

**A CRITICAL STUDY OF THE WORK OF NGOs IN EMPOWERING  
WOMEN AND CHILDREN WITH REFERENCE TO ALL NATIONS  
INTERNATIONAL DEVELOPMENT AGENCY**

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## **ABSTRACT**

Christian compassion led the way in the creation of Non-Governmental Organizations (NGOs) to help the poor and needy in the society as a practical demonstration of Christian Ministry in the work of spreading the good news to the poor. Thus, NGOs emerged as approbation in playing a pivotal role to complement governments' effort in developing countries to improve social services and infrastructural development. NGOs do a lot for the poor but it's not enough to eradicate poverty. At best, it provides nutrients creating reliance instead of self-sufficiency. Nevertheless, NGOs work would be more beneficial if funds were invested in programmes that equip the underprivileged to develop self-supporting skills.

This thesis is about the work of All Nations International Development Agency (ANIDA) which focuses on using education as an empowering tool to equip the poor especially women and children to break the cycle of poverty and destitution.

The methodology used in this research was mainly qualitative, however, the quantitative methodology was used to sample views from the women at the Women's Development Centre and from parents of the Child Sponsorship Programme.

Governments and International bodies must encourage the work of Non-Profit Organizations in their quest to making society a better place for all particularly the vulnerable and poor in society.

### **Key Words**

Women, development, poverty. Sponsorship, empowerment, corruption, NGOs, ANIDA, Christian Ministry, WDC, Child Sponsorship Programme, education, children, charity, mission.

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## INTRODUCTION

Many NGOs were established by churches and religious organizations as an expression of ministry. Christian NGOs are motivated by Scriptures to extend an open arm to the needy and to express Gods love through the practical demonstration of charitable work. Charity is part of Christian Ministry in practical action. The work of NGOs assists national and local governments of most Developing Countries in providing social and infrastructural development for their citizens. Although many African countries languish in poverty. They are blessed with enormous natural resources.

The African continent is big with a land size of 30.37 million km<sup>2</sup>, with a population of about 1.216 billion, and rich in minerals and natural resources. Africa can boast of diamonds, sugar, salt, gold, iron, cobalt, uranium, copper, bauxite, silver, petroleum, cocoa beans and also of wood and tropical fruits. West Africa traded with Europe as early as the tenth century. Most of the gold came by the Sahara Caravan from the kingdom of Ghana, Mali, and Songhai. In the early colonial time it was believed that annually, more than a quarter of a million ounces of gold reached Europe from Africa. This resource is mainly from natives working on numerous deposits bedrocks and from places discovered during the latter part of the nineteenth century; throughout Senegal, Guinea, Sierra Leone, Ghana and Nigeria unveiling the riches of the land of Africa. The focus of this thesis is on Non-Governmental Organizations, which will highlight the resources related to Ghana located in Sub-Saharan Africa. The significant economic, natural resources in Ghana are gold, manganese, bauxite, industrial diamond, timber, rubber, hydropower, petroleum, silver, salt and limestone.

Mining in Ghana has a long history of gold extraction to the extent that before Ghana obtained her independence from Britain on March 6, 1957, Ghana was called Gold Coast. The Bogoso mining operations commenced in 1873, and more than nine million ounces of gold were produced mostly from extensive underground operations. The Ashanti Gold Fields Cooperation began work in the Obuasi district in 1895, producing the most substantial proportion of gold of twenty-five million ounces. The mining industry in Ghana accounts for five percent of the country's GDP and makes up thirty-seven percent of total export. Gold contributes over ninety percent of the total mineral export, producing about 80.5 tons a year.



Poverty is real and afflicts hundreds of millions of people in the world. Hence the work of NGOs is pivotal in assisting African governments to meet the socio-economic needs of their citizens. As well as help improve the living standards and welfare of their people.<sup>1</sup>

NGOs are critical agents in the eradication of poverty and social degradation which gives them certain advantages over the state and the local economic market.<sup>2</sup> NGOs have considerable connections with funding organizations which give them the ability to direct and facilitate the development of social and economic conditions where they are working. Donor agencies such as the United States Agency for International Development (USAID), the Danish International Development Agency (DANIDA), Canadian International Development Agency (CIDA), and the British International Development Agency, have attracted and established relationships with local NGOs.<sup>3</sup> In most cases, donors frequently work in collaboration with local NGOs to provide essential amenities to the poor and needy.

Over the last decade in Africa, NGOs like World Vision, Feed the Hungry, and Compassion International, to name a few, provide basic needs of the poor, needy, and vulnerable by drilling wells for drinking water, building medical clinics, and providing meals on a regular basis.

Impressive as these efforts are, they are not sufficient to eradicate poverty among women and children in Africa. The demographics of the poor and needy, particularly women and children, show that they are more vulnerable and face numerous challenges. To help eradicate poverty to some extent, All Nations International Development Agency (ANIDA), a Christian charity, employed the principle behind the famous adage: Give a man a fish, and you feed him for a day; teach a man to fish, and you feed him for a lifetime. This concept is beyond providing for the needs of the recipients; it aims at self-sustainability.

ANIDA recognizes the global gender imbalance of power and responsibility, and the status of the vulnerable, and therefore empowers women and children to build their capacity and self-reliance as a way of overcoming obstacles. The agency firmly believes that empowering women

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<sup>1</sup> See Francis Adu-Febiri, "Canadian NGOs and Grass-roots Leadership/Democracy in Ghana: Non-governmental Organizations," *Journal of Pan African Studies* 1, no. 9 (2007): 234-237; Rogers Riddell & Mark Robinson, *The Impact of NGO Poverty Alleviation Projects: Results of the Case Study Evaluations* (London: ODI Regent's College, 1992), accessed 15 September 2016, <http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinionfiles/3021.pdf>

<sup>2</sup> Liana Luecke. "Strengths and Weaknesses of NGOs as Development Actors in Ghana," London, 2012, accessed 15 September 2016, <http://www.grin.com/en/e-book/194383/strenghts-and-weaknesses-of-ngos-as-development-actorsin-ghana>.

<sup>3</sup> Luecke, "Strength & Weaknesses of NGOs."

and children is a crucial agent of change and an essential element in reducing hunger, poverty, and societal imbalances.

When women are empowered, they derive psychological, familial, and societal advancement. The book on the status of women in Iran, by Mohammad Reza Iravani,<sup>4</sup> reveals that women in the country with primary and graduate education had more significant support from friends. As far as the support from relatives is concerned, women with primary and middle school education had higher social support. Women with primary education had significantly higher social support from other sources. On the whole, women with primary education had higher social support compared to Iranian women with other educational levels. Occupation-wise the analysis revealed that women in temporary government jobs and shopkeepers had higher support from friends.

Even though education is a critical component of human capital, the overall illiteracy rate among Ghanaian women exceeds that of men. Approximately 54% of women in Ghana are non-literate. Lack of formal education, which contributes to knowledge, skills and appropriate values and attitudes that enhance relationships and work, and lack of self-esteem have plunged them into poverty. Some children, especially in rural areas, have little or no formal education.

## **I. Statement of the Problem**

Many NGOs exist for themselves, spending more of their resources on personal needs and little on their work of empowering those in extreme poverty including women and children. It seems the desired goal to emancipate women and children appears elusive. It appears that a lasting answer has not yet been discovered to empower women and children to the full extent. The present NGO and charitable support systems at best provide sustenance but not empowerment, thus creating dependency instead of self-reliance.

## **II. Elaboration of the Research Problem**

Corruption is universally known as one of the most significant impediments to development in any society. Rampant corruption within an organization means that funds intended for economic

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<sup>4</sup> Mohammad Reza Irani, *A Study on the Status of Women in Iran: Status of Women, Iran, Esfahan City* (LAP LAMBERT Academic Publishing, Islamic Azad University Khomeinishahr Branch- Iran, 2011).

and social development go into private pockets, stalling progress, and derailing essential services to the needy. Marijana Trivunovic, et al. states:

Corruption occurring within a development cooperation programme itself undermines all other programme objectives by diverting funds away from their intended purposes and activities and reducing their overall impact. Unlike waste, inefficiencies, delays, or other challenges to aid effectiveness, corruption within a programme poses additional dangerous consequences, particularly reputational consequences for the donor agency, and a decline in domestic support for development aid more generally. Also, a donor agency that is ineffective in curbing corruption within its own; programmes will lack the authority to convincingly enter into a partner dialogue (particularly with partner governments) around the adoption of certain anti-corruption norms and mechanisms. It may even be seen as undercutting the increasing donor solidarity in confronting corruption.<sup>5</sup> Ways must be found to eradicate corruption, misuse, and misappropriation of resources among NGOs. The questions are then: "What is the solution to the enormous challenges facing the poor, especially women and children, when NGOs and charities spend a disproportionate amount of resources on personnel instead of on programmes for the needy?" "How can the intervention or provision of NGOs and charities effectively eradicate poverty if all they do is to feed and provide material needs for people without a system to empower and teach recipients how to be self-reliant?"

### **III. Objectives**

- a) To review the work of NGOs in empowering the women and the children.
- b) To examine the impact of corruption at institutional level that has affected African women and children.
- c) To propose Socio-theological Framework for the NGOs in order to have paradigm shift in their approach.
- d) To highlight the contribution of ANIDA towards the empowerment of women and children

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<sup>5</sup> Marijana Trivunovic, Jesper Johnsen, Harald Mathisen "Developing an NGO Corruption Risk Management System: Considerations for Donors," ACRC no. 9 (2011): 2.

#### IV. Methodology

The study has been done with reference to books, journals and the World Wide Web. Data collection has been through questionnaire and interviews (formal and Informal). The methodology was mainly qualitative, however quantitative methodology was used to sample views from the women at the Women's Development Centre and parents of the Child's Sponsorship Program. It was observed that for lack of reading and writing skills, some of the questions were not answered and others were poorly answered. The primary information was through church leaders, church members, market women, - women who have dropped out of school and are single. Others were women who had gone through the center and are doing well in business and those who are gainfully employed.

The researcher as both a consumer and producer, it is crucial to get a firm grasp on what is in producing authentic, well-founded results and conclusions. The plethora and growing number of diverse research approaches in academics appear to exacerbate this problem.

Scholarly research is, to a great extent, distinguished by the type of study conducted and, by extension, the specific methodology utilized to carry out that type of study.<sup>6</sup> For every academic study, there is an accepted methodology documented<sup>7</sup> and exemplified in the literature.<sup>8</sup>

Since the 1990s, NGOs have seen the need for appropriate methodologies in getting desired results and making an impact. In both professional and academic studies of NGOs, the study of methodologies is prominent. David Lewis and Paul Opoku-Mensah state: Attitudes to NGOs have grown more complex and ambiguous, and the institutional landscape in which NGOs thrive is undergoing rapid change. A new wave of NGO-related research is underway which gives particular emphasis to theory, agency, method and context. Such approaches have the potential to consolidate the field of NGO research within development studies as a more stable and theoretically-grounded subject area.<sup>9</sup>

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<sup>6</sup> J. W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (2nd ed. Upper Saddle River, NJ: Pearson, 2005), 61.

<sup>7</sup>L. R. Gay, G. E. Mills & P. Airasian, *Educational Research: Competencies for Analysis and Applications* (8th ed. Upper Saddle River, NJ: Pearson, 2006); S. Isaac and W. B. Michael, *Handbook in Research and Evaluation*. San Diego, CA: EdITS publishers, 1981); P. D. Leedy and J. E. Ormrod, *Practical Research: Planning and Design* (8th ed. Upper Saddle River, NJ: Prentice Hall, 2005); R. K. Yin, *Case Study Research: Design and Methods* (Newbury Park, CA: Sage Publication, 1984).

<sup>8</sup>Y. Levy and T. J. Ellis, A Systems Approach to Conduct an Effective Literature Review in Support of Information Systems Research. *Informing Science: The International Journal of an Emerging Transdiscipline* 9, (2006): 181212, accessed 25 March 2016, <http://inform.nu/Articles/Vol9/V9p181-212Levy99.pdf>.

<sup>9</sup> David Lewis and Paul Opoku-Mensah, "Moving Forward Research Agendas on International NGOs: Theory, Agency and Context," *Journal of International Development* 18 (2006): 665.

The qualitative methodology works better. Many NGOs use qualitative data gathering methods to achieve their goals. Qualitative methods focus on gathering in-depth information about a population through in-depth interviews with selected knowledgeable community members. The methods are designed to elicit information without leading informants and to enable the user to interpret the information with as little cultural bias as possible. They do not generate numerical data and are therefore within reach of less educated people. Instead, qualitative methods generate verbal data to explore why a situation came to fruition.

The most important starting point in developing a methodology for the study of NGOs is the qualitative approach. W. Firestone states that: "qualitative research attempts to persuade through rich depiction and strategic comparison across cases, thereby overcoming the abstraction inherent in quantitative studies."<sup>10</sup> Qualitative methodology is useful because it demonstrates that the extent of an assessment "defines the methodologies, their application, and the amount of time given to the assessment. When a project or programme is very large is being assessed, it is not necessary to assess all areas of the work but enough to gain a clear picture."<sup>11</sup>

The Center for Refugee and Disaster Studies at John Hopkins University School of Public Administration produced a trainer's guide in Qualitative Research Methods for PVOs & NGOs, for Health Training which states that:

There are three main reasons that we developed a training package in qualitative research methods for PVO/NGO programs. These are the following: (1) improve participation of beneficiary populations of transition, development and relief programs; (2) improve cross-cultural communication between program beneficiaries and program staff; and (3) improve quality of program planning and management.<sup>12</sup>

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<sup>10</sup> W. Firestone, "Meaning in Method: The Rhetoric of Quantitative and Qualitative Research," *Educational Researcher* 16, no. 7 (1987): 16.

<sup>11</sup> Firestone, "Meaning in Method," 16.

<sup>12</sup> "Center for Humanitarian Health." Edited by , *Center for Humanitarian Health: An Integrative Review* , Johns Hopkins University , 2016, [http://www.jhsph.edu/research/centers-and-institutes/center-for-refugee-and-disasterresponse/publications\\_tools/publications/\\_pdf/TQR/tg\\_introduction.PDF](http://www.jhsph.edu/research/centers-and-institutes/center-for-refugee-and-disasterresponse/publications_tools/publications/_pdf/TQR/tg_introduction.PDF)

## **V. Scope and Limitation of the study**

The works of other charities will be discussed, albeit briefly, this study will be exclusively on the establishment and activities of ANIDA with respect to women and children's development and empowerment.

This thesis is about an NGO in Ghana; it is appropriate to provide background information about the country.

## **VI. Organization of Chapters**

### **Chapter One: “Literature Review”**

Will review several extant works on the empowerment of women and children by a charitable organization, religious institutions, and NGOs. This review critically summarizes the current knowledge of the research area through this analysis, strength and weaknesses in previously published works that reveal which will guide and help to eliminate any potential weaknesses of this thesis, while bringing to the fore it is potential strengths. Also, this review will provide the context within which to place the study. The General Development Concepts of NGOs will be given some attention to look into the most crucial aspect of NGOs for this research – development and its implications. The work of NGOs aims at strengthening individual and national capacities through training, technical advice, exchange of experiences, research and policy advice.

### **Chapter Two: “Social Infrastructure”**

Will discuss the manifestation of leadership and institutional failure which has annulled the social and infrastructural development of the continent of Africa. Will touch on the foundation and the extent of corruption through dictatorial leadership and bad governance and its negative impact on the continent of Africa.

### **Chapter Three: “History and Impact of NGOs in Africa.”**

Will give a brief background history of Ghana which traces back to the nineteenth century. Review the history and the work of some NGOs operation in Africa. Will discuss the purpose, the motivation and vision behind the individual charitable organization. With emphasize in the

area of specialty in development and the impact on Africa. Will examine the Role of the Church and its social responsibility to the vulnerable and the poor.

#### **Chapter Four: “Socio-theological framework of the NGOs.”**

There is a discussion on the work of ANIDA. The focus will be on education as an empowering tool that is crucial in acquiring knowledge, skills and attitudes. Women and children in Africa face a lot of challenges and discrimination due to lack of education. There is a general belief that in Africa one of the steps to become economically empowered is the attainment of education either through going to school, mentorship, skills, attitudinal changes to life, and capacity building sessions, networking, or any other forms of informal education. This chapter intends to discuss the importance of education and its empowering influence on persons and society.

#### **Chapter Five: “Conclusion”**

The conclusion will provide a series of reflections and recommendations reflection on the work of NGOs, the scholarly response to NGOs.

