around empowerment and enlightenment of its recipients’ communities; the issue of HIV/AIDS was not part of its initial agenda. HIV/AIDS had to be mainstreamed into its activities because ignoring was impossible, as it was impacting on the success of projects. Furthermore, HIV/AIDS component was fashioned into the organisation’s programs because a gap in the intervention strategies of others such as government was indentified. Most often than not intervention strategies (from government) focused on treatment and not on rehabilitation, and counselling. By providing counselling services and rehabilitation- through its sustainable livelihood projects, LENF was able to achieve its broader social development agenda.
6.2.2.4 Mission and Vision
LENF’s Vision is ‘to have communities leading their own development process, using the natural resources at their disposal to create wealth in a self-sustaining manner, and able to seek out the external help they need’. While it’s mission statement is ‘to promote the sustainable uses of natural resources in Nigeria through conservation and livelihood improvement programmes and partnerships with local communities, governments, private sector and NGOs’. Experience gained through the process of working in Nigeria will be shared with a wider audience, both locally and internationally continuing to develop a credible NGO in the areas of environment and participatory development that will impact positively on the lives of the people in its programmes and on the environment’ (LENF Flyer 1998).

6.2.2.5 Implementation Strategy
The pilot program under the Shell International Funding was termed Living Earth Environmental Action Programme (LEEAP). It was carried out through three main components- the participatory development, environmental education and natural resources conservation. Whilst the environmental education component focused on raising awareness within the region on the dangers of harmful environmental practices, it also included campaigns and advocacy at the State level; calling for changes to existing laws and or the establishing of new laws to protect the natural resources/environment. On the participatory development front, the program engaged with communities using participatory methods (especially the Participatory Learning and Action (PLA) to provide alternative livelihoods to them. Natural resources management was focused on the sustainable use of the natural resources such that it will be available to the future generations. Later on in the program, more accurately with additional funds from DFID, the micro credit component was added. Basically, it involved providing seed money for communities to manage and give loans to those in need. For check and balances, two LENF staff was also signatories to the community’s bank account. LENF also provided various trainings aimed at capacity building for various stakeholders; notable was the London Open College Accredited Course (LOCN) titled Leading Sustainable Development for Local Government Officials) for local government personnel to strengthen their capacity and help to engage effectively in the development agenda.
Building upon the success of the work carried out under LEEAP; the Promoting Sustainable Livelihoods (PSL) Project was designed. It was to build the capacity of private, government and civil society stakeholders to promote sustainable livelihoods among 22 communities in Bayelsa State. The project, which ran from November 2001 to October 2005, addressed the constraints facing poor communities in establishing sustainable livelihoods; specifically the communities’ lack of access to appropriate information on improved management of natural resources and ineffective key stakeholder partnerships, which underpin rural poverty and environmental degradation. By providing opportunities for individuals and groups to learn skills for the better management of natural resources, PSL aimed to achieve a diversification of the income base in the region. As part of its activities under the PSL program, LENF as directed by its then donors DFID, to include HIV/AIDS and Gender issues to its portfolio. So under PSL, LENF created awareness on HIV/AIDS and Gender related issues. It achieved this mostly through education (lectures, radio campaigns, school tours, posters etc) and capacity building for partner NGOs; to enable them also to deal with HIV/AIDS issues. LENF equally encouraged participants/participating organisations to include the fight against HIV/AIDS into its current program/activities through mainstreaming.

6.2.2.6 Project Outcome/Impact
LENF has been working since 1998 in two key areas of Nigeria: Bayelsa State and Cross River State. The purpose of LENF’s projects has been to; achieve a diversification of the income base of target communities to alleviate poverty and safeguard ecological life support systems; provide the opportunity for individuals and groups to learn skills for the better management of natural resources; and to result in increased understanding among stakeholders of environment and development issues affecting communities. Although arguable, it could be said to a large extent that this has been achieved albeit in only a handful of communities within the Niger Delta region; specifically in Bayelsa and Cross Rivers States.

6.2.2.7Current Programs
Living Earth Nigeria Foundation, in partnership with Living Earth Foundation (UK) is currently implementing its Developing Good Governance in the Niger Delta programme. This five-year programme is funded by DFID's Global Transparency Fund and will run from 2008 to 2013. The programme brings together five Nigerian NGOs who will work in
partnership in order to achieve the programme's aims of improving governance and transparency in the Niger Delta and by so doing, improving the delivery of basic services critical to the reduction of poverty. The programme will focus on six local government authorities in the three core Delta States of Bayelsa, Rivers and Delta.

The project will complement Living Earth’s Leading Sustainable Development for Local Government Officials training programme. This training programme, which is currently been implemented in Delta State, demonstrates that given the right skills and confidence, local government officials can be effective and enthusiastic actors in bringing about positive and sustainable change. Project focus is to develop tri-sector partnerships between local government, NGOs, communities and oil companies working in the Niger Delta. The three partner NGOs who will use their unique interface between government and industry to broker partnership projects as well as nurture the partnerships. Support the Nigerian government’s current SEEDS and LEEDS (State/Local Economic Empowerment Development Strategies) reforms. Through a participatory process involving a broad based stakeholder group, specific aspects of these reforms are identified, prioritised and implemented. Facilitate the implementation of pilot projects, informed by the participatory review of SEEDS/LEEDS, in order to demonstrate best practice approaches. The local government authorities would receive support in the implementation of these projects. In addition, they would be encouraged to demonstrate a high degree of transparency in communicating their plans to the public. Build the capacity of Civil Society Organisations (CSOs) to question bad practice and to demand better governance. This will be enhanced through their close involvement in the pilot projects; CSOs will be encouraged to monitor the projects, ensuring that the government is held to account. Engage the wider public in the Niger Delta as a whole to identify the principles of governance and transparency with their own traditional core values.

6.2.2.8 The Staff Turn Over
Since its inception, Living Earth Nigeria Foundation (LENF) has undergone a number of staff movements. This is not restricted only to this organisation but it is a common trend in the non-governmental organisation where staffs are always on the lookout for the best paying organisation in the sector. Financial insecurity of the organisation, particularly towards the
end of each program without new funds/programs in sight also contributed to this staff mobility.

Figure 6.4 Organisation Structure

6.2.9 Donors

Previous donors include Shell International, Shell Petroleum Development Cooperation (SPDC) Nigeria, DFID, CIDA, EU and the National Lottery UK. Current program is funded by DFID.
6.2.3 Comparison of Background Information of LENF and BYDACA

From the organisational backgrounds presented it is clear that differences do exist between LENF and BYDACA from its mission to donors. These differences are summarised and presented in table 6.3 below.

<table>
<thead>
<tr>
<th>Organisational components</th>
<th>LENF</th>
<th>BYDACA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Statement</td>
<td>Facilitate communities to lead their own development process</td>
<td>Enlighten the public on HIV/AIDS and its related issues.</td>
</tr>
<tr>
<td>Rationale for Existence</td>
<td>Established as the positive alternative to existing practices</td>
<td>Established as a response from the Church to contribute in the fight against HIV/AIDS.</td>
</tr>
<tr>
<td>Clientele Coverage</td>
<td>Focus on the vulnerable groups in the society</td>
<td>Focus on the vulnerable groups in the society</td>
</tr>
<tr>
<td>Organisation Structure</td>
<td>Executive director is the point person in the organisation. LEF oversees the activities of the Executive Director.</td>
<td>The Director is the point person of the organisation, with volunteers contributing to more than half its staff strength. The Bishop of the Church of Nigeria, Anglican Communion or his representative oversees the activities of this organisation.</td>
</tr>
<tr>
<td>Donors</td>
<td>Oil companies and secular development agencies</td>
<td>Mainly the Church</td>
</tr>
<tr>
<td>Program Impact</td>
<td>Have helped program beneficiaries achieve a diversification of their income; provided the opportunity for individuals and groups to learn skills for the better management of natural resources; and development issues affecting their communities</td>
<td>Have succeeded in creating awareness on HIV/AIDS and provide free testing (which is high-level confidentiality) and counselling for person (victims or relatives) living with HIV/AIDS.</td>
</tr>
<tr>
<td>Main Areas of Interest</td>
<td>Community development, Micro credit, Environmental Education, Participatory Development, Governance and Stakeholders Tri-partnerships and HIV/AIDS</td>
<td>HIV/AIDS</td>
</tr>
</tbody>
</table>
Having summarized the obvious differences between LENF and BYDACA, this discussion is taken a step further in the next section. Data collected from the third survey that looked at four distinct program/organisation’s components – decision making, resource preference, organisational culture and organisational practices will be analysed and findings discussed. The sole intent of this analysis is to identify similarities or differences between LENF- the secular organisation and BYDACA- the faith-based organisation thereby answering the research question on similarities and differences between faith-based organisations and secular organisations.

6.3 Findings from the Survey

Some scholars argue that faith-based organisations are not that different from secular organisations, apart from the “missionary zeal with which they approach their missions” (Anya, 2003). It is my contention, however, that FBOs although sharing great similarities with secular NGOs are also quite different from them. In addition, as mention in chapter 4 faith-based organisations had unique strengths and resources that were identified by the development agencies as relevant in the fight against HIV/AIDS.

Based on characteristics posited in the literature as unique to religious organisations (Ebaugh et al, 2003; Unruh 2001; Finding Common Ground 2002; Smith and Sosin 2001; Jeavons 1998 and Clarke, 2006), Likert-scale items were designed to address the components of each of four major dimensions: decision making, resource preference, organisational culture, and organisational practices (see Appendix 2- Faith Integrated Survey). The survey utilised 9 items to measure the degree to which the both organisations relied on a range of both religious and secular decision-making tools. The resource preferences scale includes 7 items that sought organisation’s attitudes toward the use of religious and secular sources for meeting material needs, as well as their attitudes toward using religion as a “cultural resource” to garner needed resources. The culture scale includes five items that ask respondents to assess workplace attitudes toward the use of religiously-oriented behaviour in interactions with both prospective and actual beneficiaries. The organisational practices scale uses 15 items to measure a full range of religiously-oriented activities, including items that assess staff and beneficiaries-centred religious practices. Beneficiaries-centred activities addressed in the scale assume that the organisation may engage in practices that promoted religion in by employing more aggressive options. For example, the scale includes a question...
about “mandatory religious services” as well as one about “prayer initiated by beneficiaries.” The scale also addresses client services, which proponents of the faith-based initiative have positively linked to faith based programs. These items include questions about beneficiaries’ eligibility requirements and the selection process.

All the findings discussed here are based on the questionnaire which was administered at the organisational level.

### 6.3.1 Self Identity and Public Expression

How does one distinguish between a faith-based organisation and a secular NGO? Is it in the name or is it in the mission statement? These questions as shown by other scholars (see Ebaugh et al, 2003) are not as straight forth as one would desire it to be. Luckily, since this research only worked with two organisations, reducing a lot of the challenges associated with this question; challenges such having no platform for effectiveness comparison of the organisations.

Self-identity was determined on the basis of responses to a question that asked whether the organisation is faith-based, secular, or was once faith-based and is now secular. I also collected mission statements from the two organisations. These statements enable me to analyse the extent to which the organisation’s explicit statement of mission reflects a religious character.

Having previously used a continuum in the identification and selection of the case study organisations, the mission statement from two organisations formed the main focus here. Content analysis of these mission statements was conducted by examining each to see if, excluding the organisation’s name, it mentioned the following: first, “God”, “Jesus or Christ; Church or religious place of worship; secondly, if it mentioned the Bible or scriptures from any holy book. Thirdly, if it placed service delivery in a religious context or defines it as a religious calling. And fourthly, if it mentions meeting spiritual needs or spiritual development of beneficiaries as part of its service to beneficiaries.

LENF was clearly a secular organisation as identified by its mission statement, none of the words from the content analysis was found in its mission statement. Its name was however a different story as it had the word; ‘living’; this was interesting as the world living was quite a popular word and found in the names of the new Pentecostal churches. The Pentecostal churches used the word ‘living’ in their names to distinguish themselves from the older
orthodox churches. Coincidentally, LENF’s arrival on the Nigeria scene was around the period when the new Pentecostal movement was taking its grip on the nation; thus the confusion over the identity of the organisation.

On the other hand, for BYDACA, only the word ‘Church’ appeared in its mission statement showing its religious affinities. Whilst this may be insufficient to use to categorically place it as a faith-based organisation, it does set the discussion towards that direction. Its name also gave an indication that it was a faith-based organisation.

Yet another way identified by scholars (Ebaugh et al, 2003) by which social service organisations can communicate a religious orientation is through the use of religious symbolism in their logo. Logos, along with organisational names and mission statements, present the “public face” of organisations. Collectively, the name, mission and logo give a ‘snap’ shot of what the organisation is all about. LENF’S logo like its name contained no religious symbolism or characters. However, BYDACA’s logo and its name contained religious symbolism and wordings. By reason of deduction therefore, since LENF’s logo contained no religious symbolism, it is a secular organisation while BYDACA whose logo contained religious symbolism is a faith-based organisation.

It appears that secular and faith-based social service organisations can be distinguished to a certain degree of accuracy, on the basis of their public presentation of itself.

6.3.2 Organisational Staffing and Funding

There is some evidence that faith-based organizations differ from secular agencies in their heavy reliance on volunteer staffing and their lack of government funding (Chaves 2002; Twombley 2002; Printz 1998; Cnaan 1997; Hodgkinson et al. 1993). I set out to test these assertions by asking specific questions in the survey regarding both issues. With regard to the use of paid versus volunteer staffing within the organisations, the following patterns emerge. In terms of total staff, BYDACA average 66 compared to 36 for LENF. BYDACA utilised volunteers to meet its workforce needs more than LENF. Volunteers outnumber paid staff by more than 3:1 in BYDACA, while the ratio of volunteers to paid staff in LENF is a little less than one volunteer for every paid employee (0.29:1) (See table 8.2 in chapter 8 for full findings).
Staffing
At the level of executives and top-level managers, there is no difference between both organisations; as they each tend to use paid staff exclusively. It is in the use of field staff-actual project officers- that the greatest differences between BYDACA and LENF is observed; BYDACA used about five volunteers per paid employee, making the ratio 5:1 while LENF used only paid employee. Both organisations average about the same number of supervisory personnel (Program managers). At the level of professionals, both organisations employed the services of professional whenever the need arose. Whilst LENF did not employ the services of volunteers in this category, BYDACA used a combination of both. It is in the use of miscellaneous staff that a close similarity in pattern is observed for both organisations. LENF used a combination of paid employee and volunteers, with the total numbers of volunteers outnumbering the paid employees. Finally, LENF had only paid employee as labourer (maintenance employee) whiles a majority of those performing such a task in BYDACA are volunteers. Overall, the general pattern between BYDACA and LENF shows a mass difference in the use of paid employee versus volunteer staff; BYDACA use volunteers to fill all positions except managerial positions within the organisation, effectively increasing its staff strength to triple that at LENF.

Funding
The eligibility of faith-based organisations to receive funds from various sectors has come as a result of the willingness on the part of the various sectors to include faith-based organisations in the scheme of things. However, the idea of faith-based organisations receiving government funding has continued to generate debates; with some (see earlier reference) seeing this relationship as government way of bureaucratising faith-based organisations and moulding into something they are not. Yet others have argued on the basis of the rationale for providing funds to organisations that practice discriminatory employment methods- employing only those of the same faith. These arguments have continued impact on the faith and development discuss as it has shaped to a large extent, the way faith-based organisations access funding. Thus, within this study, the focus here is to what extents do the organisations in this study use government monies for their social service programs and where do they obtain the remainder of their funding? What differences in funding sources exist between BYDACA and LENF, who are both serving the same population in southern Nigeria?
The most striking finding in Table 6.1 is that BYDACA receive no government funding compared to LENF that receive 25-49% percent of its funds from government sources. These findings corroborate those found by Twombly (2002) in his analysis of 2,000 large, religious and secular human service organisations, based on data from the 1998 Statistics of Income sample, produced by the Internal Revenue Service. Likewise, Monsma (2002) found, in his study of faith-based welfare-to-work programs, that faith-based groups were less dependent on government funds than secular organisations that offer the same services. Where do faith-based agencies obtain funding if not from government grants? As table 6.1 shows the primary source of funding is from faith congregations; BYDACA relied heavily on it for its funds. At the other extreme, LENF received no funds from faith congregations.

| Table 6.1 Percentage of Funding from Various Sources |
|-----------------------------|-------------|-------------|-------------|-------------|-------------|-------------|
|                             | None        | 1-24%       | 25-49%      | 50-100%     |
| Funding source              | BYDACA      | LENF        | BYDACA      | LENF        | BYDACA      | LENF        |
| Government                  | NP          | NP          | Yes         | No          | Yes         | No          |
| Development Agencies        | NP          | NP          | Yes         | No          | No          | Yes         |
| Faith Congregations         | NP          | NP          | yes         | No          | Yes         | No          |

Source: Own Survey Data, 2009

However, BYDACA did obtain 1-24% of its funding from development agencies- the World Bank to be precise. It is still minimal compared to LENF that received 50-100% of its funding from development agencies. It had received funding from various development agencies over the life span of the organisation. In short, BYDACA rely heavily on faith sources for funds while LENF acquired most of their financial support from secular sources.

In addition to relying on different sources for the majority of its financial capital, LENF and BYDACA tend to garner in-kind donations from different sources. As Table 6.2 shows, neither type of organisation accesses government sources for in-kind donations to more than a minor extent. However, BYDACA and LENF do differ in their reliance on the other two potential sources of in-kind donations. BYDACA rely considerably on congregations, which provided 50-100% of its in-kind donations.
Table 6.2 Percentages of In-kind Donations from Various Source by Organisational self-identity

<table>
<thead>
<tr>
<th>Funding source</th>
<th>BYDACA</th>
<th>LENF</th>
<th>BYDACA</th>
<th>LENF</th>
<th>BYDACA</th>
<th>LENF</th>
<th>BYDACA</th>
<th>LENF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>None</td>
<td>none</td>
<td>Yes</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>Development Agencies/Secular agencies</td>
<td>No</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
<td>yes</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>Faith Congregations</td>
<td>NP</td>
<td>NP</td>
<td>YES</td>
<td>NO</td>
<td>YES</td>
<td>No</td>
<td>yes</td>
<td>no</td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2009

In contrast, LENF received no in-kind donations from congregations, and neither did it rely on them for any donations. It however relied on in-kind donations from development agencies/secular agencies and received 25-49% of their donations from this group.

In addition to asking questions about actual funding sources, inquiry was made about the preferences of the organisations regarding such sources and the use of religious metaphors and similes in donor appeals. BYDACA preferred funding that did not require of it to compromise its religious character; thus it preferred to receive support from religious organisations rather than from the government and other secular sources. Nonetheless, just like its secular counterpart-LENF; BYDACA indicated that it solicit support from the private sector. Furthermore, BYDACA indicated that it used religious ideals to appeal to the community for funding support, and solicited the help of the clergy to promote its course as the clergy is highly respected amongst religious believers. No believer would want to say no to assist if the appeal is made directly by the clergy; for to do so, is to go contrary to their religious teachings.

Clearly, BYDACA by defining itself as a faith-based organisation differ significantly from LENF who consider itself a secular organisation, in terms of its resource preferences and use of religious metaphors/similes in canvassing for funds. Furthermore, as the findings in this section have shown, BYDACA-the faith-based organisation and LENF- the secular organisation are mutually exclusive types. With BYDACA relying more on funding from faith congregations than any other source and LENF relying more on secular sources than faith based sources. BYDACA prefer to keep it this way, expressing a ‘preference’ for faith-
Based sources of funding. This finding collaborate those found by Ebaugh et al (2003) in their distinction of faith-based from secular agencies, based on data of 286 agencies in Houston, Texas. Conversely, LENF, the secular organisation, received more of its funds from government and development agencies.

This conscious effort on the part of BYDACA not to accept funding from government was attributed to the fear that such funds could have a muting effect on the ‘religious’ character of the organisation. In addition, BYDACA fears that accepting government funding could require them to look and act similar to their secular counterparts in the same field; a process known as ‘isomorphism’. Isomorphism is thought to occur when organisations, whether faith-based or secular, experience comparable external pressures and expectations and, responding similarly, eventually begin to look more alike. This finding collaborate earlier findings by Kearns et al (2005) in their comparison of faith-based and secular community service corporations in Pittsburgh and Allegheny County, Pennsylvania. They argued that FBOs which do not accept government funding are much more likely to “(a) base the design of a major program on religious values, (b) use religious teachings in staff training, (c) use religious teaching to encourage clients to make changes in their behaviour, and (d) urge clients to make a personal religious commitment in their lives” (ibid: 215-216). All these are the current practice of BYDACA; thus the concern that accepting government funding could result in the loss of its identity. Arguably, other studies have shown that whilst most, if not all, faith-based organisations which take public fund may be subject to “secularising pressures,” they do not necessarily become more secular. It remains the subject of research that some FBOs respond to this tension by becoming more secular while other FBOs “lean more toward retaining religious uniqueness” (Vanderwoerd, 2004:242).

To conclude this section, the funding sources of both organisations are presented below:

**LENF- Sources**

Initial Set up – Shell International, UK
Other projects- DfID, Shell Petroleum Development Cooperation (SPDC) Nigeria, National Lottery Fund, Federal Government of Nigeria, CIDA and
LENF has received no funding from a faith or religious groups

**BYDACA Sources**

Local Church Congregation
Church of Nigeria, Anglican Communion – Diocesan and Provincial levels
BYDACA is quite firm with its funding sources, and currently will not seek funding from government or other secular organisations, as it believes it will place on it rigid rules that will take away some of the unique characteristics of the organisation.

### 6.3.3 Religious Policies, Practices, and Organisational Culture

Research suggests that “various expressions of faith are clearly present” in the programs and services provided by faith-based organisations, which in turn, reflects that the organisational culture of faith-based organisations is “thoroughly imbued with religious values” (Kearns et al, 2005:225 and Ebaugh et al, 2003). The religious culture of FBOs is reinforced, or perhaps caused, by the type of people who work at such organisations. By deduction therefore, faith-based organisations are specific in their expression of religiosity in organisational policies, practices, and culture? However, do they differ from secular organisations in the manner in which they choose leaders, draw clients, deliver social services, and attract staff?

Four questions regarding leadership in the organisation: whether the organisation has a policy that some board members must have religious affiliations to the Church, degree to which religious leadership is important to fulfilling the organisational mission and guiding organisational strategies, whether personnel policies model religious values, the and whether board members routinely approve recommendations of executive management staff rather than exercise independent leadership. In terms of policies requiring that some board members have religious affiliations to the Church, LENF do not have such a policy. On the other hand, BYDACA had such a policy that required its board members to members of the Anglican Church. Regarding the fulfilment of its mission, BYDACA claimed that religious leadership was important while LENF made no such claim. In general, BYDACA relied heavily on religious leadership on their boards of directors (something practiced whatsoever by LENF), although both organisations depended on its board to provide leadership to the organisations.

Seven types of informational inputs that can be used in programmatic decision making was presented to respondents and they were asked to rate how each input scored in the decision making process in their organisation. These variables included: religious beliefs and authorities, sacred texts, divine guidance of the spirit through prayers, God’s providence or
intervention, public awareness and beneficiaries needs based on needs assessment of them. As shown in table 6.3, no notable difference was observed between both organisations as both rated beneficiaries’ needs as the tool that guided programmatic decision making in their respective organisations.

**Table 6.3 Do these religious variables shape the decision making progress**

<table>
<thead>
<tr>
<th>Tools that inform decision making at the program level</th>
<th>BYDACA</th>
<th>LENF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious beliefs and authorities</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Sacred Texts</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Divine Guidance of the Holy Spirit through prayers</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Beneficiaries’ Needs</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>God’s Providence</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Public awareness</td>
<td>Yes</td>
<td>Yes</td>
</tr>
</tbody>
</table>

Although religious beliefs and authorities, sacred texts and divine guidance of the Holy Spirit did not inform the decision to implement the programs in BYDACA, these tools were incorporated into the helping process. Prayers were said at the opening and closing of meetings and reference was made to sacred text from the Holy Bible to buttress or support the message it seeks to share with the beneficiaries.

Next, I turn the issue of beneficiaries’ and staff preference, whether; beneficiaries and prospective staff choose a faith-based rather than secular organisation because of its religious character. In terms of organisation’s personnel, religious orientation was a major factor in hiring paid staff and volunteers in BYDACA. In spite of the religious divide that criss-cross Nigeria, the hiring practices were clear in its reference for persons of similar faith as the organisation; discriminating against persons of different faith. This finding mirrors earlier one made by Ebaugh et al (2003) who showed that nearly half of the faith-based organisations in their research took religious affiliation into account when hiring, preferring candidates of a particular religion. In addition, BYDACA executive, like those in the findings of Ebaugh et al (2003) said a shared religious doctrine among staff members was important to promoting and fulfilling its mission. The fact that BYDACA showed a strong conviction that having religiously-oriented staff is central to the fulfilment of its mission underscores the argument
about discriminatory practices put forth by scholars, who believe that public funds should not be given to faith groups as it was impossible for them to be objective in their recruitment process.

The Executive Director and Chairperson of BYDACA perceived that staffs were attracted to the organisation because of its religious nature. When asked about employee satisfaction and reasons that employees enjoy work, the joy staff derived from working in an environment that promotes their religious beliefs was given as the topmost reason. In addition, BYDACA recruits its volunteers from congregations.

Regarding practices within the organisation, the questions asked here were related specifically to the flexibility and relational components of the programs in light of proponents’ arguments that these characteristics were directly related to faith-based organisation’ presumably superior effectiveness. Findings reveal that whilst the there was no significant difference between LENF and BYDACA on the type of service provided to beneficiaries; what differentiated the activities of BYDACA from those of LENF was in their use of religious practices during the provision of such activities. Religious practices employed include inviting beneficiaries to religious services, prayers at meetings, displaying religious items in public areas, and creating a place for meditation with the office premises of the organisation.

What does not differentiate BYDACA from LENF is their broader social services orientation. Both use strict eligibility criteria and refer to common values in their interactions with beneficiaries.

Still looking at the organisational culture, the discussion is now turned in the direction of the perception of the community to the organisations. This is necessary as faith-based organisations close proximity to the communities they serve have being identified as a strength which contributes to the success of the programs they implement.

Faith-based organisations are often trusted by the communities where they reside, typically because of their longstanding histories and involvement in the local community. In distressed neighbourhoods, in particular, FBOs have earned “moral capital” through FBO leaders who lead wider community development efforts and through FBO members, who may be dedicated community activists (Goldsmith et al, 2006). This longstanding relationship with the communities is found to be enjoyed by both LENF and BYDACA, although LENF is
clearly a secular organisation. However, because BYDACA is closely associated with the local church that is prominent in the locality, the trust level extended to it is higher than that enjoyed by LENF.

6.4 Conclusion
Guided by studies that suggest organisational characteristics that differentiate faith-based from secular social service agencies (Jeavons 1998; Unruh 2001; Search for Common Ground 2002; Smith and Sosin 2001; Ebaugh and Pipes 2001; Pipes 2001; Pipes and Ebaugh 2002), I set out to examine empirically if the two type of agencies differ in any way other than the ‘assumed’ presence of faith in faith-based organisations. By comparing the identity, staffing, funding sources, culture, and organisational practices of a faith-based and a secular organisation I sought to establish if there were similarities and differences between the two type of organisations using the case study approach. Based on survey data and mission statements from BYDACA and LENF that provided services to the people living with HIV/AIDS in Southern Nigeria, I have reported both differences and similarities between the two types of organizations. In this concluding section, the main findings are summarised.

6.4.1 Self-Identity
I found that differences did exist between the faith-based organisation and the secular organisation with regards to self-identity. Secular organisations as was the case with LENF do not necessary have clear-cut names that indicate that they were secular organisation. However, its mission statement gave a clear indication of its identity. Its logo was also a means through which it communicated its secular status to the general public. However, its faith-based counterpart, BYDACA had a religious or at least religiously ambiguous name, use at least some religious phraseology in its mission statement, and report religious symbolism in its logo. In addition, it used all of these components of its ‘public face’ to communicate their religiousness. I conclude, therefore, that in most cases one can identify a faith-based organization by at least one component of its public presentation of self.

6.4.2 Participants and Leadership
When I compared paid and volunteer staffing, I found that, on the whole, faith-based organisations as represent here by BYDACA appear to rely more on volunteers. On average, relative to LENF, BYDACA utilised volunteers at a higher rate as program officers and especially in miscellaneous staff, and labourer positions, although differing in the staffing of
executive and managerial positions were no volunteers are used. BYDACA reported that religious staff and leadership were important to fulfilling its mission. In addition, it took religious affiliation into account when making hiring decisions, and nearly three-quarters recruit staff from congregations. Further as reflected by the Executor director, it is perceived that both their paid and volunteer workforce choose to work at BYDACA because it is faith based. However, from the perspective of executive directors in both types of organisations, beneficiaries were not motivated to select a given organisation for religious reasons.

6.4.3 Material Resources

Whilst LENF received quite a significant funding from secular sources, BYDACA receive little of such support. On the contrary, BYDACA, unlike LENF, received a significant amount of its support from the Anglican Communion and other religious organisations.

6.4.4 Products and Organisational Culture

In the analysis of the range of direct services delivered to beneficiaries, it was observed that there was no notable difference in the range of services delivered to beneficiaries. Within my case study organisations, BYDACA and LENF organisations did not differ in the range of direct services delivered to beneficiaries. Proponents for the inclusion of faith groups in the development discuss, frequently argued that faith-based social service agencies are more effective because they provide flexible services involving relational programs. However, the findings from this study shows that the two types of organisations do not differ on a factor that reflects their beneficiaries orientation, that is, programs that seek to establish relationships with beneficiaries. The organisations did differ significantly in the fact that BYDACA delivered a variety of religious services as part and parcel of its social service delivery.

In summary, LENF and BYDACA delivering the same range of social services to the same population in the same metropolitan area differ consistently and significantly on a number of organisational characteristics. Although not totally absent from LENF, faith is what makes BYDACA faith-based. Where’s the faith? Everywhere- faith infuses organisational self-presentation, personnel, resources, decision-making processes, and interactions with beneficiaries and among staff in BYDACA. Importantly, as this study demonstrated, religion constituted an “add-on” that differentiated the two types of organisations.
Finally, having addressed the issue of understanding a faith-based organisation and a secular organisation; the next step of this analysis which is in the next chapter looks at the effectiveness of faith-based organisations compared to their secular counterparts; it is imperative so to do. This is imperative as the relative effectiveness of faith-based organisations is one of the notions put forth by its supporters for its inclusion in providing development.
7.0 Chapter Seven: Assessing Relative Effectiveness

7.1 Introduction
Numerous assertions have been advanced concerning the benefits of services provided by faith-based organisations (FBOs), including claims about their superiority to secular nonprofits or government-run programs. These claims provided the basis for much of the support to FBOs during the Bush’s administration following its initial announcement of the expansion of access to federal funding for faith-based organisations (Bush, 2001; Soskis, 2001). Indeed, many scholars and other development practitioners continue to advocate direct public funding to congregations and other faith-based organisations (FBOs) because of the presumption of their superiority. This ‘assumed superiority’ of FBOs it has being argued is associated with relative effectiveness of FBOs compared to other NGOs (Bush, 2005; Agadjanian and Sen 2007 and Sherman, 1995). However, this claims of superiority have being challenged by other scholars (Kearns et al, 2005 and Farnsley, 2001) who argued that although FBOs have had success in small projects such as running soup kitchens or youth programs, they do not have the necessary professional skills to compete favourably with secular organisations). Interestingly, insufficient research literature exists that supports or refutes the claims of superiority of FBOs or their relative effectiveness as organisations alone or in comparison with other NGOs offering similar social services (see Carlson-Theis, 2004; Chaves, 2004; DiIulio, 2004; Wuthnow, 2004).