# CHAPTER I

## REVIEW OF LITERATURE

### 1.0. Introduction

NGOs are private organizations “characterized primarily by humanitarian or cooperative, rather than commercial, objectives... that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services, or undertake community development” in developing countries. NGOs, “then, are the subset of the broader non-profit sector that engages specifically in international development....”<sup>13</sup>

According to David Lewis, the world of NGOs contains a bewildering variety of labels. While the term “NGO” is widely used, there are also many other overlapping terms such as “non-profit,” “voluntary,” and “civil society” organizations. In many cases, the use of different terms does not reflect descriptive or analytical rigour but is instead a consequence of the different cultures and histories in which thinking about NGOs has emerged. For example, “non-profit organization” is frequently used in the USA, where the market is dominant, and where citizen organizations are rewarded with financial benefits if they show that they are not commercial, profit-making entities and work for the public good.

In the UK, “voluntary organization” or “charity” is commonly used, following a long tradition of volunteering and voluntary work that has been informed by Christian values and the development of charity law. However, charitable status in the UK depends on an NGO being “non-political,” so that while Oxfam is allowed the formal status of a registered charity (with its associated tax benefits) because of its humanitarian focus, Amnesty International is not, because the Charity Commission sees its work as more directly “political.” Finally, the acronym “NGO” tends to be used about international or “developing” country work, since its origin lies in the formation of the United Nations in 1945, when the designation “non-governmental organization” was awarded to certain international non-state organizations that were given consultative status in UN activities.<sup>14</sup>

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<sup>13</sup>Eric D. Werker & Faisal Z. Ahmed, *What Do Non-Governmental Organizations Do?* (Forthcoming: Journal of Economic Perspectives.)

<sup>14</sup>David Lewis, *Nongovernmental Organizations, Definition and History*. Accessed 16 January 2017, doi=10.1.1.546.7849.



The steady rise of NGOs has fascinated some policymakers, activists, and analysts,<sup>15</sup> making some observers like Michael Edwards and David Hulme<sup>16</sup> believe that NGOs are in the centre of a “quiet” revolution. From this perspective, the common ideology is that NGOs as organizations committed to “doing good,” while setting aside profit or politics.<sup>17</sup> In the realm of international development, NGOs have been characterized as the new “favoured child” of official development agencies and proclaimed as a “magic bullet” to target and fix the problems that have befallen the development process.<sup>18</sup>

Often viewed as instrumental in changing mindsets and attitudes<sup>19</sup> in addition to being more efficient providers of goods and services.<sup>20</sup> Indeed, to ignore NGOs, according to Harvard historian Akira Iriye, is to “misread the history of the twentieth-century world.”<sup>21</sup>

### 1.1. A Brief History

Starting "from the late 1980s, NGOs assumed a far greater role in development than previous decades. NGOs were first discovered and then celebrated by the international donor community as bringing fresh solutions to longstanding development problems characterized by the inefficient government to government aid and ineffective development projects."<sup>22</sup>

Lewis went on to state that within the subsequent effort to liberalize economies and “roll back” the state as part of structural adjustment policies, NGOs also appear as a cost-effective alternative to public sector service delivery. In the post-cold War era, the international donor community

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<sup>15</sup>William F. Fisher, *Doing Good? The Politics and Antipolitics of NGO Practices*, *Annual Review of Anthropology* (Vol. 26, 1997), 439-464.

<sup>16</sup>Micheal Edwards& David Hulme (eds). *Beyond the Magic Bullet: NGO Performance and Accountability in the Post-Cold War World* (Hartford, CT: Kumarian, 1996).

<sup>17</sup>Laurie Zivetz, *Doing Good: The Australian NGO Community* (North Sydney, NSW: Allen & Unwin, 1991).

July Fisher, *The Road from Rio: Sustainable Development and Nongovernmental Movement in the Third World*. (Westport, CT: Praeger, 1993).

<sup>18</sup>Edwards and Hulme, *Beyond the Magic Bullet*, 3.

<sup>19</sup>Margaret E. Keck and Kathryn Sikkink, *Activists Beyond Borders: Advocacy Networks in International Politics*. (New York: Cornell University Press, 1998).

<sup>20</sup>Edwards and Hulme, *Beyond the Magic Bullet*.

<sup>21</sup>Akira Iriye, “A Century of NGOs,” *Diplomatic History* (Vol. 23, No. 2, 1999), 424.

<sup>22</sup>Lewis, *Nongovernmental Organizations, Definition and History*, 3.

began to advocate a new policy agenda of “good governance” which saw development outcomes as emerging from a balanced relationship between government, market, and third sector. Within this paradigm, NGOs also came to be seen as part of an emerging “civil society.”<sup>23</sup>

The new attention given to NGOs at this time brought large quantities of aid resources, efforts at building the capacity of NGOs to scale up their work, and led ultimately to important changes in mainstream development thinking and practice, including new ideas about participation, empowerment, gender, and a range of people-centered approaches to poverty reduction work. For example, M. M. Cernea<sup>24</sup> argued that NGOs embodied “a philosophy that recognizes the centrality of people in development policies,” and that this along with some other factors gave them “comparative advantages” over the government. However, the high expectations of NGOs, which in some quarters draw the similarity of a “quick fix” for development problems. The result led to a backlash against NGOs by the end of the 1990s when the evidence began to suggest that NGOs had only partially lived up to these unrealistically high expectations. A global shift also took place among development donors towards new ways of working with developing country governments, using mechanisms such as “budget support” and “sector-wide approaches.”<sup>25</sup>

NGOs have a far longer history than this recent resurgence and retreat suggests. Many of the world’s best known NGOs predate the emergence of the development industry. Save Eglantyne Jebb founded the Children Fund (SCF) in 1919 after the trauma of the First World War. Oxfam, which was initially known as the Oxford Committee against the Famine, was established in 1942 in order to provide famine relief to victims of the Greek Civil War. CARE began its life sending US food packages to Europe in 1946 after the Second World War.

NGOs had been active at the international level since the eighteenth century in Western countries when national level issue-based organizations focused on the abolition of the slave trade and movements for peace. By the start of the twentieth century, NGOs associations promoted their

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<sup>23</sup>Lewis, *Nongovernmental Organizations, Definition and History*, 3.

<sup>24</sup>M. M. Cernea, *Non-governmental Organizations and Local Development*, *World Bank Discussion Papers* (Washington, DC: World Bank, 1988), 8.

<sup>25</sup>D. Lewis, *The Management of Non-Governmental Development Organizations* (2nd ed.) (London: Routledge, 2007).

identities and agendas at national and international levels. For example, at the World Congress of International Associations in 1910, 132 international associations were dealing with issues as varied as transportation, intellectual property rights, narcotics control, public health issues, agriculture and the protection of nature. NGOs became prominent during the League of Nations after the First World War, active on issues such as labour rights. However, from 1935 onwards, the League became less active as growing political tensions in Europe led towards war and NGO participation in international affairs began to fade.<sup>26</sup>

In 1945, Article 71 of the UN Charter formalized NGO involvement in UN processes and activities, and some NGOs even contributed to the drafting of the Charter itself. UNESCO and WHO both explicitly provided for NGO involvement in their charters. However, NGOs again began to lose influence, hampered by Cold War tensions and by the institutional weakness of the UN Economic and Social Council (ECOSOC). It was not until the 1970s when the intensity of the role NGOs increased. They played key roles within a succession of UN conferences from the Stockholm Environment Conference in 1972 to the Rio Conference on Environment and Development (UNCED) in 1992. Where NGOs were active in both the preparation and the actual conference itself, which approved a series of policy statements relating to the role of NGOs within the UN system in policy and program design, implementation and evaluation.

NGOs have existed in various forms for centuries, but they rose to high prominence in international development and increased their numbers dramatically in the 1980s and 1990s. It is difficult to know precisely how many NGOs there are because of the lack of comprehensive or reliable statistics. Some estimates put the figure at a million organizations including both formal and informal organizations, while the number of registered NGOs receiving international aid is probably closer to “a few hundred thousand.”

The United Nations estimates that there were about 35,000 large, established NGOs in 2000. However, there are no accurate figures available for the number of resources that NGOs receive from aid, contracts, and private donations. In 2004, the estimation was that NGOs were responsible for about US\$23 billion of total aid money, or approximately one-third of total ODA.<sup>27</sup>

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<sup>26</sup>S. Charnovitz, *Two Centuries of Participation: NGOs and International Governance*, Michigan Journal of International Law (Vol. 18, No. 2, 1997), 183–286.

<sup>27</sup>R. Riddell, *Does Foreign Aid Really Work?* (Oxford: Oxford University Press, 2007), 53.

## 1.2. NGOs and Development

NGOs have evolved as complementary and pivotal agents of development in Africa and countries of the two-thirds world in general. Indeed, the last quarter of the 20th Century saw increased discussions on the growing importance of NGOs in facilitating and implementing development assistance from the rich Western nations to developing countries. Two trends have facilitated the growing importance of NGOs. First, increased disillusionment with the performance of governments in Africa as drivers of development has led to the recruitment of alternative development actors. For the rich Western countries, continued engagement with the state as the engine of development was not producing the desired results.

A second trend that has facilitated the rise of the Third Sector<sup>28</sup> has been the failures or limitations of the developmental state and its approaches in addressing development problems. The approaches of the developmental state in Africa and elsewhere failed because they did not emphasize the centrality of people in the development process. Past development approaches failed to involve people in making decisions about their development, and generally excluded citizens from the essential aspects of the development and governance of their societies. The ensuing debates that emerged on the need for alternative development strategies emphasized the need for popular participation in development processes as well as the creation of space for the involvement of other actors.

Out of disillusionment with the performance of governments as development actors, and the need to democratize development action, NGOs emerged as the favoured solution. The recognition of NGOs notably intensified with the consolidation of neo-liberal reforms, mainly through the implementation of Structural Adjustment Programmes (SAP) in African countries, mostly in the 1980s and 1990s. The world has come to witness a massive upsurge of organized private, voluntary associations. The closing decades of the 20th century were marked by what some people have referred to as global associational revolution.

NGOs are now recognized as critical third sector actors on the landscapes of development, human rights, humanitarian action, environment, and many other areas of public action, from the post-2004 tsunami reconstruction efforts in Indonesia, India, Thailand, and Sri Lanka, to the 2005 Make Poverty History campaign for aid and trade reform and developing country debt

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<sup>28</sup>It includes voluntary and community organisations (both registered charities and other organisations such as associations, self-help groups and community groups), social enterprises, mutuals and co-operatives. Third sector organisations (TSOs) generally: are independent of government.

cancellation. As these two examples illustrate, NGOs are best-known for two different, but often interrelated, types of activity – the delivery of services to people in need, and the organization of policy advocacy, and public campaigns in pursuit of social transformation.

NGOs are also active in a wide range of other specialized roles such as democracy building, conflict resolution, human rights work, cultural preservation, environmental activism, policy analysis, research, and information provision.

The work undertaken by NGOs is wide-ranging, but after useful analyzation, their roles fall into three main components: implementer, catalyst, and partner.<sup>29</sup>

The implementer is concerned with the mobilization of resources to provide goods and services to people who need them. Service delivery is carried out by NGOs across a wide range of fields such as healthcare, microfinance, agricultural extension, emergency relief, and human rights. This role has increased as NGOs have been increasingly “contracted” by governments and donors with governance reform and privatization policies to carry out specific tasks in return for payment; it has also become more prominent as NGOs are increasingly responding to human-made emergencies or natural disasters with humanitarian assistance.

The definition of a catalyst is an NGO’s ability to inspire, facilitate, or contribute to improved thinking and action to promote social transformation. This effort may be directed towards individuals or groups in local communities, or among other actors in development such as government, business or donors. It may include grassroots organizing and group formation, gender and empowerment work, lobbying and advocacy work, and attempts to influence broader policy processes through innovation, and policy entrepreneurship.

The role of partner reflects the growing trend of NGOs working with governments, donors, and the private sector on joint activities, such as providing specific inputs within a broader multiagency program or project or undertaking socially responsible business initiatives. It also includes activities that take place among NGOs and with communities such as “capacity building” work, which seeks to develop and strengthen capabilities. The current policy rhetoric of “partnership” seeks to bring NGOs into mutually beneficial relationships with these other sectors.

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<sup>29</sup>Lewis, *Nongovernmental Organizations, Definition and History*, 3.

### 1.3. NGO Ethics

Because NGOs have now become the focus of criticism from many different perspectives is both a reflection of the wide diversity of NGO types and roles that exist and of their increasing power and importance in the twenty-first century. The large volume of resources that they receive combined with the fact that NGOs receive a higher level of public exposure and scrutiny than ever before speaks to their continuing importance.

Every profession and organization "operates by fundamental principles, whether plainly stated or implicitly understood. Further, the universal esteem of an examination of organizations reveals a great commonality in these principles. In other words, to a great extent, good NGOs from throughout the world tend to share the same fundamental assumptions or beliefs that make their successful operation possible."<sup>30</sup>

In recent decades, there has been:

A dramatic increase in the importance, number, and diversity of non-governmental organizations (NGOs). NGOs now impact policies and advance initiatives that once were nearly exclusively the domain of governments and for-profit corporations, and their humanitarian service has become vital to the well-being of individuals and societies throughout the globe.

In many cases, NGOs have proven more adept than governments in responding to particular needs... with their increased importance comes increased responsibility. NGOs have the responsibility to be transparent, honest, accountable, and ethical, to give out accurate information, and to not manipulate situations for the personal benefit of their boards and staff. NGOs have a calling to go beyond the boundaries of race, religion, ethnicity, culture and politics. They must respect each person's fundamental human rights. NGOs are to have a system of proper governance. They must be careful to treat all public monies with utmost seriousness as a public trust and not to misuse public money for selfish purpose... In short, NGOs have the responsibility to dedicate themselves for the sake of others and do so according to the highest code of ethical conduct.<sup>31</sup>

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<sup>30</sup>World Association of Non-Governmental Organizations (WANGO), *Code of Ethics & Conduct for NGOs: Compliance Manual*, accessed 28 May 2015, <http://www.wango.org/codeofethics/ComplianceManual.pdf>.

<sup>31</sup>WANGO, *Code of Ethics & Conduct for NGO*, 4-5. See also, Antonio Argandoña, *Ethical Management Systems for Not-for-Profit Organisations* (Barcelona, Spain: IESE Business School, 2007), 1.

Some "NGOs may have started with the highest ideals, but now tolerate practices that were previously unacceptable. Many NGOs do not even understand the standards that they should be applying to their activities and governance."<sup>32</sup>

The guiding ethical principles for all NGOs produced by WANGO<sup>33</sup> indicate that:

- Responsibly maintaining itself, an NGO should conduct its activities for the sake of others, whether for the public at large or a particular segment of the public.
- There must not be a misuse of public money for selfish purposes and treating all public assets with utmost seriousness, as a public trust.
- An NGO should recognize that its conduct and activities impact on the public's perception of NGOs and that it shares responsibility for the public's trust of NGOs.
- An NGO should exhibit a responsible and caring attitude toward the environment in all of its activities.
- An NGO should be willing to work beyond borders of politics, religion, culture, race and ethnicity, within the limits of the organizing documents and with organizations and individuals that share common values and objectives.
- An NGO should not violate the endowment of any person's fundamental human rights.
- An NGO should recognize that all people are born free and equal in dignity.
- An NGO should be sensitive to the moral values, religion, customs, traditions, and culture of the communities they serve.
- An NGO should respect the integrity of families and support family-based life.
- An NGO should be transparent in all of its dealings with the government, the public, donors, partners, beneficiaries, and other interested parties, except for personnel matters and proprietary information.
- An NGO's necessary financial information, governance structure, activities, and a listing of officers and partnerships shall be open and accessible to public scrutiny, and the NGO is to make an effort to inform the public about its work and the origin and use of its resources.
- An NGO should be accountable for its actions and decisions, not only to its funding agencies and the government, but also to the people it serves, its staff and members, partner organizations, and the public at large.

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<sup>32</sup>WANGO, *Code of Ethics & Conduct for NGOs*, 5.

<sup>33</sup> WANGO, *Code of Ethics & Conduct for NGOs*, 8-11.

- An NGO should give out accurate information, whether regarding itself and its projects, or regarding any individual, organization, project, or legislation it opposes or is discussing.
- An NGO should fulfill its obligations under the laws of the nation in which it is organized or works, and must be strongly opposed to, and not be a willing partner to, corruption, bribery, and other financial improprieties or illegalities.
- An NGO should have a policy for staff and volunteers to confidentially bring evidence to the governing body of misconduct of anyone associated with the organization.
- An NGO should meet all of the legal obligations in the countries in which it operates or works. Such obligations may include laws of incorporation, fundraising legislation, equal employment opportunity principles, health and safety standards, privacy rules, trademark and copyright legislation, and so forth.
- An NGO should take prompt corrective action with the discovery of wrongdoing among its staff, governing body, volunteers, contractors, and partners.

### **1.3.1. Response to NGO Ethics**

Looking closely at NGO ethics, principles and professional conduct, it is apparent that integrity and sincerity are very crucial for individual conduct and operations of its members. An NGO should be "fully committed to the principle of honesty, integrity and fair play in the delivery of services to the public. All staff should ensure that the businesses of their NGO, such as applications for services, procurement or staff recruitment, are dealt with in an open, fair and impartial manner."<sup>34</sup>

Most NGO ethics reflect biblical principles. Most NGOs are humanitarian organizations concerned mostly with human development. It is for this reason that donors and philanthropists readily give to support the programmes of NGOs. Donors undoubtedly like to see their money go to funds go to the cause they are supporting. Unfortunately, the donation of monies to NGOs that ended up in wrong places.

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<sup>34</sup> Independent Commission Against Corruption, *Sample Code of Conduct for Non-Governmental Organisations* (Corruption Prevention Department)

Accessed 29 May, 2015. [http://www.had.gov.hk/file\\_manager/docs/public\\_services/code\\_of\\_conduct\\_e.pdf](http://www.had.gov.hk/file_manager/docs/public_services/code_of_conduct_e.pdf).



WANGO states, "unfortunately, there are many actors in the NGO community that are neither responsible nor ethical."<sup>35</sup> The WANGO went on to list some derogatory acronyms from Alan Fowler's book, *Striking a Balance*, in reference to various NGO "pretenders," such as BRINGO (Briefcase NGO), CONGO (Commercial NGO), FANGO (Fake NGO), CRINGO (Criminal NGO), GONGO (Government-owned NGO), MANGO (Mafia NGO), and PANGO (Party NGO).<sup>36</sup>

These bogus NGOs, have caused many donors to doubt the authenticity and sincerity of NGOs. Like many other situations, moral and authentic establishments are taken advantage of and abused. For example, the church today has many bogus preachers and leaders who prey and take advantage of people's generosity and trust. The checks and balances enacted by WANGO and other NGOs to instil honesty, sanity, trustworthiness in NGO personnel, are appropriate and helpful and have reduced vices and misconduct in the profession and establishment.

WANGO rightly states that:

All NGOs, even the most sincere and selfless, can benefit from a code of ethics and conduct that systematically identifies ethical practices and acceptable standards. The adoption and internal enforcement of a suitable code not only provides an ethical check for an NGO; it also serves as a statement to beneficiaries, donors and the public that the NGO takes the importance of maintaining high standards seriously. Such a code can assist stakeholders in identifying and avoiding "pretenders" and irresponsible NGOs.<sup>37</sup>

In other words, NGO ethics is profitable to all involved - staff, beneficiaries, and donors. It gives credibility to an NGO and motivates donors to offer support. The provision of ethical statements, however, does not mean all those who are supposed to adhere to them will. The organization must be vigilant to ensure that those who are required to behave and follow established principles and norms do so accordingly.

Ethics involve learning what is right or wrong and then doing the right thing. The basis of the right thing to do may be on moral principles or the situation. Ethics is a science of conduct. It

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<sup>35</sup>WANGO, *Code of Ethics & Conduct for NGOs*, 5.

<sup>36</sup> WANGO, *Code of Ethics & Conduct for NGOs*, 5.

<sup>37</sup> WANGO, *Code of Ethics & Conduct for NGOs*, 5.

lays the fundamental ground rules by which people live their lives. Values that guide how people need to behave are considered moral values - respect, honesty, fairness, responsibility, transparency, to name a few. Statements on how these values are to be applied are considered moral or ethical principles.

In whatever profession we are, we need to be accountable, honest, sincere, and productive. Our actions must benefit the whole of society. We all have a responsibility to act in ways that are beneficial to society and not solely to ourselves.

Professionals need to be decent and trustworthy so that they attract the trust of others. They are servants entrusted with a duty to care for and support others. An ethical stance is then vital and required.

Within the large body of literature of NGO work in development, there is an extensive range of theoretical and educational backgrounds and ideological perspectives. This body of literature lacks a 'core' group of literature/research. The diverse theoretical and ideological backgrounds and variations in fields of authors on this subject<sup>55</sup> create a body of literature with a vast variety of views on NGOs' roles and effectiveness within the current development model.

Within this wide variety of opinions on the effectiveness of NGOs in different development roles, there does seem to be somewhat of a consensus on NGOs' roles in development. Although one author may support certain types of NGOs as effective service delivery organization (e.g. Kothari) and another may be critical of any NGO involvement in development (e.g. Veltmeyer), most agree that NGOs are attempting to fulfill the same role: Being a link to the grassroots, advocating for people at the grassroots, and promoting grassroots participation in development initiatives.

#### **1.4. Perspectives of NGOs**

NGOs are the 'Voice of the Voiceless.' In recent years, there has been a transition from only certain specialized NGOs engaging in advocacy work and others acting as service delivery organizations, to most NGOs engaging in some form of advocacy alongside service delivery.<sup>38</sup>

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<sup>38</sup>For example: Alan Hudson, *Making the connection: Legitimacy claims, legitimacy chains and Northern NGOs' International Advocacy*, in ed. D. Lewis and T. Wallace, *After the 'new policy agenda'? Non-governmental organisations and the search for development alternatives*. (Kumarian Press, 2000), 2.

Some authors argue that NGOs have started to play an essential role in advocating for the poor and marginalized due to their capacity to give voice to the excluded.<sup>39</sup>

Many authors agree that NGOs play critical roles in advocating for marginalized groups in ‘developing’ countries since coordinated action by citizens to put pressure on the government is rare, and NGO advocacy groups can provide the necessary means to lobby the government for the good of the people.<sup>40</sup> In Ghana for example, in the case of environmental degradation caused by mining companies, the Third World Network (TWN) and other environmental NGOs fought the government as representatives of the local people affected by mining activities.<sup>41</sup> According to Harsh Sethi, civil society organizations in the developing world—whether foreign or domestic development groups, charities, ‘consciousness-raising’ groups, or protest groups— can engage in issues that the communities identify as crucial and act as the ‘locus of action’ for actors seeking change and the space for possible revolution, but only if they engage in theory creation.<sup>42</sup> In this view, NGOs can promote positive civil society participation for change.<sup>43</sup>

According to another perspective, NGOs are adaptable organizations, able to work effectively to implement development initiatives at the ‘grassroots.’ Unlike the ‘urban-rural’ approach to public policy implementation taken by the government, NGOs are generally less bureaucratic in structure and prefer to use ‘grassroots strategies’ in executing development projects in Africa. They “adapt to changing environmental conditions and manage changes effectively, constantly transitioning to new strategies, turning as necessary in new directions to achieve their goals or missions of human development.”<sup>44</sup>

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<sup>39</sup>Miloon Kothari, ed., *Development and Social Action: Selected Essays from Development in Practice*, (Oxford: Oxfam GB, 1999), 18-19; Paul Nelson, *NGOs in the Foreign Aid System*, in ed. Louis A. Picard, Robert Groelsema, and Terry F. Buss, *Foreign Aid and Foreign Policy: Lessons for the Next Half-Century*, (New York: M.E. Sharp, Inc, 2007), 315-316; Korten, *Getting to the 21st Century*, 73, 91. .

<sup>40</sup>Ninsin, *Markets*, 100

<sup>41</sup>Ninsin, *Markets*, 93.

<sup>42</sup>Sethi and others (see for example Veltmeyer and Petras, Bob, and Shivji) condemn the lack of ‘theory building’ that accompanies social action through NGOs. These authors argue that the necessity for ‘quick successes’ creates an atmosphere where NGOs (and other movements for change) lack the time and capacity to formulate coherent political theories to back their demands, and plans that might lead to more sustainable or systemic change.

<sup>43</sup>Harsh Sethi, *Action Groups in the New Politics*, in ed. Ponna Wignaraja, *New Social Movements in the South empowering the People*, (London: Zed Books, 1993), 239- 253. Sethi’s research focuses on civil society groups in India, and he argues that although CS groups may be more able to access the will of the people at the grassroots than political parties, there are clear problems with the way the ‘grassroots’ or ‘marginalized’ peoples are grouped together in a loose category that ignores class analysis.

<sup>44</sup>Dibie, *NGOs and Sustainable Development*, 2.

Giles Mohan explains that the World Bank sees various benefits from supporting civil society organizations such as NGOs <sup>45</sup> in development work: they provide an aggregation of the voices of the people; provide technical expertise; help build local civil society organizations, and they deliver necessary services.<sup>46</sup> Donor agencies and western industrialized nations also often prefer to channel aid through international NGOs due to a lack of trust in national and regional governments because of the perception that there are high levels of corruption in many governments. <sup>47</sup>

NGOs have increasingly worked with grassroots and community-based organizations in Africa. In his examination of two NGO projects in Zambia, Christopher Collier concludes that NGOs often work closely with people at the grassroots and engage with local communities and organizations. Despite this positive view, however, he criticizes some NGOs for undermining the activities of community organizations. He concludes that NGOs can play a necessary role in development by working closely with those at the ‘grassroots.’ However, they do not often have the time or resources necessary (often due to donor demands for reports and concrete accomplishments) to assess all aspects of a situation in a country before getting involved, in order to make sure that local initiatives are not undermined or ‘undercut.’<sup>48</sup>

## 1.5. Concepts of Representation

NGOs are active grassroots representatives. If NGOs are acting as ‘voices of the voiceless,’ it is important to look at how they can gain access to and act as representatives for people at the ‘grassroots’ level. Representation and participation have important links within a political framework. Legitimate representation is an important part of political participation when direct participation is unfeasible. <sup>49</sup> The concept of representation is often neglected in NGO literature,

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<sup>45</sup>It is important to note that these donors view NGOs as civil society groups, implying that they are necessarily a part of civil society when in many cases NGOs may be quite separate from domestic or grassroots civil society in the geographic areas within which they work.

<sup>46</sup>Giles Mohan, *The Disappointments of Civil Society: The Politics of NGO Intervention in Northern Ghana, Political Geography* (Vol. 21, 2002), 129. In this article Mohan studied the work of the NGO ‘Village Aid’ in Northern Ghana.

<sup>47</sup>Dibie, *NGOs and Sustainable Development*, 2.

<sup>48</sup> Christopher Collier, *NGOs, the Poor, and Local Government* in ed. Jenny Pearce, *Development, NGOs and Civil Society: Selected Essays from Development in Practice*, (Oxford: Oxfam GB, 2000), 117.

<sup>49</sup>John Gaventa, *Towards participatory governance*, 29.

even when NGOs are considered to be acting as the ‘voice’ of the people at the grassroots level. This section will focus on the uses of the concept of representation in the literature.

Many different authors have approached the concept of representation, especially in its relation to democratic governance. For this research, the focus on the concept of representation as presented by Jane Mansbridge in *Beyond Adversarial Democracy* and by Hanna Pitkin in her extensive work, *The Concept of Representation*.<sup>50</sup>

Jane Mansbridge approaches the concept of representation from the perspective that democratic representation is a less desirable form of democracy than participatory democracy. She explains that representative democracy is always adversarial rather than unitary. Elections or votes are inherently adversarial because they indicate the failure of the belief that there is a correct solution to a given political problem that the decision made in the common interest. Accordingly, individual self-interest rather than the common good is the foundation for adversarial democratic theory, which favours self-protection over finding solutions based on equal status.<sup>51</sup> Mansbridge goes as far as to claim that representation restricts freedom. She quotes Rousseau and explains that the moment a people are represented they are no longer free to act as they wish; therefore, sovereignty does not correspond with representation.<sup>52</sup>

In contrast to representative or adversarial democracy, Mansbridge presents her case for unitary democracy. She claims that unitary democracy requires all participants to have a common interest on all matters requiring collective decision-making, as well as the equal respect of all members to preserve the bonds of friendship, which draw the group together.<sup>53</sup> This view of the necessity for ‘bonds of friendship’ and ‘common interests’ for correct democratic decision-making has clear implications for NGOs promoting participatory decision-making, that will be discussed further in the following chapters.

For Mansbridge, representation and participation are linked. Representation means a decline in participation for the majority of the population. Representation also leads to conflicting interests

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<sup>50</sup> For brevity purposes, it was only possible to look at a few authors. The choice to focus on these two authors was made for the following reasons: Pitkin’s analysis proved very useful in this case because she provides a very good overview of many different theorists and their perspectives on representation within her work. Both Pitkin and Mansbridge’s final analyses of representation were found to be quite salient to my case study and analysis of NGOs’ roles as representatives in Ghana, as will be demonstrated in the following chapters.

<sup>51</sup> Jane J. Mansbridge, *Beyond Adversary Democracy*, (New York: Basic Books, Inc, 1980), 8-13, 15-17.

<sup>52</sup> Mansbridge, *Democracy*, 18. Rousseau is implying here that once a person is ‘represented’ they lose the ability they may have had to make choices in all matters—sovereignty is therefore sacrificed to gain time, simplicity, convenience.

<sup>53</sup> Mansbridge, *Democracy*, 24-29.

between representatives and constituents, because the representatives are cut-off from daily interaction with constituents and end up in daily contact with other legislators, inevitably developing different interests than constituents. Accordingly, representatives may establish closer bonds with other legislators over their constituents, as well as a more significant stake in maintaining the system that has given them power and maintaining their position within that system.<sup>54</sup> Mansbridge, therefore, sees representation as conflicting with participatory models of democracy, since participatory democracy requires common interests and equality of respect within decision-making processes.

Hanna Pitkin takes a more in-depth look at the concept of representation and sees it as a highly complex concept that can engage people differently depending on the use and the view of the context. Pitkin begins by investigating how several different political theorists have approached the concept of representation. Thomas Hobbes (according to Pitkin) looks at representation in its formal aspects and takes an 'authorization view' of representation. In this view, representation viewed concerning 'giving' and 'having' authority by the represented and the representative respectively. A representative is someone who has been authorized to act on behalf of the represented, and the represented is responsible for the consequences of these actions as if he/she has done them him/herself. Within this view, it is not possible to represent someone 'badly' or 'well,' you merely represent someone, or you do not.<sup>55</sup>

After her analysis of the different political theorists' views on representation, Pitkin takes an in-depth look at different types of representation. She describes two different types of representation as 'standing for' a person or a group. 'Standing for' as descriptive representation means being 'like' the person or group that the representative is standing for, rather than necessarily acting like them. Representative government in this sense would be an accurate reflection of the various interests in society, based on the representative's characteristics.

Representation can also mean 'acting for' in Pitkin's analysis. In order for the representative to be able to 'act for' the represented, there must be ties between the two. There are two types of 'acting for' representation: 1) Acting for as trusteeship; and 2) Acting for as substitution. They are further defined as follows; In the case of 'acting for' as trusteeship, the representative acts in the best interest of the represented. In government, this means that the representative must have knowledge and insight into the best interests of the people and to give free rein to exercise

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<sup>54</sup> Mansbridge, *Democracy*, 235-243.

<sup>55</sup> Hanna Pitkin, *The Concept of Representation*, (Los Angeles: University of California Press, 1967), 38-39.

his/her superior wisdom or skill to the best interest of the people. In the case of ‘acting for’ as substitution, the representative is a replacement for the people that act as the represented would act if they were present.

Other authors have also approached representation similarly. Monica Brito Vieira and David Runciman categorize representatives as ‘self-selected’ (defending the best interest of the represented, similarly to Pitkin’s ‘trusteeship’ representatives) and ‘functional’ representatives (classified as such when they are acting in place of the people at a given time, similar to Pitkin’s ‘substitutive’ representation).<sup>56</sup>

The conflict between ‘acting for’ as trusteeship and ‘acting for’ as substitution leads to a debate between mandate and independence. The question then becomes: Should the mandate bind a symbolic act following the wishes of an individual’s ‘constituents’ from them, or should a representative be free to act as he/she deems in the best interest of the constituents? This problem demonstrates how there can be two main types of interests to represent—unattached interests (e.g. national welfare) or personal interests (e.g. specific interests of groups or communities).

For proponents of unattached interests or representation as trusteeship, representation means enactment of the national good by selected elite. From this perspective, it does not make sense for the elite to take counsel with the people who have far less knowledge and capacity to understand the greater good, or as Burke explains: for “wise superior men to take counsel with stupid, inferior ones.” Pitkin explains that the more a theorist sees the representative as a member of superior elite of wisdom and reason, the less it makes sense for them to consult the represented. Correspondingly, the more a theorist sees political issues as cut-and-dry questions of knowledge to which correct, objectively valid answers are possible, the more likely they are to view a representative as an ‘expert’ and the views of the people as irrelevant. Conversely, the more a theorist sees the represented as an ordinary person drawn from the constituency, and political issues as arbitrary choices, the less it makes sense for the representative to make decisions without consultations with the people.