Exploring the claim of superiority of faith-based organisation and their relative effectiveness in comparison to secular NGOs is the focus of this chapter. The arguments offered here are based on a comparative case study conducted by this researcher. I contrasted secular and faith-based service agencies in HIV/AIDS projects. A comparative approach was used because comparative studies of different approaches to specific social problems are less common, while comparative studies of faith-based and secular services are still rare (see Monsma & Mounts, 2002; Ragan, 2004). Additionally, the application of the comparative study approach allows for the use of a control group, an essential tool, something usually lacking in most of the studies that analysed the superiority of faith-based organisations over other secular NGOS.
In rendering a broad overview of the programs implemented by LENF and BYDACA, all of which utilised a similar protocol, this chapter seems to assess the claims of the effectiveness of faith-based organisations. It also seeks to challenge the claims put forth by some that FBOs should not be included in social service provision or the bigger picture of development, because of their lack of organisational capacity to deliver effective services.

Using the model 2 discussed in chapter 2, where five areas of capacity, each consistent with the other were identified as supported by scholars as necessary for any non-governmental organisation involved in development to posses in order for the organisation to success in its pursuit of delivering development. The first two related to the design and systems which link the organisation’s vision to action through appropriate development strategies, programmes and projects; these are carried out by competent and well-managed people. The next three capacities link the NGO to the outside world by mobilising necessary resources; maintaining a variety of external relationships and producing results consistent with the mission (Fowler, 1995). Within the scope of this research, the first two areas of capacity were identified as part of the strategic to assess the programmatic component of the two organisations. As noted in chapter two, these areas were chosen because it provided the best opportunity to compare the case study organisations across the lines of organisational competency without the bias of the ‘faith’ element.

It is pertinent to note here that although outcome measures were considered, findings reflected here are a combination of the respondents’ perceptions- which may not be totally reflective of the programs outcomes and impacts- and previous comprehensive evaluation reports. Prior evaluation reports formed the baseline data and to a certain extent served to triangulate field findings. It is worthwhile to point out here, that although both case studies organisation faced a familiar problem affecting non-profit service agencies: insufficient funds to monitor and track outcomes; the desire to remain accountable to their stakeholders has encouraged both organisations to carry out comprehensive program evaluations that were very costly and hardly covered by the funding donors, as public and private funders typically focus their funding on direct program services and do not provide adequate funding for evaluation- as it was considered time consuming and waste of revenue as lessons learnt from these evaluation exercise were not usually inputted into the programs as the evaluations were usually carried out at the end of the program when funding was drawing to a close.
As the issue of competency is the focus here, a comparison of organisation competency will form the bulk of the discussion here, through the lens of organisational capacity—the ability to define activities and create the right organisational set-up to do them effectively and how this capacity leads to organisational effectiveness. To begin, capacity requires a short explanation.

### 7.2 Organisational Capacity

Organisational capacity is multi-faceted and continually evolving. It is an abstract term that describes a wide range of capabilities, knowledge, and resources that nonprofits need in order to be effective; thus capacity or lack thereof, is an important issue in the non-profit sector (Fowler, 1993). In simple terms, an organisation’s capacity is its potential to perform—its ability to successfully apply its skills and resources to accomplish its goals and satisfy its stakeholders’ expectations (Peizer, 2002). Fowler defined organisational capacity as the capability of an organisation to achieve what it sets out to do; to realise its mission. In this sense, capacity measures an organisation’s performance in relation to those it is set up to benefit (Fowler, 1997:43). Thus, organisational capacity is linked closely with the resources available to carry out the programs, the knowledge and competency and processes employed by the organisation.

But what makes an organisation effective? According to Grant makers for Effective Organisations, it is “the rededication to achieving results.” (GEN-GEO, 2000:2). This dedication to achieving result is one of the rationales that proponents for the inclusion of faith-based organisations in social service provisions had identified as the strength of faith-based organisations.

Findings from field data (a combination of surveys, interviews and focus group discussions) are presented here and since this is a comparative study, the findings from both organisations will be presented side by side. Findings on governance and leadership as a component of organisational capacity is presented and discussed first.

### 7.3 Key Findings

#### 7.3.1 Governance and Leadership

Just as the issue of good governance is widely regarded as one of the key ingredients for poverty alleviation and sustainable development by the development practitioners, good governance and leadership has also being identified as a key component necessary for the
success of any non-governmental organisation. This is especially important for effective management of funds and encourages proper accountability to stakeholders (Otero, 2001).

The concept of governance in non-profit organisation is usually confused with NGO management which is quite different. With governance, the main area of emphasis is on policy and identity rather than the issue of day-to-day implementation of programmes. It is concerned with future directions and long-term strategic considerations; it addresses the issues of policy in relation to internal programming, staffing and resources. And for non-governmental organisations, the board has being identified as the structure responsible for this task.

But what is governance. The governance of a non-governmental organisation implies the totality of functions that are required to be carried out in relation to the internal functioning and external relations of the organisation. Thus governance is the process of guiding the organisation to achieve its objectives while protecting its assets. Typically, like the set-up in the corporate environment, the board is the body in charge of governance in the non-government sector. It is also responsible for setting up policies, employing management, and monitoring its performance (Aliriani, 2004).

For Smillie and Hailey “governance” refers to the responsibilities and actions of the members of the governing body such as the board of an organisation with the quality of governance depending largely on the extent of interaction between the governance structures (the board), the management team, staff and effective communication systems within the organisation (Smillie and Hailey, 2001).

The influence of boards on performance of organisations whilst of particular interest in the NGO sector is not an altogether new area of interest in the corporate governance. How boards have influenced the performance of organisations had been the central topic of the corporate governance literature in the last three decades. This interest is now more profound than previously especially in the aftermath of the highly publicised cases of corporate failure of the late 1980s (see for example, Cadbury, 1992; Greenbury 1995 and Hampel Report 1998).

However, for the non-governmental sector, the interest in the contributions of the board has gained prominence place because of the issue of accountability in NGOs. For as more roles are craved for NGOs and their funding base increased issues of accountability have gained more focus. Boards of NGO have been identified as the tools for ensuring that the organisations remain accountable to their stakeholders. The ability of the board to carry out
this function has being identified as a key indicator of the overall capacity of the organisation (Smillie and Hailey, 2001).

Nonetheless, the provision of guidance to the organisation such that it remains accountable to its stakeholders is only one of the roles of board. To contribute to organisational capacity the board should be able to set strategic goals and plans, and help define performance benchmarks as well as monitors the performance of management (Aliriani, 2004:2). However, like most structures in the NGO sector, although desirable to have similar and effective boards, governing boards in reality do not to have the same levels of effectiveness and therefore contribute differently towards organisational capacity. Like Tandon (2002) observes, board engagement is a continuum, at one end a passive board and at the other end an active board (hands-on board). Building on this, Lewis (2001) identified four types of board that operate in the non-governmental sector; family boards, staff boards, invisible boards and professional boards (ibid). He argues that irrespective of the type of board that governs the organisation, it still contributed towards the capacity of the organisation. This contribution of the board to the capacity of the organisation forms the analysis and discussion in the subsequent sub-section as it relates to BYDACA- the faith-based organisation and LENF- the secular organisation. Data presented here is generated from survey analysis and interview interpretations.

7.3.1.1 Governance Structure- the Board
The governance of an NGO is concerned with its effective functioning and performance in society. It therefore requires the creation of structures and processes which enable the NGO to monitor performance and remain accountable to its stakeholders (all stakeholders- donors and beneficiaries especially). Whilst these structures are crucial in the private sector where performance has monetary implications; for the non-profit sector, it is important, as it makes certain that the organisation remains focus on its vision, mission and values.

Several theoretical models had previously being used to help explain how and why boards might influence organisational performance. These include agency theory, resource dependency theory, Institutional theory and decision process theory (Dalton, Daily, Certo, and Roengpitya, 2003; Dalton, Daily, Ellstrand, and Johnson, 1998; Miller 2002; Olson, 2000, Quinn and Rohrbaugh, 1983; Seashore, 1983; Miller-Millesen, 2003 and Hillman and Dalziel 2003). Diagrammatically the model of governance, board performance and organisational performance is represented as figure 7.1 below.
From the figure above, not one theoretical model is adequate to sufficiently analyse the relationship between the board performance and organisational performance. For while, the agency theory analysis the contextual performance of the board, resource dependency looks at the relationship from the political and strategic perspective; group decision process measures board performance from the analytical, educational and interpersonal levels. Putting together, the three theoretical models of governance provides a framework that to a large extent, measures the collective dimensions of the board that contributes to its performance and how the performance translates into organisational performance. However, whilst these theoretical models on the relationship between board performance and organisational performance makes for an interesting narrative, it will not be discussed in detail here as it is not the focus of this research as the operations of the boards of LENF and BYDACA do not fit into any of these theoretical traditions. This is not surprising, given that these theoretical traditions were used to analyse the role of the board in a corporate setting and not a non-governmental sector. However, this in itself does not constitute a problem, as the role of the boards in the non-governmental organisations had previously being discussed and analysed by various scholars without the application of any of these theorems (see Edwards and Hulme, 1995; Tandon, 2002; Edwards and Fowler, 2002; Lewis, 2001 and Smillie and Hailey, 2001).
A number of studies have investigated the elements that influence the ability of non-governmental organisations boards to perform their roles effectively. These studies have explored issues such as appropriate structures, processes, and planning (Bradshaw, Murray, and Wolpin, 1992); the role of the paid executive (Fletcher, 1992); undertaking board development activities (Holland and Jackson, 1998); the role of individual board members (Kearns, 1995); personal motivations of board members (Taylor, Chait, and Holland, 1991); and the influence of a cyclical pattern in the life cycle of boards (Wood, 1992). Other literatures exist that examined what boards should do, and what can go wrong with boards. Yet still, of interest to this research are the works scholars who recognised the relationship between effective boards and organisational performance. For instance, Herman and Renz (2000) recognised that effective boards improved organisational performance, although the mechanism of that change was not yet understood largely because the assessment of both board and organisational performance were challenging, making accurate understanding of these concepts difficult. Herman, Renz, and Heimovics (1997: 374) state that “the major challenge in the study of board effectiveness is the lack of criteria for defining and measuring board effectiveness. The elusiveness of board effectiveness is equal only by the elusiveness of organisational effectiveness for non-profit organisations.” Furthermore, existing research has shown that there is a significant relationship between the two variables, that is, the board and organisational effectiveness. Existing research has found significant relationships between board and organisational effectiveness, although the nature and causal direction of the relationship remains to be established (Herman and Renz, 1999). This premise of a correlation between board performance and organisational effectiveness has resulted in extensive research into non-governmental/non-profit organisations governance structures-which have being identified as the board (Bradshaw, Murray, and Wolpin, 1992; Forbes, 1998; Green and Griesinger, 1996; Jackson and Holland, 1998).

In Nigeria, the responsibility for governing non-governmental organisations as laid out in the regulations governing NGOs (secular or FBOs) rests with the board: individuals from diverse backgrounds who volunteer their time for the growth of the organisation (Axelrod, 1994). The board is responsible for ensuring that the organisation fulfils its mission, operate in accordance with state and federal laws, and make sound financial decisions (Axelrod, Gale, and Nason, 1990; Duca, 1996; Jackson and Holland, 1998).
Findings reveal that in keeping with the legal regulations governing the operations of FBOs or NGOs in Nigeria both organisations have boards in place. Boards are a legal requirement for public limited companies and companies limited by guarantee (not-for-profit organisations and non-governmental organisations fall into this group). The Corporate Affairs Commission is the body responsible for the registration and regulation of NGOs. NGOs may register with the Corporate Affairs Commission through one of two options - either as a company limited by guarantee (which confers the status of a body corporate on the NGO itself) or the incorporation of trustees (by which the trustees or trustees of the NGO, rather than the NGO itself, obtain(s) the status of a body corporate). Both are regulated by the Companies and Allied Matters Act 1990 (CAMA). S26 of CAMA provides the legal framework for the board to act in the interest of the stakeholders (Interview Notes, 2009).

Information from the CAC based in Port Harcourt and Yenagoa indicates that not only do both organisations have boards, but they had what Tandon referred to as ‘professional boards’. A professional board as the name implies is the type of board that is made up largely from individuals with shared vision and similar professional qualifications. The board has a formal system of meetings, discussions, decision-making and recording (agenda papers, minutes and so on) and members take individual and collective responsibility for different aspects of governance (such as subcommittee, and the roles of Chair, Secretary and Treasurer)(Tandon, 2002:218). The commonalities and differences between the boards of the two case study organisations form the thrust of the discussion in the subsequent paragraphs.

7.3.1.2 Comparison of Governance Structure- The Board
Table 7.1 presents a summary of findings on governance structures in LENF and BYDACA.
Table 7.1 Comparison of the Board

<table>
<thead>
<tr>
<th>Function</th>
<th>LENF</th>
<th>BYDACA</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Board</td>
<td>Has an independent board that is governed by a documented constitution</td>
<td>Has an independent board that is governed by a documented constitution.</td>
</tr>
<tr>
<td></td>
<td>At least 75 percent of the board meets once every six months. The Chairperson and secretary positions within the board are rotated yearly so that each member of the board is encouraged to be a leader and take decisions accordingly. In addition, rotating positions within the board ensured that one member of the board does not feel too powerful and hijacked the board.</td>
<td>At least 85 percent of the board meets once every quarter. Decisions reached at such meetings are documented appropriately. Unlike its secular counterpart, where the positions of Chairperson and Secretary of the board is rotated yearly, the positions only rotate bi-yearly and there are no rules that prevents a current serving Chairperson or Secretary from being re-elected</td>
</tr>
<tr>
<td></td>
<td>The board is made up of professionals from the relevant sectors that share similar goals and focus with the organisation.</td>
<td>The Board is made up of professionals from a diverse but relevant field of study.</td>
</tr>
<tr>
<td></td>
<td>Organisational accountability is not the sole responsibility of the board but a joint responsibility shared with LEF, UK.</td>
<td>The board is responsible for ensuring the accountability of the organisation to all stakeholders.</td>
</tr>
</tbody>
</table>

Source: Own Data Source- Interview Notes, 2008-2009

From the table above, LENF have a board that was responsible for its registration and compliance with the regulations of the State; thus, LENF is dully registered with both the local and national authorities- the Corporate Affairs Commission- regulating the activities of NGOs. This was important as registration gave credibility- it puts the affairs and activities of LENF out in the open for all to see and puts the organisation in a position to work in collaboration with the State on developmental issues of common interest. A certificate of incorporation from the Corporate Affairs Commission’s Office- the regulatory body- further gave credence to their registration and existence as a corporate entity.

Specifically, for LENF, the board composition is based largely on the shared vision of a set of professional like minded people. A formal system of meeting is in place with allows the board to meet biannually and at least 75 percent of members attend these meetings. These meetings are important because they provide the opportunity for the board to give direction to
the organisation. Appointments made and progresses on programs are also assessed. Proof of the existence of a board that contributes effectively to the organisation, was seen in the reports from the board meetings and the annual review report, were the board members and staff met to discuss organisation progress- success, shortfalls and the way forward (LEEAP, 1998-2008).

However, although a board does exist and appears on paper to be interested in the affairs of the organisation, sustaining enthusiasm amongst members have remained a challenged to LENF. It has also being difficult to generate and sustain commitment from some members, which accounts for why only 75 percent of them were present at most meetings. This poses a problem for LENF, particularly when the linkage between governance structure and organisational accountability is considered; as an effective system of governance has being linked with the ability of an organisation to formulate, review and reformulate its mission in a changing context (Zadek and Gatward, 1995 and Tandon, 2002). The presence of a board that appears weak in its commitment to the organisation puts a question mark on the accountability of LENF to its stakeholders (excluding its donors, whom it accounts to steadfastly, in order to ensure funds release).

Looking at the governance structure at BYDACA reveals a lot of similarities in patterns with the structures that exist in LENF. A professional board also exists, whose actions are governed by the Constitution of the organisation. The board is engaged and representative, with defined governance practices. The board effectively oversees the policies, programs, and organisational operations including review of achievement of strategic goals, financial status, and executive director performance. This engagement of the board with the organisation clearly contradicts the argument of some scholars that boards of faith-based organisations do not have such capacities; as usually where a board was present, it was more likely to be an invisible board-comprising a small coterie of friends and family assembled by the founders merely for the purposes of meeting statutory registration requirements; thereby, effectively existing only in paper (Tandon, 2002).

However, unlike the board composition at LENF, were none of the donors had representation on the board; the Church which is the primary donor to BYDACA has representation on the board. Findings reveal that this representation, contrary to the argument put forth by key informants from the civil society community that such a representation will be overtly
controlling of the board, supports the notion from scholars of the agency theory school of thought in non-profit organisations. Like these scholars, findings indicated that there was a positive rather than a negative associate between having the donor on the board and organisational efficiency. The donor performed a monitoring function that is motivated by their “investment” in the organisation (Fama and Jenson (1983) and Callen, Klein and Tinkelman (2003)).

Furthermore, for BYDACA unlike LENF, were only 75 percent of board members attended meetings, at least 85 percent the board members attended the board meetings regularly. In addition, sustaining the commitment levels of board members which was an issue with LENF was no problem with the board of BYDACA. The sustained interest and commitment of board members was linked directly to their individual religious affiliations, which shaped their perspective and outlook of their role in the organisation. In addition, board members were known to pay impromptu visits to the organisation or field staff out on an assignment, checking on the progress of the projects, ensuring that the organisation remained accountable to its stakeholders and equally boosting staff morale (KI 19, 2009).

Finally, whilst LENF sent reports- quarterly and annual reports- to supervisory bodies both at the national and state levels, BYDACA send its report- quarterly and annual reports- to supervisory body at the state level only. It has no dealings with the body at the national level. This difference in reporting gave more credibility to LENF than BYDACA. Perhaps, this explains why BYDACA relies on a religious body to provide it with the same level of credibility.

7.3.1.2 Comparison of Institutional Functions of the Boards
Five key areas were identified as areas in which the board of both organisations contributed to the overall effectiveness of the organisations (and to the organisational capacity), although to a varying degrees. These areas included providing expertise advice, securing funding, ensuring effective team work (between management and other staff), strategic positioning of the organisation and ensuring the organisation is accountable to its stakeholders. Findings are discussed below.

The diversity of the board of BYDACA enabled it to provide technical expertise to the organisation and was identified by staff members to be a strength of the board. The diversity
of the board opened the board to new insights and perspectives. Here, diversity is conceptualised from two perspectives; first as a group dynamics that is potentially beneficial and second as conceptualised within the resource dependency perspective. Within the group dynamics concept, the dynamics of this board was invaluable to the organisation as it meant an increase in the effectiveness of the organisation. Increased effectiveness was achieved because individual board members occupational diversity leads to greater organisational performance through increased social performance and fundraising. This finding contradicted the notion from scholars (that board diversity lead to conflict and lack of consensus. On the other hand, conceptualising diversity with the resource dependency perspective shows that diversity acts as a resource pool made up of the multiple skills and talents from individual members of the group. In addition, as argued by Chait, Holland and Taylor (1991:59) diversity of the board allowed the board the “capacity to dissect complex problems and draw on multiple perspectives” which is was fundamental to effective performance.

In addition, some of the technical services provided by the board members served as a cost saving alternative; as BYDACA no longer needed to pay for an external expert to carry out the said functions. This claim of support in the form of expertise from the board is also collaborated by some organisations that had previously worked with BYDACA and had the privilege of tapping unto this expertise. For instance, some members of the board provided their technical advice on a prospective proposal for funding for one of the partner organisation. They offered very useful suggestions that ensured that the proposal was technically sound (KII 23, 2009).

For LENF, the diversity of the board was also identified as part of the strength of the board as it also meant that the board did have the capacity to provide expertise advice in a number of areas. However, because of the strong relationship that exists between LENF and its parent/sister organisation LEF, UK, this technical expertise of the board is not tapped into to its full potential. LEF, which was responsible for the initial establishment of LENF stills oversees its activities and provides technical and managerial support, even though LENF is an independent organisation from LEF.

One got a sense of this organisation, LEF, being more relevant that the board. This position is shared by some members of staff of LENF. For them, approval for new programs or changes to programs at the organisation level, do not come from the board but from LEF; the board
chairperson as a representative of the board, gets told of the decisions by the Executive Director on a later date (SI 9, 2009).

Nonetheless, where it has being utilised staff had being able to tap into the knowledge and competencies of the board to build up on their own expertise. Another issue that related to the not so effective utilisation of the technical expertise of the board related to the difficulty to schedule the required assistance within the busy schedules of the said board members. It is therefore imperative to LENF that it provided ample notice to its board members when their technical services were needed, so that they can be available to serve the LENF.

Another role identified by staff as a service provided to the organisations by the board was securing funding for the organisation. Financial security is one of the major threats to the non-governmental organisations, whether it is a secular organisation or faith-based organisation. The ability of the organisation to secure funds to ensure the continuity of its programs is of paramount importance to it. Whilst fund security remains a major issue and challenge for non-governmental organisations in general, it poses an even greater problem for faith-based organisations such as BYDACA as their faith either places a restriction as to where they could source funds from or the organisations that are willing to fund their programs. And as such it is more imperative to BYDACA, that anybody responsible for ensuring it had the funds to implement its programs did so effectively. Ensuring that BYDACA is financially secured was another role of the board that was identified by staff. Staffs indicated that the board was always coming up with new fundraising campaigns/activities that ensure that the organisation had the necessary funds needed to move from its social objective to developmental objective and action. Thus, the board is actively involved in securing funding for the organisation. Currently, it makes regular presentation to the Church on how funds are spent and what new areas funds were needed within the organisation. It acts as a marketing arm, canvassing the aims, objectives and achievements of BYDACA to potential funders.

For LENF, securing of funds for the organisation was not identified as a role provided by the board as LEF is actively playing the role of fund raiser for the organisation. Nonetheless, staffs believe that if given the opportunity the board had the capacity to help the organisation secure the relevant funds both locally and internationally.

In addition to the roles already mentioned above as carried out by the board, maintaining accountability was also identified as a role the board provided to the organisations. This was
very important as it was one of the roles of the board that was made mandatory by the
guidelines for registration as incorporated into the certificate of registration by the CAC to
ensure that organisations were financially responsible and carried out the tasks they outlined
to do.

Staff of BYDACA acknowledged that the role of maintaining accountability to its
stakeholders is a role that its board members took quite seriously. It ensured that the activities
and services provided by BYDACA were a true reflection of the task it had proposed to
undertake. And were deviations occur from the original plans, it was the board’s role to
ensure that all stakeholders were well informed of the deviations and the reasons behind
them. By keeping all stakeholders informed, the board was effectively carrying out its role as
the ‘accountability tool’. A by-product of this effective communication to stakeholders was
ensuring organisational efficiency, so that it could report back to its stakeholders. Financial
accountability was also identified as part of the services provided by the board. The board
was responsible for ensuring that funds for projects were utilised along the budget lines and
within the proposed aims and objectives of the proposal. This responsible was considered by
the staff as very important, as by fulfilling this responsibility, the board is able to give
credibility to the organisation.

However, there were staffs who felt that this role was not being carried out effectively. Their
argument was based on the inability of the board to establish a relationship with the
government and its agencies at the federal level. For these staff members, such a relationship
will open more opportunities for the organisation to work in partnership with the government,
with the added advantage of influencing issues pertaining to development. Other staff
disagreed as they did not see this lack of partnership with government at the federal level as a
weakness or inefficiency on the part of the board. Their position was that, the lack of
relationship was deliberate as the board did not want to run the risk of government co-opting
the organisation into its folds, as had being the case with some organisations that have
entered into partnership with the government. By-and-by though, through the quarterly
statements released to the primary stakeholders, the board is ensuring that the organisation
remained accountable to its stakeholders. Furthermore, by ensuring that the organisation
remained financially responsible, the board is effectively monitoring the activities of the
organisation and its performance. Thus, there is correlation between the board’s monitoring
of the activities of the organisation, the accountability and organisational performance.
These views support the position of scholars such as Tandon (2002) and others (Taylor, 2001; Smillie and Hailey, 2001 amongst others) who argued that where the board is effective it contributes towards the overall performance of the organisation; in essence, a good board which is part of the governance structures within the organisation, adds to the capacity of the organisation, as its lack of thereof, could hinder the effective running of the organisations.

For LENF, the contributions of the board towards ensuring the organisation was accountable to all stakeholders’ were not identified as a direct role of the board by members of staff. Some staff argued that the way the board and the organisation were set up by LEF, meant that LEF and not the board was the body that ensured that LENF was accountable to its stakeholders. For instance, an accountant at LEF UK oversees the financial records of LENF and ensures its outgoings and incomings added up. In addition, a manager based at LEF ensured that all reports and reviews to be carried out in LENF were carried out effectively and to the specifications of the relevant body. Thus in a sense, the board was made redundant by LEF’s actions. This finding lends support to the earlier claim made by staff who argued that the board was just a ‘rubber stamp’ put in place to meet all legal requirements necessary at the inception of the organisation; even though this was a professional board. Again, this is quite surprising especially as the members of the board were professional and in essence providing the board with all the ramifications of a professional board. This exhibition by LENF’s board of the characteristics of a family board or founder-led board as described by Tandon (2001) is linked to the limited responsibilities expected of it because of the strong hold LEF had over LENF.

Nonetheless, there were those staffs who disagreed with this description of the board as ‘a rubber stamp’ and argued that whilst the composition of the initial board was carried out by LEF with help from key informants (as LEF was a foreign organisation with little understanding of Nigeria), the board did play the role of ensuring that the organisation remained accountable to its stakeholders as they were usually the first point of contact for stakeholders such as donors and government, over issues relating to the activities of the organisation. They are therefore responsible for the accountability of the organisation.

Another role identified by respondents as carried out by the boards was in ensuring effective lines of communication between the management team and other staff and encouraging great team work amongst staff. For BYDACA this was no easy task especially as the board was not involved in the day-to-day running of the organisation. However, through impromptu visits to
the organisation, and the level of interest it shows about staff welfare, the board was able to ensure that management and other staff work closely together towards realising the organisational goals and objectives. As a way of ensuring effective communication, the Director of the organisation was closely monitored through a six-monthly evaluation of his performance against set performance indicators. In addition to the evaluation of the performance based on program targets and leadership skills, the Director was equally assessed on funds management: prudence and sound financial judgement. This method of ensuring program performance through the assessment of the Executive Director ensures the manager remained accountable to all stakeholders and arguably promoted a better working relationship between him and other staffs as effective communication lines with staff forms part of his assessment. This finding mirrors other research findings with the board of non-profit organisations which showed an association between evaluating the CEO’s performance and overall organisation capacity and performance (Renz, 1997).

Whilst the interest shown by the board to the team was commended by the majority of staff, there were staff members, especially amongst the management team, who feared that the interest of the board bounded on interference as lines responsibilities between the board and management team were blurred at certain times. Arguably not every member of the management team agreed with this assessment. For this group of staffs, the lines of responsibilities were not in any danger of becoming blurred as the interest shown by the board was not challenging the authority of the management team, but rather, allowing the board to act as a check, ensuring that the management team remained fair and diligent to all staff in the discharge of their responsibilities. Additionally, because the board operated an all-inclusive policy, staffs who were dissatisfied with decisions or actions taken by the management team were encouraged to present such grievances to the board. No wonder then that the collective actions of the board have being described as reason for the effective team in place within the organisation.

On the other hand, for LENF, whilst the board did seem none intrusive, it was perceived as playing a role in ensuring that the lines of communication between the management and other staff were open and fair at all times. However, there were staff (mostly the field staff) who argued that although it encouraged open lines of communication between the management staff and other staff, it did not necessary encourage effective team building. For instance, staff expressed their displeasure in the way and manner in which the board handled
grievances and disputes between staff and management team. From opinions expressed by most of the staff, the board seems to have left the management team on its own with little or no supervision of its activities (SI 11, 2009). Its involvement in promoting effective working relationship between staff and the management team was restricted to its interaction with staff and management during the organisation’s annual review workshops.

In their defence, some members of the board were quick to point out that the board was in constant communication with the Executive Director- who is the most senior member of the management team. All matters relating to the smooth running of the organisation are handled through the Executive Director. They did however acknowledge that their method was not very effective; as it can be interpreted as complaisant (SI 24, 2009).

The nature of the relationship between the executive director and the board has impacted on staff relationships and performance, with staff feeling the board had left the running of the organisation in the hands of the executive director so that he could play ‘God’ with it- taking decisions as he deems fit irrespective of the fairness or appropriateness of the decisions (Staff Interview 15, 2009). Interestingly, this finding mirrors similar one obtained by Heimovics and Herman (1989:68-70) in their analysis of relationships between board and staff and organisational performance. They found that “the chief executive, not the board president, is assigned predominant responsibility [for dealing with critical incidents which organizations had to face]”. This finding questioned the “prescriptive, taken-for-granted role and interpretation of final responsibility of boards for outcomes in the non-profit organization”, thus highlighting the notion that the executive may be more central to the performance of the board than had been recognised previously.

On the other hand, there were staff members who argued that the board was responsive to staff issues and interacted with staff at every opportunity that presents itself. However, whilst maintaining interest in staff issues, the board has to maintain its distance for the organisation, so as not to be overbearing in its approach. References were made to situations where the management team had taken decisions that staffs thought were inimical to staff growth and such staff had petitioned their grievance to the board who over turned the decision out rightly or made variations to the decision to make it fair and relevant to the staff and overall organisational goals and objectives (Staff Interview 17, 2009).

To summary this section, the following were the key findings of the contributions of the board as a governance structure to the overall capacity of the organisations. For LENF, the board was not as effective as would be expected of a professional board because of the
usurping of its powers by LEF, UK. Nonetheless, it was able to operate and did contribute towards the overall capacity of the organisation through its role in the provision of technical expertise, good team building, organisational accountability and ensuring funding security. The board of BYDACA, on the other hand, although having a strong representation from the Church did contribute effectively towards the overall organisation by ensuring the organisation was seen as credible and accountable by its stakeholders; promoting effective communication between the management team and staff, thereby ensuring effective teams were in place to implement organisation’s mandate and ensuring organisational continuity through ensuring funds security. Finally, the board as a governance structure combined all its roles to ensure organisational effectiveness; effectively debugging claims that boards of FBOs did not have the necessary capacity to function effectively.

Having considered the issue of governance extensively, attention is now turned to the issue of leadership and how it contributes to the overall capacity of the organisations under review. First, a brief understanding of what leadership is?