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<sup>56</sup> Vieira and Runciman, *Representation*, (Cambridge: Polity Press, 2008), 103-107

## **1.6. Inter-relationship of NGOs and Governments**

NGOs are contributors to the developmental process in many developing countries. NGOs are considered weak in the implementation of projects; their weakness traces to the opposition from governments, rather than the operational role. Some factors influence the developmental impact of some NGOs; some determinants are by the relationship between the government and the non-governmental sector. Based on the legal framework of the state, where their practices affect the NGOs. In the book “NGOs and the state in the Twenty-First Century India and Ghana” by Fatima Alikhan; states that some NGOs who concentrate on advocacy stand for, support and especially defend the less privileged. In Ghana, the Integrated Social Development Centre (ISODEC), challenged the government through a bi-weekly journal where Public Agenda gave their opinion in the open, on local and international development issues. The Centre also had research and budget advocacy, and a unit for advocacy and campaigns. The purpose of the Centre was to focus on the government partially. NGOs and the central government get into some disputes. A case in point is when the government decided to privatize drinking water, to which many NGOs objected. ISODEC played a prominent role in opposition. The NGO strategized and went directory to the media instead of the ministers. Many NGOs described this as the real confrontation. It was a step in the right direction because the government did not continue with implementing the decision. The antagonism between the government and the NGOs has not declined, even though there have been some changes to patterns and donor mediation. Donor support for the sector-wide approach (SWAP) and multi-donor budget support (MOBS), appeared to NGOs as a move against the NGO sector as it gives the government the monopoly on donor funds. This move is due to the confirmation of modified attitudes to the State among development institution and associated development of new public management. The situation became worse because some international non-governmental organizations (INGOs) changed from international to local NGOs in Ghana, in order to access donor and state funding. The change arguably increased local NGO competition. Meanwhile, Ghanaian NGOs have been encouraged by organizations like Charities Aid Foundation to think carefully about how they would function without overseas donor funding. Bringing some limitation in trapping funds from the private sector in Ghana. Despite all these measures that are in place, many NGOs continues to compete for consultancies from donors as a major source of support for their activities. On the direct level, there has been a debate over competence and capacity in the NGOs and governments. Many different administrators did not have the needed funds to undertake their statutory responsibilities in the communities they were supposed to serve. However, on the other hand,



international NGOs and local partner NGOs, have access to funds that enable them to support community development and receive credit for their accomplishment. Many of the most competent government staff, were underpaid for lack of funds and had therefore transferred their services to NGO for better pay and benefits. NGO capitalized on this and criticized the government. The criticism was a result of a government underfunding, excessive bureaucracy and inadequate complements of staff. NGOs recited and enumerated lots of deficiencies against the local government “government phones do not work, there is no paper in the offices, NGOs reports are requested, lost and demanded again, but remain unread. Many district administrations lack a qualified accountant”. NGOs challenged the government that there is a mismanagement of common funds. The government, on the other hand, shut down some of the smaller NGOs, giving the reason that they are money-making ventures that operate outside the district administration development plans. Government staff also complained about how small NGO starts but falls through the cracks. Leaving their clients in a lurch, and it is usually the district administrators who step in and picks up the pieces by sorting out the chaos. This unpleasant situation was confirmed by some of the major NGOs who expressed similar concerns about the deficiencies of the smaller NGOs who promised much on limited resources. They brag to be what they are not, and they claim to be in all fields. Bigger and established NGOs are often criticized by the central government of Ghana, for the way they poach government trained staff and lure them with fat salaries and benefits. The competition between NGO and the state government has brought about a mistake in both sides in such that incompetent and corruption have gained root. When it comes to accountability on both the government and NGO, the focus has been on satisfying donors. Beneficiaries do not come to the scene at all except by institution of project renew by the donor. However, it does not guarantee any improvement on the services or accountability to the poor. The best solution is for governments to create a stronger capacity and oversee the NGO-run programs in institutions or other bodies to harness for this purpose. Hulme (2001) suggest four reasons for state legitimately to concern themselves with regulating NGOs;

To ensure NGOs are pursuing activities that merit their special treatment (for example tax breaks, charitable status).

To ensure they accurately account for the resources they utilize and do not commit fraud, especially those with public funds that have come from the taxpayer through the state. To ensure coordination between non-governmental actors and state agencies. For reason of internal

security, ensuring that these organizations are not engaged in activities that are illegal or could threaten the public good (for example politically, subversive or criminal behaviour).

Those are potential points for improving accountability for NGOs and the state. Corruption is another factor from the government viewpoint, the corruption on both national and local level goes beyond donor-funded projects or misreading funds for personal financial gain. The major and established NGOs on the other hand, complain about government politicians and bureaucrats who influence local NGOs for financial or political advantages. Especially whenever new donor-funded program comes up. Their lack of transparency is central and on local government budgets. Public officials openly exhibit the life of affluence and claim it as their right. Fuel is diverse, officials over invoice repairs on the government's vehicle and misuse them. The public is losing confidence in the government declaration of “zero tolerance for corruption.” This statement does not endear NGOs to the government. There is inadequate service for the needy and the poor in Ghana by the current partnership between NGO and the government. Donors are moving budget support may turn things around for the better by bringing a radical change to the nature of these partners. There is little evidence that this is translating into an improvement in the lives of ordinary people.

## **1.7. Stakeholders 1 - People and Politics**

**Development Beyond Politics**<sup>57</sup> Aid, Activism and NGOs in Ghana by Thomas Yarrow is about the “ideas, institutions and practices through which people have variously pursued visions of a better world” (p.x.) in a broader sense, it is about the lives of activists, aid workers, and influential people who run NGOs in Ghana. It focuses on specific practices and relationships from which development materializes. Development stakeholders in Ghana describe their personal development from a political and non-political perspective.

The title of the book, to some extent, captures one of the book’s central arguments: “much recent scholarship on development has been politically reductionist, imagining, ‘politics’ as the ‘reality’ behind the ‘façade’ of ostensibly progressive ideologies and actions” (p.xv). The book divides into two parts that portray the distinction made by development professionals between ideology

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<sup>57</sup> Yarrow, Thomas. *Development Beyond Politics: Aid, Activism and NGOs in Ghana*. (Palgrave Macmillan, 2011)

and practice. Part 1, which contains three chapters is about the personal concepts and beliefs that motivate people to get into the business of development. The other three chapters, in Part 11, are about institutional knowledge and practices of the formation of development projects.

After the Second World War development, provided an ideology that describes and explain social and cultural differences on a global scale (Cooper and Packard 1997b, Mosse 2005a). In 1949, Harry Truman, one of the American Presidents outlined his vision of a “bold new programme” that would bring economic prosperity and technological advancement to “underdeveloped” nations in what later was known as the Third World. The speech focused on development and progress which gave new impetus to ideas as the post-colonial world.

As the various leaders examined the vision of the developing countries, it was evident that the governing principle upon the nations is not realistic. Therefore, it was important for Africa to find a better way to improve upon its principles for a better vision of a post-colonial future which aspires socio-economic condition similar to that of the western countries. Even though the idea is facing heavy criticism, it had some positive influence on the policies and pronouncements of Ghana’s post-colonial government. As Ghana’s first President, and as African’s first post-colonial leader, Kwame Nkrumah embraced the developmental vision that drew explicit inspiration from Modernization Theory. Since that time Ghana has been at the forefront of various neo-liberal reform packages with the aim to boost the economy by cutting down government spending, encouraging freedom of trade and promoting good governance of the country.

The unconstitutional oust of Kwame Nkrumah from office through the military and police coup d’état in 1966. From 1966 to 1981, Ghana has witnessed both democratic and civil and military rule with Six heads of states through coup d’état. Flight Lieutenant Rawlings took over the leadership in 1979 after successfully ousting the government of General Akuffo. To put in place measure to bring the country back to constitutional rule, he supervised a general election which brought Dr. Hilla Limann to office as the President of Ghana. Limann won the election. After enjoying some year of power which was handed over to him, Flight Lieutenant Jerry John Rawlings led another coup d’etat that ended the government of Dr. Hilla Limann in 1981. After taking power from Dr. Limann in 1981, Jerry John Rawlings established the Provisional National Council (PNC) with himself as its head. The revolution aimed to the unit “workers peasants” and low level of the military, along with radical intellectuals against the “old order” of business, professional and chiefs (Hansen 1991, Nugent 1996). From university campuses, many

organizations emerged that provided vocal support for the Rawlings government. This moment was significant in establishing the regime (Jeff 1989, Nugent 1996). Some were given influential positions such as Provision Defense Council, Interim Coordinating Committees and other organizational structures to consolidate the revolution. Sad to say, out of these committees emerged many clashes even though the objective was to bring about a change in the country. The description of the clashes is personally ideological overlapping between groups. These differences led to some fierce disputes among the committee members, which boarded around socialist ideology versus liberal structured programs.

After facing pressure from within and outside Ghana, Rawlings made a decision and brought about a process of taking the country back under constitutional rule. For him to achieve his aim and remain the Head of State, he retired from the army and formed the National Democratic Congress from which he won the 1992 general election. During the first few years of Rawlings government, Ghana went through severe famine and economic hardship which needed the support of foreign institutions.

In 1984, his Finance Minister Kwesi Botchway devised an economic plan with the aim to overcome the economic stagnation of the country. The program needed adaptation of a neo-liberal structural Adjustment Programme Donor support in the form of the International Money Fund's Recovery (IMFR) that was contingent on the acceptance of a variety of economic conditions. Which included privatization of state companies, cutting down of government agencies and various anti-protectionists measures. For many of Rawlings' previous supporters, the move represented the higher point of the regime's movement away from the socialist ideologies on which it was professed and founded. The move led to the resignation of the Regional Coordinators of the Defense Committees, causing Rawlings to appear as a military dictator who seized power and is more interested in power than the development of the people. The political culture in Ghana became increasingly authoritarian. The arrest of people while the killing of for speaking against the government. A predicament expressed as the "culture of silence" (Mugent 1996, Yankah 1998), many of his supporters, were very disappointed and some described themselves as being short-sighted.

People with different ideologies, oriented activists, Young Catholic Organizations from different universities took vengeance of what the government stands for and from a different approach, and people went different ways. Some stayed with the Catholic process, and others went into anti-state engagement. Few left the country, and others went underground.

People complained about the conditions and the options of how to support the poor because the famine was severe. In 1983, most of the Foreign Institutions that came to the aid of the country were foreign NGOs. The Young Catholics took advantage of the new sources of funding that became available in the 1980s and set up a range of NGOs. These NGOs responded to the social and economic problems and challenges facing the country.

The first professionally staffed national NGOs were set up with the aim of providing various kinds of “service.” Which includes the provision of waters, sanitation, health and educational facilities to impoverished communities. Many of these organizations funded those who had been active through the Young Catholic Movement. At this point, the connection of these activists to the various external donors who made it possible to pursue political visions. Some of the funding from donor institutions helped a further variety of social and political visions of particular ideological orientations and also for material gain.

It was evident that some of the groups who formed NGOs deviated from the purpose of setting up NGOs. It was an opportunity for them to gain employment – These were opportunists. Corruptions among many were very high as they accumulate material gain instead of pursuing a broader social vision.

With all the corruptions, one may think donors weeded out the bad nuts, but whether for good or for ill the expansion of NGOs had often been understood as part of a process of the “globalization” of western political and economic values. In Ghana, a rapid increase in the number and size of NGOs has partly been possible by the funds that are in association with the neo-liberal set of donor policies. Ghanaian activists themselves acknowledged it and imposed certain constraints on the kind of activities they can undertake. There was no conflation with NGOs and the policies that have promoted them. Some NGO workers in Ghana connect their discourses because doing so was a route to increase influence and financial support.

Amidst the many works of literature on African development and NGOs that often fail to go beyond externalities and structures, this book stands out for its investigation of Ghanaian lives and voices within the politics and procedures of development. Its argument is genuinely original in its approach, innovative and down-to-earth with an indicative viewpoint and certainty of judgement.

Beyond the role of NGOs, this book divulges the practices and social relations and the solid institutional development ideas. Instead of converging these issues into one whole development

idea, the author, instead argues for an understanding of the various and diverging limits and validities through which development interventions realistically ensue. The author vividly portrays the day-to-day realities of development professionals in Ghana which challenge the theories of development and popular culture in Africa and globally. The book has wise lessons about how to live with the tension of professionalism.

As this thesis topic deals with an NGO in Ghana, this book is helpful in understanding firsthand experiences of Africans, especially Ghanaians, in the arena of development in general, and in the intricacies of NGO in particular. It is from the "horse's mouth": so to speak.

In *NGOs and the State in the Twenty-First Century*<sup>58</sup> Ghana and India by Fatima Alikhan et al., the two main central characters of this book are the state and NGO staff, and supporters of Ghana and India. The book is about the recent developments in state-NGO relations in the South and the outcome of these changes in poverty eradication programmes at the beginning of the twenty-first century. The structure of aid now has changed. The direction of aid from rich countries is to the Southern governments. As a result, southern NGOs have become worryingly dependent on contracts with their governments to continue their work. This book provides an overview of these concerns now confronting the development sector.

This book explores the ways NGOs, bureaucrats and politicians viewed their relationship with each other in varying ways and situations in Ghana and selected States in India. It aims to catalyse engagement between bureaucrats, politicians and NGO workers, and to encourage these stakeholders to reflect on the nature and significance of their interactions and consider whether they are serving the best interests of the poor by current ways of working and, if not, what appropriate measures and changes are needed to nurture more effective poverty programmes.

The starts with the broad historical context of the state-NGO relations worldview, and their role in the development of the "shadow" state and patterns of corruption. Chapter 3 is crucial to this thesis because it deals with Ghana where donor funding has played a vital role in shaping the country's NGOs and their relationships with the government. Partnerships between the government and NGOs in service provision are closely linked to and shaped by donor involvements importance. Service provision has been and continues to be central to the motivation and continued existence of the majority of the NGOs in Ghana. The tendency for

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<sup>58</sup> Alikhan, Fatima, and Peter Kyei. *NGOs and the State in the 21<sup>st</sup> Century*. (INTRAC 2006).

NGOs in Ghana to become a 'shadow state' will grow as donor focus on budget support increases at the cost of direct support to NGOs. At the same time, advocacy activity continues to increase among some local NGOs and may develop more disagreement with the government, even though Ghanaian society does not encourage confrontation.

Many of the vital factors that divide NGOs from government and create tension are most evident at the local government level. There is little evidence that contracting out services has yet fulfilled donor expectations or improved the situation of the poor and needy in Ghana. Instead, it may have allowed those whose primary interest is entrepreneurship, rather than poverty mitigation, to gain an even stronger foothold in basic contracting as NGOs at the district level.

Those engaged in development will find in this book both the challenges and fascinating insights the relationship between governments and NGOs and should be able to relate these to their work. This book contributes mainly to current debates on the planning of aid, as well as providing us with a methodical approach of use in understanding the relationship between two key protagonists in the process of development.

As this thesis focuses on a Ghanaian NGO, valuable material is in this book regarding the brief history of Ghanaian NGOs and their experiences and contentions with the state to pursue their objectives.

## **1.8. Stakeholders 2 - Women**

In work, *The Feminization of Development Processes in Africa*:<sup>59</sup>Current and Future Perspectives, edited by Valentine Udo James and James S. Etim,.The volume discusses the contributions women have made to all stages of development, namely, planning, design, construction, implementation, and operation, and the challenges they have had to encounter. Apart from analyzing the current situation and identifying leanings, the contributors also make recommendations for policy reform and future planning. Many developing countries are working hard to increase the contribution of women in the development processes. Women for a long time, provide vision and direction to African countries and are now receiving recognition as

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<sup>59</sup> Etim, James and Valentine Udo James. *The Feminization of Development Processes in Africa*. (Greenwood Publishing Group, 1999).

crucial pieces to the general sustainable development of Africa. In many instances, however, this recognition has not resulted in the empowerment of African women, who still face significant discrimination.

In chronological order, the volume begins with an introductory chapter by one of the editors, Valentine Udoh James. James examines the “Trends and Conundrums in the Feminization of Development Process in Africa.” The chapter primarily examines the theoretical foundation of development and the modification needed in applying development theory to embrace women’s contributions to all levels of society.

"Sociopolitical Development Processes" includes seven chapters. Kofi Johnson and R. Babatunde Oyinade discuss the situation of Nigerian women. The literature is an appraisal of the degree of women’s participation in the political system in Nigeria. Johnson and Oyinade focus upon the struggles of two prominent Nigerian women: Oluwole (1905-1957) and Ransome-Kuti (1900-1978). The discussion of their roles in championing democratic reforms, Gender issues, the authors argue, has changed as women become more empowered. There are differences in the political involvement of women in the different eras of pre-colonial colonial and postcolonial times. The removal of the impediments that women confront in order for the country to benefit from their talents. Discrimination against women is still very rampant and as such women do not feature in equal numbers in government mismanagement and upper-management jobs.

“Women’s Empowerment and the Anthropology of Participatory Development”<sup>60</sup> by Ester Igandu Njiro, discusses steps involved in empowering women so that they can be involved in significant roles in their societies. Njiro uses case studies in Kenya to explain the process and significance of empowerment of communities so that they can fend for themselves. The importance of building community capacities is very vivid in this chapter. The strength of Njiro’s argument becomes clear as one examines issues of food security, the workload for women, and a division of labour by gender and age, and women’s groups. The implication of the anthropology of women’s participation is central to this chapter.

Amy Beer and Christine List examine how the media discuss and portray feminism, issues of human rights, and the general idea of the role of Africa women in development. By looking at

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<sup>60</sup> Ester Igandu Njiro, *Women’s Empowerment and the Anthropology of Participatory Development*. Zed Books Ltd, 2014).



the works of some writers and some films, the authors attempt to indicate a trend and perspective about African women and their public view. The general image of African women is a poor one. The authors call the reader's attention in giving the improving efforts to include women in the critical positions in the international community, especially the Western feminist, is one that should be taken seriously among academics and those in policy-making in both Africa and international circles.

Ifeyinwa E. Umerah-Udezulu in Chapter 5 draws the reader's attention to the West African condition of development processes. The state plays a vital role in setting the agenda for development, and in many cases, the priorities of women do not rank very high in the Africa government's agendas. Umerah-Udezulu offers a different viewpoint on developmental processes. She gives a resounding analysis of the current feminist schools of the thought and provides a unique analysis of the impact of patriarchy on development in West Africa.

Felix K. Ekechi offers the reader a discussion of the importance of women's efforts in the struggle for liberation, which is necessarily a historical perspective that has contemporary significance. Ekechi claims that in pre-colonial African societies, women had a great deal of power and influence. He gives the reader ample examples to substantiate his argument.

Ambe J. Njoh explains the seriousness of gender-based discrimination, with specific emphasis on housing and development policies that impact urbanization and transformation of Cameroon societies. Discriminatory policies and practices against women have long-term sociological and economic ramifications, and Cameroon provides a classic example. Njoh makes a compelling argument for the abandonment of discriminatory practices and policies.

Umerah-Udezulu strengthens the argument that was made by Njohin. She provides a case study of the Ibo women in eastern Nigeria. Although the work reported in this chapter is based on the author's observations; the analysis and synthesis presented in this chapter are entirely accurate regarding what other researchers have observed. Umerah-Udezulu argues that the Ibo society values males, and so the ideas and perspectives of males predominate in crucial decision issues.

It also contains text that devotes their themes to educational, of women in Nigeria. James S. Etim argues that tremendous strides in different levels of education in Nigeria. The author uses statistical data to show the improving trends.

Alice Etim provides one dimension of the development process where attention is essential to globalize women's entrepreneurship and make their business more successful. She makes the argument for the incorporation of computer technology in the development process for women.

Noble J. Nweze discusses, through a Nigeria case study, how to "mobilize and allocate household savings." He sees many advantages in promoting linkages between women's indigenous savings groups and community banks in Nigeria. Although many community banks have failed in Nigeria, the author thinks that the linkages could create a "win-win" or "symbolic" situation.

Anthonia C. Kalu provides an argument for why the role of individuals and therefore community-based efforts must be integral parts of political and economic development in Africa. The author explores the traditional views in contemporary literature, especially those of African women writers in making her recommendation for the direction of development in Africa. Victoria Carchidi wrestles with the subject of development and women's writings as expressed by writers from Northern and Southern Africa. This chapter explains and discusses what the expectations, attitudes, and perceptions of women are concerning development.

The authors hope that this volume will set the stage for many more interdisciplinary book projects on the feminization of development processes in Africa. Their effort to bring scholars of diverse disciplines together to speak to the issues concerning women's contributions to Africa's development is an effort to continue a dialogue that is gaining rapid attention globally. They hope they have added to the debate.

"Feminism and Development:<sup>61</sup> Theoretical Perspectives" of *Theoretical Perspectives on Gender and Development*, edited by Jane L. Parpart, M. Patricia Connelly, and V. Eudine Barriteau.

No doubt many people and organizations have been working for a very long time now on the improvement of women's situations. Local and international women's organizations, such as the YWCA, have had a long presence in developing countries, as well as in the West. Their presence predates both the concern with development per se, which characterized the postwar period and the wave of international feminism of the past quarter-century. The concern of these groups, at various times is meeting women's practical gender needs and their strategic gender interests. Practical gender needs relate to women's daily needs in caring for themselves and their children,

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<sup>61</sup> Barriteau, V. Eudine and Jane L. Parpart, M Patricia Connelly, (2000). "Theoretical Perspectives on Gender and Development". Commonwealth of Learning, International Research Development Centre.

whereas strategic gender interests relate to the task of changing gender relations and challenging women's subordinate position.

Women's organizations have worked for social-welfare causes, reform, and empowerment over the last century in the South, just as they have in the North. At times, they have espoused feminist causes but clothed them in welfare language. In the last 25 years, the intertwining of feminist and development concerns has given rise to a specific planning field (Moser 1993). As we shall see, alternatives have emerged in the conceptualization and operationalization of development approaches to women.

Women in Africa: Studies in Social and Economic Change <sup>62</sup> by Nancy J Hafkin & Edna G Bay is a collection of essays about the results of field research in history, political science, anthropology, sociology and economics. Change is the focus of these essays. They portray African women as an agent of change since the advent of European on the continent to the present. Scholars have fixed women in the orbit that revolve around men. The definition of men activities in society often has as something that is worth investing by both African informants and Western investigators. They attempt to reverse the previous accomplishments of African women. As a result, many remained ignorant of the many aspects of the social and economic lives of African women. With field research and data collected, it is evident that the women in Africa have contributed a lot to the African economy. The book stresses such themes as women's economic independence, the impact of women's Association and the political activities of women in traditional African Society.

They are visible and as such are part of their country's history. Women are involved in activities beyond childcare or domestic chores. The retail trade appears to be the most popular of African women's occupation. "In West Africa in particular, women engage in trade as a major activity in addition to other occupations or professions" (p.6). Despite women's efforts to improve their status and situation, they still have unequal access to resources because African societies restrict them from attaining equal status with men.

In Ghana West Africa, the Ga women of Usshar town in Central Accra brought about socioeconomic change in an urban setting. As coastal people, they became the link for one of the leading travel routes from the interior to the sea. They became the primary contact between the

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<sup>62</sup> Nancy J Hafkin & Edna G Bay. Women in Africa: Studies in Social and Economic Change. Lynne Rienner Pub., 1998)

European and the people in Ghana. Before the nineteenth century, the contacts of Ga with the Europeans were primarily economic, functioning as middlemen in trading with Ashantis to the north. The most important part of the link was the intensive contact with European culture through education. In the 1820's the Methodist missionaries arrived in Accra and impacted the Ga people. They set up boys and girls school in Accra. From that time on, increase educational opportunities were offered to the people in Accra and, Ga was not slow to take advantage of them. The European – style education principally affected men not women until after World War II.

Moreover, despite intensive and positive contact with Europe Ga are not 'Westernized!' They instead display a complex syncretism of European and indigenous patterns in their social, economic, cultural and religious life. Although the majority of Ga are nominally Christians, the traditional Ga religion coexists with Christianity, and many believed in both.

Another factor that made the Ga appealing for a study of social and economic change is their concentration in their place but were very aggressive. Formed only 3.5 percent of the total population of Ghana. According to the author, 223 women were inhabitation of a small section of central Accra, but in the olden days, the Ga women like other West African women along the coast were traders. Commodities such as slaves, gold and ivory were conducted mainly by men trading in fish and vegetables was always conducted by women. De Marees describes in 1600 some of the commodities by the coastal women as "Linnen, Cloth, Knives, ground Corals (beads) Looking glasses, Pines, Rings and Fish. The women were described as very nimble about their business so that they travel at least five or six miles every day to the places where they have to do" (De Marees describes in 1600, VI, 286-87). To a certain extent, the whole population were traders. The African women were delighted to sit in the market-place under the trees, exposing their wares for sale or by hawking them through the streets from house to house and from one village to another.

Daniel listed the commodities traded by women as plantain, bananas, peppers, limes, oranges, okra, groundnut, local soap, pineapples, flax, tobacco, cassava, kenkey (the Ga staple food made from fermented corn dough) and other corn foods, sour sops, berries, shallots, palm oil, shea butter, kola nuts, dried and fresh fish, smoked deer and goat meat, beads, earthenware, guns, copper basin and local and imported cloth (Daniel 1856:29).

They also traded in lettuce, cauliflower, carrots, tomatoes and avocados, most of which were introduced by the Europeans, and more imported goods (margarine, toys, toilet paper, pot and

pans). According to statistics, in 1911 it was recorded that, 75 percent of the 4,000 women in Accra district were traders. In 1921 in the Accra municipal area, the figure was 65 percent, in 1948 for the city of Accra, it was 88 percent; in 1960 Ussher town only it was 78 percent; Also in 1960, 78.2 percent of all Ga women in Accra were listed as “Sale worker.” Not only did Ga women trade, but they dominate local trade in many commodities. In 1953, they formed 73 percent of all people of both sexes and 89 percent of all women engaged in commerce in Accra (Acquah 1958:68). The stall owners were the most potent group of market women concerning their influence on prices and their control over who is allowed to trade in the market.

Showing the importance of the activities of the Ga women trading in Accra; they influenced the economy of the town. Apart from the economic influence women were responsible for a variety of financial obligation, apart from food and clothing. From a conduction of a survey by the author, interviewing 72 women, 82 percent spent money on the education of their children, 70 percent were enrolling in some form of saving association requiring regular deposit, 36 percent were investing money in land; 26 percent investing money in homes; and 6 percent loaning money to non-relatives. According to Field (1940:54) “In the matter of money, there are probably no people on earth whose women are in such an enviable position as the Ga.” In addition to providing a means of saving, they also made social contacts. They were good for the exchange information on business techniques and price, and also serve as a recruiting ground for partners. In their effort to widen their business link outside the context of their lineages, they participated in associations. Bringing about a significant development that increases their economic independence of the country.

For many centuries, the involvement of African women in organizations whose goals range from the narrowly economic to the broader social or political. Muslim women in Mombasa were oppressed, lacked education and did not participate in political campaigns, but they were able to organize themselves to form Kenya’s coastal Muslim Women’s Association. During the struggle for coastal autonomy in the 1950s, about one hundred Arab women from Mombasa successfully sent a petition to the colonial government in Kenya to protest against discriminatory legislation that denied them the privilege to vote. They argued that other ethnic groups had the privilege of voting and therefore demanded similar privileges. During this campaign, a few of the Arab women went from house to house to explain to their neighbours about the privilege of voting, citing examples of countries in Asia, Africa and Europe whose women are allowed to vote. The campaign lasted for a year and according to Fatima Mohamed in 1958 women in Kenya were given the privilege to vote (Salem 1973: 229; interview with Fatima Mohamed [BS MWCA]

24:7.73). The episode brought about a high level of feminist consciousness on the part of the Muslim Women in Mombasa. This motivation helped the women to develop organizations that mobilized feminist political ends, directing their activities to be influenced by ethnicity, prestige and completion for social status and growing awareness of their needs as women. They formed the Lelemama Dance Association a group meant for entertainment. Out of this came the Muslim Women's Institution and the Muslim Women's Cultural Association.

In the 1930s and 1940s, the Lelemama Dance Association provided entertainment and the structure for women to achieve high status. With their leadership experienced in the Cultural Association, the direction of their attention was to social welfare and education. The Arab Girls School was established in 1938 when the government absorbed the private, coeducational Ghazali Muslim School with 144 students. With the help of Ms. Sylvia Grey who had a great interest in Muslim female education, she built classroom blocks and encouraged many parents to enroll their daughters. By the years 1955 about 500 female students had enrolled in the school. Muslim women supported the school and participated in the Araba Girls School Parent Association. The organization of the Association took their presence as a sure sign of the changing times. Some women later joined male reformers in working to erase a fundamental educational imbalance in Muslim society.

Further steps were taken to equip Arab women with skills needed in broader society. Offering classes for adult education, religion, childcare and sewing. Beyond the commitment to raising the education level of the Muslim women, the organization supported community projects, aid to mosques, religious classes for children. Raising funds through the Coastal Institute of Technology and scholarships were given to students pursuing university studies abroad. They also had a project to build a hall to provide space for adult- education classes and a library. The Cultural Association built a private nursery school called Mbaraki Nursery School. Some of the courses offered at the childcare were hygiene, reading and writing, religion, sewing and embroidery. Achieving these aims through their fundraising. The Muslim Women's Institute and the Muslim Women's Cultural Association and their predecessors, the Lelemama Association, met specific personal and community needs, through entertainment, prestige, mutual aid and self- improvement.

There have been a continuous to change when it comes to innovation in agriculture and trade. The Africa Women throughout this continuous process of exponentiation have been able to meet the economic demands of the colonial economy. In Western Kenya, women were not only

responsible for housework and childcare, but they also stored and cared for food supply. They cleaned and repaired the walls and surface of their homes, and they also did most of the planting, weeding and harvesting of crops. Some of the main crops are sorghum, finger millet, barley, sesame, sweet potatoes or yam, pumpkin, beans, green grams and many varieties of vegetables. Women were the traders, especially in the late 1900 and 1919, women in Kowe, Western Kenya took a very active role in expanding the trade link between the North and the South. Throughout the year, they were active in trading in local food products. Sometimes they exchanged the food products with sheep or goats, which they could raise and later exchange for cattle! In times of relative shortage of food products – they took chicken or goats to other areas in exchange of grain to feed their families. To determine the standard of living of the household was dependent on the labour of the women. In marriage, a hard-working woman represented the most significant form of investment for a man. Whisson has shown how investments in wives were the critical first step for someone aspiring to become “Chief” (Whisson 1961: 7-8). To describe a wealthy man in the nineteenth century in Africa, especially in Kenya reflect the labour of women and not merely the ownership of livestock. In addition to owing, servants and children were very important.

Women spent time cultivating other crops for the market or developing market crafts such as ropes, pots, pipes and reed mats. Some sold foodstuff to the workers at the gold mines, but even after the gold mine closed, the involvement of women in the market activity did not decline. Instead, they began to range farther and farther, trading at markets that are 10 miles away from home. They also took advantage of the environmental differences between north and south, by buying bananas from the North and selling them in the area where they did not grow bananas due to insufficient rainfall. They brought fish from the lakeshore markets and carried them farther inland. By 1945, the basic pattern of their economic life was well established in the Western part of Kenya to the extent that neither the later colonial officials nor the independent Kenya government could interfere.

In 1945, changes occurred in the social conception of agriculture and its relation to economic security. A large number of people had come to feel that real economic security lay informal education and long-term wage employment outside the home. The women shared these new attitudes, and no longer exerted themselves to build up considerable surpluses of staple food but raise just a bit more than enough for the family for the year. In order to ensure the education of their children, women made greater sacrifices that was their priority (they were frugal on their food and clothing in order to invest their savings in the children’s school fees.) With the help

from the mothers, some of the children managed to acquire a secondary education and joined other relatives in urban cities for employment. Few women had positions in churches working as secretaries.

With hard work and perseverance, the same women found new and prosperous opportunities at home. Some become owners of stores selling milk, soft drink, fabric kerosene and a wide range of consumer goods, this being unusual and uncommon for women to go too far in business on their own. However, the businesses were well managed. Similarly, Muslim women's association in Freetown, Sierra Leone have provided the impetus for change for women mainly through their support of education for Muslim girls. Sierra Leone, one of Africa's newest and smallest republic with approximately three million in the population, were freed slaves from Britain, the Caribbean, North America, and other parts of West Africa. The descendants of the various groups that settle in and around Freetown collectively became known as Creoles.

Specific socioeconomic and political changes affected the Creoles in Sierra Leone. The estimation is that there were 50,000 Muslim and 40,000 Christians in Freetown. (Fashole – Luke 1968: 127). The Muslim women in Freetown especially those belonging to the orthodox sects were subject to more restrictions than that of the Creole women.

According to Bassir (1954), only the more prosperous Okun's (Muslims of Yoruba ancestry) gave their daughters equal opportunities with their sons. As a result, there was a need for a change among the Muslim women. Which leads to the formation of many women associations such as All Muslim Women's Association, the Amalgamated Muslim Women's Movement and Tariku Fil Islam Association. The mission of some of these associations was that in addition to giving religious instructions to their members and mutual aid services, they raised funds to provide secondary-school scholarships for promising Muslim girls. The Muslim Women's association in Freetown, Sierra Leone have provided the impetus for change for women, mainly through their support of education for Muslim girls. An increasing number of them have been through secondary school, and some have obtained university degrees.

Their educational achievements have contributed to the successes of many Muslim women in Freetown. These accomplishments for these women were made possible through modern education, a great deal of mobility, and earning power through free trade. A few of the Muslim women have distinguished themselves as distinguished members of their respective communities. Among the most well-known is Hajah Iyesha Rahman, who exposed a financial racket among organizers of the annual Pilgrims to Mecca. The government later appointed her



as the first woman to lead a group of pilgrims to Mecca and a title of 'Hajah' was conferred to her.

Recent studies suggest that women exercise Social and Economic change in parts of Africa that were formerly assumed. Although symbolic expression of women's power differed from those of men, women were not necessarily considered to be less powerful (Lebeuf, 193) (Calame-Graule, 1962) (The papers by Van Allen and Okonjo in this volume).