### 7.3.2 Leadership

The term leadership means different things to different people. To some it is about exercising power, whilst for others it is all about achieving results through motivating or energising their teams (Smillie and Hailey, 2001). Establishing one single definition for leadership has proven quite difficult as the literature and research on leadership is as voluminous as it is diverse and conflicting. In short, a tremendous body of research has shaped and confused our understanding of what a leader is. To get around this problem, some researchers had focused their interest and attention on leadership styles and behaviours and conclude that these parameters were dependent on the circumstances and environment in which the leader operates- culture, tradition, legal and political frameworks, and organisational culture (Hofstede, 1992 and Schein, 1992). Yet others have focused on identifying and analysing innate leadership traits and skills; with the bulk of the research in this focus area seeking to establish the personal and psychological qualities of specific leaders (Adair, 1990).

Whilst the development literature, has anecdotal tales about the detrimental influence of ‘charismatic autocrats’ there is limited research into the leadership characteristics and managerial capabilities of key individuals, whether they run an NGO or FBO. Charismatic leaders have been widely criticised for dominating their organisations, for being
unaccountable, and for failing to adapt to changing circumstances (Smillie and Hailey, 2002:135). However, whilst this assessment of some leaders in the non-governmental sector remains largely true, it does not take into account that leadership is a collective process and not an individual action. This collective process known as organisational leadership; is about organising collective action to meet organisational purpose and in recent years has received increased. The idea of this distributed leadership is particularly relevant in non-governmental organisations, or non-profit organisations, where people often work because they are attracted by the purpose, or mission, of the organisation (Simpson, 2009).

Since the focus of the discussion is on the contributions of leadership as part of the governance structure to the overall capacity of the organisation, the discussion here will not dwell so much on leadership styles, the discussion here will dwell on what respondents (staff of BYDACA and LENF) perceived to be the impact of leadership on the overall organisation.

For BYDACA as the leadership of the organisation operates an all inclusive approach to management, it was able to encourage collective approach and action to meet the vision and mission of the organisation. The leadership emphasised process, transparency, flexibility and participation. By the account of staff, this approach has helped to build a strong bond of trust between the management team and other staff. The organisation operated as one big family with the management team acting more as facilitators or coordinators rather than as managers who had to stress over control and hierarchy issues. This idea of the leadership team viewing themselves through the lens of facilitators is quite in line with down-top approach to management that operates in the non-governmental sector. The consequence of this is a strong bond of trust between staff and management. A major benefit of this trust was the establishment of an effective communication system, where staffs were able to discuss openly all problems and challenges encountered without fear of reprisals for short comings. Thus, solutions were sought collectively, allowing for program delivery to be more effective. In addition, the shared problem and solution process, which occurred as a result of the effective communication system, boosted staff confidence and increased their overall productive. For instance, one staff member recalled how he was able to discuss openly the difficulties he was having with some beneficiaries of the program without the fear of being labelled ‘incompetent’ given that other staffs were succeeding where he was having the difficulties. Collectively the organisation was able to offer solution that helped him overcome these difficulties. Another staff shared similar experience. In her situation, she was not
having difficulties implementing her set targets, but was rather called in to assist a colleague who was having difficulties achieving hers. Because of the communication system in place, she was able to assist the said staff without the fear of stepping into the territory of the other staff.

For LENF staff, whilst the board did not provide much in terms of leadership directions, the management team more than made up for it. The leadership style used within the organisation as captured by the staff was a participatory approach, a bottom-top approach that employed a large degree of consultation between the management team and the staff. One benefit of this as identified by staff was ownership of the organisation by all. In addition, it gave staff the confidence to effectively represent the organisation outside the boundaries of the organisation.

Scanning (for new ideas/concepts) and willingness to move with new scanners was equally identified by respondents as a key contribution of the leadership systems to the overall organisational capacity. For BYDACA, “the leaders of the organisation were not afraid to experiment with new methods and as such they encouraged the staff to be open and flexible in identifying new approaches to program implementation. Their flexibility meant that their expectations from staff and the organisation were realistic. Furthermore, their flexibility reflected their competency, especially their ability to balance diverse demands and to play very different roles, depending on the situation and context. In short, the leaders were liken to a chameleon, because of their ability to play different roles, use different styles and adapt to different organisational needs. For their resilience, the leaders were compared to a porcupine-who though small in size, has spines that protects it from larger predators” (SI 13, 2009). Clearly, the problems associated with leadership as identified by Smillie and Hailey (2002) which related to the inability of leaders to be sensitive to the changes and their failure to adapt to changing circumstances and their resistance to change or embracing new innovations or collaborations was no issue here.

For LENF, with regards to the level of flexibility demonstrated by the leadership of the organisation, staffs were happy with the level of flexibility demonstrated and operationalised within the organisations. Field staff and others were also encourage to move with the changing circumstances, that is, to adapt to new challenges and adopt new approaches to
resolve challenges as it faces the organisation. The staff summarises the flexibility of the leadership adequately as thus;

In conclusion, leadership of BYDACA as part of the governance component contributes to the overall capacity of BYDACA in three ways. First, its flexibility allowed for innovative ideas to be used for the success of programs. Secondly, the leaders are able to provide a clear vision on the direction in which the organisation needs to move to maximize its impact whilst keeping in line with its mission and vision. And thirdly, establishing trust through its transparent approach. For LENF, key contribution of leadership to the overall capacity of the organisation was in encouraging flexibility within the organisation.

Having exhausted the contributed of the governance and leadership as structures that contributed to the organisational capacities of both organisations, the next section will look at another component of organisational competencies, mission.

7.3.3 Mission Statements
Mission statements are considered very important to non-profit organisations as lacking a profit motive these organisations rely on a mission statement to articulate their *raison d’être* (Oster, 1995; Moore, 2000). As argued by the U.S. Internal Revenue Service (IRS, 2008), a clearly articulated mission statement, adopted by the board of directors, serves to explain and popularise the organisation’s purpose and guide its work. It also addresses why the organisation is in existence, what it hopes to accomplish, and what activities it will undertake, when or where. Stone (1996:32) describes the mission statement as the “starting point for an organization’s entire planning process” that creates “a sense of direction, focus, and unity”. It serves as the basis for development of goals, objectives, and strategies appropriate to the organisation’s overall purpose (Ireland and Hitt, 1992; Bryson, 1995).

The sacrosanctity of mission statement in contemporary non-governmental/non-profit organisation is equal only by the sheer volume of scholarly literature, practitioner guides, and government policy and rhetoric (Bart, 2007; Allison and Kaye, 1997; Kearns, 1996). Research has demonstrated two ways in which a mission statement is purported to affect performance in a non-profit organisation; one as an internal tool for the board, managers, and staff (Anheier, 2005; Phills, 2005); and two, as a device that communicates organisational information to external stakeholders (Oster, 1995; Drucker, 1990; Bryson, 1995). Thus not only is mission statement an important guidance tool for the organisation that drives and
gives purpose to the organisation; it serves as the baseline on which organisational performance can be assessed. In addition, a well constructed mission statement opens opportunities for potential investors/funders to invest in the organisations (Brown and Iverson, 2004; Weiss and Piderit, 1999).

It is therefore imperative that irrespective of the type of non-profit organisation (that is, secular or faith-based) the mission statement of the organisation is clear and concise and presents an accurate picture of what the organisation seeks to achieve and its identity. How the mission statement contributes towards the capacity of the two case study organisations forms the focus of the subsequent discussion here. The discussion will centre on how the mission and vision of the organisation defines the organisation. Does it leave room for manoeuvre or is it set in concrete? Does the mission and vision take into account the changing circumstances in development arena?

Analyses of field data reveal that BYDACA had a consistent mission and identity which they linked with the right activities, thus, positioning the organisation effectively. BYDACA did not appear to be plagued by the same inconsistencies that contributed to ineffectiveness in some NGOs (Fowler, 1997). The impact on the organisation of this consistent mission is in two folds. On one hand, BYDACA is able to improve staff capacities consistent with its mission, such that staffs had the necessary capacities to carry out their responsibilities effectively (SI 14, 2009). This consistency in mission also had another effect on the program—lessons learnt from previous programs were incorporated into the design and implementation of new programs such that approaches that were most relevant to achieve the desired impact of the program were employed (SI 4, 2009).

However, there are those who argued that consistency in mission was not necessarily a good thing to BYDACA. Their position is that, BYDACA appeared to be spreading itself too thinly, focusing on only one area of intervention. It seemed not interested in new opportunities that could lead to the expansion of its areas of intervention (KII 22, 2009). It was argued that since BYDACA was focusing its actions always in line with its mission, it meant that new areas of needs identified by the organisation that were not in-line with its mission could not be addressed even though addressing such needs could make the organisation more effective and make the task of achieving its goals much more easier (KII 17, 2009).
But staff of BYDACA disagreed and argued that the consistency in their mission confirmed credibility on the organisation and debunked the motion that it was an opportunist or haphazard organisation. The clarity of their mission was linked to their founding ideologies (SI 9, 2009). Furthermore, staff argued that by remaining true to its mission, the organisation has carved out a niche for itself and has inspired confidence in its stakeholders that it was committed to achieving that which it set out to do (SI 17, 2009).

Be that as it may, there were respondents who argued that it was funds security and nothing else that has compelled BYDACA to remain true to its mission. It is their position that this situation will mostly likely change if BYDACA were to source for funding like other organisations, and experience the whole funding dilemma (Extract from Interview with members of the NGO community, 2009).

Responding to this argument, BYDACA management acknowledged that whilst these observations/opinions may be justifiable and even applicable to most other NGOs, it was not applicable to the organisation, as BYDACA sought to remain true to its mission (which is its identity and which offers credibility to the organisation, irrespective of funding challenges or constraints. It likened the changing of its mission to having their hands in too many soups at once and would most definitely make the organisation vulnerable to funders. Having a consistency mission, they argued accounted for the level of program impact they enjoyed.

For LENF, its mission statement has changed within the last decade and so has the approaches it used to achieve the mission. For instance, its initial approach to achieving its mission was through participatory development with emphasis on micro enterprise and micro credit, natural resource management through community forestry management and environmental education through various activities; but presently most of the activities and approaches have changed in line with new needs identified in its area of operation. The inclusion of governance and its related activities is a reflection of one such new approach. LENF’s management pointed out that these changes were not a departure from its original mission, only an add-on. These changes were necessitated as it ensured that the organisation made its programs relevant to the people it sought to bring community development to. For what benefit is a micro enterprise project to a community riddled with HIV/AIDS with very short life expectancy compared with access to antiretroviral drugs and counselling. Or what
benefit was micro enterprise program to policy makers, when the skills could be provided that improved their role in governance.

Nonetheless, it is pertinent to point out, that some key informants (from the NGO community) believe that the inclusion of issues such as HIV/AIDS was not because of the sensitivity of the organisation but because the organisation needed to broaden its funding base and secure its future (KII 14, 2009).

In summary, the key difference between the two organisations in the area of mission and is that BYDACA vision and mission has remained the same since its establishment, but the mission of LENF had undergone some modification to reflect the current realities in the society where the organisation operates.

Finally, whilst mission statement is important, identifying the right strategies to implement the programs that will address the social issue that the organisation which to address and bring development to the people is most important to the overall success of the organisation. In the next section, a comparison of implementation strategies of both organisations is carried out.

### 7.3.4 Comparison of Project Implementation Strategies

Project implementation strategies refer to the methods and instruments used by an organisation to implement its program; it includes competency and skills to implement the project. Project implementation strategies all centred on the project cycle, identification, selection, planning and implementation (Blackwell, 2003). In chapter two, it was argued that one of the reasons for the opposition to include faith groups in development was the question of their competency to deliver the same quality of projects as secular organisations. Issues such as participant bias- selection of potential beneficiaries because of a shared faith and the lack of proper knowledge; appropriate strategies, policies and skills to implement projects that are competitive with the secular organisations were paramount in the arguments (Baker, 1999; Broadway, 1995; Robinson-Jacobs, 1998 and Stolberg, 1998). Most of these arguments were based on very little empirical evidence.

Nonetheless, is there empirical evidence from field data that indicates that the arguments were valid or will the findings provide that the arguments were unfounded?

This section compares the project implementation strategies of both case study organisations to understand if there are any differences between the faith-based organisation and the secular
organisation. Since the project cycle is such a wide area to cover within the limit scope of this work, only two elements of the cycle - participant selection and the implementation stage will be discussed.

The justification for the focus of the study in the areas of participant selection and implementation is based on two factors. One is the issue of participant bias which most faith-based organisations have been accused of and the selection process being clothed in the cloak of religion. The second reason relates to the question BYDACA as a faith-based organisation, having the appropriate strategies to implement projects. Comparison of participant selection methods will be discussed next.

### 7.3.4.1 Participant Selection

One of the arguments put forth by those calling for the non-inclusion of faith-based organisations in development is based on the participant selection method employed by faith-based organisation in their programs. They argued that the success enjoyed by faith-based organisation was linked to the not so conventional methods they apply in the selection of their beneficiaries. Selection was usually guided by shared faith rather than needs; this process was known as selection bias. This selection bias is believed to contribute to the success of faith-based organisation.

These scholars believed that since the selected participants were already people of the same faith as the FBO, the FBO usually helped them to apply their faith or provided them with a connection to a supportive faith community, leading to successful outcomes (Sherman, 2003). However, this situation begs the question as to whether the absence of a pre-existing condition of individual faith, will lead to the achievement of similar outcomes. In order words, will the project have different outcomes if people do not share the faith traditions of the FBOs? Will the selection of participants based on other methods lead to the same success story that is ‘hallmark’ of FBOs or will the outcome be different from what was expected?

This section investigates the influence of participant selection methods on the programs, and how this contributes to the overall capacity and effectiveness of the organisations. This will be done for LENF and BYDACA as this study is a comparative study.

Six different approaches were identified as tools employed by BYDACA and LENF in the selection of their participants. These six approaches were; based on a needs assessment, random selection, religious affiliations – share the same religious faith; make financial contributions to the organisation; based on funding conditionality and willingness to undergo
religious conversion. Table 7.2 represents a summary of findings on the various approaches used in beneficiaries’ selection for both organisations.

<table>
<thead>
<tr>
<th>Methods</th>
<th>LENF</th>
<th>BYDACA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Based on needs assessment</td>
<td>Yes</td>
<td>Sometimes</td>
</tr>
<tr>
<td>Random Selection</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Religious Affiliation- share the same beliefs</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Make financial contributions to program</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Based on specific funding criteria</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Willingness to undergo religious conversion</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2009

For BYDACA the selection of participants was very important to the organisation, as choosing the ‘wrong’ beneficiaries would make the difference between success of the project and its failure. Intended impact of project will also not be achieved if the ‘wrong’ set of beneficiaries is chosen. Data from the table indicates that beneficiaries were selected either based on a specific funding conditionality or based on a needs assessment.

With regards to the concept of funding conditionality, it simply referred to a pre-existing conditionality placed by the donors to be applied during the selection of prospective beneficiaries. For instance, in their present project, the funding conditionality was that more women were to be involved in the project than men. In addition, the women were to be of a certain age group. This conditionality does have an impact on the project; sometimes acting as a hindrance and other times contributing positively to the project. At present, it was difficult to assess the impact of the conditionality on the project as the project has only just completed its first six months. But in a previous project that was funded by the government, the conditionality was that for every five women engaged by the project, three were required to be from a polygamous relationship. In theory this was a well thought out concept to ensure that these women were not left out in the development process as most of these women had no access to information and were one of the most vulnerable groups when HIV/AIDS pandemic is examined.

In actual project implementation, some of the conditions were not very practicable and were sometimes very time wasting as more time than would be originally invested into the project will be needed to get the conditionality operation. For instance, the project that had the
conditionality requiring more women involvement in the project was very time consuming because getting the said target on board the project was very difficult, requiring a combination of efforts on the part of the organisations. However, when at the completion of the initial 2 years of the project, the project was extended for another year, the benefit of striving to fulfil the conditionality was seen by the organisation as effort while worth it as the earlier beneficiaries were now informed enough to encourage other women to participate in the project. In essence, the conditionality placed, hindered the progress of the project but later contributed positively to the project (S1 15, 2009).

Still on selection methods, beneficiaries identified random selection method as a tool used by BYDACA to choose its beneficiaries. Staff of BYDACA however disagreed with this. In their opinion random selection was only applied in conjunction with needs assessment. For instance, having identified the needs of the potential beneficiaries, funding constraints usually made it impossible for all potential beneficiaries whose needs were assessed to be selected. Applying a set of criteria (such as urgency of needs) known only to staff of the organisation, participants were then selected from the pool of potential beneficiaries'. So to the participants it may seem like a random selection process but that was not the case (Extracts from staff interviews, 2009). This finding contradicts the position of some scholars who argued that faith-based organisations were engaged in selection bias (Larzelere et al, 2004; Sherman, 2004). It rather supports the claim that faith-based organisations had the required approaches to compete favourably with their secular counterparts.

Finally, none of the program beneficiaries identified their faith as a militating factor for their selection in the programs. In fact, other than sharing a broader Christian faith, the majority of beneficiaries’ belonged to different religious denominations- Anglican Church (the Church behind BYDACA) 10 percent; Roman Catholic Church is 17 percent, Charismatic Catholic Church is 11 percent, New Pentecostal Churches 28 percent and Traditional African Religion is 34 percent. Clearly, one can argue with a degree of certainty that whatever levels of success that has been achieved by the organisation was in no way linked to the issue of participant bias.

On how the selection of participant contributed to the overall capacity of the organisation, staff likened its contribution to ‘running a 100 meters dash. Getting a wrong start at the starting block could mean the difference between winning the race and coming in last’. Thus, getting the selection of participant right was an indication of the capacity of the organisation.
to use appropriate skills that were relevant to the sector. Failure on the other hand, will have lent support to the arguments put forth by scholars that the lack of skills of faith-based organisations was the rationale for its application of the selection bias process. Participant selection therefore was a very important aspect of the program, program success or failure was directly linked to the process, it had contributed immensely to the success story of the organisation (SI 18, 2009).

For LENF on the other hand, selection of participant was based on either a funding conditionality- similar to that obtainable in BYDACA (although not usually the same conditionality) or based on needs assessment. Although no faith was practiced by LENF, the majority of its program beneficiaries practiced one form of religion or the other. The pattern of religious affiliations shared by the participants was very similar to those of BYDACA; the majority of its beneficiaries practiced the traditional African Religion.

For staff members getting the selection of participant right was not only important to the success of the intended program, but it gave credence to organisation as an organisation that puts into practices its claim of being a participatory organisation that employed participatory approaches to development (SI 19, 2009). In addition, the application of appropriate selection techniques ensured that there was fairness in the selection process, and the most disadvantaged was not left behind or discriminated against.

In summary, for participant selection, BYDACA which was the faith-based organisation contradicted the assumptions put forth by scholars that in order to achieve the level of success associated competent secular NGOs; it had to select its beneficiaries from a pool of people who shared similar faith with the organisation. It selected its program participants based either on needs assessment process or based on a funding criteria put in by the funder; participants were also not expected to make either a financial contribution to the organisation or convert to the faith of the organisation. The ability of BYDACA to select its participants based on acceptable methods in the industry, demonstrated that it had the necessary skills and capacities expected of those in its field of work. In the same vein, by selecting its participants based on methods that were both applicable and acceptable in the non-governmental sector, BYADACA also demonstrated it had the relevant skills and capacities to function effectively as a service provider within the non-governmental sector.
In the next section as a continuation of the comparison of implementation strategies, the planning methods used by LENF and BYDACA will form the focus of the discussion.

7.3.4.2 Comparison of Planning Methods
Planning is a highly multifaceted activity, which may cover aspects from general societal values underpinning a development thrust to details of designs, budgets and management of the thrust. A lot has changed in the way development practitioners plan their projects over the last 50 years, from the centralised planning in both communist and neo-liberal states to the new focus on projects as ‘building blocks’ of development. However, irrespective of the stage on which the planning is considered, there is a general consensus amongst scholars that the success of any project, lays in effective planning (Chambers, 2005) as it had a direct impact on projects. This impact relates to the fact that if methods that encouraged the inclusion of all stakeholders were used, outcomes were always better (Dale, 2004).

From data gathered from the field, it was clear that the two organisations applied different planning methods in their approach to project implementation. For LENF it was the Blue Print Approach and for BYDACA it was the Process Approach. These two methods are as distinct from each other as was possible.

In the subsequent section, an analysis of these methods and how their usage counts towards an understanding of the organisation capacity will be discussed. The role played, if any, by these methods towards shaping program outcomes will also form part of the discussion here.

The Blue Print approach employed by LENF will be discussed first and will be quickly followed by the Process Approach used by BYDACA.

7.3.4.2.1 LENF’s Blue Print Approaches
The blue print approach to planning is closely related to the rational comprehensive model of planning- one of the earliest forms of planning employed by developers. Unlike the rational comprehensive planning which demonstrates strong hierarchical system of doing things, leaving room for no radical alternatives; blue print planning is a technical exercise in which control and detailed specification of output reinforce each other, with fixed and known outputs that are measurable. Outputs are constantly subject to change under the influence of changing circumstances such as donor influence (Hulme, 1999).

For an organisation such as LENF, that prides itself in the use of participatory approaches (the use of participatory approaches was one of the strengths of the organisation at its
inception, a strong selling point for it—that both government and the private sector sponsors wanted to buy into it; most bought into it), the use of this method in planning is quite contradictory although understandable given the power relation with its present donors. Donors expect targets to be met as per the agreed project document. Funds release was also tied to delivery of expected target. Therefore, the use of other methods such as the process approach that involved a lot of stakeholder consultation was not cost effective when working within tight time and budget frames (SI 22, 2009). A major shortfall of this approach as identified by the staff of the organisation was that it did not allow for a constant ‘scanning of environmental factors’ and as such, did not allow for strategic planning to tackle environmental factors as they arose.

Furthermore since project evaluation was carried out mid-way of the project life span and mostly for the benefit of the donors, lessons from such evaluations are usually lost to the project as only lessons from the report that are considered of most value or importance are recommended /allowed by the donors to be inputted to the program (SI 25, 2009). In addition, the approach did not allow for reflective learning as it made no provision for regular consultation with stakeholders. This inability to input lessons learnt immediately into the projects reflected although arguable as lack of capacity on the part of the organisation.

One advantage of this method thought was that it allowed LENF to focus on immediate outputs; measurable and achievable targets. This was very important to the organisation as it enabled it remain in line with the expectations of the development community especially the donors who are focused on immediate and measurable outputs rather than long-term outcomes.

Figuratively the blue print approach used by LENF is expressed below:
Fig 7.1 Blue Print Methods

Whilst the blue print approach captured above covered all aspects of the project cycle, the actual application of this method in the field is far from the perfect cycle depicted above; as the process was usually riddled with problems, with the most notable being poor problem analysis leading to poor stakeholders analysis. This has lead to the lack of project ownership which invariably meant lack of continuity of projects once LENV pulled out of the project.

This was not quite surprising given that project beneficiaries rather than seeing LENV as the facilitators of the project, saw LENV as the owners of the projects that had been implemented, and as so such projects were only viable for the length of time that LENV’s continual presence is felt. In most cases than not, once LENV pulled out of the project, the project sustained itself for no more than six months before going under as project beneficiaries for whom the project was set up, having failed to acknowledge their role in the sustainability of the projects, fail to sustain the projects (KI 19, 2009). But yet another fallout of this lack of ownership of projects on the part of the beneficiaries was their lack of commitment, their active participation in the projects could not be guaranteed; some had being known to pull out of the project half way through its life cycle, effectively negating any potential impact that the project may have had on them.
However, this problem of ownership of project was not restricted only to projects implemented by LENF, it cut across a broad range of projects implemented by other organisations—although coincidentally the secular NGOs. Key informants from the civil society community argued that this problem had nothing to do with the methods employed by the NGOs in the implementation of their projects but rather was a direct consequence of the ‘handout’ culture and the ‘getting a piece of the national cake’ attitudes of the citizens of the Niger Delta Region (KI 43, 2009). Nonetheless, giving a blank failure report to operations of the NGOs was incorrect as there were success stories that showed how projects implemented by some NGOs had continued to sustain themselves long after the facilitating NGO had pulled out of the projects. Perhaps what is happening, as some of the beneficiaries argued, is a situation where NGOs rather than accept the failure of their projects as a failure on their part as an organisation, were busy apportioning the blame on the beneficiaries, by capitalising on the attitude of a few and generalising the attitude for all. It was a case of ‘giving a dog a bad name so that you can hang it’ (FGD 9, 2009).

7.3.4.2.2 BYDACA’s Process Approach
The process approach adopted by BYDACA is an implementation process that allowed and encouraged trial and errors, as its aim is to cope with the ever changing environment in which the project was being implemented. Not surprising then, that project outcomes were constantly subject to change under the influence of changing circumstance (Bond and Hulme, 1999). In addition, this method has being known to allow for reflective learning. It is worthwhile to note that this method of implementation was part of the participatory approaches package put forth by the civil society community as the right approach needed to achieve the development that government and private sector had failed to achieve.

For an organisation that was not into participatory approaches to development, the use of this method for project implementation was quite surprising. Two factors were responsible for the use of this method. The first relates to the failure of previous methods tried by BYDACA and the second is fallout of the influence of its faith in the organisation. This method was adopted because it allowed for the involvement of all stakeholders in the project whilst it allowed for the organisation to fulfil the expectations of its faith of ‘treating of all as equals’. The method was quite a step away from the hierarchical set up obtainable in the church.
This process approach utilised by BYDACA is captured figuratively as thus:

**Fig 7.2 Process Approaches Planning**

From fig 7.2 the process approaches is such that it allowed for interactions between beneficiaries and management over intended interventions; thus encouraged the beneficiaries to participate actively whilst allowing BYDACA to learn from them (the beneficiaries). In addition, this method allowed BYDACA to be people focus in its project rather than donor focus. Not surprising then that the focus of the organisation was on outcomes rather than on outputs are on outcomes as was observed as practiced by LENF.

A consequence of BYDACA adoption of such a method was that it allowed for the project to be regarded as a constant learning avenue, and as such it could make changes were necessary to improve the overall project effect. This constant reflection and adjustments to the project based on lessons learnt, contributed immensely to the success story of the organisation. It also cast the organisation as an effective and efficient organisation with the necessary capacities to carry out its mandate effectively (KI 21, 2009).

To summarise, the key points from the comparison of the implementation methods are as follows. One, whilst LENF used the blue print approach to implement its projects, BYDACA
used the process approach to implement theirs. Secondly, the process approach adopted by BYDACA allowed it to react and fix problems immediately; supporting the notion that it is a reflective learning process. Thirdly, while the blue print approach did not necessarily allow for action-reflection learning during project implementation, it was difficult to attribute project implementation challenges faced by LENF, solely to the failings of this method. Finally, the methods applied by both organisations were a reflection of the power relationship associated with funding.

7.3.5 Strategic Relationships- Partnerships/Networking
Interactive, authentic partnerships among NGOs, public and private organizations are required for sustainable impact on development. Simply put, “the days of working in isolation are fast ending” (Fowler, 2004) and today’s trend is towards improved partnership between NGOs, (Lindenberg and Bryant (2001)) governments, and the private sector. The original concept of partnership in the context of development work related to a relationship between Northern NGOs and Southern NGOs, and speaks the language of being amongst equals while situated in a world of highly contradictory power relations (Welle, 2001). Not surprising then, that the concept of partnership was pushed into the development discuss by these same agencies. And since its appearance on the agenda in the late seventies, it had climbed very high on the ladder of development buzzwords (Lister, 2000; Smillie, 1993; Postma, 1994; Fiszbein & Lowden, 1999; Malhotra, 1997). According to Fowler, this concept of partnership is so important that it ranked second just behind ‘participation’ then closely followed by ‘empowerment’ which ranks third (1998:140).

Numerous literatures on non-profit management have focussed considerable attention on the formation of inter-organisational partnerships for the delivery of social services (Chen and Graddy, 2010; Kettl, 2006; Bingham and O’Leary, 2008; O’Leary and Bingham, 2009). The consequence of this is conflicting discourses on partnership ranging from partnership in a framework of solidarity to partnership as a means of efficiency. Furthermore, these literatures revealed that by some considerable measure, there has been a large increase in such alliances albeit with different types of collaboration arrangements (O’Leary, Gerard, and Bingham, 2006; Gazley and Brudney, 2007; Agranoff, 2007). Selden, Sowa and Sandfort argued that because of the different types of collaborative services practiced by non-governmental organisations, the application of continuum that looks at cooperation, coordination and service integration would be most appropriate to distinguish the benefit of such arrangements.
(Selden, Sowa, and Sandfort, 2006). Literature also suggests that there were two main reasons why organisations enter into partnership (Guo and Acar, 2005; Cho and Gillespie, 2006). First, for resource exchange, where they seek a resource needed for their activities that they do not possess (Gazley and Brudney, 2007; Arya and Lin, 2007); and secondly for organisational legitimacy, where they seek associational advantages from a well-respected or well-connected partner (Provan, Kenis, and Human, 2008).

Nonetheless, irrespective of the reason for entering into partnerships within the non-governmental sectors, these partnership relationships typically fell into two categories - passive and active partnerships. Passive partnership referred to partnerships that had a passive character, often because the idea of partnership had been ‘forced’ in some way or because organisations had brought themselves into partnerships in order to gain access to external resources (Lewis, 1998a:158). The problem with such a relationship is that it did not add value to ongoing programs neither was it likely to generate any learning - usually shared from joint discussions and actions. Such dependent partnerships were also unsustainable. Active partnership is the opposite of passive partnership, with partnership evolving from a direct need to draw on each other strengths and as such added value to the organisations (Lewis, 1998b). Clearly, where partnerships were effective, the likelihood of it contributing towards the overall effectiveness of the organisations is high but it also comes with its associated risks. For instance, there is the risk of loss of autonomy. Members could lose part of their identity and could be crowded out by strong voices in the partnership, thus failing to achieve the desired level of participation and involvement. It is therefore imperative that members consider whether they would be willing to give up a certain level of autonomy. Secondly, the potentials of a partnership that is poorly set up to become a drain rather than an access to the organisations are also very likely. Badly set up partnerships could also increase the amount of work rather than reduce it. It is therefore important that organisations considering entering into a partnership relationship should carry out a cost-benefit analysis to decide if such partnership will meet the organisations’ needs (Fowler, 1997).

A comparison of the partnership relationships that LENF and BYDACA enjoy and how these contribute towards the overall capacity of the organisations is the main focus in this section. However, to kick start the analysis it was important to first establish that partnerships did exist between these organisations and others. Thus, the immediate sub-section of this section
looks at presence or absence of partnership. Figure 7.3 presents finding on the present or absence of partnership for LENF and BYDACA.

From the figure 7.3 above, 55 percent of respondents identified that BYDACA had partnership relationships; they even identified some organisations that work in partnership with BYDACA. Some partners were identified as having stronger relationship with the organisation than others. Beneficiaries argued that those in strong partnership arrangement with BYDACA such as the Bayelsa State HIV/AIDS Testing Clinic provide invaluable support to the organisation by offering its services to help beneficiaries know their HIV status. A direct impact of this partnership is that BYDACA is able to design interventions that were appropriate to the beneficiaries (FDG 19, 2009). 29 percent however, thought that BYDACA did not have any organisation that it partnered with while 16 percent of respondent had no idea if partners existed or not.

These differences in opinion nonetheless, the data clearly indicated that BYDACA did have partnership relationship with other organisations. Findings from personal observations and interactions with key informants revealed that the BYDACA did have on-going partnership with other organisations in the state such as the Red Cross, UNICEF, UNDP, HIV/AIDS Clinic, and Bayelsa State Association of PLHWA amongst others. The opinions of other organisations operating in the state regarding the contributions of BYDACA were equally...
encouraging. For instance, they were considered an asset by the State Government and there was an on-going collaboration between the two. Some agencies saw the activities of BYDACA as effective especially as their actions have led to an increase in the number of persons willingly coming forth to know their HIV/AIDS status. Thus partnership for BYDACA has being an effective means of coordinating its activities, of increasing the overall capacity and scope of the organisation’s activities and creating legitimacy. In addition, staff noted that establishing clear goals consistent with an agreed socially oriented and relevant identity and trusting building have being key to the success of the various partnerships enjoyed by the organisation. Finally, while the partnership increased organisational effectiveness, it did not take away from the organisation, its responsibility to its stakeholders (Field Notes, 2009).

For LENF, 75 percent of respondents perceived that it had some form of partnership be it passive-dependent or active partnership with other organisations. Currently there are about 15 organisations which it partners with. Of this number, 5 such partnerships can be described as passive as the partnership exists solely to meet funding requirement. Yet still, from figure 7.3 11 percent of respondents believed LENF had no partners and a further 14 percent had no idea if partners existed. Irrespective of the understanding of these respondents, it was clear that LENF had entered into partnership with some other organisations to boost its overall impact. Staffs were quick to point out that the partnership relationships did not contribute in any way to the organisational capacity.

The effective partnership relationship enjoyed by the organisation and its partners were attributed to the establishment of clear goals early in the relationship that were consistent with expected outcomes. However, staffs were quick to point out regarding partnership with other NGOs; that the reality was far from rosy because of the competition amongst NGOs for limited financial support available. Staffs were of the opinion that if this competition for funds was brought under control, it would be of enormous benefit to not just LENF but the entire civil society community operating in the area; as they can now share information and mobilise for actions collectively. In addition, as a group, the best practices on community development and policies will be documented so as to provide guidelines for the improvement of services (SI 13, 2009). As it is presently, this was not feasible. Not surprising then, that LENF was a bit more hesitant in entering into new partnership relationship, irrespective of the fact that such partnerships would be of immense benefit to the organisation.
7.3.5.1 Comparison of the Benefits of Partnership
For BYDACA, some of the benefits of having the partnership included the following. It improved their capacities as skills and knowledge was constantly being shared. Secondly, it also increased their efficiency as it cut back on duplication of work already done. Thirdly, it allowed for access to the latest literature in their project area. Furthermore, such partnership relationships, were important to their program because it added value to on-going activities through learning generated from joint discussions and action; as there was free exchange of information between organisations.

The benefits to LENF of the partnerships it had been as follows; one, it allowed for a multiplier effect, increasing the reach and impact of their services. Two, it created linkages between otherwise unlinked areas. Three, it increased the visibility of issues, and allowed for more pressure to be mounted over these issues. Finally, it reduced the competitiveness amongst the organisations.

To summarise this section, active partnership contributed a great deal towards the effectiveness of the organisation. For LENF, the contributions included allowing the organisation to deliver programs that had a multiplier effect. While for BYDACA, it allowed for added value to the on-going projects as relevant learning generated from experiences of partners are inputted into projects.

7.3.6 Resource Mobilization
In chapter two, it was argued that one of the features that set faith-based organisations apart from their secular counterparts was in their heavy reliance on volunteer staffing and their lack of government funding (Chaves 2002; Twombley 2002; Printz 1998; Cnaan 1997; Hodgkinson et al. 1993). Whilst this has clearly being identified as a unique feature of FBOs, others disagreed and argued that it denoted a lack of capacity. Their position is that not only were the services provided by volunteers unpredictable, they also demonstrated low levels of professionalism in comparison to paid staff. In addition, it has being posited that FBOs do not necessarily have the same funding issues as secular organisations and as such funds availability did not resist them; thus accounting for the success of their projects. Assessing these assertions is the focus of this section, and it will still be carried out in a comparative manner between BYDACA and LENF.
Two forms of resources—manpower mobilisation and funds mobilisation will be considered in this section. For manpower mobilisation, I will be exploring the concept of volunteerism—as the use of volunteers has being described as non-professional by some scholars. This will be quickly followed by a look at funds mobilisation, with the focus on the issue of funding insecurity on projects.

7.3.6.1 Manpower Mobilization: Non-Professionalism— the Use of Volunteers
One of the shortfalls put forth by scholars who argued for the non-inclusion of faith-based organisation in the development arena was the lack of professionalism demonstrated by staff of these organisations because of the heavy reliance of the organisations on the services of volunteers. Some faith-based organisations see volunteers as a pool of resources that were reliable and available at no cost to the organisations (examples had previously begin shown in this chapter ) therefore the heavy inclination to these group.

Whilst the focus of this segment is not on the concept of volunteerism, it would be inappropriate to start off the comparison on the reliance on volunteers without providing a bit of background understanding towards the concept and why people do it.

The act of volunteerism embodies the people who carry out the act itself—the volunteers. Volunteerism has been claimed to represent a unique form of helping and embodies a vital expression of human helpfulness (Clary et al, 1998). Interestingly, Wilson (2000) suggested that because of the complex nature of the word itself, a single definition would not be doing it much justice. Rising to this, Chacon and Davila (2001) suggested that voluntary activities should be categorised based on the type of activities carried out by the volunteers. Moving further, Bussell and Forbes (2002) suggested quite an interesting and comprehensive model for understanding the volunteer market. By combining various suggestions made by researchers on the subject, these scholars proposed a model—known as the fourWs of Volunteering to make for a better understanding of the term. These fourWs are represented figuratively as shown below in fig 7.4.
The Four Ws stands for- What (definition), who (Characteristics), Where (Context) and Why (Motivation) and this model to a large extend sums up what the concept of volunteerism is all about. However, in relation to my research, I am rather interested in the reason why people volunteer and who volunteers and how it impacts on the organisation where they carry out their services.

**7.3.6.2 Why Do People Volunteer- Motivation**

Some literature indicated that a vast majority of people become volunteers in order to benefit from the act of volunteering on a psychological, social and practical level, which can be characterised as rather egoistic (Bennett and Kottasz, 2000). Volunteers are equally characterised by higher levels of altruism. By the same token, numerous studies showed that high levels of commitment were usually exhibited by volunteers irrespective of the field in which they were carrying their role (Snyder, 1995). These high levels of commitment have being one of the reasons faith-based organisations such as BYDACA rely on the services of volunteers to a great deal.

However, whilst all the above reasons stand correct as some of the various reasons why most people volunteer, it did not include some reasons gathered by this researcher as to why people volunteer their services in Bayelsa State. Key informants revealed that people volunteer their services because of two main reasons. First, was the need to belong to a community of those who were seen to be caring or empathetic to the needs of the less privilege? Secondly, is the teaching of compassion from their various backgrounds that spur them onto the act of volunteerism (KII 39, 2009)? For LENF, not only were very few volunteers identified as engaging with the project, but the reasons for volunteerism is quite different from those of the volunteers at BYDACA. One of the reasons related to the acquisition of status- being seen as somebody of importance/influence; this was the reason given by the community facilitators.
for volunteering their services. The other reason was that it is somewhat ‘forced’ on them by powers beyond their control. This referred to the volunteers on the government national youth service scheme. Whatever the reason for the volunteers within the two projects getting involved in the act of volunteerism, they did play a role in the projects.

As mention in the earlier section of this work, the heavy reliance on volunteers appears to set faith-based organisations apart from their secular counterparts. Within my study, there is indication that this scenario was applicable to the one of case study organisations-BYDACA. From the organisational backgrounds discussed previously in chapter 6 there are more volunteers in BYDACA- the faith-based organisation compared to LENF- the secular organisation.

For BYDACA, other than key positions of the Executive Director and Accounts Manager that were held by paid staff, other positions had a mixture of volunteers and paid staff. This contrasts with the situation in LENF where all key staff members, managers and implementing officers were held by paid staff.

A comparison of staff positions filled by both paid staff and volunteers in the two organisations as shown in Table 7.3 further supports this finding.

<table>
<thead>
<tr>
<th>Staff position</th>
<th>BYDACA N= 66</th>
<th>LENF N = 36</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Paid</td>
<td>Volunteer</td>
</tr>
<tr>
<td>Executive Directors</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Program Managers</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Field Staff</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>Other professionals</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Clerical Staff</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Miscellaneous Staff</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Labourers</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Total Staff</td>
<td>14</td>
<td>42</td>
</tr>
</tbody>
</table>

Source: Own Interview Notes, 2008

From table 7.3, the pattern of staff distribution suggests that at BYDACA there are a total of 42 volunteer members compared with its 14 paid staff members. This is in contrast with the
situation at LENF where the number of volunteers was 8 compared with 28 paid staff members. Volunteers outnumber paid staff in a ratio of 3:1 in BYDACA, while the ratio of volunteers to paid staff in LENF is 0.29:1. This large difference in the number of volunteers between the two organisations was attributed to the belief by BYDACA that volunteers had the capacity to support their services delivery whilst keeping the running cost of the organisation very low. In addition, money saved from using the services of the large pool of volunteers at its disposal, was used to extend its program outreach.

Additionally, by using volunteers, BYDACA increased its workforce to nearly double that of LENF. Effectively it allowed more of its staff presence to be felt in the programs. Staff presence allowed for a shared learning process between staff and beneficiaries; consequently influenced project ownership by the participants.

On the specific positions held by either volunteers or paid staff the following pattern emerges. For Program Manager/Executive Director, both LENF and BYDACA used only paid staff; the services of volunteers were not utilised by either. However, for field officers, while LENF used only paid staff; BYDACA used both paid and volunteers as field officers. The ratio of volunteers to paid staff in the capacity of field officers at BYDACA is 5:1 as 20 volunteers work as field officers compared with the 4 paid staff. Similar pattern emerges for the use of other professionals by both organisations.

However, it is in the use of clerical and miscellaneous staff that both share some level of similarities in pattern in volunteer usage. BYDACA employed only one paid employee as its miscellaneous staff and had ten volunteers that work from time to time as miscellaneous staff. LENF on the other hand, had 6 paid and 8 volunteers.

This heavy reliance on the services of volunteers by BYDACA, buttresses the argument put forth by scholars in chapter 2, that BYDACA like its sister organisations in the faith-based sector considered volunteers a resource pool available to it to tap into so as to carry out its services effectively.

Looking at the mean numbers of volunteers’ usage from the inception of the organisation further supports this notion that volunteers are a source of resource that it relies upon heavily; Table 7.4 shows the mean percentage of volunteers used by both organisations from their inceptions to date.
From table 7.4, the numbers of volunteers from inception to its present operation occupying positions such as executive directors, program managers, field staff or other professionals remain the same over the last ten years for LENF. There was however an increase from 2 to 8 in the number of volunteers that worked as miscellaneous staff. A mean total of 2 volunteers at inception show that the organisation did not consider volunteers as a resource base that needed to be tapped into to, to its advantage. Rather volunteers were considered an unreliable source of resource as they were free to come and go as it pleased them, and as such would interfered with the level of professionalism offered by the organisation. The only volunteers at its inception, were volunteers forced upon the organisation by the government, within the National Youth Service Corp (the scheme involved university graduates working voluntarily in different capacities within the country usually outside their hometown with the government paying little stipends to cover their incidentals). The only positions held by these volunteers was as either field assistances responsible for the safe keeping of field materials whilst on the field with permanent field staff or as clerical staff at the office. Presently, the mean numbers of volunteers has risen slightly to 8. This increase in the number of volunteers was necessitated because of the pressure from donors to involve more program beneficiaries from project community to serve as community facilitators, a voluntary position with no monetary benefits.

The situation at BYDACA contrasts sharply with that of LENF where the number of volunteers has increased steadily over the years. While some positions such as the executive director were not filled by volunteers, every other position within the organisation was either taken up wholly or partially by volunteers. After five years of existence the numbers of

<table>
<thead>
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<th>Staff position</th>
<th>BYDACA</th>
<th>LENF</th>
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<tbody>
<tr>
<td></td>
<td>Inception</td>
<td>Presently</td>
</tr>
<tr>
<td>Executive Directors</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Program Managers</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Field Staff</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Other professionals</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Clerical Staff</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>Miscellaneous Staff</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Labourers</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Total Staff</td>
<td>18</td>
<td>42</td>
</tr>
</tbody>
</table>

Source: Own Data, 2009
volunteers has increased to 42, almost triple what it had at its inception. One reason for this increase was the popularity of the organisation; more people now want to be seen associating with it. This popularity was quite different at inception, when the organisation was surrounded by a lot of scepticism. Most members of the society did not really understand the mission, vision or intended operations of the organisation, but after five years of program implementation, its motives, and impacts are a lot clearer for all to understand. Understand then, that more people were now willing to associate with it; either as volunteers or to provide financial support.

Irrespective of the position filled within the organisation, there is a strong reliance on the use of volunteers by BYDACA. Volunteers are a strong resource base available to the organisation. Drawing upon this resource base that comes with no financial cost, had allowed BYDACA keep its staff overheads as low as possible. Furthermore, this strong reliance on the services of volunteers’ provides evidence that supports the earlier statement made by the organisation that it considered volunteers a resource base that it constantly taps into. Finally, like the advocates (Ebaugh et al., 2003 and 2005) calling for their inclusion in social service provision, BYDACA see the services provided by volunteers as a key advantage it has over its secular counterparts.

These findings are further collaborated by beneficiaries’ perceptions of the level of reliance on volunteers by the two organisations. Findings point to the heavy reliance on volunteers as a resource by BYDACA. Discussions with key informants revealed that the ability of BYDACA to function effectively as an organisation will be hampered without the constant supply of volunteer staff at its disposal. One key informant captured the dependency on the services of volunteers by BYDACA as thus:

*Without the people that are working for the organisation for free, the organisation will not be able to supply its services to the beneficiaries effectively. The volunteers help them to stay afloat and are beneficiary to the organisation especially as it operates in a very competitive environment (KII29, 2009).*

To summarise, the key themes emerging on the use of volunteers indicate that there is a sharp contrast between the situations obtainable in BYDACA and LENF. For LENF, volunteers are not considered a resource as such, neither are their services thought of as being of professional standards. The percentage of volunteers used at its inception rose ever so slightly
over its eleven years of existence. The slight rise in the number of volunteers was as a result of donors’ instigation. Current ratio of volunteers to paid staff stood at 1:5.25.

The situation at BYDACA contrasts sharply with the circumstances at LENF. Here there is a heavy reliance on the services of volunteers. Volunteers to paid staff ratio over time, that is, from inception to present day, has continued to see an increase rather than a decrease, given that, its earlier reliance on the services of volunteers could be justified as the organisation going through its ‘teething phase’ and needed to find its feet properly before embarking on the task of securing the services of permanent staff members. This reliance suggests that it considered the services of volunteers an incredible resource; more like a great pool of skills- that it employs to achieve its goals and objectives. Not surprising therefore that the paid staff to volunteers’ ratio was at 1:3. This finding collaborate earlier literature (Ebaugh et al., 2003 and 2005) that suggested that faith-based organisation relied on the services of volunteers to function effectively. It also supports the notion that faith-based organisations considered volunteers a resource base that they can tap into constantly. Nevertheless, it also raises questions that boards on the earlier positions by scholars (Baker, 1999; Broadway, 1995; Robinson-Jacobs, 1998; Stolberg, 1998) on issues of competency and professionalism exhibited by these volunteers. Analyzing these issues forms the focus in the next section

7.3.6.2 Competency and Professionalism
Opponents for the inclusion of faith-groups in development have argued that they do not have the necessary competency neither do they demonstrate the same levels of professionalism as secular NGOs. Since staff competency is discussed in a great detail in the next chapter, only professionalism will be discussed here.

Table 7.5 represents findings on the levels of professionalism exhibited by both organisations as perceived by beneficiaries.

<table>
<thead>
<tr>
<th>Parameters</th>
<th>LENF YES</th>
<th>LENF NO</th>
<th>BYDACA YES</th>
<th>BYDACA NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Professionalism</td>
<td>78</td>
<td>-</td>
<td>67</td>
<td>-</td>
</tr>
<tr>
<td>Non-professionalism</td>
<td>20</td>
<td>-</td>
<td>21</td>
<td>-</td>
</tr>
<tr>
<td>Have no idea</td>
<td>2</td>
<td>-</td>
<td>11</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: Interview Notes, 2009

From the table above, although beneficiaries perceived that staff of BYDACA exhibited a great deal of professionalism, there were beneficiaries who argued that the level of
professionalism fell short of that demonstrated by staff of LENF. Two factors were linked to this. One was the inability of staff to separate the level of compassion they demonstrated from the level of professionalism expected of them. And the second related to religious beliefs; the expectation placed on them by their religious associations. A major belief identified as having more impact on professionalism than others was the teaching surrounding the issue of equality; their religious teachings expected of them to treat everybody as an equal irrespective of their personal dispositions.

Clearly, these factors acted as some sort of hindrance on the staff and limited the level of professionalism they were able to demonstrate whilst interacting with beneficiaries. This finding lent support to the argument put forth by the scholars who campaigned for the non-inclusion of faith-based organisations in development because of the poor levels of professionalism they exhibit compared to secular NGOs. It however did not allow for a definite statement to be made that BYDACA was non-professional in its approach to development.

Finally, although staff competency is discussed in details in the next chapter, as part of the discussion on staff capacity, the technical capacity of the organisations to deliver HIV/AIDS programs and the impact such programs had achieved towards the overall HIV/AIDS campaign forms the focus of the next section. This discussion is relevant in keeping in-line with achieving an understanding of the contributions of resources to organisational capacity.

7.3.6.3 HIV/AIDS Technical Capacity
In chapter five it was mentioned that one of the major threats to life in sub-Saharan Africa was the HIV/AIDS epidemic, which in addition to problems of poverty has increased the vulnerable of the people. It was also noted in chapter two, that faith-based organisations are one of the numerous tools employed by development agencies in the fight against HIV/AIDS. The potential for faith organisations to mitigate the societal impact of HIV/AIDS is often invoked in both policy and general public discourse (USAID 2003). Faith-based responses to the pandemic have found enthusiastic support at the highest political level and funding agencies have been looking to channel their AIDS assistance through churches and other religious organisations (Agadjanian and Sen 2007).

It has been argued that faith based organisations in their fight against HIV/AIDS have certain unique resources to offer. These include, although not limited to the resources mentioned here; Accessibility/Reach; Spiritual Mandate and Sustainability. Yet most faith-based organisations still lack the information, attitudes and skills, as well as the appropriate policies
and strategies, for taking their rightful place in the global fight against the HIV epidemic (Baker, 1999; Broadway, 1995; Robinson-Jacobs, 1998; Stolberg, 1998). This lack of relevant skills implies that the projects they implement will not have the desired impact to reducing the disease neither was it meant to contribute to development.

Using the UNICEF HIV/AIDS program success indicators, which measures the impact of a project in the areas of raising awareness and behavioural change the next section examines the level of impact projects implemented have had on the community. A comparison of these impacts between LENF and BYDACA is represented in table 7.6.

<table>
<thead>
<tr>
<th>Type of Indicator</th>
<th>Description</th>
<th>Level of Success Achieved</th>
<th>LENF</th>
<th>BYDACA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge of preventing HIV/AIDS</td>
<td>Proportion of women who correctly state the three main ways of avoiding HIV infection</td>
<td>85</td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>Knowledge of misconceptions of HIV/AIDS</td>
<td>Proportion of women who correctly identify three misconceptions about HIV/AIDS</td>
<td>45</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Knowledge of mother to child transmission of HIV</td>
<td>Proportion of women who correctly identify means of transmission of HIV from mother to child.</td>
<td>88</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Attitude to people with HIV/AIDS</td>
<td>Proportion of women expressing a discriminatory attitude towards people with HIV/AIDS</td>
<td>20</td>
<td>28</td>
<td></td>
</tr>
<tr>
<td>Women who know where to be tested for HIV</td>
<td>Proportion of women who know where to get a HIV test</td>
<td>75</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Women who have been tested for HIV</td>
<td>Proportion of women who have been tested for HIV</td>
<td>70</td>
<td>89</td>
<td></td>
</tr>
<tr>
<td>Attitude toward condom use</td>
<td>Proportion of women who state that it is acceptable for women in their area to ask a man to use a condom</td>
<td>68</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Adolescent sexual behaviour</td>
<td>Median age of girls/women at first pregnancy</td>
<td>16</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Average performance</td>
<td></td>
<td>58.4</td>
<td>60.6</td>
<td></td>
</tr>
</tbody>
</table>

Source: Own Field Journal, 2009 (original indicators adapted from UNICEF)

With LENF, 85 percent of women correctly demonstrated their knowledge of preventing HIV/AIDS by correctly stating the three main ways of avoiding HIV infection while, 45
percent of women shown knowledge of some of the misconceptions surrounding HIV/AIDS. They identified correctly three such misconceptions. In addition, 88 percent correctly identified how HIV is transmitted from mother to child. A further 20 percent thought that the discriminatory attitude towards people living with HIV/AIDS had not changed over time. 75 percent of respondents knew were to be tested, while 70 percent of the female respondents had being tested for HIV.

68 percent of respondents thought that through the level of awareness raise on HIV/AIDS, it was now acceptable for a woman to ask a man to use condom during sexual intercourse. Finally, although the overall program’s contribution to the HIV/AIDS fight scored a lowly 58.4 percent, beneficiaries agreed that LENF was a major player in the fight against HIV/AIDS in the locality.

*Living Earth’s work here is very important to us as they have helped reveal the unknown surrounding HIV/AIDS. To me they are a force to be reckoned with when it comes to raising awareness on HIV/AIDS in this locality (KII 19, 2008).*

For BYDACA, the scenario is quite similar although there are still some areas of contrast. The percent of women respondents that had being tested for HIV/AIDS is 89 percent compared with 70 percent for LENF. This number is quite high because BYDACA works in partnership with the HIV/AIDS testing centre in Bayelsa State. It gave their beneficiaries quick access to the facilities. In the same vein, the number of female respondents who knew where to go for the testing was equally higher, 85 percent. Additionally, 58 percent of respondents as compared to the 45 percent of respondents from LENF, showed knowledge of some of the misconceptions surrounding HIV/AIDS and correctly identified three of such misconceptions.

Another 73 percent of respondents demonstrated accurate knowledge of HIV/AIDS prevention by stating correctly three main ways of its prevention. 54 percent thought it was now more acceptable for women to ask men to use condom during sexual intercourse. BYDACA’s program overall contribution to the fight against HIV/AIDS fared slightly better than LENF at 60.6 percent.

This slight edge in overall contribution in the fight against HIV/AIDS was attributed by key informants to the various activities such radio programs, drama sketches, pamphlets, workshops and church bulletins; that were geared towards informing and educating the
beneficiaries as well as use of members to function in various communities pertaining HIV/AIDS. One such informant captured the impact of the program on HIV/AIDS as such: *Since BYDACA started its programs, especially the community based drama group that it uses to teach the people issues on HIV/AIDS; people in the community are no longer hiding away from the subject of AIDS. In fact, the level of awareness generated by the drama group had lead to a decrease in the number of cases of spouse separation as a result of either one being HIV positive. The stigmatization of relatives of people living with HIV/AIDS has also reduced. Instead of ostracizing, here it is now sympathy and understanding (KII, 35 2009).*

Personal observations by this researcher indicated that while LENF had programs like radio jingles and discussions, that featured mainly beneficiaries from project communities were quite popular; what set the radio programs of BYDACA apart was the use of religious underpinnings in the programs. For instance, prayers request were usually taken during program broadcast and listeners and panel of participants were asked to collectively offer prayers specific to individual prayer needs as contained in the prayer request (PFJ, 2009).

In conclusion, therefore, contrary to the earlier position put in by scholars who believed that faith groups did not have the necessary skills and therefore their projects will not have the desired impact on development, the finding indicated that BYDACA- a faith-based organisation did have the necessary skills and was able to contribute positively through its projects to the fight against HIV/AIDS.

Having examined manpower mobilisation through the issues of volunteerism, professionalism and technical capacity of the organisation; in the following sub-segment as part of the whole discuss on resource mobilisation, focus will be shifted to the impact of the source and availability of funds.

### 7.3.6.4 Impact of the Sources and Availability of Funds

Whilst the availability of resources plays a major part in the stability of any organisation, it is more important for faith groups as their faith places restrictions on them, restricting the various agencies that they could access funds from. Faith restrictions aside, the allegations of their inadequate capacities to deal with funding that went beyond that provided by their congregations also restricted their funding options. Accessing funds from sources such as government (particularly in America) is also difficult because of the contentious issues of
employment exclusion (funds could be used to support employment discriminations as FBOs could exclude those of other faiths from their organisations) and capacity for effective funds management (de Vita and Wilson, 2001). Clearly, the funding situation is quite challenging. Whilst funding is clearly a problem for faith-based organisations because of the various limitations discussed above, the funding situation for secular organisations is no better. The consequence of these funding restrictions on non-governmental organisations as a whole is the degree of uncertainty as to the future of the organisation it creates. This uncertainty it has being argued impacts adversely on the organisations (Hulme 1998). This impact on the organisation forms the discussion of the subsequent paragraphs.

Funding has always played a major role in shaping civil societies organisations development capacity in Africa, with the case of Nigeria being no exception. The impact of funding on non-governmental organisations as posited by some is responsible for the constant changing of their mandate and direction so as to keep up with current interest of funding agencies. This constant change in the direction of the organisations has cause concerns to be raised as to the level of sincerity and commitment that these brought to the development to the people. Yet there are others who see this constant change in direction and mandate as part of keeping in times with the real needs of the clientele that these organisations provide their services to (SI, 18). Whatever, the direction of the argument, one thing is quite clear; funding does play a critical role in any organisation.

Findings from field data indicated that funding did define the organisation as the more secular the organisation was, the more its willingness to source for funds from secular agencies and similarly for the faith-based organisation; who sought funding mostly from faith groups or their agencies. For BYDACA, the primary funding source was the church and provided the organisation with both funds to run the organisation and legitimacy. Legitimacy here refers to authority and guidance. The setting in LENF sharply contrasts with this; it did not receive funds from any religious or faith group; its primary source of funding was secular organisations.

Presently, both organisations enjoy a degree of security as the fund available to them covers a period of three years. However, as is common amongst non-governmental organisation, the organisations were worried about security of funds in the near future. This insecurity of funds meant that the organisations had a ‘cloud’ of uncertainty hovering above it. Insecurity of
funds could also have adverse impact on the organisations, such as the way and manner services were delivered and the direction of the organisation. Whilst LENF was quick to argue that it had not change its direction to meet the current interest of donors, but to keep in line with current needs of the clientele it served; it did acknowledge that funds availability or the lack of it thereof, had had some impact on the organisation. BYDACA on the other hand, has remained focus in its direction and had not seen a change in the needs of its clientele that would have merited a change in its direction to meet such needs.

Nonetheless, regardless of whether the change in direction has being necessitated by perceived needs of clients or donor interest, it was agreed that the availability of funds plagued the organisations constantly. Interestingly, there is also existing literature has established a link between funding sources and project outcomes and funding uncertainty and program outcomes.

With regards to the case study organisations, findings show that funds uncertain shaped the program outcomes. These findings are presented in table 7.7, with a discussion following thereafter.

<table>
<thead>
<tr>
<th>Parameters</th>
<th>LENF (%)</th>
<th>BYDACA (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inability to service all clientele</td>
<td>86.2</td>
<td>79.4</td>
</tr>
<tr>
<td>End of funds means end of program</td>
<td>92</td>
<td>23.4</td>
</tr>
<tr>
<td>Insecurity of funding, contributes to poor program impact</td>
<td>71</td>
<td>30</td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2009

The impact of funding uncertainty varies to a large extent between the two organisations although there is an area of close similarity. 86.2 respondents did indicate that one of the impacts of funding on the activities of LENF was the restriction it placed on its ability to service all its intended beneficiaries. 13.8 percent however thought that it did not have any impact on the ability of the organisation meeting the needs of its clientele. In addition, 92 percent respondents agreed that the end of funds usually meant the end of project. Projects records from the organisation however refute this claim that end of funds had led to project abandonment. It showed that to date LENF had not pulled out of any of its projects before completion; even when faced with funding uncertainty.

However, staff of LENF did agree that funds constraints limited the necessary follow-up engagements with beneficiaries. They would have loved to spend more time with the
beneficiaries but funding constraints sometimes made it harder to do so. As a way around this problem, beneficiaries were encouraged to contact the organisation at their own cost if they needed assistance with projects after it has pulled out of the project. Provision of such assistances was not guaranteed (Extract from staff interviews, 2009). A few, 8 percent of the respondents from survey actually supported the position of staff as they argued that the end of funding of the project by the donors did not necessarily mean the end of the project.

Finally, 71 percent of respondents thought that the insecurity of the funding base, contributed to poor program impact. 29 percent however did not agree with this position. In their opinion, the inability to secure funding did not contribute to poor program impact as the funds released for the projects were more than adequate for the organisation to ensure that the project had the desired impact it set out to achieve. For this group, blaming project failure on funding insecurity was totally unacceptable.

Finally, whilst opinions vary as to the impact funds had on the project, the majority of the respondents were in agreement that funding did have a role in ensuring project completion. Equally it shaped the way the organisation approached the project and how delivery and follow-ups were organised.

On the other hand, for BYDACA, 79.4 percent thought that funds availability did impact on the ability of the organisation to service its desired clientele. 20.6 percent disagreed with this position. Their position was that funds did not impact on the ability of the organisation to serve its clients. An interesting contrast though to the situation at LENF, is that, 76.6 percent agreed that for BYDACA the end of funds did not mean an end of its program. Further analysis of this position showed that because of previous situations were funds were limited and rather than throw in the towel, so to say, the organisation simply sought out other sources of funding- such as personal appeals to wealthy Church members- to ensure project success (KII 41, 2009). Collaborating this finding, members of the civil society community indicated that they were aware of projects implemented by BYDACA were the funding lines had come to an end but were still been supported by the organisation. For such projects, only 50 percent of staff presence was felt but a support staff usually from amongst the program beneficiaries would have being trained to provide support to beneficiaries for the other 50 percent of the time; making up for a 100 percent support. Feedback from one such support staff added credibility to this finding. In her view, project ownership and the training of local beneficiary
to ‘step up to the plate’ had mitigated some of the impact funding would have had on the project and the outcomes (KII33, 2009).

Still from the table above, 23.4 percent did respond that end of funds; meant end of project, whilst 30 percent respondent believed that the uncertainty of funds could be blamed for the poor program outcomes suffered by the organisation. on the other hand, 68 percent however did not agree, their opinion was that other factors, such as poor management and leadership styles and not necessarily funds, were responsible for poor outcomes.