This book is relevant for this thesis because of its specificity on African women's development and contribution in their countries, and the role religious organizations play in enabling and developing women for self-sufficiency which is part of the mission of the NGO in this thesis.

This book emphasizes the interaction between the choices that individuals make and the social environment that structures those choices. Men and women make different choices, and these choices, in turn, constitute part of the gendering of economic activity. However, the motivation for those choices is in part the different opportunities that men and women experience.

Africa still marginalizes women. Gender inequality is prominent. As such, women who appear to be more inclined to make public investments that will benefit the future of their children, are excluded from the process of determining public and collective investments. Inequality has limited the power of women to make choices between the quality and quantity of their children in the context of the household. It leads women to have few incentives to invest in the future.

Gender inequality continues to forestall the growth of women and the achievements of women in Africa. It slows growth and development. As gender now figures prominently in theories of economic growth, women are essential for growth to take place. The NGO in this thesis has a vibrant women's section and project. This book helps to eradicate the militating factors against women's growth.

Women, Development, and the UN:<sup>63</sup> A Sixty-Year for Equality and Justice by Devaki Jain, is the seventh volume in the United Nations Intellectual History Project (UNIHP) series. It goes far beyond narrow boundaries in exploring the topic of women and gender. The search for what equality means for woman has never stopped in both the developing and the developed countries

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<sup>63</sup> Jain, Devaki, and Amartya Sen. *Women, Development, and the Un: A Quest for Equality and Justice*. (Indiana University Press, 2005).

as well as within and outside the UN. The struggle for women to obtain their independence has brought about many movements among women in many countries especially those who represented the countries under the colonial rule. These challenges prompted them to raise a banner of emancipation from their entrenched position within patriarchal and feudal structures and echoing the voice of dissatisfaction and neglect.

In 1953, Mexican women petitioned for equal political right with men, and the right to vote in their country. In the early 1990's, Palestine women organized and protected against the British occupation in 1991 on the subject of inequality. Egyptian women marched the streets of Cairo for their rights as citizens. Women in India marched the streets to raise the awareness of their existence against colonialism. As early as 1904, the women in the Philippines had their public debate about gender equality and formed the first two formal women's organizations establishing in the early 1900's and both carried the name "Feministas." These movements, often intertwining with the broader movement for political and social change. There was the need for women to fight for their rights because women lacked legal protection and often face exploitation on a daily basis. They never had a healthy or hygienic working environment, were not recognized as a member of the union neither did they have social security benefits. They suffered from the abuse of their employers as well as malpractices of intermediaries. Using some females as a medical experiment during the Nazi regime, and because they labelled them as stateless, they could not have any legal protection from any state government. As a result, they could not obtain compensation for their suffering.

In Greece, the abduction of children from Greek mothers for child marriage. One of the most contentious issues during that period was the person or in the realm of customs and traditions. In most of the African countries, the customs were barbaric even though it was violence against women; being termed right violence. The "female genital mutilation" labelled as "ritual operation" or "ritual practices" which was referring to an operation based on customs. Some of these customs violated the dignity of women. Young girls were given to marriage at a tender age without their consent, and the bride price and the dowry were for the fathers to enrich themselves. Widows were refused to have custody of their children, and the right to remarry after the death of their husbands were not guaranteed. The struggle for independence was not just based on political rights and nationality but, also on the issue of equal wages. Women had lesser pay than men even if they both have the same qualification and experience. This is discrimination of women is in the area of employment.

Finding a way out of this knotted thicket was difficult, but the process was vital for ensuring justice for women. The book describes how women succeeded in empowering both themselves and the United Nations to work toward a global leadership inspired by human dignity. It started with a small group of fifteen women who used their institutional status wisely and effectively to attend the meeting of the Commission in Human Right and saw the birth of a forum, an opportunity to take their campaigns to the next level. Although it worked through hard and a long process of drafting the Universal Declaration of Human Rights (UDHR), it made a significant advancement towards woman emancipation. The article went through the office of the Commission on the Status of Women (CSW) which insisted that the language of the declaration be specific and gender inclusive.

The introductory statement of UDHR referred the proposal to the Charter of the United Nations to confirm the specific and gender inclusive as “equal right of men and women.” The language of the document became “members of the human family” and “all human being.” The Charter used the phrase, “men and women.” The accomplishment did not come quickly; women had to struggle with male drafters of the declaration to convince them to change “all men to all “human beings.” Helping to achieve their fundamental rights of women and freedom which all men and women were entitled.

After this achievement, the voices of women were heard displaying confidence and power. They exchanged knowledge and strategies from the pre-war carriers and laid the foundation at the United Nations, by collecting signatories from one hundred and sixty women. Five women presented the document at the UN’s Charter conference at San Francisco in 1945. Three of the women were from developing countries; Minerva from the Dominican Republic, Bertha Luz from Brazil and Wu-Yi-Fang from China. Also represented was Virginia Gildersleeve from the United States. Others were Cora T. Casselman from Canada and Jessie Street from Australia.

Ana Figueroa notes, “at the San Francisco Conference, the delegation of Brazil, Mexico and the Dominican Republic, with the support of the delegation of Chile, presented an important amendment in order to include specific mention of the equality of rights for men and women in the charter. Few of the women participating in the event collaborated with fifty-two Non-Governmental Organization (NGO’s) to make sure that the phrase “respect for human right and fundamental freedom for all without distinction as to race, sex, language or religion” was included in the Article 1 of the Charter. They also insisted that the Preamble and Charter from “equal right among men” to read “equal rights among men and women.” As small as the group

were in number, their presence and influence established a sound foundation for the UN which gave room to women's issue in the charter. Brought about the UN's Division for the Advancement of Women (DAW) in 1999, giving birth to the goal for UN to constitute women's right".

It reveals how the UN has changed women in half of the world, and how the intellectual contributions of women and social movements shaped thinking about development at the UN.

The author traces the way in which women have contributed and improved the work of the United Nations from the time of its inception in 1945. Women have gathered insight from the extensive literature on woman and development in extent and broad experience.

The "founding mother" as Hilikka Pietila refers to them, "laid the groundwork for the struggle for gender equality that has since gained momentum throughout the world." Women from Latin American countries contributed their experience to shape the body of words of women's right in the UN's founding documents. Including a year of experience with the Inter-American Commission of Women (IACW) which contributed to their broad experience in dealing with governments. The IACW was founded in 1928 to remove all legal incapacities of women to ensure that they enjoy full political rights. Bringing about the Montevideo Convention on the Nationality of Married women in 1933 and two other conventions. The Inter-America Convention granted civil rights to women in 1948 and the Convention on Political Right in 1952.

The author reviews the progression of the UN's programmes aimed at benefiting the women of developing nation and the impact of women's idea about rights, equality and social justice on UN's thinking and practice regarding development. During the second development decade, both men and women became essential to the development process. The International Development Strategy (IDS) calls for full integration of women in the total development effort. Women who entered the UN from the newly liberated countries added a new dimension to the deliberations, knowledge and prioritization of issues; especially those who were participants in their countries' freedom's struggles and their national women's movement. Their presence and voice played a significant role in changing the knowledge based on the priorities of UN, on the choice of development.

The further development of the ideas women introduced into the UN on its earlier years. Development cooperation propelled the issue of Women in Development (WID) to the world

stay ignited by the work of Ester Boserup, that profile woman as a productive worker, forced donor agencies to look at women's programs as an essential area of investment.

Although there were very few women in the policymaking position in the UN, the women on the CSW used strategic alliances and the institutional mechanism of a global conference to further their agenda, bringing about a valuable contribution of new ideas from a strong presence and voice of the newly liberated countries. Women took advantage of their liberation and made skillful use of UN space to generate knowledge through inclusive processes to gather support for campaigns. The existence of self-independence for women in the world body connected and underscored the integral link between ideas and relevant institution in the area of social transformation.

The presentation of the history of these issues is from the perspective of the southern hemisphere, which recognizes that development issues often look different when viewed from the perspective of countries in Africa, Asia, and Latin America. The book emphasizes the contributions of the four global women's conferences in Mexico City, Copenhagen, Nairobi, and Beijing in raising awareness, building confidence, spreading ideas, and creating alliances. The narration of history in this book divulges both the achievements of committed networks of women in partnership with the UN and the urgent work remaining to bring equality and justice to the world and women. This book reveals how women, when given the opportunity, can make changes and impact their societies, a vital focus of this thesis.

The author traces the way in which women have contributed and improved the work of the United Nations from the time of its inception in 1945. Women have gathered insight from the extensive literature on woman and development in extent and broad experience.

*Women in Politics: Gender, Power and Development* by Mariz Tadros, traces the experiences and realities of a diverse range of women active in political systems in Africa (Egypt, Ghana, Sudan and Sierra Leone), Asia (Bangladesh and India) and in the Occupied Palestinian Territories (OPT) and Brazil.

For a very long time, there has been a preclusion of women in many countries from entering or engaging in politics. Women's political leadership of any sort is a rarity. The world has, however, begun to understand what it takes to create an enabling environment for women's political participation. The stories and observations collected – using a life-history approach - in this collection, demonstrate not just creativity, innovation and independence on a personal scale, but

also to a desire to change and improve accountability and governance systems in very different political situations. It provides us with stories of women who are engaged in related party politics but are trying to change the political system from within, inspired by a strong sense of representing the interests of their constituencies, and coming to this through their poor connections. Women in this book have entered politics through the party youth stream, or through their own professional work in the community, for example, as nurses, teachers, social or union activists or through political participation at local government level, as in the case studies from Ghana and Bangladesh, as well as through positions in religious organisations.

While these entry points may not differ from those of many men, one has the sense that the women in this book have determined to enter politics out of a strong desire to champion a particular cause, rather than to merely pursue a political career. The case studies suggest that there is a direct link to the level of women's political bargaining power and base of support from their constituency. If politics is primarily about working across different spheres of influence, then the various spaces that women occupy comprise the full complexity of these spheres. Women in politics must be on both sides of the aisle - private (domestic) and the public, the formal with the informal, and the party with the non-party. While many of the women interviewed only recognized the formal aspects of their political involvement, one of the critical conclusions of the book is the importance of women's informal political engagement.

As the book points out, at an international level, women's political empowerment has tended to be equated with the percentage of women in political office (p. 6), and quota systems designed to increase female representation are in use in many countries, including those in the case studies presented here, with the exception of Sierra Leone. However, as we can see from the experiences in the book, correlating political empowerment with the number of women holding political office ignores the clear drawbacks inherent in the use of quotas. The sheer size of relatively newly implemented quotas can lead, in the absence of adequate numbers of potential female candidates to established parties merely using the quota system as a means of multiplying their seats in parliament, something recognised by a female politician in Sudan, "The quota women are brought to power by the parties' technical committees, not by votes. So that is where they get their instructions" (p. 28).

While male resistance to women's political presence and priorities continues to be strong (the use of women as political proxies notwithstanding – see for, example, Chapter 6's case study on India) the case studies reveal a good number of women with families entering the political arena

with a supportive social network, including immediate family, spouses and children. In fact, in several instances, the family is a significant asset for women entering politics (pp. 83, 86, 95). In response to societal resistance, women need to be unusually thick-skinned and resilient to commit to life in politics, from gaining a foothold, all the way through to working the political system.

Women entering politics enter into a male domain, and many do so while maintaining their self-perceptions of their roles in society and what they are capable of doing. In Egypt, for instance, women provide emotional, spiritual and welfare assistance to thousands of families (pp. 121-122), something regarded, by the female Salafist interviewee in this case study as befitting a woman's 'weaker' role, as driven by 'nature.' This interviewee also regarded her place at the bottom of the party's candidacy list as appropriate, given these 'natural' differences between men and women (p. 121), thus reinforcing the gendered hierarchy within the highly religious, Salafi movement, and the monopoly by men of leadership positions in politics more generally.

Although the stories detailed in *Women in Politics* come from the lived realities of women in challenging national political climates, they speak to all women involved in politics around the world, in developed, developing and emerging economies alike. The book offers valuable, grounded insights into the experiences of women engaging in formal politics, and derived from these insights, possible policy interventions for increasing women's political representation. As such, it will be of interest to new generations of politicians, both women and men to students of political economy and all those concerned with issues of gender, politics and power.

*Women and Education in Sub-Saharan Africa:*<sup>64</sup> *Power, Opportunities, and Constraints*, by Marianne Bloch and Frances Vavrus. To start with the authors, acknowledge the varying theoretical perspectives of the book's contributors, and encourage the reader to understand and interrogate these written perspectives and assumptions. It is also refreshing that different theories can be useful in attacking various aspects of social reality. No particular model of technical correctness has been imposed on the book so that there are a variety of perspectives. For example, even oft-reviled liberal feminists have their place in critiquing the still all-too-prevalent government attitudes about the reproductive responsibilities of girls and women. Being important given the fact that feminists of all people should be able to understand and accommodate the need for and uses of different vantage points and interpretations. Since the

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<sup>64</sup> Marianne Bloch and Frances Vavrus. *Women and Education in Sub-Saharan Africa*. Upper Saddle River, NJ: Prentice Hall, 2005.

Introduction reviews different theoretical perspectives reasonably comprehensively, it is also likely to prove very useful to undergraduate students in gender studies.

The book divides into three main parts: non-formal education; formal education and politics; and economics and education. This range of topics is in itself an acknowledgement that girls and women learn useful (and non-useful) lessons in a variety of settings in contemporary Africa, and that sophisticated analysis of women's oppression must at least survey all these areas. Education, whether formal, informal or led by the joint communications of women based in NGOs, is never seen as an automatic good by the authors. Consequently, the content of different forms of education is thoroughly explored, with assumptions about the determined value of education going through a constant interrogation with empirical data to illustrate this.

The section on informal education contains an intriguing chapter by Lynda Day on so-called "precolonial education" for girls and women in Sierra Leone. The value of aspects of traditional Bundu society in shaping women's non-Western education is investigated, with the chapter providing an important discussion of how to maintain the positive role of traditional education in the lives of girls and women. The chapter is marred, however, by the author's excessively admiring stance towards "tradition" and the somewhat anachronistic insistence on placing a modern set of practices in a "precolonial" conceptual straightjacket. In responding to this chapter, one would undoubtedly exercise the right granted by the authors of the Introduction to ask questions of the individual authors. In particular, one would question the chapter's presentation of the complex issues around the Bundu society's traditional practice of female genital mutilation, identified here as genital surgery.

Day resolutely defends the practice as one that may be "bloody" but does not typically also excise women's sexual pleasure or their ability to function. Bringing up a multitude of issues around foreign researchers observing complicated issues within Africa and struggling to keep their scholarly balance. At least Day could have acknowledged the practice as one which is painful as well as "bloody"! She does discuss efforts to reorient the practice, but at the end of the day, one gets the feeling that she supports the partial expression of female solidarity through older women carving their understanding of tradition on the bodies of girls.

The centre of gravity of the book lies in its examination of the conditions of schooling for girl children. Here, what is undoubtedly the most substantial chapter of the book, by Kathryn Anderson-Levitt, Marianne Bloch and Aminata Maiga Soumare, examines the classroom experiences of girls in the West African nation of Guinea. It is the kind of chapter that one wants



to photocopy and give to school principals. From rigorous research, it investigates the boundaries of classroom behaviour by teachers and learners of both sexes, which either encourages or discourages classroom participation of girls. A fascinating chapter and one can hope that it will encourage similar research across the continent.

In contrast to the rich analysis of formal education in this chapter is Josephine Beoku-Betts' chapter on gender and formal education. Mainly basing on World Bank studies, this is a chapter of dry statistics and ritual tables of percentages. Sadly, this is practically the only chapter in the book that discusses tertiary education. It makes the expected observations about falling enrolment and success rates for women higher up in the education pyramid but offers little in the way of exploring the gender dynamics that affect women's access and performance.

The weakest chapter in the section on politics, economics and education, written by Adele Gordon, Doris Nkwe and Mellony Graven, discusses gender and education in rural South Africa. After incredulously reading, a chapter that seemed stuck in a conceptual time warp, encountering a note only at the very end that the chapter, building on research carried out in the 1980s. As such its reliance on that old chestnut of "women's resistance" was finally explained. The chapter is in dire need of updating; the note mentions that "significant changes" occurred concerning groups like the Women's National Coalition that derives from the Gender Commission. Despite the difficulties of the long lead time of the publishing process, one would think that a 1998 book would not leave readers with the impression that South Africa's Reconstruction and Development Programme (RDP), for example, was still relevant and in place. The chapter does give a brief and welcome glimpse into the difficulties faced by schoolgirls in a peri-urban set of smallholding settlements (which are not identified by name) in the province of Gauteng. Still, this chapter should either have been recast and strengthened as a piece of contemporary history or left out of the collection altogether.