To summarise, two clear themes did appear from the findings presented in this section. One is that funds insecurity did have an impact on the organisations to a varying degree, with the impact being felt more by LENF than BYDACA. Secondly, the existence of an organisation was closely linked to its ability to secure funding for its activities as portrayed by LENF and BYDACA. Thirdly, the ability of BYDACA to secure alternate but immediate solutions to its financial difficulty without necessarily having to write up brilliant proposals to funding bodies, contributed towards its stability and success. It did not need to transform into something new to keep in trend with popular donor interest.

Finally, having looked extensively at organisational capacity, in the next section, in line with analysing the capability of the organisation, the organisational effectiveness will be examined through the lens of strategic positioning and planning.

7.4 Organisational Effectiveness
If capacity is the ability to achieve a good impact in terms of satisfying or influencing stakeholders, effectiveness means achieving this impact at an appropriate level of effort and cost. It means only doing the things that are necessary and doing them well within available resources (Fowler, 1997: 44-45). Whilst the use of the effectiveness construct in organisational research has being pervasive, there has been no agreement reached about the best approach to define or measure organisational effectiveness (Bedeian & Zammuto, 1991; Daft, 1992). Rojas, described this turmoil as thus: ‘the issue of organisational effectiveness has been one of the most sought out yet elusive of research subjects since the early development of organisational theory (Rojas, 2000:1).

The use of the effectiveness construct in organisational research is invasive and there have been some substantive attempts to articulate this measurement (Cameron, 1981; Cameron &
Whetten, 1983; Quinn & Rohrbaugh, 1983; Steers, 1975; Zammuto, 1984). However, there has been no agreement about the best approach to define and measure effectiveness (Bedeian & Zammuto, 1991; Daft, 1992). Organisational effectiveness is a multifarious construct and the fact that organisations are very complex settings explains why there are such a variety of perspectives with which to approach the definition and measurements of effectiveness (Campbell, 1987; Scott, 1977). The major problem with the construct of organisational effectiveness is related to the elusiveness of the definitions.

Herman and Renz (1999) defined it in terms of organisational goal attainment from a specific constituency perspective. In their view, organisational effectiveness is not an objective reality; but rather a social construction, an achievement of organisational agents and other stakeholders in convincing each other that an organisation is pursuing the right objectives in the right way (Herman & Renz, 1999). This definition seems to capture the within the limitations as well as complexities involved in assessing organisational effectiveness.

The increased demand for accountability coupled with competition for funding, now more than ever has made accessing the effectiveness of non-profit and non-governmental organisations imperative. Recent studies centring on performance measurement testify to the importance of this area of inquiry (Brown and Moore, 2001; Forbes, 1998; Friedman and Phillips, 2004; Herman and Renz, 1999; Ritchie and Kolodinsky, 2003; Rojas, 2000; Sargeant, 2001). This stream of research has provided a foundation for researchers to explore a variety of antecedents to organisational effectiveness, yielding many fruitful research findings. One area of growing research interest is the realm of organisational strategy formulation and its performance consequences (see Green and Griesinger, 1996; Siciliano, 1997; Fiegenbaum and Thomas, 1995); specifically, the basic linkages between the formulation of organisational strategies and their effectiveness consequences in the non-profit sector. Inconsistency between an organisation’s vision of the world, what it says it wants to be and what it does is a common source of ineffectiveness. Staff, supporters and the outside world get confused, actions do not combine and support each other in optimal ways, there is a loss of focus and energies become dissipated. It is therefore important that the path from vision to action hangs together (Fowler, 1997). Achieving this is a reflection of the overall effectiveness of the organisation. As a yard stick of assessing effectiveness, the research interest here was on the ability of the organisations to maintain consistency through ensuring
coherence between vision and actual programs by strategically positioning itself within its environment using a strategic plan.

**7.4.1 Strategic Planning**

Much has been written about strategic planning in the non-governmental sector. This is not surprising given that its objective is to assist organisations to make long-term choices in terms of concrete goals and resource allocations that are likely to maximise their impact without compromising identity, autonomy and viability (Smillie and Hailey, 2001). Linking these aspirations and intentions to the right activities means understanding what is going on in the outside world and then ‘fitting’ the organisation’s work into the environment in a way which maximises impact. This task is sometimes called ‘positioning’ the organisation. A common way of working out the best fit or position is through strategic planning (Fowler, 1997).

In recent times, with questions being raised on the effectiveness of NGOs, strategic planning which had been relatively neglected by NGOs during the period when resources were allocated randomly to NGOs is now a common tool employed by NGOs to rationalise and prioritise resource allocated to them. It is also a way of satisfying stakeholders such as donors that they were sensitive to their environment; as a good plan will show how the organisation responds to the unexpected whilst ensuring that it was moving in the right direction (Fowler, 1997; Lewis, 2001).

For this discussion, whilst the process of strategic planning will make for an interesting discussion, it is not the focus of the analysis here. The focus here is how the strategic plan as a tool for strategic positioning of the organisation and therefore how it operates as a tool for ensuring organisational effectiveness. Strategic positioning simply refers to the ability of the organisation to understand what is going on in the outside world and then fitting the organisation’s world- its aspirations and intentions- into the environment in a way which maximise its impact (Fowler, 1997:46). Strategic positioning is therefore important to the organisation at two levels. First, it ensures that the organisation is sensitive to its environment such that changes in the environment that will adversely impact on the activities of the organisation are recognised early and impacts mitigated. Secondly, it ensures that the organisation remains relevant in its pursuit of its objectives.
Table 7.8 is a summary of the finding on how strategic plan is employed as a tool for measuring effectiveness.

<table>
<thead>
<tr>
<th>Goals/Parameters</th>
<th>LENF</th>
<th>BYDACA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Organisational level</strong></td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Does the plan take into consideration beliefs and values of the staff</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Learning- addressing the unexpected</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td><strong>Intermediate level</strong></td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Mandate to implement vision very clear</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Include improvement for new capacities</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Plan adequately translates organisational priorities to plans based on realistic budgets</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>On-going learning process</td>
<td>No, more of an action plan and not a learning tool</td>
<td>Yes</td>
</tr>
<tr>
<td><strong>Operational Level</strong></td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Encourages stakeholder consultation</td>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Situational analysis- causes, effects and impact incorporated into the plan</td>
<td>Yes</td>
<td>Yes- but with greater emphasis on the expected impact</td>
</tr>
<tr>
<td>A negotiation tool for continuation or withdrawal</td>
<td>Yes, that is usually the intention, but not achievable at all times.</td>
<td>Yes- although never being used in that sense</td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2009

Findings from the survey carried out with the organisations reveal that both organisations had a strategic plan in place which takes into account the proposed plans of the organisations and transforms them to realistic and achievable plans. Nonetheless, there were some observed differences between the approaches of the plans. For instance, at the immediate level, where the actual parameter of interest is on the contextualisation of organisational vision into organisational plans based on a realistic budget that allowed for an on-going learning. The plan whilst allowing BYDACA achieve an on-going learning was applied differently at LENF, were it was seen more as an action plan-a work plan actually that helped it set targets. However, at the organisational level, with the focus being on the ability to set strategic parameters by staff, both sets of plans reveal that both organisations could carry out this function effectively. Finally, at the operational level, stakeholders’ consultation was stronger at BYDACA than at LENF. Actual usage of the plan as a tool for negotiating program
continuity or withdrawal has not being feasible. Once again, the dynamic power relationship between the organisations and the funders accounts for this shortfall. By and large though, the strategic plans were essentially designed by both organisations as a tool for strategically positioning itself, through a continual assessment of their activities, building on their strength and improving on their capabilities. Therefore, the strategic plan acted to a large extent as a tool for measuring effectiveness.

7.5 Conclusion
Guided by studies that suggest faith-based organisations do not have the necessary competency to provide social service delivery (Jeavons 1998; Unruh 2001; Search for Common Ground 2002; Smith and Sosin 2001; Ebaugh and Pipes 2001; Pipes 2001; Pipes and Ebaugh 2002), I set out to examine empirically if faith-based organisation did have the required capacity to carry out this function. By comparing the organisational capacity and organisational effectiveness of a faith-based organisation and a secular organisation, I sought to establish if there were differences in organisation competency between the two types of organisations using the case study approach. Based on survey data and interviews, I have reported both differences and similarities between the two types of organisations; but conclude that faith-based organisations such as BYDACA did have the necessary competency to provide effective social service programs. In this concluding section, the main findings are summarised.

Overall organisation capacity
On the overall notion that faith-based organisations do not have the necessary capacity to provide effective and efficient service delivery, findings show that the notion was not applicable to all faith-based organisation as demonstrated by BYDACA. In all the areas of components assessed the finding reveal that it had similar capacity and sometimes better capacity than the secular organisation. However, there are areas such as in the overall access to new areas of intervention of HIV/AIDS that the organisation needed to improve upon, as it did not have the capacity presently.

Issue of participant selection
Furthermore, contrary to the arguments that the success of faith-based organisations was linked to the biased participant selection process that they employed and not on the effective selection process by the organisation; findings indicated that such was not the case at BYDACA. Selection process employed by BYDACA was similar to those employed by
LENF- the secular organisation. No participant selection bias was observed as all participants were selected based on funding needs and not on the grounds of providing funds to the organisation, or having the desire to convert to the religion of the faith group or even sharing similar faith with the organisation.

Implementation Methods
The third theme that emerged from the findings relates to the project implementation strategies. Again, the finding as it relates to the faith-based organisation was contradicted; as the organisation not only knew the appropriate approach to use but it used it effectively. The benefit of using an implementation tool that allowed for stakeholder involved improved project impact in the community. This was important as it was necessary for the continuity of the project after the organisation pulls off of it. LENF did not employ the same methods as BYDACA; they used the blue print approach, even though they ‘preach’ for the use of participatory approaches. The desire to please funders and deliver on targets was identified as the reason for the application of this method by LENF. BYDACA used a different method because they had learnt from previous project failures and because their funding was more flexible.

Another difference between LENF and BYDACA was the end target of the organisation. LENF was focussed on output targets that were easily measurable, allowing for accounting to funders; BYDACA was rather focused on outcomes, which is usually associated with behavioural change and difficult to measure.

Resource Mobilisation
On resource mobilisation, the findings support claims that faith-based organisations rely heavily on the services of volunteers. The ratio of volunteers to paid staff in BYDACA was 5:1. It equally supports the claim that secular organisations did not rely on volunteers as they considered the volunteers to be an unreliable source of resource. In addition, the heavy use of volunteers by BYDACA, although enabling it to have a greater staff presence on the ground, did not allow for a uniform pattern of professionalism to be demonstrated by all staff.
8.0 Chapter Eight – Assessing the Contributions of Faith

8.1 Introduction
In Chapter 4 the changing conceptualisation of the contributions of faith groups to development was analysed. It was argued then, that the persistent description of faith groups as having only an altruistic focus was no longer correct; as growing evidence currently points to the fact that faith groups are increasingly involved in advocacy and lobbying to change government approaches to development and quite active and vocal at that; arguing for both equity and sustainability in all development approaches. Clearly, this is a major step forward for a group that was once thought of as messengers of ‘goodwill’.

In this chapter, the focus diverts from the general discussion on the contributions of faith-based organisations to development and rather examines the specific contributions of their ‘faith’ to program outcomes with a view to interpreting the contributions of faith in shaping development outcomes. An in-depth analysis of the contributions made by faith in programs implemented by two non-governmental organisations- LENF and BYDACA in southern Nigeria is presented.

In terms of structuring, this chapter is divided into four main sections. Section one examines the role of faith in shaping the identity of the organisation using model one (centrality of spirituality, incorporating faith-related materials in the helping process, communicating faith to beneficiaries and resource and authority) discussed in chapter two. The second section looks at the implications of the outcome of the application of model one to the study. The third section analyses the specific contributions of ‘faith’ to shaping program outcomes and subsequently development outcomes. A summary of the main points from the discussion in the chapter forms the final section- section four.

8.2 Understanding the ‘faith’ Component in an organisation - Through the Application of Model 1
As indicated in chapter two, one of the problems related to outcome measurements in faith-based programs had justifiably centred on an understanding of the place of faith in the organisation. Specifically, it boarded on issues of how the organisation defined its faith and
how this faith operated in the organisation. It was also argued that various scholars (Smith and Sosin, 2001; Jeavons, 1998 and Clarke, 2006) had put forth different concepts and frameworks to help create an understanding of the place of faith in the organisation. These concepts and frameworks had also helped in the creation of a distinction between faith-based non-governmental organisations and secular non-governmental organisations.

As per relevance to this study, four key elements were adapted from these concepts into a model (model 1; discussed in detailed in chapter 2) to provide guidance towards an understanding of the ‘faith’ in LENF and BYDACA. These elements that made up the Model 1 were the centrality of spirituality to the program, the degree of communication to program participants of faith-related content, and the incorporation of faith-related program elements in the helping process. The fourth element was resource and authority, which analyses the issue of funding sources, and the reliance on religious body for guidance and leadership. The first three elements provided the basis for the analysis of the programmatic faith while the fourth element was for the analysis of faith at the contextual level.

### 8.2.1 Spirituality

In chapter 2, it was argued that unlike religion which offered institutional branding; spirituality and its effects were more universally acceptable as an all encompassing concept that played a role in various aspects of an individual’s life, irrespective of the absence or presence of religious beliefs or affiliations. As an absence of subscription to any particular religion did not defer from subscription to some form of spirituality (Tyndale, 2003 and Harcourt, 2003). Also discussed in that chapter was the position of beneficiaries (of human service programs) and scholars, who agreed that spirituality was very central to organisations that were faith-based compared to their secular counterparts (Hugen et al, 2005; Clarke, 2006 and Smith and Sosin, 2001). Verifying this understanding will be the focus of the discussion in the subsequent paragraphs of this section.

Whilst spirituality is not the same as religion, it has being said that the more spiritual a person is or group of persons are; the greater the likelihood that faith plays a significant part in their endeavours (Harcourt, 2003). If this notion is correct, it then follows that by measuring the central role played by spirituality in an organisation, faith is invariably being measured. In figure 8.1- Levels of Spirituality; the findings on the centrality of spirituality to BYDACA and LENF as revealed from field data is captured.
From fig 8.1 above, the findings on the significance of spirituality shows that the two organisations are poles apart in terms of how significant spirituality was to them; the majority of respondents thought that spirituality was highly significant at BYDACA and an almost equal percent, thought that it was of no significance at LENF. This variance in positions between the two organisations was attributed to the explicit and overtly use of religious/faith teachings and faith-related materials by BYDACA compared with LENF were no form of religion or faith-related articles were encountered.

For BYDACA, in responds to the survey question on describing the critical role played by spirituality in the organisation, which had 4 options- highly significant, medium significance, low significance and no significance; 78 percent of respondents indicated that in their opinion spirituality occupied a very significant place within the organisation particular in its operations. In addition, 12 percent decided that it was of medium significance to the organisation while 6 percent indicated that in their view, spirituality was of low significance to the organisation. The respondents who thought that spirituality was of low significance in BYDACA, argued that since participants were not compelled to participate in religious related activities included in the helping process by BYDACA- participation in such activities was voluntary- spirituality was of low significance. Were spirituality of high significance in the organisation, participation in its faith-related activities will have being mandatory, a perquisite for assistance (FGD 31, 2009).
Finally, 4 percent of respondents indicated that in their view, spirituality was not central to the workings of the organisation, it was of no significance. These respondents whilst affirming the views made by the respondents who thought that spirituality was of low significance in BYDACA, argued that although the faith of the organisation was explicitly displayed in the helping process and in the literature of the organisation, since it encouraged and practiced tolerance towards other faiths and did not discriminate against potential beneficiaries because of their faith difference; spirituality was not significant to the organisation. For them, the spirituality only contributed in so much as in establishing the identity of the organisation (FGD 17, 2009).

These findings mirrors similar ones obtained through participant observations and interviews with both staff and volunteers of BYDACA and LENF. Table 8.1 shows that staff at BYDACA considered spirituality to be significant to its activities as it shaped the identity of the organisation. In addition, it allowed for the demonstration of the organisation’s faith. The staffs of LENF did not consider spirituality to be of any importance or significance in their organisation.
Table 8.1: Centrality of Spirituality (Staff and Volunteers Perception)

<table>
<thead>
<tr>
<th>Staff Position</th>
<th>BYDACA</th>
<th>LENF</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Level of significance of spirituality-[high, medium, low and none]</td>
<td>Level of significance of spirituality-[high, medium, low and none]</td>
</tr>
<tr>
<td>Executive Director</td>
<td>High</td>
<td>Allows for the demonstration of the organisation’s faith</td>
</tr>
<tr>
<td>Line Manager</td>
<td>High</td>
<td>Shapes how the organisation operates</td>
</tr>
<tr>
<td>Field Officers</td>
<td>High</td>
<td>Spirituality set the organisation apart from other NGOs</td>
</tr>
<tr>
<td>Admin Staff</td>
<td>High</td>
<td>Centrality of spirituality helps us remain within our focus as it is a constant point of reference in the organisation.</td>
</tr>
<tr>
<td>Other Volunteers</td>
<td>High</td>
<td>Encouraged staff to be hard working.</td>
</tr>
<tr>
<td>Miscellaneous Staff</td>
<td>High</td>
<td>Makes the organisation a good place to work in</td>
</tr>
</tbody>
</table>

Source: Own Data – Staff Interviews (2008-2009)

From table 8.1 there is a link between spirituality and organisation’s identity as indicated by staff members of BYDACA. All staff members were of the opinion that the spirituality played a critical role in their organisation, with all staff members choosing the high option on the levels of importance. Furthermore, they argued that it shaped how the organisation operates and contributed towards its focus.
Similar observations were also made by key informants from within the non-governmental community in the state during the identification of the case study organisations. They argued that for organisations such as BYDACA, the central role played by their spirituality; makes for a clear distinction in its identity as a faith-based organisation. Furthermore, whilst it was usually difficult to differentiate between one organisation and other by merely looking at their aims and objectives, it was relatively straightforward to tell for BYDACA, that it was a faith-based organisation by looking at its mission statement as aspects of its spirituality is captured it in (KII 4, 2008) - see mission statement in chapter 6.

In addition, a key informant from the association of people living with HIV/AIDS believes that the spirituality of the organisation was a vital source for its members as it gave credibility to the organisation especially in this scenario where people were sceptical about engaging with non-governmental organisation (KII 44, 2009). This statement was not just a reflection of the centrality of spirituality to BYDACA; it also gave an indication of a likely reason why its program beneficiaries chose to engage with its programs.

Yet, other informants argued that because of the very significant place that spirituality occupies in the organisation, the services it provided embodied the Christian love- caring and compassionate. And like the proponents for the expansion of faith-based service delivery [see Sherman, 1995, and Bush 2001], they argued that the high levels of spirituality within the organisation motivated a supportive and caring attitude amongst staff and volunteers that is transmitted through relational-based programs aimed at transforming the lives of their beneficiaries (KII 39, 2009).

Further findings also revealed that because spirituality is considered important to BYDACA, staff spirituality was not discouraged in anyway. The observed scenario is one in which open display of spirituality is encouraged with organisational spirituality feeding off individual spirituality of staff members (SII 15, 2009).

To conclude, the following themes emerged in relation to the issue of spirituality for BYDACA. First, spirituality was very central to the organisation shaping both its identity and its focus. Secondly, spirituality was one of the potential reasons identified by beneficiaries for their participation in the programs implemented by BYDACA. Finally, because of the importance of spirituality at the organisational level, individual staff spirituality was not discouraged.
For LENF, the scenario was quite different; spirituality was of no significance to the organisation. From figure 8.1, 82 percent of beneficiaries indicated that spirituality did not play any significant role in the transactions of LENF. A further 8 percent thought that it had low significance while an equal percentage of respondents agreed that it was of moderate significance to the organisation. When the number who agreed that its place within the organisation was of no significance and those who thought that it was of a low significance is put together, the total percent increased to 90 percent. That is, 90 percent of respondents indicated that spirituality had no place in the organisation.

However, respondents did observe that whilst spirituality may not be of significance in the organisation, its staff members exhibited various degrees of religiosity and spirituality (FGD 11, 2008). Those who subscribed to one religious body or another displayed higher levels of spirituality than those staff members who had no religious/faith connections. Furthermore, the more religious the staff considered himself to be (if he is a ‘born again’—‘born again’ is a syndrome associated with the belief of righteousness; thus persons who address themselves as such argued that they had a deeper relationship with God than others), the greater the level of spirituality displayed by the said staff. In addition, staff members with high levels of religiosity or spirituality demonstrated more empathy and understanding towards beneficiaries than those with low levels of spirituality. But unlike the situation at BYDACA where individual spirituality was encouraged to be brought into the organisation, such display of individual spirituality was discouraged as it was considered to interfere with the levels of professionalism expected of staff.

Also, the display of spirituality was prohibited as it was thought to send out a wrong message of the involvement of faith in its activities – to the beneficiaries that is, the organisation practiced one form of religion or the other. This is not to say that staffs that were highly spiritual were punished, they were simply asked to play down on it whilst representing the organisation at any level to avoid conflict of interest. And just as Clarke (2006) and Smith and Sosin (2001) had argued, the absence of high spiritual undertones had lead the key informants to suggest that LENF was a secular organisation (KII 42, 2009).
To summarise, findings indicate that for LENF, spirituality played no significance whatsoever. Whilst staffs were allowed to maintain their individual spirituality, they were prohibited from using it at organisational level.

8.2.2 Communicating Faith to Beneficiaries
How an organisation communicates its faith to program beneficiaries is the next element in the analysis of understanding the place of faith within the organisation. Green and Sherman (2002) argued that an organisation could choose to communicate its faith either explicitly or implicitly. The way faith is communicated can provide an insight in the understanding of the place of faith in the organisation. However, studies (see Smith and Sosin, 2001; Jeavons, 1994 and Bennett et al, 2003 amongst others) on the classification of faith-based organisations abound that shows that communicating faith to beneficiaries do not usually fall into these two categories as organisations usually operated on a continuum with explicit and implicit communication at both ends and overtly, moderate and none –being somewhere in between these two extremes.

Nonetheless, regardless of the parameters used in measuring how faith is communicated to program beneficiaries, there is a common consensus that measuring how faith is communicated in a program to its beneficiaries contributes towards an understanding of the place of faith in the organisation. It also contributes towards the classification of the organisation (see Clarke, 2006).

Building upon this position, the subsequent paragraphs of this section analysis how faith is communicated to program beneficiaries of both LENF and BYDACA. The focus here is not just on how the faith is communicated but also on the degree of dependency of outcomes on the communication of faith. Field findings on communication of faith are represented by table 8.2 and figure 8.2 respectively; whilst the findings for the degree of dependency of program outcomes on the communication of faith is represented by figure 8.3. Table 8.2 is presented first, with the discussion of the table following immediately.
Table 8.2: Ways through Which is Faith Is Communicated- Staff Perception

<table>
<thead>
<tr>
<th>Activity</th>
<th>LENF</th>
<th>BYDACA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Communication of organisation’s faith was important</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>2  Beneficiaries were expected to participate in faith related activities (prayers, bible study etc)</td>
<td>NO</td>
<td>YES</td>
</tr>
<tr>
<td>3  Faith was not relevant in the work of the organisation</td>
<td>YES</td>
<td>NO</td>
</tr>
<tr>
<td>4  No faith commitment from participants</td>
<td>YES</td>
<td>NO</td>
</tr>
<tr>
<td>5  Does the organisation believed that communicating their faith was important in shaping program outcomes</td>
<td>NO</td>
<td>YES</td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2008

From table 8.2, for LENF, most respondents agreed that communicating the organisation’s faith to beneficiaries was not important. This was not surprising, given that LENF did not subscribe to any particular religious belief/faith. None of its activities were aimed at communicating faith neither were beneficiaries expected to participate in any form of prayers, bible studies or worship sessions. Invariably, no faith was communicated explicitly, implicitly or otherwise. Furthermore, staff did not hold any form of discussion centred on or around religion or religious issues. Neither did they provide beneficiaries with faith related materials (FGD 34, 2009). My personal observations on the operations of the organisation alongside feedbacks from focus group discussions collaborates these findings. Further supporting its claim of being a secular organisation, no faith literature or other activities related to faith were displayed within the organisation.

Dismissing earlier claims made by scholars (see Green and Sherman, 2002) that the faith of an organisation was communicated to its beneficiaries either explicitly or implicitly, beneficiaries from LENF’s projects indicated that since the organisation did not subscribe to any faith, it had no faith to communicate to them either explicitly or implicitly (FGD 13, 2009).
Having discussed the findings on the level of communication of faith in both organisations, the findings is further elaborated upon by examining specifically, how the faith, where present is communicated to the beneficiaries. Figure 8.2 represents the findings from the field data.

From figure 8.2 over 90 percent of respondents indicated that LENF did not communicated faith to them. This supports earlier findings from focus group discussion where beneficiaries acknowledged that LENF did not practice any faith neither did the staff discuss religious materials or matters with them during field visits and interactions. However about 3 percent respondents argued that LENF communicated faith to them implicitly. Further probe revealed that it was not the organisation itself that communicated faith to them but some staff members expressing their personal faith (KII 51, 2008). Staff members however refuted this argument and stated that when drawn into religious discussions by the beneficiaries, being subscribing individuals to religious sects, they expressed their views. They insisted that these discussions were at the prompting of the beneficiaries and not the other way round (SI 13, 2009).
The findings on the how faith is communicated to beneficiaries as shown in figure 8.2 reveals a different picture for BYDACA. From fig 8.2 all respondents indicated that BYDACA communicated its faith either explicitly or implicitly. No respondent indicated that the organisation did not communicate any form of faith to its beneficiaries. Collaborating these findings, key informants argued that for BYDACA, communicating faith was not only an issue of asking beneficiaries to partake in faith-related activities, it was part of the identity of the organisation. Yet they argued that whilst the communication of faith was carried out openly and unreservedly, it could not be deemed as proslytesing by the organisation as participation in all its faith related activities were voluntary (KII 63, 2009).

Of equally importance here was the statement from a key informant on the manner in which the faith of BYDACA was communicated to them. *Every meeting or gathering is usually opened and closed with a prayer administered by the field staff, although we - the beneficiaries - were asked to contribute to the prayers. Also they invite us to faith related activities regularly. One week it could be a seminar given by a minister from their faith, the next it can be a revival, retreat or something like that. The only thing that they don’t do is to ask us to convert to their faith because we are benefitting from their programs* (KII 59, 2009). This statement gives some indication of the manner through which faith is communicated to program beneficiaries.

This communication of faith either explicitly or implicitly by BYDACA had previously being identified by scholars (see Clarke, 2006) as one of the key variables that sets apart faith-based organisations from secular organisations. However, since this is only one of the elements within the model - used in the assessment of faith in an organisation, it will be slightly improper to say that the organisation-BYDACA- is categorically a faith-based organisation.

Another dimension in the issue of communicating faith relates to the link between the faith communicated and program outcomes. Supporters of faith-based service provision had argued that their ability to communicate their faith to beneficiaries had impacted on programs by motivating behavioural changes (Fischer, 2008). Not surprising therefore, that in their opinion outcomes measures were to a large extent dependent on how effectively their faith was communicated to beneficiaries. Figure 8.3- levels of dependency of outcomes on communication of faith- summarised the findings on how both organisations viewed the impact its ability to communicate faith had on its program outcomes.
Figure 8.3 indicates that for LENF, program outcomes were not dependent on the communication of faith to beneficiaries. Staff indicated that outcomes were dependent on tools such as program relevance, implementation strategies and project ownership on the part of the beneficiaries. The amount of time spent in weekly program meetings - as verified by monthly program reports - brainstorming over how these tools could be improved upon or made workable is a testimony to the organisation’s position (LEEAP 1998-2006).

On the findings of the degree of dependency of program outcomes on effective communication of faith as represented in the figure above, for BYDACA, nearly an equal number of respondents indicated that outcomes were either totally or partially dependent on how the organisation communicated its faith. The other half thought it was not dependent on how faith was communicated. These respondents who thought that it was not dependent on how faith was communicated were mostly members of staff of BYDACA and other professional counterparts from other non-governmental organisation. They argued that rather than the communication of faith, the unique program delivery style of the organisation, which encouraged the inclusion and participation of all stakeholders, was the reason behind the successful outings of BYDACA.

On individual merit, respondents who argued that there was no relationship between program outcomes and faith appear to be highest. However, if the number who argued that outcomes
where dependent either totally or partially on communicating faith is summed together, it appears to also equal those who argued that outcomes where not dependent on communicating faith. Thus, to say that BYDACA program outcomes were dependent on how it communicated its faith will be slightly incorrect as the poll shows a split between those in agreement and those who disagree. This situation contradicts to a certain degree, the findings of previous scholars (see discussion in chapter 2) who argued that for faith-based organisations, program outcomes were influenced by effective communication of faith.

To summarise, two key positions emerges from the discussions on how BYDACA communicates its faith to its beneficiaries. First, its faith is communicated explicitly and implicitly, although it does not engage in acts of proselytizing. Secondly, it was impossible to say if program outcomes were tied to the organisation’s ability to communicate its faith effective to its beneficiaries.

### 8.2.3 Incorporating faith-related elements

In chapter 2, an understanding of the relevance of this element to this research was discussed in-depth. It was shown that incorporating faith-related elements in the helping process was a feature unique to faith-based organisations and it is part of their identity. This section analyses the situation in the two organisations - BYDACA and LENF and sees if faith-related elements were incorporated in the helping process of either organisation and if it was, how did it contribute in shaping the identity of the organisation. Table 8.3 and fig 8.4 represents field findings on how faith-related elements are incorporated in the programs of BYDACA and LENF. Table 8.3 is presented and discussed first.
Table 8.3 Incorporating faith-related elements in programs- Beneficiaries

<table>
<thead>
<tr>
<th>Faith-related Activity</th>
<th>Scale</th>
<th>Once</th>
<th>Occasionally</th>
<th>Quite frequently</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program participants were exposed to faith-related literature constantly</td>
<td>LENF - No</td>
<td>LENF- Never</td>
<td>LENF- Never</td>
<td></td>
</tr>
<tr>
<td></td>
<td>BYDACA- Yes</td>
<td>BYDACA - Yes</td>
<td>BYDACA- Yes</td>
<td></td>
</tr>
<tr>
<td>Program participants were invited to faith-related programs that were separate from the program</td>
<td>LENF- No</td>
<td>LENF- Never</td>
<td>LENF- Never</td>
<td></td>
</tr>
<tr>
<td></td>
<td>BYDACA</td>
<td>BYDACA- Yes</td>
<td>BYDACA- Yes</td>
<td></td>
</tr>
<tr>
<td>Program participants were expected to make some form of financial contribution towards faith-related activity</td>
<td>LENF- Never</td>
<td>LENF-Never</td>
<td>LENF- Never</td>
<td></td>
</tr>
<tr>
<td></td>
<td>BYDACA- Never</td>
<td>BYDACA- Never</td>
<td>BYDACA- Never</td>
<td></td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2008-2009

For LENF, the table suggests that incorporating faith-related elements during the helping process did not occur either through the exposure of faith-related literature or through invites to faith-related programs. In addition, none of its program beneficiaries were expected to make any form of financial contribution towards faith-related activities. This finding is supported by feedbacks received from some focus group discussions. Beneficiaries agreed that they had not noticed the inclusion by LENF of any faith-related elements during the implementation of their programs. Furthermore, they argued that this none inclusion was one of the strengths of the organisation and sets it apart from others such as BYDACA. Nonetheless, there are beneficiaries who argued that the program would have being able to be more engaging with beneficiaries if it had incorporated faith-related elements in the helping process as most beneficiaries were faith conscious ascribing to one brand of faith/religion or another (FGD 11, 2009).
Lending support to the argument that LENF did not incorporate any faith-related activities in its helping process is the findings from the participant poll (as in fig 8.4) that shows how respondents rated the organisations on the issue.

From the figure, for LENF, the general consensus is that LENF did not incorporate faith-related elements in its helping process. Over eighty percent of those polled indicated this. 11 percent did respond that LENF incorporated faith-related elements in its helping process, while 6 percent were not sure it did. Those who felt that LENF incorporated faith-related elements in its helping process gave the same reason—staff canvassing faith-related elements in the helping process as earlier respondents who took this stand. And just as before LENF’s management was quick to point out that staffs were not encouraged by the organisation to display their religiosity or spirituality and any staff doing so was going against the principles of the organisation. They went further to state that to imply that faith was communicated by the organisation based on such claims by beneficiaries was erroneous (SIL 18, 2009).

In BYDACA situation, from both table 8.3 and figure 8.4, it is evident that the incorporation of faith-related elements in the handling process was of a second nature to the organisation. Incorporation ranged from exposing beneficiaries constantly to faith-related literature to inviting them to participate in faith-related activities that was organised by either the
organisation or its affiliates. In addition to these activities, distinctive religious spaces were also available for collective and individual reflection. What's more, time for prayers and meditation was incorporated into its running system- to allow both staff and beneficiaries to reflect on the benefits their actions bring to the program. Whilst this may appear overbearing to some- who described it as in-your-face and oppressive, others have argued that it helped them (beneficiaries) to reconnect with their individual spirituality without taking time out of the program to do so (KII 19, 2009). Nonetheless, for those who found it too oppressive argued that the faith-related activities restrict their interactions with staff for fear of having faith shoved in their faces and this stopped them from enjoying the program and all its benefits in its totality (FGD 24, 2009).

These findings on the incorporation of faith-related elements by BYDACA is also collaborated by the findings in fig 8.4, where over ninety percent when asked the question- does the organisation incorporate faith-related elements in its helping process, agreed it did. 6 and 3 percents respondents indicated contrary. They were neither sure as to whether faith-related elements were incorporated nor did they accept that it necessarily took place.

To summarise this section, four notable points were observed here. One, LENF did not incorporate faith-related elements in the helping process, although staffs were accused of making reference to spirituality text to help send their messages across. Two, BYDACA was guilty of incorporating faith-related elements in the helping process. Third, whilst it was acceptable by most beneficiaries of LENF that faith-related materials was absent, some felt that it was relevant to include these to remind them-the beneficiaries- of their spirituality and strengthen their spiritual growth. Finally, the incorporation of faith-related materials in the helping process by BYDACA whilst some considered it as very helpful others thought of it as being oppressive.

8.2.4 Resource and Authority

In chapter 2 it was argued that resource and authority represent two distinctive positions. As resources represent money, facilities, or staff and organisational capacity; while authority on the other hand, relates to how much governing structures influenced organisational practice; specifically, is there an influence of ecclesiastical bodies? As part of the model for understanding the faith in the organisation, resource and authority seeks to find evidence to support or debug the argument put forth by scholars (see Clarke, 2006) that funding sources gave an indication of the identity of the organisation; with the more faith inclined seeking
funds from faith-related bodies. Equally, this section looks at the claims by scholars (see Edwards and Hulme, 1995 and 1996) that argued that funders/donors had a strong hold over organisations, and can cast a strong influence over the organisations. The first section of the discussion looks at funding sources and table 8.4 represents the findings for both LENF and BYDACA with the intention of analysing the impact these sources have had on shaping the identity of the organisations.

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Present Funding Source</th>
<th>Relationship and Impact</th>
</tr>
</thead>
<tbody>
<tr>
<td>BYDACA</td>
<td>Local religious group-the Church</td>
<td>Cordial. Funder’s presence provides both legitimacy and authority to the organisation.</td>
</tr>
<tr>
<td></td>
<td>Government</td>
<td>Slightly tense. Government is constantly trying to influence how program is run.</td>
</tr>
<tr>
<td></td>
<td>Partnerships with other NGOs</td>
<td>Cordial. Learning process for the organisation.</td>
</tr>
<tr>
<td>LENF</td>
<td>Government- both state and local</td>
<td>Cordial, although it took a lot of lobbying on the part of LENF to achieve because of the scepticism surrounding the affairs of non-governmental organizations in general.</td>
</tr>
<tr>
<td></td>
<td>Oil Companies</td>
<td>LENF holds more power as it was contracted by the companies in its capacity as the expert to work for them.</td>
</tr>
<tr>
<td></td>
<td>International Donor Agency- Secular</td>
<td>Tentative as donor holds all the power in the relationship. All decisions related to changes in programs delivery must meet with donor’s approval first before it can be carried out.</td>
</tr>
</tbody>
</table>

Source: Own Interview Notes, 2008
From table 8.4 for LENF, its current funding sources include oil companies, the government and secular donor agencies. It enjoys various types of relationship with each of these funders; with each funder having different impact on the organisation. For instance, there is a power struggle relationship between it and its international donor agency. This power relationship is such that if it were a hierarchical structure; the donor- who controls the resources is at the top- which indicates significant power and LENF is at the bottom- which connotes less power. The likelihood of this scenario changing to one in which there is an equal distribution of power and partnership is most unlikely. Rather it is most likely to get worst as NGOs which are not dependent on official aid for the majority of their budgets are now the exception rather than the rule (Smillie, 1995). This dysfunctional relationship had previously being demonstrated by Hulme and Edwards (1997) who argued that it arose from processes that were deeply embedded in the system of funds dissemination.

At the organisational level, this unequal power relationship (donor-organisation) was attributed by staff as the reason some program targets could not be met (Interview Notes, 2008). To avoid conflict and remain sensitivity to its program beneficiaries, this unequal power relationship was made open to the understanding of all beneficiaries. Whilst this is a positive step in itself, it has being challenged by others who believed that this was just a convenient cover-up for LENF to hold onto, wherever it failed to reach its targets (KII 31, 2009). LENF however disagreed with this observation, arguing that since program funds were released according to completed milestones, it was impossible on their part to attribute setbacks to donors. Finally, the power relationship did not extend to the provision of legitimacy to the organisation as there was no relationship between funding sources and the provision of legitimacy. LENF’s legitimacy was obtained through its registration with the relevant supervisory body and its proven track record in its program deliveries.

Still on funding, at present LENF did not receive any funding from religious or faith groups. This was not because the organisation had any bias towards this funding source but rather had not being successful in its bid to secure such funding. On the issue of the likelihood of influence of religious beliefs from such funding sources on the organisation, staffs were not overtly concerned as the organisation had clearly written boundaries in place that will avert such from occurring.
In conclusion, following up from the earlier arguments by scholars (Clarke, 2006) that suggested that the funding source of an organisation gave an indication as to the type of the organisation, it follows therefore that as all its current funding sources are of a secular nature, LENF, is most likely to be a secular organisation.

From table 8.4, the funding situation in BYDACA shows that a religious body, in this case, the Church, provided the bulk of its funding base. The provision of this funding has impacted on the organisation in a number of ways. Firstly, the funding source was secured, change in administrators or leadership in the Church did not impact on it. Secondly, whilst it may have given BYDACA a free rein to make changes to programs as the staff saw best, it has constrain its freedom by having a greater number of board representatives so that it could influence decisions that it considers unfavourable, irrespective of its relevance. Thirdly, the relationship between the funders and BYDACA although not one with an equal power distribution, was equally not one with the donor controlling all the power. This is because the power balance was not as hierarchical as its religious teachings demanded it treated others as equals. Finally, apart from the funds provided to the organisation, it also provided the organisation with legitimacy. It was necessary because although BYDACA was duly registered with the appropriate body at its inception, being a new organisation that promised to do much were others had failed; made potential beneficiaries somewhat wary about getting involved with the organisation. However, with the Church involvement, potential beneficiaries were less sceptical and more willing to engage with the organisation. The church providing legitimacy for the organisation also served another purpose which was for the benefit of the Church- it was able to portray itself as a supportive organisation to the cause of HIV/AIDS; having moved from its earlier position of stigmatising and ostracising members who were living with HIV/AIDS (Own Interview Notes, 2008).

To summarise, like its secular counterpart-LENF, the funding body did exert control on BYDACA although not in the same light as was with LENF. And as was noted by Morse and McNamara (2006), a relationship existed between the funding source of BYDACA and its identity, the reliance largely on a religious body for its funds, indicated to large extent strong ties with religion and therefore a faith-based organisation.
To recap the emerging points from this section were as follows. First, funding source for both LENF and BYDACA were different; with LENF securing funds from more secular groups and BYDACA securing the bulk of its funding from the religious body-the Church. Secondly, whilst the power play between donors and the organisation, affected both organisations; the power play was worst at LENF, not allowing room for much leverage by the organisation into how its programs could be adopted to best suit its beneficiaries. BYDACA’s funders provided it more leeway and therefore it had room to manoeuvre during program delivery. Thirdly, for LENF the funding body did not provide legitimacy to the organisation as was the case with BYDACA. As posit by existing literature, since a percentage of its funding was from a religious source, it follows that, BYDACA was a faith-based organisation and vice versa for LENF whose main funding source was from secular agencies. Finally, the place of faith in the organisations can be summarised as thus:
Table: 8.5 Summary of the Place of Faith in the Organisation

<table>
<thead>
<tr>
<th></th>
<th>BYDACA</th>
<th>LENF</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Statement</td>
<td>May be either explicit or implicit</td>
<td>No spiritual content</td>
</tr>
<tr>
<td>Founding body</td>
<td>By religious group or for religious purpose</td>
<td>No reference to spiritual views of founder</td>
</tr>
<tr>
<td>Relies on Religious Board for Legitimacy</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Controlling board</td>
<td>Board members expected to have a particular faith or ecclesiastical commitment</td>
<td>No discussion of faith commitment of board members</td>
</tr>
<tr>
<td>Selection of senior management</td>
<td>Share the belief of the organisation, i.e. same faith commitments.</td>
<td>Consideration of faith commitment considered improper</td>
</tr>
<tr>
<td>Selection of other staff</td>
<td>Program staff expected to have knowledge, sensitivity to faith commitment of founders; religious beliefs motivate some staff/volunteers</td>
<td>No consideration of faith commitment of any staff</td>
</tr>
<tr>
<td>If affiliated with an external agency, is that agency religious?</td>
<td>No, affiliation ends with the Church of Nigeria Anglican Communion.</td>
<td>Yes, affiliated to an external agency but the agency is not religious.</td>
</tr>
<tr>
<td>Financial Support</td>
<td>Funding is a mix of religious and secular sources (private and or/government)</td>
<td>Funding strictly secular sources</td>
</tr>
<tr>
<td>Effect of Funds Availability on Programs</td>
<td>Although funds are available, the size of the funds limits the spread of programs.</td>
<td>Fund availability determines the survival of the organisation.</td>
</tr>
<tr>
<td>Flexibility with Funds and programs</td>
<td>Funding is not usually tied to expected outcomes as such. Yes, results are expected, but funding is made in such a way that the program can change its approach and delivery styles if they feel they see the need so to do.</td>
<td>No. Clear funding lines are provided for in the budget and they are stick to it; and usually leave very little room for negotiations.</td>
</tr>
<tr>
<td>Religious content of program</td>
<td>Very little religious content and entirely optional; clients may be invited to participate in religious programs outside program parameters or hold informal conversion with staff</td>
<td>No reference to religious content</td>
</tr>
<tr>
<td>Main form of integration of religious content with other program</td>
<td>Invitational or relational</td>
<td>None</td>
</tr>
<tr>
<td>Expected connections between religious content and outcome</td>
<td>Little expectation that religious change or activity is necessary for desired outcome, though it may be valued for its own sake</td>
<td>No expectation of religious change</td>
</tr>
<tr>
<td>Religious environment (building, name, religious symbols)</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Place for staff belief in organisation</td>
<td>Staff usually share the same belief as founders, thus are encouraged to make inputs from religious experiences.</td>
<td>Beliefs of staff members are treated as personnel and do not contribute in any way to the organisational aims and objectives.</td>
</tr>
</tbody>
</table>
8.3 Implications of Findings on Study

It should be recalled that the essence of the application of the model 1 discussed in the preceding sections on LENF and BYDACA was to help in creating an understanding of the centrality of faith in both organisations and in providing clarity with the classification of the organisation, either as faith-based or secular. Some key arguments as they relate to this study have emerged from the application of the model to the organisations. There are two distinctive implications of the findings—identification and distinction between the organisations and understanding the place of ‘faith’ in the organisation.

In the first instance, for BYDACA, faith appeared to be very relevant to it and this is reflected in the extent this faith is portrayed through all four elements. Faith shapes how the organisation is governed, its funding source and identity as well. Drawing on earlier classification systems by Clarke (2006), these findings indicate that BYDACA is a faith-based organisation and that faith was central in its expression of its identity and programs.

For LENF, although staff members did express varying degrees of spirituality, at the organisational level, spirituality was none existence. Faith was not communicated to beneficiaries at all through whatever channel, neither were participants expected to subscribe to faith-related activities of the organisation. Its main source of funding is a secular donor agency. Faith did not shape the identity of the organisation. Again, drawing on Clarke’s classification of organisations, the deduction is that LENF is a secular organisation.

Finally, establishing the identity of both organisations and accessing the role played by faith in the organisations was central in this research for two reasons. First, establishing a clear distinction between the two case study organisations as faith-based and secular implied that a comparison of their activities can be carried out without the liability of misleading or misrepresenting information. Secondly, by clearly establishing that one organisation is faith based, the specific role of faith in shaping program outcomes can be assessed.

Having analysed the contributions of faith in shaping the identity of the organisations, the next section of the analysis looks at the contributions of faith in shaping program outcomes. Since this is a comparative case study, findings presented are from the two organisations—LENF and BYDACA.
8.4 Contributions of Faith to Program Outcomes
The call for greater inclusion of faith groups in service provision has often being supported by the notion that their faith contributed towards shaping better development outcomes. Exploring this notion is the core of this research. Findings revealed that faith contributed in shaping better development outcomes for the faith based organisation- BYDACA. Specifically, it influenced a greater part of the program design and implementation, right through to the delivery methods used in the implementation of programs; and consequently was able to shape the outcome of the program. Its ability to shape outcomes meant it directly shaped development as the program was implemented to address developmental needs.

The influence of faith in the program was observed in a number of ways; ranging from an increased commitment because of the Christian notion of compassion, the provision of individualised services based on the norms and values of beneficiaries; cost effectiveness of programs due to the reliance on the services of volunteers and close proximity beneficiaries amongst others. A detail of these contributions is discussed next, starting with the influence of the notion of compassion on the programs.

8. 4. 1 Compassion and Commitment
Whilst the place of faith in development has become less contestable, its role in shaping development outcomes remains shrouded in controversy. In chapter 2, it was argued that the call for increasing funding to faith-based organisations in health care and human service provision was framed around the concept that faith-based organisations services were more effective due to their compassionate nature, which lends itself unto their caring nature (see Ebaugh et al, 2003 and 2005). Equally, it was discussed that the compassion in faith-based organisation was the principle drive engine, their motivation, which enabled them to go the extra mile with their beneficiaries to achieve better outcomes in the projects they implement.

These arguments form the basis of the analysis in this section. How much of this claim is correct in organisations such as BYDACA that identifies itself as a faith-based organisation. Is this claim applicable to an organisation such as LENF, which is clearly a secular organisation? In addition, can motivation which is the cornerstone of this claim also present within the secular environment? If it can, what role does it play in the organisation? In addition, how this compassion transpires within the organisation will be examined so as to identify ways through which it shaped outcomes.
Candland argued that compassion is closely associated with a notion of religious duty and spirituality and has the capacity to influence behaviour (Candland, 2000). Supporting this ideology Turner described the notion of compassion as coming from the Greek verb splagchnizesthai- a term which appeared in biblical Greek and also has meanings in new Christian and other Jewish literature (Turner, 1980:79). If Candland and Turner meaning of the word is to be taken in context, it will be expected thereof that compassion will not be demonstrated by LENF but by BYDACA. Furthermore, the impact of compassion should only be observed in programs implemented by BYDACA and not those implemented by LENF.

This discussion is divided into three sections- and looks first at level of compassion demonstrated.

The level of compassion demonstrated by staff is discussed first and Table 8.5 and figure 8.5 represents findings from field data on the question on the level of compassionate exhibited by staff from both organisations.

<table>
<thead>
<tr>
<th>Table 8.5 Compassion Demonstrated as Perceived by Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrated compassion</td>
</tr>
<tr>
<td>53</td>
</tr>
<tr>
<td>No compassion Exhibited</td>
</tr>
</tbody>
</table>

Source: Own Data: Survey, 2009

Fig 8.5- Levels of Compassion Demonstrated by Staff of both organisations as perceived by the beneficiaries
From field data, the majority of staff of at LENF and BYDACA demonstrated compassion although staffs of BYDACA were thought to be more compassionate than their counterparts at LENF. A closer look at the reasons for this observed compassion amongst staff of both organisation included individual staff spirituality, organisational spirituality and societal influences- such as need to be considered a good Samaritan and the influence of the immediate environment such as cultural teachings- and faith teachings. Although the reasons may appear related, it should be understood that not all staff demonstrate compassion at the same time and for the same reason. By opting to work with a cluster of key reasons for the demonstration of compassion, the study hopes to illuminate those factors that are critical in shaping compassion. Such an understanding is crucial for contextualising a discussion of the connection between compassion-motivation-commitment.

The need for a just society and the protection of human rights was identified as a reason underlying some of the compassion demonstrated by staff of both organisations. The satisfaction of working with the beneficiaries and bringing about changes in their lives, regardless of how little the change brought out the compassionate nature in staffs. For staff, a just society is one were access to wealth and health was not a privilege for a handful but a right for all its beneficiaries regardless of their location. In the words of one staff member of LENF:

*Compassion does not necessarily have to do with the presence or absence of religious beliefs. Personally, the desire for an equitable and justice society for all brings out my compassionate nature. And this desire to bring about a change in the lives of people I work with is my own compassion, my driving force- my motivation (KII 12, 2008).*

Such views suggest that at least some staff members were aware of the concept of compassion and exhibited it, albeit it did not originate from a religious teaching or standpoint.

From the perspective of the respondents, the need to be seen as a ‘good Samaritan’ was also another reason why some degree of compassion was observed to be demonstrated by staff; especially LENF staff. Everybody wanted to be considered good by the other person. Whilst this is a good concept in theory, in practice it can be seen as seeking personal gratification and satisfaction.

Societal expectations were another factor that contributed to staff demonstrating some level of compassion. This was different from wanting a just and fair society. Society expectations relates to the norms and values of the society they operate in. In this instance, since the
organisations operated in an environment were over 90 percent of its residents ascribed to one form of religion, some of the practices of the residents such as their compassionate nature has rubbed off on the staff who neither followed any religious teachings nor the principle of a just and equitable society. Expectation from a society that prides itself as being close to its maker was a reason identified for the high levels of compassion exhibited by staff of BYDACA. For the staff, the expectation were not just from the Church but from their beneficiaries as religious acknowledgement places a greater responsibility on the shoulders of the staff to live by example. A key informant had this to say: Because they claim to be ‘born again’ and righteous, we expect more from them than we would if their circumstances were different. Their every action is judged against the merits of their religious stance point and any shortfall is quickly reported to either their pastor or used to mock other who are ‘born again’ (KII 23, 2009).

Another reason identified for the compassion demonstrated by staff of both organisations during their interaction with beneficiaries related to the religious teachings of staff. This is understandable given that the majority of staff from both organisations (approximately 80 percent of total staff population) subscribed to one form of religion. Of this number, half were ‘born again’ who held stronger religious convictions that were above the norm. Teachings from their religious scriptures such as that found in Matthew 5:16 in the Bible -Let your Light so shine before men, that they may see your good works, and glorify our Father which is in Heaven (KJV) guide their actions. By allowing their actions to be guided by these teachings, they were fulfilling their religious responsibility. In the words of some LENF staff members:

Just as we obey our religious teaching that commands us not to kill, commit adultery or steal, the same obedience is what we apply by showing compassion towards our ‘brothers and sisters’ that are less fortunate. Yet another expressed the desire to show compassionate as a respond to a vocational calling. My religion is my vocation- my trade. If I don’t exhibit my wares, how then will my skills be known to others? Wares here refereed to religiosity and skills refer to the exhibition of religious teachings (SII 21, 2008).

Additionally, individual spirituality and religiosity; was identified as the reason behind the compassionate nature of staff of LENF and BYDACA. For LENF staff, although the organisation did not have any form of religiosity or spirituality, individual staff members had
their own spirituality or religiosity as was applicable. This religiosity or spirituality it is argued accounts for the compassion observed in staff. Thus whilst LENF as an organisation may not be practicing any religiosity or spirituality and did not encourage the religiosity or spirituality of its staff to be imputed into its programs, individual spirituality still had an impact in the organisation as spirituality and religiosity moulds staff attitude and approach to work. It is the arguments of the respondents that since nearly all the staff members at LENF were practicing some sort of religion, the teachings of their religion had influence them to become compassionate. One such respondent had this to say;

Two of the staff at LENF attends the same church as I do. And one of the cornerstones of our church teachings is 'to do to others as we would have them do to us'. In addition, the same staff members are ‘born again’ who strives strongly to follow the example of Christ. In my opinion, this desire to follow the example of Christ, accounts for the compassion they demonstrate (KII 31, 2009).

Another respondent adds to this view but goes further to state that not just individual spirituality but their spiritual orientation from ‘home’ (Home here refers to background) contributed to the compassion. Her opinion was that if the said staff member has being indoctrinated all his life to be kind to his neighbour and to be his ‘brother’s keeper’ this could influence his outlook to life. The likelihood of such a person being compassionate will be higher than if such indoctrination did not take place (KII37, 2009).

Just as was the case with the staff of LENF, individual religiosity was perceived to have played a more important role in shaping staff into compassionate beings within BYDACA as every staff member- paid and volunteer believed in God and subscribed to a religious entity. Staffs were mostly Anglicans or Pentecostals. Compliance with their religious teachings has encouraged the staff to show compassion to others- the beneficiaries. In addition, the spirituality at the organisational level was perceived by respondents as another reason why the high levels of compassion demonstrated by staff at BYDACA is evident. Religious teachings of founders remain a source of guidance and reference for the activities of staff. These religious teachings that centred on issues of kindness and compassion; it is argued accounts for the high levels of compassion displayed by staff.

The contributions of individual religiosity to shaping how compassionate staffs were are captured in some of the feedbacks from key informants.
As a result of their personal connection with God, staff members at BYDACA have a humane side. They are empathetic, always willing to listen and assist in any way possible. Personally, I find the staff more approachable, a lot easier to communicate with and in touch with our difficulties and sufferings.

To summarise, it is quite clear that the notion of compassion as a strength and exclusive practice of faith-based organisation because of their faith teachings (see Chaves & Tsitsos, 2001; Ebaugh, Pipes, Saltzman Chafetz & Daniels, 2003; Ebaugh, Saltzman Chafetz & Pipes, 2005; Fischer, 2008; Frumkin, 2002; Monsma, 1996; Sherman, 1995; Singletary & Collins, 2004) was not applicable as compassion as has being shown in this study was also practiced by the secular organisation, although clearly guided by factors.

I now turn our attention to the relationship between compassion and motivation. Table 8.6-relationship between compassion and motivation presents findings as perceived by beneficiaries. This relationship is important to explore because a lot of claims on the effectiveness of faith-based organisation is linked to the idea of compassion increasing the motivation of staff.

<table>
<thead>
<tr>
<th>Table 8.6 Relationship between Compassion and Motivation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Are staff compassionate</td>
</tr>
<tr>
<td>Do staff demonstrate strong sense of commitment</td>
</tr>
<tr>
<td>Is there a link between compassion and staff motivation</td>
</tr>
</tbody>
</table>

Source: Own Data- FGD 15, 2008

For LENF, from the data it is clear that staff members were compassionate beings, with over 70 percent of respondents agreeing on this. The area of discord was in how this compassion transpires in the programs. For whilst the greater majority of staff members were identified as having a compassionate nature, it was not brought to language in the organisation through elaborate symbolic narrative that stresses the forging of bonds between those that have and those that are without, thus underling LENF’s position as a secular organisation.
The individual spirituality which accounted for the compassionate exhibited by staff although having no bearing on commitment, did contribute in a different way in the organisation. It made staff more empathetic. The empathetic nature of staff brought them closer to beneficiaries despite the high levels of professionalism maintained by staff (FGD 34, 2009).

From the data in table 8.6, 85 percent of respondents argued that there was a link between compassion and motivation exhibited by BYDACA. The link was perceived to be a product off a combination of the individual religiosity of staff and the organisational spirituality. By encouraging staff to embrace faith in all their dealings, BYDACA have inevitably caused these teachings from the religion to guide and direct the actions of its staff. Every decision feeds off from a religious background. The resultant effect is one in which faith plays a vital role in the organisation. But an immediate effect of this is the link that compassion has lead to greater levels of motivation amongst staff members.

In addition, their compassion has caused the staff to want to play ‘God’ and fix all problems around them. It gave a sense of duty, - the need to balance the wrongs in the world. Not surprising then, that staff are very dedicated in their duties. This commitment on the part of the staff had resulted in a deep connection between them, the beneficiaries and the local communities. This commitment has had a direct impact on the program, as beneficiaries recognised this commitment and responded positively, leading not only to an active participation in program but in program ownership as well (FDG 27, 2009).

Key informants interpreting the relationship between compassion and motivation in BYDACA argued that there is a positive relationship between the two elements in the workings of the organisation. The link between compassion and motivation is made more evident in staff attitude to work, their willingness to go further than expected and their approachability. The staffs appears to go the extra mile, usually going outside the call of their duty with beneficiaries and acted in ways that inspired an unusual degree of trust between them and beneficiaries. In addition, compassion helped staff to appear less professional compared to their secular counterparts when dealing with beneficiaries. It did however did not actual take away from the professionalism, just made them more approachable. This approachability meant that the real needs of the beneficiaries could be accessed and relevant programs designed around these needs, inspiring project ownership in beneficiaries (KII 31, 2009). Another area in which compassion was linked to the level of
motivation demonstrated by staff was in the supportive and caring attitude of staff and volunteers whilst interacting with beneficiaries. Staff were said to be good listeners, less judgemental and empathetic to the plight of the beneficiaries. This attitude endured the staff to the beneficiaries and their communities. It also meant that staffs were approachable and easy to communicate with. Their accessibility increased confidence, which in return helped establish trust between the two parties (KII 39, 2009). In conclusion, there is to a large extent some apparent influence of compassion on motivation; which contributes invariably in shaping how program outcomes. These findings on the relationship between compassion and motivation contributing in program outcomes is in agreement with previous research carried out by other scholars who argued for the inclusion of faith groups in development.

However it could be argued that the staff compassion that motivates them to be more committed is not quite unique to BYDACA as with the right incentives, commitment backed by compassion could be demonstrated by anyone irrespective of the presence or absence of any notions of faith teachings, so the situation at BYDACA arguable may not be unique. But beneficiaries disagreed and argued that the relationship between compassion and commitment as demonstrated by staff was unique. They argued that compassion and not any other incentive such as wage packages or self glorification that was the motivating factor for the staff at LENF- was the motivating factor for the staff at BYDACA given that staff wages was one of the worst in the civil society sector in the state. Compassion brought out the organisation’s overall need to bring help to the less privileged. Their religious sensibilities evoke a zealousness to often go above and beyond the call of duty with beneficiaries, acting in ways that inspire an unusual degree of trust among program beneficiaries. Also, the notion that they are all held accountable for their actions by God, with Him rewarding good deeds to other mankind with abundant blessings was a further impetus for them to allow their compassion that arises from the faith teachings to motivate a greater commitment from them(KII 49, 2009).

Finally, just as Bradley (2005) argued, the Christian notion of compassion expressed symbolically through images of Christ helping the poor and the dying, has entrenched in the staff of BYDACA a deep sense of duty. The consequence of this duty is greater commitment, leading to better outcomes for the organisation’s projects
Yet, whilst it is arguable that there is a link between compassion and motivation, it has not necessarily had all positive impacts on the projects implemented by BYDACA. One such impact is the objectification of clients as the ‘other’. Some potential beneficiaries were unwilling to partake in projects implemented by BYDACA because of this issue of the ‘other’. The beneficiaries argued that this ‘other’ creation had direct links to the levels of compassion displayed by the organisation. Staff compassionate nature made staff attitude far too patronising for the comfort of the beneficiaries. Beneficiaries were treated as ‘lost causes’ that need rescuing. Consequently, they were the object of pity and this created a feeling of disgust in them (FGD 17, 2009). In addition, this symbolic construction of ‘Other’ created a relationship that was one sided and fictitious- as demonstrated by the beneficiaries who did not consider themselves totally helpless; it also blocked the opportunity for BYDACA to reach these potential beneficiaries with their projects. This was because by creating the ‘Other’, BYDACA effectively blocked dialogue with them- as it spent most of its time attempting to communicate with the image they created for the purposes of fulfilling their religious obligations- making the identification of real needs impossible. Clearly, empathy and actions were totally misplaced and irrelevant. BYDACA conflated compassion and action. This conflated of compassion and action had previously being demonstrated as a weakness of faith-based organisation by scholars such as Tyndale (2003) whilst calling for caution in the inclusion of faith-based organisations in development.

Whilst compassion is a contributing factor in motivating staff of BYDACA leading on to more commitment on their parts, there is the underlying suspicion that this link do not necessary exist between these two factors. As discussed in chapter 2, scholars (Fischer, 2008; Kennedy, 2003) argued that factors such as wages and other such incentives were the motivating factors that led to greater commitment amongst staff and not compassion that was enshrined in religious beliefs. The next section looks at this argument, in order to provide further support that compassion arising from religious beliefs of staff at BYDACA was indeed the motivating factor that leads to increased staff commitment, which had contributed towards shaping positive program outcomes.

**8.4.2 Relationship between Incentives and Commitment**

To further analyse the relationship between compassion, motivation and commitment an exploratory analysis of the staff welfare package of the two case study organisations was conducted. Parameters used in the analysis were time spent in contact with beneficiaries,
paid and unpaid holidays, sick leaves including compassion leaves and wages paid. Other parameters included incentives such as staff car and housing loans/grants and office hours. A summary of findings of this exploratory analysis is presented in fig 8.6.

![Fig 8.6 Comparison of Staff Welfare Packages](image)

In the preceding section, it was argued that although staff of LENF did have a compassionate side arising from various factors, it led to no increase in motivation or commitment from staff because LENF as an organisation was not subscribing to any religious notion and therefore did not encourage such a link to be established. A link was however perceived by key informants to exist between staff wages and commitment.