The mention of the final aspect of the book is the two chapters, almost framing essays, at the beginning and end of the collection, written respectively by Nelly Stromquist on the agents and forces in African women's education, and Marjorie Mbilinyi on the politics of gender and education in Tanzania. These two veteran feminists range widely through a series of important issues and their thoughts on the interactions of politics, NGOs, feminist scholarship and women's organizations in contemporary Africa should be required reading.

This book contains no coverage of the effects (or existence, it must be said) of the HIV/AIDS pandemic. Nor does it deal with gender in the sense of competing and developing masculinities

and femininities. Nonetheless, it does provide a comprehensive foundation on which to place newer studies, especially in the light of recent observations by researchers in South African education that, given the high levels of violence against girls and the HIV/AIDS pandemic, the least safe place for many young women in - school. The statement is a useful and thought-provoking collection. Unfortunately, its high price of SAR575 - a problem all too common in studies of Africa, women and gender - will probably place it out of reach of many of the gender resource centers and university library collections where it would be of great interest, let alone of individual readers. When society offers appropriate and enabling opportunities for women, they strive and become prominent leaders. Enabling women for leadership and self-sufficiency is a crucial objective of this thesis.

### **1.9. Stakeholders 3 - Children**

The Future of Children 5. No. 3 (1995): 6-24 by Deanna S. Gomby et al. This journal issue reviews studies of preschool programmes, family support programmes, and children's experiences in schools, placing them in a broad historical, internal, and public policy sector.

In many countries, investment in early childhood programmes has multiplied, and pressure continues to be exerted by gender and economic development groups on governments and donor to do more. These pressure groups believe that the early childhood years present a unique opportunity to open the door to a child's future. Intervening early in the lives of disadvantaged children is believed to provide the best opportunity to avert future or unseen problems and to prepare children for school and life. There is factual evidence that early childhood programmes have produced long-term practical and benefits for the children who enrolled in them. Attention given to disadvantaged children has generated a collapsing array of programmes designed to improve the lives of children and families and all competing for the same deteriorating financial resources.

However, there is an increase in concerns about the evidence of long-term benefits from early childhood programmes. Raising questions about the outcomes of early childhood programmes; about what can be learned from the experience of the past decades to help design effective programmes; can early childhood programmes provide routinely on a large scale yield the expected benefits? How applicable are the lessons learnt from programmes that operated several decades ago to today's world? How can policymakers increase the rationality of the early

childhood service system? Given the importance of these questions, it is in place to look into the effects that different types of early childhood programmes have on children and their families.

Extensive literature indicates that early childhood programmes can have substantial effects on children's lives that last years after their involvement in the programmes. Such programmes have led to an increase in school achievement, higher earnings, and decreased involvement with the criminal justice system. Suitably structured programmes have helped parents increase their parenting skills and move toward economic self-sufficiency. There shall be no overemphasis on the importance of this essay for this thesis, the containment of a wealth of knowledge in this essay is for children's development programmes which are a vital aspect of this work.

What Works in Girls' Education:<sup>65</sup> Evidence for the World's Best Investment by Gene B. Sperling, Rebecca Winthrop with Christina Kwauk. In the "Introduction," for many, the idea that any child could be denied an education due to poverty, custom, the law, or terrorist threats is just wrong and unimaginable. Indeed, those who have worked to make a case for girls' education with evidence, statistics, and case studies know well that the millions of people around the world who recoil at from hearing of the girls kidnapping in Nigeria.

"The World's Best Investment: Girls' Education," it is made clear that educating girls may be the investment for developing countries with the highest return when one considers the exceptionally-broad range of crucial areas where educating girls and women bring positive results. As in developed nations, girls' education brings positive returns for income and economic growth. What has brought girls' education to the top of developing nations' policy agendas has been the evidence of high returns in other crucial areas—including improving children's and women's survival rates and health, reducing population growth, protecting children's rights and delaying child marriage, empowering women in the home and in the workplace. "Glass Half Full: There Has Been Real Progress, But A Girls' Education Crisis Remains," focuses on the state of girls' education today can be summarized as much progress made, but with a burning crisis remaining. Here, showcase a review of how far people have come over the past several decades and the nature of the girls' education challenge that remains. In closing, we offer insights on the momentum that is building for girls' education, ranging from

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<sup>65</sup> Sperling, Gene B (2004). What Works in Girls' Education: Evidence and Policies from Developing World. Council on Foreign Relations. Strand, A (1998). "Bridging the Gap between Islamic and Western NGOs Working in Conflict Areas." Master's Degree Dissertation, University of York, York, UK.

grassroots advocacy and civil society engagement to an emerging network within the international community. The story of girls' education in 2015—the aspirational year of the Education for All initiative and the Millennium Development Goals (MDGs). "What Works: A Catalogue of Evidence on Addressing Girls' Education Needs," it is now well established that girls' education is a significant investment and that girls want to go to school. By their gender, girls still face severe and unique barriers—economic (e.g., direct, indirect, and opportunity costs), cultural, and safety barriers. Many carefully monitored and evaluated interventions have shown, however, that smart policy and thoughtful program design can overcome these barriers.

To date, a wide range of policies, approaches, and interventions have been tried, tested, and evaluated to help girls attend and stay in school. The main focus of many of these efforts has been at the forefront. "Five Compelling Challenges for the Next Decade," the Millennium Development Goals put forth—and even since the first edition of this book in 2004—there has been significant and impressive progress on girls' education. The number of girls not attending primary school is virtually cut in half, and adolescent girls and women are completing more years of school than ever before. Moreover, as mentioned earlier, the state of girls' education should invoke more a sense of a lingering crisis that still needs to be conquered rather than a goal that has been met and deserves congratulations.

### **1.10. Conclusion**

The dominant view of NGOs as heroic organizations seeking to “do good” in difficult circumstances has rightly become tempered in the new millennium as their novelty has worn off. The idea of NGOs as a straightforward “magic bullet” that would solve longstanding development problems has also now passed.<sup>66</sup>

For A. Bebbington et al.,<sup>67</sup> the strength of development NGOs remains their potential role in constructing and demonstrating “alternatives” to the status quo, which remains a pressing need: "In being “not governmental” they constitute vehicles for people to participate in development and social change in ways that would not be possible through government programmes. In being

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<sup>66</sup>Edwards and Hulme, *Beyond the Magic Bullet*, 3.

<sup>67</sup>A Bebbington, S. Hickey, & D. Mitlin, Introduction: *Can NGOs Make a Difference? The Challenge of Development Alternatives*, in A. Bebbington, S. Hickey & D. Mitlin (eds.), *Can NGOs Make a Difference: The Challenge of Development Alternatives* (London: Zed Books, 2008), 5.

“not governmental,” they constitute a “space” in which it is possible to think about development and social change in ways that would not be likely through government programmes.

The relationship of NGOs to social transformation, therefore, takes many forms. For some, NGOs are useful actors because they can provide cost-effective services in flexible ways, while for others they are campaigners fighting for change or generating new ideas and approaches to development problems. The fact that NGOs have now become the focus of criticism from many different political perspectives is both a reflection of the wide diversity of NGO types and roles that exist and of their increasing power and importance in the 21st century. The large volume of resources that they receive combined with the fact that NGOs receive a higher level of public exposure and scrutiny than ever before speaks to their continuing importance. Perhaps there is now a more realistic view among policymakers about what NGOs can and cannot achieve.

## **CHAPTER II**

### **Historical Study of the Social Infrastructure**

#### **2.0. The Wealth of Africa**

Ghana is a major producer of bauxite. In 1914, Sir Albert Kitson discovered bauxite which is ore and primary source of aluminum in Ghana. The ore attracted the British Aluminium company in 1928 to Awaso in the Western region of Ghana. The first known Bauxite location is in Kibi, Mt Ejuamena and Nyinahin in 1940. Ghana produced over 1,178,369 bauxites in 2003, according to Bloomberg, on June 28th, 2017. An agreement with China for the development of a ten-billion-dollar bauxite venture that will include the construction of alumina refineries and railway infrastructure signifies the importance of the ore to the economy. The bauxite accounted for 64.4 percent of Ghana's primary export.

Ghana is a major producer of manganese. The first operation in 1916 at Nsuta where the production of 10,423 tons of oxide accounted for the exportation of 4,275 tons. The exportation was between Ukraine, Fifty-two percent with the remainder going to China, thirty-seven percent.

The government of Ghana established a Rubber estate in the Eastern region of Ghana in 1917 under the management of State Farms, a rubber-processing factory with the capacity of producing fifteen thousand metric tons of rubber every year.

Cocoa is the chief agriculture export of Ghana and main cash crop. In the developing world, Ghana's cocoa is noted to be of the modelled commodities. Back in 1979, the government took the initiative to control the cocoa industry by forming the Cocoa Marketing Board. The dissolution of the board in 1948 was due to corruption, with an additional forty percent of the staff being dismissal. The newly formed Cocoa Board (COCOBOD) continued to liberalize and privatize cocoa marketing. The board raised prices and introduced a new system which provided greater incentives to private traders. The decision was made to pay traders a minimum producer price as an additional fee to cover the buyers operating and transportation cost and to provide some profit. COCOBOD handled overseas shipment and exportation of cocoa to ensure quality control. In addition to instituting marketing reforms, the government also restructured cocoa production. Farmers were provided with seedlings to replace trees lost in the drought and trees that are more than thirty years old (about one-fourth of trees in 1984). By the year 1990, an estimated 40 hectares were added to the total area of 800,000 hectares for cocoa production each

year. Also, a program to construct 3,000 kilometres of new feeder roads was launched to ease the transportation and sale of cocoa from some of the more neglected but fertile growing areas on the border with Ivory Coast. The government of Ghana increased the productivity from 300 kilograms per hectare to compete with Southeast Asia. With an emphasis on extension services, such as drought and disease research, the use of fertilizers and insecticides. The measures sustained the cocoa production from 1990 to the present. The growing middle class of China, Brazil and India created the demand for Ghana's cocoa beans: Elan Emmanuel, Senior Cocoa Manager at Fair Trade USA, made a strong statement that "Cocoa is a commodity."

The Ghana Jubilee Oilfield in 2007 reported up to 3 million barrels of sweet crude oil in Ghana. Progressively the amount of both crude oil and natural gas continue to increase. In 2013 Ghana produced 115,000 – 200,000 barrels of crude oil per day and 140 million – 200 million cubic feet of natural gas per day.

Diamonds discovered at the Birim River in 1920 when the nation Ghana was still under the British colony and called the Gold Coast. The end of ten years production was near a million carat every year and doubled by 1935. Fifty years ago, Akwatia was one of the most productive diamond spots on the planet. Even though Ghana is not producing many diamonds, in 2002 Ghana earned 1,965.1 million USD from diamond export and another 9.1 million USD in 2014. Except for cocoa and gold, Ghana earned most of its foreign exchange by exporting timber, earning 137.9 million euros through export of timber.

Ghana generates electric power from hydro. The Volta River Authority (VRA), established in 1961 with the enactment of the Volta River Development acts charged with the responsibility to generate and supply electricity through transmission system from the River Volta. The primary purpose of the dam on the Volta River is to provide electricity for the aluminum industry. The Kpong Dam or Akuse Dam, constructed between 1977 and 1982 and is a hydroelectric power generating dam on the lower Volta River. The Bui Dam is the second largest hydroelectric generating plant in the country after the Akosombo Dam. Ghana exports electricity to Nigeria and Benin.

The production of salt started in the nineteenth century. The industry as of 2009, produced between 250,000 and 300,000 tonnes of salt annually. Ghana has an abundance of salt with potential production of 2.2 million tonnes annually. Togo, Benin, Burkina Faso, Cote d'Ivoire, Niger and Nigeria are among the countries Ghana exports salt.

There are two significant limestone deposits in Ghana. One in Mauli, located in the Western Region and another in Buipe in the North. The Savana Cement uses the local material in Buipe to produce cement. The government of Ghana data indicates that since 1916 during the Buipe limestone discovery, it led has to other discoveries, and different geological exploratory works have been carried out at different periods. The breakthrough led to the mining at Oterpkolu deposits which serves as fillers for the production of Portland cement. Ghancom had fifty-five percent share of the industry, set up a 2 million dollar plant at Younwase-Krobo in the Eastern Region in the year 2004 to produce cement from limestone, the vast amount of limestone is still unexplored.

The natural resources of Africa are more than enough to eradicate poverty because Africa is the home of significant mineral deposits in the world. The Democratic Republic of Congo (DRC) is estimated to have more than 24 trillion dollars worth of untapped raw mineral ore deposit. DRC remains one of the greatest producers of diamond (about thirty-seven percent), and copper (thirteen percent) in Africa; however it suffers from corruption and crime.

Mozambique is rich in aluminum; Ghana is rich in bauxite, Tanzania is rich in gold, diamond and silver, Botswana is rich in diamond, copper, coal, soda ash and nickel. Ghana, gold and bauxite alone accounted for 64.4 percent of the country's export. According to Extractive Industries Transparency and companies, Ghana received 50 million from mining revenue alone in 2011. Investment of the resources could benefit the continent especially infrastructure development, such as electricity, transportation, housing and Information and Communication Technology (ICT).

Ghana is the second biggest miner of gold after South Africa. The third producer of aluminum metal and manganese ore. West Africa alone supplies two third of the world's cocoa crops, with Ivory Coast leading, followed by Ghana, Nigeria, Cameroon and Togo. Cocoa is now the nation's primary foreign exchange earner in the quarterly report of the bank of Ghana. The first quarter of 2010 Ghana earned 1.7 million dollars. According to figures released by the Ghana Chamber of mines, revenue from gold in 2010 was 2.611 billion dollars; from diamond were 9.2 million and 13.9 million dollars from bauxite. A report from the Timber Industry Development Division (TIDD) states that the export of wood products for August 2010 alone was 12,506,000 euros.

Despite the vast revenue from the abundant resources, Africa is still considered the Dark Continent, yet to see any significant development. The continent is still facing the hardest challenge in the world;



- Poverty
- Poor education
- Lack of adequate health (Hospitals)
- Violence
- Nutrition and Food scarcity
- The low economic growth rate
- Lack of good infrastructure
- No good drinking water
- The very high rate of unemployment (among the youth)

## **2.1. Corruption in Africa**

Dealing with corruption in Africa presents a two-way perspective of the establishments of NGOs and their operations in particularly Africa. This sections briefly discuss (a.) the underlying discourse of the operation of NGOs in Africa and (b.) how corruption breaks the societal foundation. It will, therefore, be more natural to first look at (b.), thus, how corruption breaks the African societal foundation.

Government or governance has a pivotal role to play when it comes to citizenry rectitude. One primary word that needs to be defined and understood as used in the context of this thesis is ‘governance’ which the World Bank Institute (WBI), defines as traditions and institutions by which authority exercises. It includes the process by which governments come into power, monitoring of government policies, bureaucratic processes, the capacity of government to formulate and implement policies effectively. If the above role clearly defines the duty of any government or governance system, what they could go wrong or affect governance as defined above or in other words, what could be termed or defined as lousy governance and how it breeds corruption? The United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP), defines bad governance as governments that are ineffective and inefficient, not transparent, not responsive to the people, not held accountable for their actions, inequitable and exclusive to the elites, non-participatory; do not follow the rule of law and lacking policies that are consensus driven. The paragraphs below delve into scenarios, models and how corruption affects society.

The theoretical literature on corruption has been dealt on with a vast amount of information in diverse ways and manners and models. Some studies have used either the agency model, the resource allocation model, or the internal markets model to explore what causes corruption. However this literature comparatively discusses all three models to ascertain the significant impact of how corruption stampede a nation's development. The agency model considers the motives of legislators who must protect their interest of being re-elected or who must extort payments from interest groups wishing to influence legislative policies. It helps explain the behaviour of autocratic dictators and views legislators as predatory agents who can ignore the welfare of their principal or voters. In Rose-Ackerman's (1978) agency model, she assumes that voters are misinformed and that legislators can purchase their votes. In this set-up, the objective of legislators is re-election and private income gain; therefore, their ability to control grand corruption is dependent upon the strength of the existing political parties, political institutions, and their methods of campaign financing. Corruption, therefore, thrives from narrowly focused favors available for distribution, the ability of the wealthy to obtain funds legally, and the temporal stability of political alliances (Jain, 2001).

In the agency model, Aidt's (2003) assumes that whenever authority delegates to bureaucracy, the potential for corruption exists. The actual level, however, is influenced by the institutional framework which integrates corruption as part of an optimally designed institution. Starting from a principal-agent model, Aidt uses the scenario of tax collection which assumes that corrupt tax officials can collude with taxpayers to understate tax liabilities with the result that revenues collected fall short of their potential. Due to the variability in tax liabilities across firms, a tax collector (agent) is delegated to investigate if a firm is liable for taxation; and if liable, a firm pays taxes on earned profits with probability  $h$  and unearned profits with a probability. If a firm is liable, the agent can either report the information to the government and the firm has no choice but to pay its tax liabilities or the agent can accept a bribe in exchange for not reporting the liable firm to the principal. The agent is dismissed and incurs a penalty if discovered to have accepted a bribe from the firm, while the firm also faces an additional "penalty" charge. Under this scenario, the incidence of corruption depends on the design of government institutions.