A quick glance at the figure 8.6 above reveals that there are differences in staff welfare packages of LENF and BYDACA. For instance, eighty percent of respondents indicated that LENF wages were higher than those of the staff at BYDACA. LENF wages were amongst the highest in the NGO sector in the Niger Delta Region of Nigeria. Respondents argued that their lucrative wages acted as the motivating factor of the staff of the organisation. They summarised that the higher wages brought staff personal satisfaction- personal gratification. Staffs were able to live comfortably, motivating them to work harder at the success of programs (FGD 21, 2009).

Key informants from within the NGO sector also support this view that wages were the motivating force for the staff of LENF. Their position is that ‘to whom much is given, much is also expected’. Some were even envious of the staff of LENF and acknowledged that given
the same wages as those staff, they will be more than motivated to work really hard (KII 17, 2009). Yet, others argued that the recognition that the job brought, the status acquired by working for such an organisation with international affiliations and job satisfaction were motivating factors for staff of LENF. Their jobs brought prestige to staff. Finally, they concluded that the general logic obtainable in the market place where higher wages acted as motivation and commitment incentives was what was obtainable in LENF (KII 25, 2009).

Nonetheless, these arguments were refuted by the majority of the staff at LENF. They argued that no such link existed between their wages-welfare packages and motivation and commitment. They identified three other reasons for their commitment; credibility, commitment to bringing change and staff reward systems.

The need to be seen as a credible organisation both by its funders, partner organisations and beneficiaries was identified by LENF’s staff as one of the driving force- the motivation-within the organisation. Credibility meant more funding opportunities which invariable meant job security. Credibility was important as it meant willingness on the part of beneficiaries to participate in programs organised by LENF. One staff shares his view on this as thus:

*Delivering on program milestones is the driving force for me. Delivering on programs has been known to lead to more funds release. LENF has enjoyed such a fallout from its funding partners, DFID, who extended the initial program length from 3 to 5 years (Interview Notes 3, 2008).*

Another argument put forth by staff to support their position that wages were not the motivating factor for them was the need to carry out acts of goodwill. Although not back by any religious notions of goodwill, LENF as an organisation is committed to bring help to the less privileged in the society. This is actually the mandate of the organisation- see mission statement in chapter 6.

Still on factors that motivated staff members of LENF; staff identified the rewards system within the organisation as one incentive that motivated greater commitment from them. The appraisal system looked at staff contributions and rewarded such contributions. Staff members who go above board in the execution of their duties were given a commendation certificate and some monetary reward. This is carried out twice in a given year.

When it was pointed out that this sort of incentive that drives staff to excel was similar to concept of fantastic wages driving staff motivation and commitment, staff disagreed. They argued that the reward system recognised and rewarded hard working staff while the wages were just wages, and do not directly encourage commitment.
In addition, there were those respondents who argued that job insecurity was the motivating factor at LENF. For this group, the need for staff to keep the donors happy in order to secure more funds drives staff to work harder. A key informant captures this need as thus:

*The fear of losing the job that more than provides for them, keeps the staff on their toes (KI 49, 2009)*.

Key informants from within the NGO community in the study area also share this view. Their argument is that the need to please funders is largely a driving force within the NGO sector in the country; as inability to deliver on programs according to agreed milestones usually meant the withholding of funds. Failure to deliver on programs has also being known to impact on future funds as no funder wants to be associated with an organisation which did not deliver (KII 33, 2009). This argument is however, double edged, as there are key informants who argued that job insecurity was one of reasons why the faith groups are delivering better programs and achieving better outcomes. For this group, the uncertainty surrounding the jobs of staff and the organisation were responsible for the low levels of commitment found in staff of the NGO sector in general in the region. The impact of funds on commitment is expressed as thus by a key informant:

*Not knowing how solvent the organisation is has had negative impact on the organisation. One such impact is the low level of commitment of staff. This was not a deliberate act but a fall out of circumstances that staff found themselves in. More time is spent either trying to secure new funds or looking for new job opportunities. This was not to say that the projects for which funds had been secured and released were abandoned- no, the programs suffered from not receiving 100 percent of staff attention and commitment (KII 42, 2009).*

This insecurity of organisation future although analysed within the content of staff/organisational commitment, had previously being put forth by scholars for the non inclusion of civil societies in general in development.

From fig 8.6 about sixty percent of respondents indicated that BYDACA staff earned wages that were lower than that obtained in its secular counterpart organisation. This difference in wages given that most civil society organisations in Nigeria offer wages that are competitive not only in the third sector but also in the private sector as well, is quite odd. Two reasons were identified as responsible for this discrepancy; program design and religious teachings.
As part of its vision to bring change to the people by putting the people first, its program was designed in such a way that it tied the bulk of its funds to the projects and little for staff cost and other administrative overheads. Also identified was the fact that the religious teachings which boarded on selflessness and goodwill accounted for the low wages in the BYDACA. These teachings are part of the cornerstone of the organisation and those working for the organisation are believed to subscribe to such teachings. Not surprising therefore, that staff were unable to see their employment as a profit making venture- a means to an end, but more of an opportunity to response to higher calling with the hope that they shall never want for anything. That staffs were motivated by their faith teachings is further evident in their belief that God will assist them to meet their family obligations despite their low wages. One staff member summarised the position of other staff by referring to a passing in the holy bible-Philippians 4:10 ‘on how God shall supply all their needs according to his riches’ (Staff of BYDACA, 2009); thus the financial worries and anxieties were put aside because of the belief that their faith will be more than sufficient for them.

Although BYDACA had lower wages than LENF, respondents indicated that the organisation was more committed than LENF. See figure 8.7 summarising organisational commitment to programs. They argued that given the contact time enjoyed by beneficiaries and the zealousness exhibited by staff given the sort of wages they received, it is clear that their faith is the fuel that keeps them going. Staffs also demonstrate sensitivity for cultural and religious underpinnings of their beneficiaries. Furthermore, they argued that the fact that staff wages was lower than their counterparts with similar educational qualifications in the civil society sector is a strong indicator that their faith is motivating them. This is more so, given the alternate job opportunities available to them and considering the hard economic reality, that faces everybody in the country (FDG 28, 2009). This sentiment is shared by the staff of BYDACA; who believes that by working without expecting financial gratification they were not poor but rich despite contrary views held by others. One staff concluded thus:

*By faith, we shall move mountains. If we do not have today, we will have tomorrow. For today is always better than yesterday and tomorrow better than today. If God can feed the birds of the air, how much more we that he created in his own image; we cannot complain; we as individuals are in debt, financially it is not a rewarding job but it is our faith that pushes us to work and to work for the greater joy of humanity- BYDACA staff, 2009.*
This finding just as had previously argued by scholars on the relationship between faith and program outcomes, shows that there is a link between religious teachings – compassion and motivation and commitment.

There were respondents however who argued that the compassion so exhibited by staff of BYDACA did not lead to higher levels of commitment on the part of staff. Their position is that the compassion was a hindrance to the operations of the organisation especially as valuable staff hours are lost for every ‘sob story’ not related to the program that staff get dragged into because their empathetic nature has made them appear less professional and more as either a friend or family member to the beneficiaries. For this group, professionalism was compromised (KII 17, 2009). This shortfall in professionalism had previously being identified by the critics for the exclusion of faith groups from the development arena.

Yet still from figure 8.6, LENF staff had more holidays due them compared to BYDACA. Concerning other incentives such as housing/car loans, health covers the findings indicated again, that staffs of LENF were better off. Two reasons accounted for this. The size of the funding which enabled the organisation to put together plum staff packages in order to attract the best professionals in the field- which is highly competitive. The second reasons related to their affiliation with an international NGO, which was also responsible for setting up LENF. At its inception, its founding member (Living Earth, UK) designed its staff packages to mirror packages obtainable in its offices in the UK. These packages have remained with LENF to date, albeit with incremental increases that reflects inflationary trends.

Finally, the graph did indicate, an area in which BYDACA did have higher scores than LENF. This is in the area of contact time with beneficiaries, in order words, time spent with program participants. Various factors contributed to this. Factors included close proximity to programs compared to LENF that resides outside its project state- reducing both travel time and increasing time spent with beneficiaries (FDG 29, 2009). In addition, key informants argued that these factors were linked and contributed in shaping the outcomes of programs. Their perception is that since the organisation spent a great deal of its time with the beneficiaries problems/difficulties are quickly intersected and solutions offered. The ability to do this within remarkable time frames meant that lessons learnt were immediately inputted into the program. This averts the running cost, of having the same mistakes made by other staff. In the same vein, staff long presence in the program communities meant that their
caring and supportive nature was felt by not such the beneficiaries but their communities at large. This presence encouraged communication between the communities and BYDACA, which ultimately led to trust building. Direct fallout of this trust is the willingness to embrace the programs, leading to a successful outing for BYDACA. They conclude that all these were possible because of the single contribution of the faith – the compassion- which enabled them to achieve all they set out to do. Field survey data analysed using SPSS correlates this finding. It indicates that there is a relationship between contact hours put in by staff and program outcomes. Table 8.7 is the output table for the analysis. The output below indicates that there is a relationship between the commitment stemming from faith teachings on compassion and the contact time given to beneficiaries. Collectively, these variables share a relationship with program outcomes, that is, contribute in shaping program outcomes.

Table 8.7 Correlation Relationship between Organisation’s Religion and Staff Commitment for BYDACA

<table>
<thead>
<tr>
<th></th>
<th>Commitment stemming from compassion</th>
<th>Contact time with beneficiaries</th>
<th>Program outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commitment stemming from compassion</td>
<td>Pearson correlation</td>
<td>1</td>
<td>-.581**</td>
</tr>
<tr>
<td></td>
<td>Sig. (1-tailed)</td>
<td>N</td>
<td>205</td>
</tr>
<tr>
<td>Contact time with beneficiaries</td>
<td>Pearson correlation</td>
<td>-.581**</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Sig. (1-tailed)</td>
<td>N</td>
<td>205</td>
</tr>
<tr>
<td>Program outcomes</td>
<td>Pearson correlation</td>
<td>.547**</td>
<td>-.849**</td>
</tr>
<tr>
<td></td>
<td>Sig. (1-tailed)</td>
<td>N</td>
<td>205</td>
</tr>
</tbody>
</table>

Coefficient significant at 0.01 level (1-tailed)

Source: Own Survey Data, 2009

The table above provides a matrix of the correlation coefficients for the three variables; committed arising from compassion, time spent with beneficiaries and program outcomes. Commitment arising from compassion is negatively related to man-hours put in by staff with
a Pearson correlation coefficient of $r=-.581$ and the significance value is less than .001 (as indicated by the double asterisk after the coefficient). This significance value tells us that the probability of getting a correlation coefficient this big in a sample of 205 people if the null hypothesis were true (there are no relationships between these variables) is very low (close to zero in fact). Hence, from the output, there is a genuine relationship between commitment stemming from compassion and contact time of beneficiaries in by staff.

Participant observations during field visit by this researcher confirm that staff did spend lots of time with beneficiaries.

The output table 8.7 also shows that the commitment stemming from compassion is positively related to program outcomes, with a coefficient of $r=.547$, which is also significant at $p<.001$. Finally, contact time with beneficiaries on the part of staff appears to be negatively related to program outcomes with a coefficient of $r=-.849$, which is also significant at $p<.001$. There is an interrelationship between the three variables, and with confidence, the observed relationship is statistically meaningful.

The data established that there is a link between the commitment stemming from religious notions of compassion and the contact time with beneficiaries put in by staff. This supports earlier arguments from both focus groups discussions and key informant interviews that the faith which established the notion of compassion has motivated staff to more committed to programs. This commitment contributes positively towards shaping program outcomes. These contributions are reflected in the program success- participant satisfaction.

In addition, as see in figure 8.7 on organisational commitment to program, 73 percent of survey respondents argued that BYDACA were more committed to its program. Although 20 percent thought that this was not the case. In their opinion, these key informants argued that the commitment of staff were no different from those observed from staff of LENF. The accessibility of BYDACA was the only factor they argued, that made the difference. LENF’s commitment level was 60 percent. However, some respondents argued that the low commitment levels of LENF were as a result of its funding size rather than the presence or absence of faith (FGD 18, 2009). Challenging this position, key informants were quick to point out that BYDACA also faced funding constraints and yet it was always there for its beneficiaries (KII 32, 2009).
From the figure above, only 20 percent of respondents thought that the BYDACA was less committed to its project. Their position is that whilst the majority of staff demonstrated high levels of commitment, their encounter with some staff, left much to be desired. Those staff just did not show the same levels of compassion - commitment or professionalism that the organisation is known for (KII 19, 2009).

For LENF, the number was greater with 30 percent arguing that LENF was less committed to its programs. Their argument was that from all their encounters with staff, staffs appears to be in a rush to get the task done; and more times than others, failing to carry them (the beneficiaries) along in the activities (FGD 13, 2009).

Finally, 7 percent and 10 percent argued that neither organisation demonstrated any form of commitment. For this group of respondents, the level of commitment demonstrated by the either of the organisations was no different from that displayed by staff from government ministries. This is quite a distressing finding, especially when examined under the lens of the third sector as the way forward for development, following the demise of the state and private sector.

To summarise, the key points from this section includes the following. First, the perception of staff that their religious teachings expected them to perform a better service led imperatively to their commitment to carry out a performance that is above and beyond the call of duty.
Secondly, although staffs of LENF were compassionate beings, it was not brought to bear in their interactions with beneficiaries as such practices were not encouraged at the organisational level. Thirdly, the commitment of staff of BYDACA enhanced program delivery and outcomes through the empathetic approach. Fourthly, compassion was not necessarily a good thing as it obstructed the development process.

In the next section, another area through which faith did make contributions that impacted on program outcomes will be discussed. This area is in the provision of individualized services that met with the spiritual needs of its beneficiaries.

**8.4.2 Individualised Services**
Supporters (see Chaves & Tsitsos, 2001; Ebaugh, Pipes, Saltzman Chafetz & Daniels, 2003; Ebaugh, Saltzman Chafetz & Pipes, 2005; Fischer, 2008) of faith-based service provision argue that services provided by FBOs have desirable moral and spiritual aspects that make them particularly beneficial when serving populations suffering from substance abuse, violence, and incarceration. This argument holds true for the service provided by BYDACA. Its faith enabled BYDACA to design its programs around the core values of beneficiaries providing an individualised approach to development that was not just centred on achieving program targets but on the norms and values of beneficiaries. This was of great significance as its programs were focused on an issue- HIV/AIDS- that divides families, communities and the general nation. This design of programs around the norms and values of the beneficiaries was possible because of the length of time spent with beneficiaries. The time spent helped the organisation understand the norms and values of its beneficiaries better. Thus this individualized and compartmentalised service is transformed into comprehensive service through a deep commitment to faith.

In addition, the compassionate nature of staff meant that the real needs and not the perceived needs came through in program design and implementation. A consequent of this is that the programs were embraced by the beneficiaries, leading to the success of the program. Furthermore, through the provision of individualised package service, BYDACA not only gained the confidence of its beneficiaries but the trust of their host communities. This trust has increased communication between the beneficiaries and BYDACA, and there is a greater willingness on the part of beneficiaries to participant whole-heartily in programs leading to program ownership.
This approach to development as practiced by BYDACA, had previously being described by Tyndale (2003) as the approach that will hopefully challenge the core of development and change the way development is approach for good. Just as she noted, BYDACA service was all about inclusion, stewardship, generosity, integrity, compassion and justice.

Program beneficiaries have argued that part of the uniqueness of BYDACA’s programs is the offer of individualised services that met their spiritual needs. This individualised service was achieved through their ability to actually listen to the beneficiaries and take their suggestions on board at all times. They respected our beliefs and culture (FGD 23, 2009). Likewise, the inclusion of faith-related materials and activities in the helping process gave the beneficiaries the opportunity to seek closure from and with God. They argued that this was of considerable importance to them, as they were able to stop doing battle with God over their HIV/AIDS status. Gone were the guilty trips undertaken by most respondents as they dealt with their illness as they were able to come to terms with their situation. This had favourable outcomes for the programs. For instance, increased levels of wellbeing and emotional adjustment attained by program beneficiaries were transferred into their willingness to participate in program, giving it all they got. This subsequently led to better outcomes in programs (KII 15, 2008).

The feedback from respondents shows their appreciation of the individualised service that met their spiritual needs. They indicated that not only did they recognise how unique the services were but also how helpful the emotional support they received from the staff of BYDACA was. As one said:

*They are here for you when you need them, and they listen, and they are not quick to judge you or make decisions for you (KII 9, 2008).*

Another interview participant indicated that she believed faith employed by BYDACA gave the staff that empathetic feeling towards their beneficiaries.

*As a religious non-governmental, they do have more to give than their secular counterpart does. As their religion makes them more emotional, more empathic and compassionate as Christ asked them to be (KII 11, 2009).*

Key informants argued that a direct consequence of the provision of individualised service was the sense of religious solidarity share between BYDACA and its clientele. This sense of
religious solidarity is exhibited in greater long-term commitment to programs by the beneficiaries, leading to better outcomes of programs. Consequently, through the creation of individual services that stemmed for the respect of the values and norms of its beneficiaries, BYDACA was able to alter its program outcomes- to more positive ones. This was achieved as a result of its faith. Faith therefore shaped development outcomes for the organisation.

Describing how faith helps the organisation to offer individualised service to beneficiaries, a staff member from a BYDACA described how faith plays out in the organisation as thus:

_We do a very needs-based work here. If someone comes in with a special need, we do not just say, “Sorry, we cannot help you.” We try to help as a Christian organisation, we want to go beyond services; we want to help the individual person’s needs, of course within our limitations and our resources. It is a very needs-based service (BYDACA Staff 11, 2008)._ 

**8. 5 Cost effectiveness of Program**

The third area in which faith has being known to impact on program and subsequently on development outcomes relates to the provision of quality programs using cost effective methods. Cost effective methods to program implementation basically, looks relates to the use of cheaper sources of manpower (volunteers) and planning projects that were within certain mile radius to allow for a closer proximity to beneficiaries. And just as scholars (see Chapter 2 for the discussion) had argued that this is strength of faith-based, survey respondents also identified it as strength of BYDACA. This reliance on the services of volunteers they argued effectively reduced running cost of the organisation; as the money freed up in staff cost is re-channelled into the program for the benefit of beneficiaries. Thus volunteers are crucial to BYDACA as it allowed it to deliver programs that were relatively cost effective.

Since a detail discussion on volunteers had been presented in the preceding chapter, only analyses of how it made the program cheaper will be covered here. Table 8.7- comparison of volunteers’ usage represents findings on both organisations.
<table>
<thead>
<tr>
<th>Table 8.7 Comparison of Volunteers Usage</th>
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<tbody>
<tr>
<td>Response</td>
</tr>
<tr>
<td>----------</td>
</tr>
<tr>
<td>Use more</td>
</tr>
<tr>
<td>Use little</td>
</tr>
<tr>
<td>Cannot tell</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

Source: Own Survey Data, 2009

From the table above, the perception of informants is that more volunteers were used by BYDACA than LENF. This reliance on the services of volunteers is thought to be in relation to underlining concepts within the organisation- it considers volunteers a great pool of resource without which it could not carry out its programs effectively.

Whilst, the use of this volunteers have being acknowledged and encouraged by most respondents- as it served cost of staff and it enabled BYDACA to have a large staff strength, others disagree. They argued that because labour is not exchanged for compensation, there usually is no contractual obligation between the volunteer and the organisation. This places limits on how much of the program can rely on these volunteers. This uncertainty and unreliability could have dangerous on program outcomes; although so far BYDACA have being extremely lucky not to experience such (KII 39, 2009).

However, supporters of the important role played by volunteers in the organisation argued that this not necessarily the case as volunteers have emotional attachments to the program and have spiritual responsibility in wanting to advance that cause of the beneficiaries (KII 21, 2009). Finally, the ability to draw on the rich source of volunteers meant that beneficiaries had more contact time, which meant more communication, which also meant better outcomes.

8.6 Transformation

In the comparison constructs of programs provided by faith-based and secular organisations, transformation (change in behavioural attitude) has being identified as one important outcome. Even though in most cases, a consensus exists on program goals of both faith-based and secular organisation, faith-based and secular agencies sometimes diverge on their conception of the process of change that a person undergoes while receiving their services.
Fundamentally, both programs are undergirded by key assumptions about how the civil societies/non-profit organisations expect to transform or otherwise change a client for the better. In general, faith-based organisations with a high degree of faith-integration tend to view personal transformation of the client, informed by the religious teachings of the organisation, as crucial to the attainment of program objectives, whereas secular programs are more likely to view the change process as dependent upon the client achieving an appropriate mix of skills (Smith, Bartkowski and Grettenberger, 2006).

The concept of transformation is manifest in faith-based organisation is based on the central assumption of the ‘holistic’ nature of programs often advanced in the discourse of faith-based organisations. As noted, proponents of an increased role of faith-based organisations in social welfare service delivery often argue that FBOs are more holistic in their approach to services than comparable secular organisations. FBOs are supposed to offer services that are more personal, responsive, morally compelling, and transformational, comparable to secular organisations. Transformational in this sense means that FBOs, it is argued, are more likely to focus on changing a person’s basic values and belief system, rather than concentrating on short-term outcomes such as job placement or a new housing situation (See Chaves, 2004; Frumkin, 2002).

‘Holistic’ programs on the other hand refers to the provision of services whilst offering love and unconditional support as part of the program intervention such that program focus is on spiritual and emotional transformation, and not expected output targets as is the case with secular NGOs, who focus solely on outputs. The output is an objective measure of services, such as the number of persons served and amount of service delivered (Bush, 2004; see also Bartkowski & Regis, 2003; Wuthnow, 2004 and Sherman, 1995). The focus of secular organisations on objective measurable services is partly in response to professional standards and the expectations of public and private funders (Sherman, 1995). This is not to say that the same level of accountability was not expected of faith-based organisations; they are; but faith-based organisations rather chose to design and implement their programs using the ‘holistic’ approach.

But what exactly is transformation and what indicators do we need to apply to measure transformation. Currently scantily literature exists that defines transformation and highlight indicators to apply to understand it. Indeed, Sherman (1995:5) acknowledges the difficulty of
measuring transformation, but nonetheless suggests that holistic services focused on transformation can lead to a variety of behavioural and attitudinal changes. Whilst this may be true, assessing transformation in beneficiaries proved to be difficult for many reasons. First, identifying variables for the analysis was difficult as a wide range of behavioural and attitudinal changes count as transformation. Secondly, variations existed amongst service providers on the meaning and implications of transformation for clients and what program aspects were linked to a transformative experience. Nonetheless, the beneficiaries of both programs did undergo various degrees of transformation; ranging from a desire to carrying on living, self acceptance and willingness to discuss their status with their families and a general sense of hope. However, since these transformations were observed in both sets of beneficiaries, attributing it to the faith factor of BYDACA was totally incorrect. Nevertheless, one clear transformation amongst beneficiaries that was linked strictly to the activities of BYDACA was the transformation in the attitude of members of the public at the community level was the projects are implemented. HIV/AIDS victims were no longer treated with disdain and utter disrespect. There is also an improved level of trust amongst community members and between the leaders of the community and BYDACA. This transformation in attitude amongst beneficiaries and their host communities was closely tied to the religious teachings (of love, understanding and support) being spread forth by the staff of BYDACA. This claim by beneficiaries of the impact of the programs of BYDACA on their lives was however challenged by some; as they posit that the transformation were purely coincidental given that the government was equally putting out a lot of literature on HIV/AIDS within the areas of operation of BYDACA. But when this transformation was as a result of the activities of BYDACA or the government, all respondents did agree that transformation did take place.

8.7 Flexibility and Rigidity
Another positive contribution of faith towards shaping program outcomes in BYDACA is reflected in its program design and implementation strategies. The faith in the organisation shapes the program design and implementation in two ways; first it allowed it to move from the traditional hierarchical set up obtainable in the church to the use of the process approach method in its implementation styles. The process approach was not only an effective learning tool for the organisation but allowed it to put into practice its faith during the implementation process as the process encouraged stakeholders participation across broad. For BYDACA, equal stakeholder participation was not just necessary for the successful implementation of its
projects but allowed it to practice its faith teachings of ‘treating all as equals’. Thus through
the need to meet the expectations of its faith, BYDACA chose a more flexible approach to its
program implementation, which allowed it to achieve better development outcomes; through
proper project identification, implementation and ownership. Furthermore, the restrictions
placed on the organisation with regards to its funding source, meant that it was happier
obtaining funds from faith groups than secular groups. The implication of this though is that
its funding sources allowed it to be flexible in its design and implementation; focus was on
long term outcomes rather than outputs; which is the primary focus of donor agencies.

LENF, on the other used a combination of participatory approaches and the blue print method
of implementation in its project. This method did not give room to manoeuvre and appeared
to be very rigid especially for an organisation that prides itself in the use of participatory
methods to achieve development. But this rigidity within the organisation was brought about
by a combination of factors of which donor pressure was the most significant. The need to
meet deadlines and achieve set targets puts LENF in a difficult position, one that does not
allow for the time and effort necessary when the process approach is adopted.

8.8 Conclusion
I set out to assess the contributions of faith within a faith-based organisation by first seeking
to identify the faith within the organisation through looking at the relationship between the
four elements of model 1 (centrality of spirituality, incorporation of faith-related elements in
the helping process, communication of faith to program beneficiaries and resource and
authority). And conclude that for an organisation such as BYDACA that lay claims to faith,
these elements were firmly rooted within its structures and did define the organisation to a
large extent. In addition, the operationalisation of these elements defined the faith factor
within the organisation. With regards to the question of, if faith did contribute towards
shaping the overall program outcome of BYDACA, findings did show that it did, through a
combination of actions and activities practiced and carried out by staff of BYDACA.
These actions which included compassion, the provision of individual service that took on
board the norms and values of the community, transformation and the increase in the level of
commitment demonstrated by staff in comparison to others in the secular setting. The first
way was through compassion. The Christian notion of compassion acted as the source of
motivation that led to high levels of commitment by staff. This commitment played out as
willingness to spend more time with beneficiaries and going the extra mile for them. The reward for the time spent was the improve communication that exists between staff and beneficiaries. Staff continual presence in the communities also meant that they were able to offer quick responses to program challenges and difficulties as they arose. Lessons learnt were immediately imputed into program, making program appear sensitivity to the beneficiaries, thereby encouraging them to participate in programs with great zeal.

Another way through which the faith of BYDACA contributed in shaping outcomes was in design of its program, BYDACA was able to design individualised programs based on the norms and values of its beneficiaries. Its faith encouraged it to be sensitive to these values. Thus programs were most relevant to its beneficiaries. Relevance meant better engagement. Better engagement meant better outcomes.

But yet another contribution of BYDACA’s faith was that it made its programs cheaper through the reliance on the services of volunteers. Staff hiring cost was reduced. More funds were rather spent on improving programs. Improved programs meant improved outcomes.

In conclusion then, I can say with a certain degree of certainty that faith did shape development outcomes through shaping program processes. Representing this diagrammatically as thus:
Fig 8.8 Contributions of faith to outcome

BYDACA’s Faith

- Inexpensive Programs
- Individualized Service
- Increased Levels of Commitment
- Willingness of staff to go the extra mile

Individualized Service

Inexpensive Programs

BYDACA’s Faith

Increased Levels of Commitment

Willingness of staff to go the extra mile
9.0 Chapter Nine- Conclusion: Is there a relationship between faith and development outcomes

9.1 Introduction
All through this work, I showed how some scholars have continually maintained that faith and development do not mix as they belong to different spheres. These arguments coupled with the dominant economic and political discourse contributed towards the exclusion of faith from the development arena. For decades religion and faith was subjected to ‘long-term and systematic neglect’ by donors and the development community in general (Lunn 2009:937), in spite of the fact that faith-based organisations were historically at the forefront of service delivery and social movements. Many saw faith as something divisive and regressive – a development ‘taboo’ (ver Beek, 2000). However, this is not to say that faith was not included at all, but its inclusion in development was masked by tensions which made the relationship an intense but uneasy relationship (James, 2009). As awareness for the distinctive contribution made by FBOs increased, so did their relationship with aid donors achieve a remarkable improvement. The shift saw FBOs move from ‘estrangement to engagement’ (Clarke and Jennings 2008).

This positive shift, however, needs careful consideration as faith can be a powerful, but flammable fuel for change as FBOs have been used to be highly diverse and complex organisations; putting their faith identity into practice in different ways, with different strength, through different partners, with different visibility and with different results. Nevertheless, the question ultimately is what level of the success of faith-based organisations is their faith accountable for (James, 2009).

The view that faith-based organisations provide more effective social services than secular agencies because of their religious character is the rationale behind the support for the inclusion of religion into the development discourse. The consequent effect of this is the proliferation of faith-based organisations, with the scenario in Nigeria being no different. The paradigm that points to the rising rates of religious participation in Africa and America also lends support to this view. Most beneficiaries of faith-based programmes consider them an
integral part of the development process. The consequence of this anecdote between faith groups and development has stimulated debates on the effectiveness of faith-based organisations to provide welfare services- what level of competencies and capacities do these organisations have? In addition, differences in outcomes have being attributed to a leveraging of religiosity and spirituality, or what is often termed the ‘faith factor’ but little evidence abound that supports these claims put forth by the supporters who believe that their ‘faith’ accounted for the differences (Monsma, 2002 and Dilulio, 2004).

Nonetheless, it has also being put forth that differences or similarities between faith-based organisations and secular organisations providing similar services, had nothing to do with the ‘faith factor’ but other factors such program implementation strategies, commitment levels of the staff and funding constraints at play within the organisation. Clearly, there are two distinct positions adopted by scholars. The research interest for study sought to provide answers to one of these arguments- if faith had a role in development, by analysing how faith shaped program outcomes in HIV/AIDS programs implemented in southern Nigeria. The focus on HIV/AIDS was deliberate as it is one such contentious issue that divides the faith group into two distinct camps- the realistic and the moralistic; with the scenario in Nigeria being no different. In addition, faith groups have traditionally contributed to the development process in Nigeria and still do to date albeit to varying degrees with a shift from the traditional role of altruism to advocacy and policy influence.

However, seeking to establish the relationship between the ‘faith’ of the faith-based organisations and outputs is not as straight forward as it may appear. For not only is the whole process riddled with challenges common to efforts aimed at evaluating social services, it also came with others specific to the area of study; nonetheless, these challenges were overcome.

From my findings, I conclude that faith did play a role in shaping development outcomes through its role in shaping program outcomes; that is faith mattered and has mattered for some time now. However, it is my position that this faith only mattered because the case study organisation had the necessary organisational capacity to implement social service programs. I posit here that, where it lacking in capacity, the faith would have being relevant as all its contributions would not have being felt in the program. Furthermore, I posit that the faith in FBO have being contributing to development outcomes, through its impact on the
immediate program outcomes but this have lost for so long to the development community. These contributions of faith could perhaps have being lost within the development discourse because of the development community focus on immediate outputs and not outcomes usually associated with programs implemented by faith communities. Outcome measures were lost because it did not fit the usually framework of SMART- specific, measurable, achievable, realistic and time; operated by donor programs. It was also very difficult and expensive because it concerned transformation (where establishing variables for assessing success is usually challenge if not impossible as what could be termed as a transformation in one beneficiary, may be totally different in the next beneficiary).

However, to argue that faith-based organisations such as BYDACA were the ‘Holy Grail’ to development was inappropriate as they clearly have the same challenges (sometimes more) facing the secular organisations. But to sideline them (those with the required capacity) in the development arena would also be disastrous, as sideling them will certainly increase the gaps in the development sector of those not serviced by the conventional non-governmental organisations; as being very close to the people, they do have a good opportunity to provide the services to them.

On the issue of faith-based organisations not having the required capacity to implement programs, this research summarises that it was not totally applicable to all faith-based organisations as shown in BYDACA, who had the same capabilities as the secular organisation implementing similar program to it. The specific contributions of faith to program outcomes are discussed next.

### 9.2 Contributions of Faith

The question on the role of faith in faith-based organisation remains a dividing line amongst scholars to date. Nevertheless, my findings, on testing the ‘faith hypothesis’ indicated that faith did have a strong hold on faith based organisations and contributed immensely to their success. My aim was to show the contributions of faith in shaping development outcomes, to bring an understanding of what faith brings to development. Faith is both a source of motivation spurring adherents to give generously to the poor and strive in their actions to eradicate inequalities.

Faith through compassion increased the overall effectiveness of the faith-based organisation- in this case- BYDACA. There was a link between this feeling of compassion and a sense of
duty in BYDACA; it accounted for the dedication and long-term commitment of staff. This commitment generated, resulted in a deep connection between BYDACA, beneficiaries and the local communities. In turn, beneficiaries within program recognised this commitment and responded positively, leading not only to active participation in program but program ownership as well. Evidently, as demonstrated previously by Bradley (2007) the Christian notion of compassion expressed symbolically through images of Christ helping the poor and the dying, deeply embedded a sense of duty in believers- in this case the staff of the organisation. Furthermore, this desire to help the poor and needy is more entrenched and long standing in the staff of BYDACA than with staff of LENF. This is not to say that staff members of LENF were not compassionate beings, but merely that the motivation felt is not brought to language through such an elaborate symbolic narrative that stresses the forging of bonds between those that have and those that are without. It is therefore easier for the LENF staff to move on irrespective of program state when funding issue and other challenges rear itself.

However, although this compassion has played a positive role in influencing staff and consequently affecting program outcomes, compassion was not always necessarily a good thing as shown. Because BYDACA projects were fuelled by compassion it unknowingly excluded some potential beneficiaries from participating. This was because compassion operated through symbolic projections of an objectified image of suffering, for it to be expressed; it must be directed towards an object of pity- that is, the ‘Other’. This symbolic construction of ‘Other’ created a relationship that was not only one sided but fictitious as it blocks the potential for direct dialogue with target communities and groups; as BYDACA spent most of its time attempting to communicate with the image they created for the purposes of fulfilling their religious obligations. Such imaginary creation thus blocks the existence of those with real needs making the empathy and actions that follow totally misplaced and irrelevant.

Supporters of faith-based service provision have argued that services provided by FBOs have desirable moral and spiritual aspects that make them particularly beneficial to program beneficiaries. This is a claim that being made by supporters of faith-based initiative (Bartkowski & Regis, 1999; Branch, 2002; Chaves & Tsitsos, 2001; Ebaugh et al., 2003). Through its faith, BYDACA was able to design its programs around core values such as generosity, integrity and empathy and provide an individualised approach to development,
that is not only centred on the prospective beneficiaries but encouraged staff to be empathetic towards beneficiaries. A consequent of this is was a unique relationship enjoyed by staff and beneficiaries. With the establishment of trust came better communication and greater willingness on the part of beneficiaries to participant whole-heartily in programs leading to program ownership- program ownership lent itself unto better program outcomes. Thus, it can be said that faith did shape outcome.

This ability to design and implement programs that were all about inclusion, stewardship, generosity, integrity, compassion and justice is one of the ways identified by supporters for the inclusion of faith groups in development as a key contribution of faith groups to development. It is argued that this approach will hopefully challenge the core of development and change the way development is approach for good. In addition, by bringing to question, the values and meanings of society, it will essentially serve as an alternative approach to development (Tyndale, 2003).

Also faith as an analytical focus enabled close relationships between the faith-based organisation and the local beneficiaries to emerge. Reciprocal dialogues then become possible that produce consensus over development priorities. Thus, the faith in faith-based organisation enabled it to act as agents of transformation whose culturally inclusive and less material view of well being resonated with concepts of development help by local communities. Just as Clarke (2007) had pointed out, the faith practiced by BYDACA was the analytical lens through which the poor experienced and rationalised poverty and through which the organisation empathised with their struggles and provided practical support.

Embedded intensively in both the identity and work of the organisation is the faith of the organisation. Faith shaped a spiritually inspired response of program initiatives. From BYDACA perspective development need not be only materially focused but should stress for the need balance between the spiritual and monetary aspects of life.

Furthermore, the faith in BYDACA gave the staff the moral compass to be more committed and more willing to go beyond the call of duty. This in return led to an increase in the effectiveness and efficiency of the organisation. The faith made the staff of BYDACA to be more empathetic to the needs of the beneficiaries. Thus, staffs were able to reach beneficiaries at a personal level. BYDACA also met the spiritual needs of its beneficiary. And at the organisation level, the faith of BYDACA contributed to positive changes in
personal, professional and spiritual lives of staff because of their employment. Staff transferred their personal fulfilment to the work. They had the desire to help beneficiaries achieve this same sense of fulfilment within the programs.

Finally, faith-based organisation such as BYDACA faces the complex challenge of consolidating a legitimate relationship between religion and development because of their faith. As aspects of their faith will also be at loggerheads with development particularly when the development issue testes their moral and spiritual underpinning as the issue of HIV/AIDS have done.

However, faith did pose a problem to development as captured in BYDACA. BYDACA was more effective when their faith corresponds with local morality, ideology and structures. When its faith was not aligned, BYDACA was not as effective as it spent a greater percentage of its time proselytising rather than implementing its program. Furthermore, because of the faith-secular divide, partnership relationships between faith and secular organisations are quite rare. Must is lost by this divide as partnership between faith and secular organisations could improve the impact of the services they deliver. Finally, faith-based organisations such as BYDACA pose a problem to secular organisations like LENF, because of their desire to try to influence the government policies and ideologies to suit its own ideologies.
Bibliography


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Robertson, R. (1981). Considerations from within the American Context on the Significance of Church-State Tension. Sociological Analysis, 446(Fall), 201.


Appendix 1: List of NGOs
1. WECARENET – WE CARE NETWORK
2. ACTION HEALTH
3. HUMAN RIGHTS INTERNATIONAL
4. YOUNG AMBASADORS
5. LEGAL AIDS COUNCIL
6. FINNISH DEVELOPMENT COPERATION ORGANISATION -FIDA INTERNATIONAL
7. MOTHERS AGAINST MALARIA ATTACT- MAMA
8. NATIONAL AGENCY FOR PROHIBITION OF TRAFFIC IN PERSONS- NAPTIP NIGERIA
9. WOMEN’S RIGHTS ADVACEMENT AND PROTECTION ALTERNATIVES- WRAPA
10. BAYELSA STATE PEOPLE LIVING WITH HIV/AIDS- BYPLWHA
11. AFRICARE INTERNATIONAL
12. LOCAL EMPOWEREMENT AND ENVIRONMENTAL MANAGEMENT PROJECT- LEEMP
13. RUWASHA- RURAL WATER HEALTH AND SANITATION AGENCY
14. UNITED NATIONS DEVELOPMENT PROGRAMS- UNDP
15. MPP3 BAYELSA- MICRO PROJECTS FOR 3 PROJECT STATE
16. UNITED NATIONS CHILDREN’S FUND- UNICEF
17. GERMAN LEPROSY CONTROL
18. NATIONAL POVERTY ERADICATION PROGRAMME- NAPEP
19. MOVEMENT FOR THE EMACIPATION OF THE NIGER DELTA- MEND
20. FADAMA PROJECTS
21. DOCTORS WITHOUT BORDERS
22. FULL GOSPEL BUSINESSMEN FELLOWSHIP INTL
23. LIVING EARTH NIGERIA FOUNDATION- LENF
24. BYDACA
Appendix 2: The Faith Integrated Survey

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
</table>
| **Section A- Decision Making Process**
Religious Beliefs influences the process | | | | |
Reference made to sacred texts such as the Bible | | | | |
Needs guidance from religious authorities | | | | |
Lead by divine guidance | | | | |
Prayers | | | | |
God’s Intervention | | | | |
Professional Reports | | | | |
Beneficiaries Needs | | | | |
Lessons Learnt from Project | | | | |
| **Section B- Resource Mobilisation**
Use religious images and text to attract funding | | | | |
Prefers financial support from faith groups | | | | |
Solicit financial support from only non-faith groups | | | | |
Only receive financial support that will not impact on organisation’s identity | | | | |
Donors supports organisation because of its religious status | | | | |
Have lost donors because the organisation was not religious enough | | | | |
Have lost donors because organisation will not change its religious orientation | | | | |
| **Organisational Culture**
Indicate how staff would view any of the following | | | | |
Staff pray with potential beneficiaries | | | | |
Staff promote certain religious views to | | | | |
<table>
<thead>
<tr>
<th>beneficiaries</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Use of spiritual material to encourage beneficiaries</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discuss life styles with beneficiaries using religious materials for guidance</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Organisational Practices**

**Indicate the frequency of practice**

| Distribution of religious literature | | | |
| One-on-one prayer sessions | | | |
| Prayers common practice in the organisation | | | |
| Ask client about religious beliefs | | | |
| Mandatory religious service for beneficiaries | | | |
| Beneficiaries initiate prayers | | | |
| Testimonies section | | | |
| Devotional time observed | | | |
| Open display of religious literature | | | |
| Make reference to religious material in the helping process | | | |
Appendix 3- The Continuum

From the original typology of the Human Group Report (2005) which was maintained for this continuum, four types of organisations were identified based on the explicit, extensive, mandatory or extensive religious content integrated throughout the organisation’s program; faith-related, faith background, faith-secular partnership and secular. For faith-based organisations religious faith is very important at all levels, and most staff shares the organisation’s faith commitments. Their programs involve explicit, extensive, and mandatory religious content integrated throughout the program. Faith-centred organisations on the other hand, are organisations founded for a religious purpose, with the governing board and almost all staff required to share the organisations faith commitments. Faith-centred programs include explicit religious messages and activities but are designed so that participants can readily opt out of these activities and still expect positive outcomes. The third group, which are the Faith-related organisations, are founded by religious people and may display religious symbols but they do not require staff to affirm any religious belief or practice, with the possible exception of executive leadership. Faith-related programs have no explicitly religious messages or activities although religious dialogue may be available to participants who seek it out. The third group is the faith-secular partnerships, which are organisations, who have no explicit reference to religious content; religious change is not necessary for outcomes, but it is expected that the faith of participants from religious partners will add value to the program. The final group is the secular organisation which has no explicit religious content or materials (Human Group Report, 2005). Putting the 24 organisations identified as legitimate through crossing checking relevant registration certificates and coupled with application of the Faith Integration Survey (Appendix 2), the following was the output obtained.

<table>
<thead>
<tr>
<th>Examples of organisations</th>
<th>Faith Based</th>
<th>Faith Centred</th>
<th>Faith- Secular Partnership</th>
<th>Secular</th>
</tr>
</thead>
<tbody>
<tr>
<td>BYDACA, WECARENET, Mothers Union, Men Christian Association</td>
<td>BYDACA, WECARENET, Mothers Union, Men Christian Association</td>
<td>Young Ambassadors, WRAPA, MEND, Full Gospel Business Men Fellowship International</td>
<td>MAMA</td>
<td>LENF, Legal Aids Council, UNICEF, Human Rights International, MPP3, FIDA, Action Health, LEEMP, UNDP, German Leprosy Control, NAPTIP, Doctors with Boarders, FADAMA, RUWASHA,</td>
</tr>
<tr>
<td>Mission Statement</td>
<td>May be either explicit or implicit</td>
<td>Implicit (e.g. general reference to promoting values)</td>
<td>No reference to religion in mission of the partnership or the secular partner</td>
<td>No spiritual content, but implicit or explicit to references values often present</td>
</tr>
<tr>
<td>Founding</td>
<td>By religious group or for religious purpose</td>
<td>May or may not be founded by religious group</td>
<td>No reference to spiritual views of founder</td>
<td>No reference to spiritual views of founder</td>
</tr>
<tr>
<td>Controlling board</td>
<td>Some board members may be required or expected to have a particular faith or ecclesiastical commitment but not all</td>
<td>Board might have been explicitly religious at one time, but it now inter-faith; very little concern for faith commitment of board</td>
<td>Program controlled by secular partners, with heavy inputs by faith partners</td>
<td>No discussion of faith commitment of board members</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------------------------------</td>
<td>-------------------------------------------------</td>
<td>-------------------------------------------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>Selection of senior management</td>
<td>Normally, (perhaps by unwritten expectation) share the founder’s faith</td>
<td>Not relevant whether they share the faith commitment of founders</td>
<td>Required to have respect for, but not expected to share partners’ faith</td>
<td>Consideration of faith commitment considered improper</td>
</tr>
<tr>
<td>Selection of other staff</td>
<td>Program staff expected to have knowledge, sensitivity to faith commitment of founders; religious beliefs motivate some staff/volunteers</td>
<td>Almost no attention to whether staff share a faith commitment; religious belief may motivate some staff/volunteers</td>
<td>Staff expected to understand and respect partners faith; program relies significantly on volunteers from faith-based organisation</td>
<td>No consideration of faith commitment of any staff</td>
</tr>
<tr>
<td>If affiliated with an external agency, is that agency religious?</td>
<td>Often</td>
<td>Sometimes</td>
<td>Sometimes</td>
<td>No</td>
</tr>
<tr>
<td>Financial Support</td>
<td>Funding is a mix of religious and secular sources (private and/or/government)</td>
<td>Majority of funding is from secular sources</td>
<td>Majority of funding is from secular sources; in kind contributions of space and time from faith partners</td>
<td>No attention to religious content</td>
</tr>
<tr>
<td>Religious content of program</td>
<td>Very little religious content and entirely optional; clients may be invited to participate in religious programs outside program parameters or</td>
<td>No explicit religious content in program. Religious material may be available to clients who seek it. The religious component is seen primarily in the act of caring for the needy rather than</td>
<td>No explicit reference to religious content</td>
<td>No reference to religious content</td>
</tr>
<tr>
<td>Main form of integration of religious content with other program</td>
<td>Involving clients in religious activities</td>
<td>Expected connections between religious content and outcome</td>
<td>Religious environment (building, name, religious symbols)</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>Invitational or relational</td>
<td>Passive</td>
<td>Relational or passive depending on staff/volunteers</td>
<td>None</td>
<td></td>
</tr>
<tr>
<td>Invitational or relational</td>
<td>Passive</td>
<td>Relational or passive depending on staff/volunteers</td>
<td>None</td>
<td></td>
</tr>
<tr>
<td>Little expectation that religious change or activity is necessary for desired outcome, though it may be valued for its own sake</td>
<td>No expectation that religious change is needed for desired outcome</td>
<td>Religious change is not necessary for outcomes; but it is expected that the faith of volunteers from religious partners will add value to program</td>
<td>No expectation of religious change</td>
<td></td>
</tr>
<tr>
<td>Often</td>
<td>Sometimes</td>
<td>Sometimes program may take in secular or religious environment</td>
<td>No</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 4: Interview Guide for Organisations

The overall objective of this guide is to generate data that started the comparison of the organisations. The guide is divided into four sections: organisation identity, institutional capacity, religious affiliations and service delivery/program impact. It is hoped that these sections would also help towards an understanding of the differences between the organisations and to some extent the place of faith within the organisation.

SECTION A - ORGANISATIONAL IDENTITY

Generic
1. What is the name of this organisation
2. What type of organisation this, i.e. Secular or Faith-based
3. Where is your organisation located and where does it carry out its programs/activities?

Origins and Development
1. How was your organisation created? Who was most responsible for its creation?
2. What kinds of activities has the organisation been involved in?
3. In what ways has the organisation changed its structures and purpose? What is the main purpose of your organisation today?
4. As the organisation developed, what sort of help has it received from outside? Has it received funding or other support from the government?
5. What about from others sources? How did you get this support? Who initiated it? How was the support given? What benefits and limitations has the organisation derived from this support?

Membership/Staffing
1. How many people are involved in your organisation?
2. How do they become involved (staff, board members and or volunteers)?
3. Are active members (e.g. board members or volunteers) in this organisation also members of other organisations within this locality or nationally? Can you explain why?

SECTION B – INSTITUTIONAL CAPACITY

Skills and Capabilities
1. How would you characterize the quality of skills and capabilities of this organisation, in terms of:
   a) Staffing (including staff turnover)
   b) Quality and skills of staff?
   c) Relationship of leaders to staff and to the project beneficiaries?
2. How would you describe the quality of participation in this organisation, in terms of:
   a) The decision making process within the organisation?
   b) Dissemination of relevant information prior to the decision?
   c) Consultation processes with beneficiaries/potential beneficiaries and with host communities?
   d) Broad debate, including opposition positions, and honesty?
3. How would you define the organisational capacity of this organisation, in terms of:
   a) Preparing financial reports for banks, donors, and government?
   b) Reacting to changing circumstances (e.g., price fluctuations, change in government)?
c) Developing specific plans for the future (instead of reacting to opportunities as they present themselves)?

d) Reflecting on and learning from previous experiences?

**Institutional Linkages**

1. How would you characterize your organization’s relationship with other civil society organizations? When do you feel the need to establish collaboration/links with them?
2. Do you feel sufficiently informed about other organizations’ programs and activities? What are your sources of information?
3. Have you attempted to organize or work with other organizations to achieve a mutually beneficial goal? (Ask for which activities.) Is this a common strategy among organizations working in this locality?
4. Could you describe your relationship with the government? Have you had experience in trying to get government assistance? What was your experience? Which level of government do you find most cooperative (local, state, and federal)? Has the government made particular requests of your organization?
5. Have you attempted to give inputs to the government? What were the circumstances? What have been the results? What kinds of challenges did you have to deal with?
6. In general, how do you assess your organization’s actual influence on government decision making at the local, state or national level?

**SECTION C- RELIGIOUS AFFILIATION**

**Centrality of Religion**

1. Could you describe the impact of religion on the organization (decision making process amongst others)? How important is staff and client religiosity and religious beliefs? Is staff employed based on their religious beliefs?
2. To what extent does religion shape goals, products and services provided? Have you attempted to influence beneficiaries with your own beliefs? Are beneficiaries selected based on religious beliefs? Are religious convictions of participants taken on board?
3. To what extent does the organization rely on a religious board for authority and legitimacy? How does religion help or hinder the acquisition of resources?
4. What role does religion play in determining inter-organisational relationships? How does it shape staff and program beneficiaries identity? What is the impact on staff of working in an environment in which one’s religious beliefs are fostered?
5. Could you describe the centrality of spirituality to your program? How consistent are you in the application of faith-related program elements in the helping process? Are beneficiaries expected to participate in religious ceremonies and festivals? Is spiritual outcome reaching an important part of your service delivery?

**SECTION D- PROGRAM IMPACT**

1. Could you describe the impact of this organization on beneficiaries and their communities? Are programs motivated by religious beliefs?
2. In what way does staff morale, commitment and attitude influence program outcomes?
3. How would you describe the impact of the organization in relation to service delivery, people involvement in project (use of participatory processes), provision of relevant services based on needs assessment.
4. Who constitutes your target beneficiaries and how were they selected?
5. How does the services provided by your organisation compare to those provided by either the government or other civil society organisations? The services provided by your organisation, how do they compliment either those of the government or other civil group?

6. It has being argued that civil societies with religious affiliations have unique resources that serve to make their efforts more successful; what is your view on this? Is there any role for faith/religion in shaping program outcomes for Faith-based organisations?
Appendix 5 - List of Persons Interviewed

LENF
- Mr Arikpo Arikpo Executive Director
- Mr Ben Abidde
- Mr Atukpa Dakoru
- Miss Carolyn Ogbokwe
- Mr Jasper Eze
- Miss Mobowa
- Mr Niyi Lawal
- Miss Susan Micheals
- Miss Rosemary Obot
- Mr Odey Odette
- Mrs Lydia Ndeze Finance Director

Others From Lenf (Staff Who Has Left)
- Mrs Alice Arogundade
- Mr Emeka Ile
- Mrs Particia Enyamba
- Miss Grace Williams

BYDACA
- Mr Tari Dadiowei
- Mrs Sabina Opunsunji
- Mrs. Helen Wakasi – State Co-Ordinator Of Bayelsa Daca
- Venerable Inoru D. Inoru
- Rev M. Torunana
- Almost All Staff That Work At This Organisation Were Interviewed But Their Names Cannot Be Provided Here As They Wished To Remain Anonymous

NDUTH
- Dr A. Inatimi, Medical Director in charge of the HIV/AIDS Clinic
- Two other staff nurses who did not want to be named.

PLWHA
- Mr Charles Bindei Secretary
- Ten other members from this society

SUPERVIOSRY BODY
- Dr Oguche I. Obielumani head of the testing/treatment unit (HCT) of the Bayelsa State Action Committee on HIV/AIDS (SACA)
- Dr Temple Iluma head of the administrative unit of SACA and some counsellors of the unit.
- Dr. Azibapu Iruanin – Special Adviser to the Bayelsa State Governor on HIV/AIDS. The interview was most insightful
- And other staff who were the field workers.

**FAITH COMMUNITY**
- Rev Canon E. D. Isenah the secretary to the bishop of the Niger Delta
- Apostle Ewili Zedie -Asst. Secretary of the South-south zone of CAN and
- Revd. Dr. Felix Ekiye- Director of Public Relations South-south zone of CAN.
- Members from the three dominate churches were also part of this group of interviewee.

**The Corporate Affairs Commission in Port Harcourt**
After several attempts to meet with officers of this established, a handful were very picked to representative of the views of others. However, this group wished to remain anonymous

**NGO COMMUNITY**
A total of 12 organisations that were in direct partnership with the case study organisation were interviewed. this group constituted one of the larger group of interviewees

**OTHER STAKEHOLDERS**
The last group of stakeholders interviewed were the program beneficiaries and they constituted the large group of interviewees.
SMALL SCALE SURVEY QUESTIONNAIRE

Faith and Development Outcomes

A Questionnaire Survey
May 2008

This question is administered as part of research work on Faith and Development Outcomes in Southern Nigeria in pursuit of doctoral certificate at the University of Manchester, United Kingdom (Contact- Dr Admos Chimhowu, Lecturer in Development Studies, IDPM, School of Environment and Development, Arthur Lewis Building, University of Manchester. Oxford Road. M13 9PL). The study is investigating what role religion/faith has played in shaping development outcomes; and for this survey specific interest is the possible differences between faith-based civil society organisations and secular civil society organisations in program delivery and outcomes.

Please note that the responses you give will be treated in strict confidence and except were specific consent has been given no actual names will be reflected in the thesis.

Questionnaire Identification

1 Questionnaire Number

2 Interviewer

3 Date

Observation

SECTION A - GENERAL

1. What is your gender?

  [ ] Male
  [ ] Female

2. What age group do you belong

  [ ] 20-30
  [ ] 30-40
  [ ] 40-50
  [ ] 50-60
3. What is your current marital status?
   - Married
   - Single
   - Separated
   - Widowed
   - Divorced

4. What is the highest level of qualification you have completed?
   - Secondary
   - Certificate/Diploma
   - Bachelor’s Degree
   - Masters Degree
   - PhD
   - Others

5. How will you describe your present occupation?
   - Peasant Farmer
   - Farm Labourer
   - Fish Farmer
   - Unemployed
   - Self-employed
   - Work in the public sector
   - Religious leader
   - Work in the private sector
   - Development practitioner
   - Other

6. What is your household size?
   - 2-5
   - 6-10
   - 11-15
   - 16-20
7. How long have you lived in this area?

☐ Less than one year
☐ 2-5 years
☐ 6-10 years
☐ 11-15 years
☐ 20 years and above
☐ Other-------------------------------

8. What is your estimated annual family income?

☐ N0- N10,000
☐ N10,000 – N30,000
☐ N40,000 – N100,000
☐ N100,000- N200,000
☐ N200,000 - N300,000
☐ N300,000- N500,000
☐ Above N500,000

9. What is your please indication your religious affiliation?

☐ Christian
☐ Moslem
☐ Traditionalist
☐ Other (specify)…………………………………

10. Which of the following statements comes closest to your belief about God (tick one box only)

☐ I know God really exists and have no doubts about it
☐ While I have doubts, I feel that I do believe in God.
☐ I find myself believing in God some of the time but not at others
☐ I don’t believe in a personal God, but I do believe in a higher power of some kind
☐ I don’t know whether there is a God and I don’t believe there is way to find out
☐ I don’t believe in God.
SECTION B - SERVICE DELIVERY-

I would like to ask you some questions about the development organisations working in this area.

1. Could you give me the names of the development organisations that work in this area and what they do?

2. Do you know what Faith-based organisations (FBOs) are? (Note: Remember to translate this)
   - Yes
   - No

3. If answer to question 2 above is yes, which of these best describes them
   - Civil Societies with religious affiliations (authority and legitimacy comes from religious body)
   - Civil societies with sponsorship/funding from the Church or other religious body
   - Civil societies with a primary interest in welfare provision
   - Civil societies with staff members from a particular religious sect
   - Civil societies involved in community development

4. Which ones are the least effective in what they do and why?

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5. I would now like to ask you about organisations doing health related work, specifically. How do the religious organisations compare to their secular counterparts?

☐ More effective
☐ Less effective
☐ No notable difference
☐ Other

6. When compared with their secular counterparts does the religious organisations involved in health related issues covering a greater clientele base?

☐ Yes
☐ No

7. Who constitutes their target beneficiaries for the services

☐ Women
☐ Youth
☐ Children
☐ Men
☐ All of the above

8. For most secular organisations, participants/potential beneficiaries are usually selected based on needs assessment. Is this the case for these religious organisations working in health related issues?

☐ Yes
☐ No

9. If answer to question 8 above is No, what criteria/criterion was used in the selection of beneficiaries

☐ Religious conversion
Have similar religious beliefs
Make financial contribution to program
Based on specific funding criteria
Randomly
Based on religious belief
Based on needs assessment
Other

10. In your opinion, between the FBO and Secular organisation, who is most committed in program delivery?
   - FBO
   - Secular organisation

11. How would you rank the efforts of these religious organisations when compared to the efforts of the government?
   - More effective
   - Less effective
   - About the same
   - Worst than
   - Others------------------------

12. It has being argued that compared to the secular organisations, FBO have unique resources which they employ to make them more successful; how much do you agree or disagree with this statement.
   - Strongly Agree
   - Agree
   - Neither agrees nor disagrees
   - Disagree
   - Strongly Disagree

13. If in agreement with question 12 above, do you think one of this resource is the ‘faith’ in the FBO
   - Yes
   - No
14. If answer question 13 above is yes, how does the faith in the FBO play a role in program deliver

☐ Leads to more commitment from the workers
☐ Causes staff to show greater empathy to beneficiaries
☐ Leads to increase trust and understanding between beneficiaries and staff
☐ Creates project ownership on the part of the beneficiaries
☐ Cannot really say what the role is

15. Do you think that individual religious beliefs of the FBO staff play a role in program outcomes

☐ Yes
☐ No

16. If answer to question 15 above is yes, how would you describe this impact?

☐ Willingness to work longer with beneficiaries
☐ Helps create trusting building
☐ Staff becomes judgemental especially when beneficiaries do no share their religious beliefs
☐ Staff shows favouritism to those with similar religious beliefs
☐ Their religious beliefs have no impact as they are usually separate from those of the organisation.

17. How confident or comfortable are you with dealing with staff of the FBOs compared with their secular counterparts

☐ More comfortable
☐ More Uncomfortable
☐ Experiences the same amounts of ease with staff from both secular and FBO
☐ I don’t know
☐ Other

18. If answer to question 17 above indicates increased levels of conformability, does this relate to issues of trustworthiness or compassion?

☐ Yes
☐
19. In terms of program identification, are similar methods employed by both the secular organisation and the FBO

☐ Yes
☐ No

20. To what extent does the services provided by the FBO compliment those provided by other secular organisations as well as the government.

☐ Provide complimentary services
☐ Offer more services than either the secular NGO or the government
☐ Do not measure up to either the secular NGO or the government
☐ Better services than the secular NGO but not the government
☐ Better services than the government but not the secular NGO

21. It has being argued for civil societies that the source of funding plays a critical role in program outcome and impact; how true does this statement hold for FBOs?

☐ Very true
☐ Never true
☐ Neither true nor false
☐ Sometimes true
☐ Mostly true

22. Do you think FBO are the new tool to bring development within the reach of the people?

☐ Yes
☐ No

23. If answer to question 22 is yes, why?

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SECTION C- CENTRALITY OF RELIGION

1. How would you describe the place of religion in the Faith based organisations. Are they -
   - Overtly religious
   - Covertly religious
   - Hard to tell
   - Non-religious/secular
   - Others

2. How much is the reliance upon religious authority for legitimacy a part of the FBO
   - Heavily reliant upon religious authority for legitimacy
   - Only reliant upon religious authority as donors but not for legitimacy
   - The issue of legitimacy does not arise since they are not accountable to any group
   - Does not need religious authority
   - Other

3. If answer to question 2 above indicates a strong reliance, how does this impact on the program delivery
   - Better services delivery
   - Marginalisation of potential beneficiaries based on religious beliefs
   - Poorer service delivery
   - Spreading themselves thinly
   - Other

4. How important is it to the FBO of communicating their faith (for example, placing religious symbols and pictures in the facility where programs are offered) to beneficiaries, that is, how important is outreach to them?
   - Very important
   - Not important
   - Of utmost importance
   - Others

5. Do this organisations’ practice religious tolerance
   - Yes
   - Not applicable
6. Are beneficiaries or potential beneficiaries expected to participate in religious ceremonies or festivals?

☐ Yes
☐ No

7. If yes to answer to question 6 above is yes, at what level is the participation?

8. Is there a place for beneficiaries’ religious beliefs in program design/implementation?

☐ Yes
☐ No

9. If answer to question 8 above is yes, at what level(s) are these beliefs taken into account?

☐ Project Identification
☐ Project design
☐ Implementation
☐ Evaluation
☐ All of the above
☐ Other

10. How much of the FBO religious position limits their funding scope?

☐ Significantly
☐ Not much
☐ Insignificant
☐ Radically
☐ Almost never
☐ Never

11. In what way does the funding availability affect program outcomes for organisations?

☐ Inability to assess funding could lead to the inability to service more/larger clientele base

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Organisations’ keep evolving based on current donors’ agenda
Programs may be disrupted or even close abruptly if funding is withdrawn or becomes difficult to assess
There is no relationship between the availability of funding and program outcomes
No idea

12. Finally, in what way(s) does religion impact on program delivery/outcomes?
Appendix 7 - HIV Prevalence Trend in Nigeria


Source: 2005 National HIV Séroprévalence Sentinel Survey Report
HIV Prevalence by state (Nigeria 2005)

Source: 2005 National HIV Séroprévalence Sentinel Survey Report