Mishra (2004) also proposes a principal-agent model by his examination of pollution control by firms. He assumes that agents enter a contractual agreement with the principal to carry out specific actions which will impact their payoff. Problems arise if the principal and agent have different objectives or if the principal is unable to write a comprehensive, enforceable contract.

Corruption occurs when a “third party” is introduced and can benefit from the actions of the agent who offers monetary payments to avoid the free flow of information to the principal. Under this extended agency model, there are three agents (principal, agent, third party) and corruptions stems from the design of government institutions and the third party who prevents the free flow of information. The resource allocation models of corruption bases the rent-seeking behavior of entrepreneurs who try to escape the market system and who view this behavior as a regular part of economic activity. Kaufmann and Wei (1999) applied this model to Stackelberg game between a rent-seeking government official and a representative firm,  $k$ . The official moves first by choosing harassment or bureaucratic delay in order to maximize bribes and the firm, a price-taker, move next by choosing bribe payment in order to maximize its after-bribe profit.

In Shleifer and Vishny’s (1993) resource allocation model, petty corruption takes into account the cost, demand and supply functions of bureaucrats. They define government corruption as the sale of some government property such as a license, permit, passport or visa. Furthermore, they assume a homogeneous government with a demand curve and a government official who has the authority to restrict the quantity of that homogenous good sold. They can deny the goods available to the public altogether, and with this, the public is forced to pay the bribe, which then benefits the official and their private gain. This sale is by a government official interested in their gain. The internal markets models propose that because of an internal market between government officials, corrupt transactions can occur. Due to the uncertainty and penalties associated with corrupt acts, if the gains of corruption are fraudulent, all the corrupt officials can enjoy enhanced incomes and corruption thrives. Bliss and Di Tella (1997) provide two examples of how corruption leads to the creation of an internal market. To examine a theoretical relationship between competition and corruption, they present a model in which both the equilibrium number of firms and the level of graft are endogenously determined.

Borrowing from the agency, resource allocation, and internal market models above, we find similarities in exploring corruption for our African sample. In the agency model, the extended length of terms held by a few leaders seems to protect their interests of re-election and extorting payments from interest groups. The resource allocation models shed light on the rent-seeking behavior of entrepreneurs who try to escape the market, and the internal markets model develops the internal market between government officials and corrupt transactions. For instance, using Bardhan’s (1997) Schelling’s diagram, one can ask when Africa reached the tipping point, and corruption became endemic and persistent.

## **2.2. Institutional Failure in Africa: The Foundation of Corruption**

Here, we posit that Africa's corruption is a manifestation of its leadership and institutional failure post-independence. One should mention that this assertion is not an exoneration of the level of corruption that existed during the colonial administrations due to the exploitations and expropriations of the continent's resources, which we term as an international abuse of official power. However, for this study, our definition of corruption refers to internal corruption, which Jain (2001) defined as "an act in which the power of public office uses personal gain in a manner that contravenes the rules of the game."

## **2.3. Dictatorial Leadership and Bad Governance**

To examine the extent of corruption in each African country post-independence, we assume that leaders in some of these countries hold discretionary power in their design and implementation of public policies and that they can extract economic rents. Additionally, they control all relevant branches of their economy – civil service, electoral commission, judiciary, media, security forces, and the central bank (Ayittey, 2012).

Many argue that Africa has reached its tipping point and that corruption is now endemic and persistent in the region. In pre-independent Africa, the colonial institutions, particularly the judiciary systems, provided the checks and balances that curbed leadership excessive powers and prevented the Schelling's threshold from being reached. However, as soon as these countries gained independence post-1960s and 1970s, the struggle for political leadership and the desires to retain power for life became the overriding objectives of many African leaders. In post-independent Africa, it appears as if Africa reached its threshold in the 1960s when it replaced the white colonialists with black neo-colonialists that were more corrupt and they disregarded or discarded the checks and balances which existed during the colonial period (Ayittey, 2012). According to Calderisi's (2006) encyclopedic coverage of the persistent problems of inept leadership, institutional failure, and pandemic corruption in Africa, these problems intensified with the incursion of several thuggish dictatorial leaders upon gaining independence. In his words, "the simplest way to explain Africa's problems is that it has never known good government" and that "no other continent has experienced such prolonged dictatorships." Ayittey (2012) also agrees that corruption epidemic in African countries owes its existence to the long-term tenure of their dictators. Examples of past dictators with long tenure include

Ethiopia's Emperor Haile Selassie (44 years), Gabon's Omar Odimba Bongo (42 years), Libya's Moammar Gaddafi (42 years), Togo's Gnassingbé Eyadéma (37 years), and Egypt's Hosni Mubarak (31 years). Similarly, some of the current dictators with a tenure spanning more than three decades include Angola's José dos Santos, Equatorial Guinea's Teodoro Mbasosgo, Zimbabwe's Robert Mugabe, and Cameroon's Paul Biya. Like many of their contemporaries who were in power for a long time, these leaders or dictators spent their entire careers enriching themselves, intimidating political opponents, avoiding all but the merest trappings of democracy, actively frustrating movements toward constitutional rule, and thumbing their noses – sometimes subtly, other times blatantly – at the international community. They ruled like kings and drew no distinction between their own property and that of the state (Calderisi, 2006). According to Ayittey (2012), they owe their successes to their control of the main branches of government – civil service, judiciary, electoral commission, security forces (may include the military), media, and the central bank. Similarly, Meredith (2006) points out that the first generation of African nationalist leaders also enjoyed great prestige and high honor. These include Ghana's Kwame Nkrumah (1957–1966), Egypt's Abdel Nasser (1956–1970), Senegal's Léopold Senghor (1960–1980), Côte d'Ivoire's Houphouët-Boigny (1960–1993), Guinea's Sékou Touré (1958–1984), Mali's Modibo Keita (1960–1968), Togo's Sylvanus Olympio (1958–1963), Kenya's Jomo Kenyatta (1963–1978), Tanzania's Julius Nyerere (1961–1985), Zambia's Kenneth Kaunda (1964–1991), and Malawi's Hastings Banda (1963–1994). He also adds that “In one country after another, African leaders acted in contempt of constitutional rules and agreements they had sworn to uphold to enhance their power. Constitutions were either amended or rewritten or simply ignored.” These leaders succeeded in removing or ignoring the checks and balances that existed pre-independence. They preferred to rule not through constitutions or state institutions like parliament but by exercising vast systems of patronage; and in the process, they wielded enormous power and authority which allowed them to subjugate all relevant institutions and prevent the necessary checks and balances common to good governance. As a result of their autocratic leadership, they helped lay the unstable foundation of bad governance and corruption felt in their economies. Today, corruption remains unabated in Africa because its weak or failed institutions cannot control the excesses of their dictators. Arguably, one can consider Africa as a continent built on an unstable foundation of lousy governance and pandemic corruption.

## **2.4. Corruption in Ghana**

Narrowing down to the concentrated area of operation of ANIDA, elaborating on how corruption affects lives in Ghana underscores and helps one to comprehend better and appreciate the tremendous and significant role being played by NGO's in Africa, such as ANIDA operations in Ghana and some other parts of the world.

Corruption, unfortunately, affects woman and children so much, due to some societal and cultural practices in the African family setting or structure. Household chores are specifically apportioned, to cite an example to complement the afore-mentioned, some to women and education are considered significant for the African boy while otherwise for the female counterpart who is mostly given home training to prepare them for marriage as per the practiced custom. This practice alone deprives young African girls their fundamental educational rights and limits the female sex to take up petty trading, farming and some menial jobs as their livelihoods. Moreover, unfortunate incident puts women (young) children at the very low or tail end of the societal hierarchical ladder.

The definition of gender by Michael Kevane (2004) mentions factors such as characterization, inferences, expectation and decision algorithms as the fundamentality of gender development. This set of factors contributes to the determination of chores as per the accepted worm in gender dispensation Nancy J Hiftain (1976) courted little (1973): (96-98) in given a true account of position of women in traditional African societal stratification. It was stated by Little (1973:96-98) that prominent political values in an African country could not be used as a barometer to incinerate the improvement of African women in general, rather the few of such occupation paints a false representation of the hierarchical status of African women in societal stratification.

## **2.5. Alfred Agbesi Woyome vrs. The Republic of Ghana**

The above case at the Supreme court of the Republic of Ghana references Mr. Woyome, widely speculated to be financier of the National Democratic Congress, who alleged that the Government of Ghana owes him some Fifty One Million United States Dollars for work he claims to have done at the Accra Sports Stadium during the 2008 Confederation of African Nations Tournament hosted in Ghana. Shedding some light into the case, Mr. Woyome claimed that his company had a contract to renovate one of the stadia for the CAN 2008 football

tournament. Nothing about the case was heard until there was a change of government and that was when Mr. Woyome made his allegations and the afore-mentioned amount was paid to him.

### **2.5.1 Controversies surrounding the payment**

When the issue broke out, the immediate past government denied the claim, stating vehemently they did not have a contract with Mr. Woyome as a person nor any of his entities. The curiosity of how such a massive sum of monies reach Mr. Woyome was what everyone was after. After a thorough with lots of political interferences, some journalists concluded that the monies paid to Mr. Woyome were a scheme devised by some individuals to "create, loot and share" a mantra used in the Ghanaian media atmosphere to signify corrupt practices. There were so many controversies and brouhaha surrounding the payment made to Mr. Woyome because numerous allegations emerged that some influential individuals occupying top government positions masterminded the payment of the amount. The issue brought sharp division among the majority of Ghanaians politically, and the government in power suffered the humiliation albeit all effort to retrieve the money from Mr. Woyome. This allegation shot Mr. Woyome to fame as many people wanted to know him.

### **2.5.2 Retrieving the amount from Mr. Woyome**

This issue became a political campaign promise of some political parties seeking electoral victory to ascend to the throne of the presidency. Almost all political parties, including the National Democratic Congress (which Mr. Woyome is believed to be a financier), promised to retrieve the said amount for the state. The National Democratic Congress won the election and the- presidential candidate John Evans Atta Mills reaches into office as President of the Republic of Ghana. Almost a year and a half into his government, it emerges again that President John Evans Atta Mills had issued a statement stalling the payment of such amount to Mr. Woyome until investigations prove the merit of payment but disregards all directives by the President. The then vice president John Mahama was sworn in as a substantive President after the demise of Prof. John Evans Atta Mills. Throughout their eight years of rule, the effort of retrieving monies from Mr. Woyome landed in futility which most people described as lack of political will.

### **2.5.3 President John Mahama and President Akuffo Addo's approach to Governance**

Two distinct characteristics that set the two major political parties in Ghana, i.e. the New Patriotic Party (NPP) and the National Democratic Congress (NDC) apart. The New Patriotic Party believes in;

- The rule of law and
- Capitalism system of governance

The President of the Republic has set up the office of the Special Prosecutor – an independent prosecutor tasked with preventing and prosecuting corrupt officials. The political system in Ghana is such that most politicians and other ‘big men’ always commit corrupt crimes and get away with it. This has been the practice for many years in Ghana’s political setup, in some instances, corruption seems to be institutional, where people look forward to receiving sums of money or gifts before they perform a required task or service. However, this office of the special prosecutor is established to alleviate the corruption in public offices as well as preventing acts of corruption. Through the office of the special prosecutor, Alfred Agbesi Woyome is believed to have paid a significant sum of the money he took from the state as a judgment debt.

In presenting this case of Alfred Agbesi Woyome from happening, it is essential that the rule of law gain strength. Recently in Ghana, this appears to be the case, the government has left independent state institutions to operate without any interference, an example is the Auditor General’s office.

### **2.6. Institutional Structural Failure in Ghana**

In Ghana, many governmental agencies, own state enterprise (SOE) has been avenues for those in government and public offices to siphon subversions intended for poverty alleviation. Almost all SOE’s in Ghana has run into millions of deficits and has rendered most bankrupt. One crawling danger loaming to making public sector employment redundant is the gradual replacement of Michael Kevare (2014) elaborated things/assets that qualify to term as investments.

Inferring from Michael Kevare (2014: 31), ANIDA’s operation is considered a good investment. The permanent civil servant with political appointments. This practice gradually breaks the very foundation of institutional and corporate structures mailing it impossible for governmental



institutions to a proper function which eventually leads to corruption. One would ask how institutional failures affect our societies. Michael Kavare (2014) give a gist into the first and essential points those women (who are poor, with little education or no education at all) lacks capital, tools and materials to make their venture or labour productivity.

Operations such as ANIDA's are so significant to economic growth because Michael Kavare (2014: 31) argued that indices that are key to economic development or growth give the needed attention. Economic growth happens when people and organizations (such as firms, churches, and government) makes investments by expending time, energy, and materials to build or invent things that will be durable and useful for producing goods and services in the future.

Generally, corruption views as misappropriation of funds, but it has much unlined societal and cultural involutions. Nancy J. Haflin and Edina G. Bay (1976:115) give a clear understanding of clan affiliation an inheritance which biased patrilineally. Michael Kavare (2014) expressed economic growth achieves when investments towards a course such as Michael Kavare (2014) elaborated this things or asset that qualifies to be termed as investments.

## **2.7. Conclusion**

Geographically, Africa places well due to the riches in massive mineral and natural resources of the land. The fortunes and resource propelled and contributed to the exploitation and expropriation of the colonial masters to Africa. Gold was on the shores of the South Atlantic Ocean coast of Ghana. A river like Birim was rich with gold. Natives were working on numerous deposits, bedrocks with bare hands in African countries for gold. Various minerals that will make a nation considered rich, the continent of Africa has it in abundance, yet it is deemed to be poor and needs the NGOs to support the efforts of the government due to corruption. For a better Africa, the governments must put the continent first and overcome greed, misappropriation, incompetence, mismanagement and corruption. The leaders must set a pace and promote hard work, honesty and good ethics. The Nation must be educated to fight corruption for desirable Africa.

## **CHAPTER III**

### **THE WORK OF ANIDA**

#### **3.0 INTRODUCTION**

All Nations International Development Agency (ANIDA) is a not-for-profit organization incorporated under the laws of Canada without share capital and is a registered charity under the Income Tax Act exempt from income tax. ANIDA believes that the world will be a better place through its vision and creating opportunities through access to education which can be fulfilled through its mission. It is an international organization rooted in Christian values that creates opportunities through community-based projects for individuals facing a difficult reality.

#### **3.1 DOING CHARITY AS CHRISTIAN MINISTRY**

Christian Ministry includes preaching to and helping the poor. Proclaiming the good news to the poor was claimed by Jesus as a Messianic function. "The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor....," Isaiah 61:1. As such when John the Baptist was in prison, and sent messengers to enquire from Jesus if He was the long-awaited Messiah or they should look for another? He responded by saying among other things that they should tell John that, "the poor have the gospel preached to them." Matthew 11:5

Then at one point when a woman anointed Jesus with a very expensive perfume which critics alleged could have been sold for a large sum of money to help the poor;

Jesus reminded His critics that, "For you have the poor with you always, but Me, you do not have always", Matthew 26:11. Jesus was in a way reminding the disciples and everyone that they have a responsibility to help the poor as part of their Christian duty.

Jesus apparently was making reference to Deuteronomy 15 verse 11 which says;

"For the poor will never cease from the land, therefore I command you, saying,  
"You shall open your hand wide to your brother, to your poor and your needy, in  
your land."

Poverty is real and afflicts hundreds of millions of people on the earth. This unfortunate trend is exacerbated by injustices, war, sickness and disease, oppression, corruption, extortion, greed and many other vices inflicted upon humanity by Satan and powerful men in society. Hence,

preaching the good news requires that the poor needs must be addressed as part of Christian Ministry.

Because ministry to the poor is ministry to the Lord Himself. In Proverbs 19:17, Scriptures remind us that acts of charity to the poor is a loan to the Lord and He will pay back.

“He who has pity on the poor lends to the Lord, and He will pay back what he has given”.

Yet, many Christian ministries and churches do not always link the work of ministry to the poor. Yet, Jesus says many will be approved and rewarded by the Lord for their acts of mercy towards the poor in Matthew 25:35-40.

“For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothed You? Or when did we see You sick, or in prison, and come to You? And the King will answer and say to them, ‘Assuredly, I say to You, in as much as you did it to one of the least of these my brethren, you did it to Me”.

It is very obvious that the Lord truly wants Christian Ministry to embody the total man; Spirit, Soul and body. Otherwise, Christian Ministry losses its divine compassion without responding to the material needs of the hearers. Thus, Christian Ministry becomes loveless without charitable deeds. This idea is forcefully expressed by the apostle John in 1st John 3:16-18,

“By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children, let us not love in word or in tongue, but in deed and in truth.”

The apostle John seems to suggest that meeting the needs of the poor makes Christian Ministry authentic. Hence, James says emphatically that the good news that does not include helping the poor undermines the efficacy of one’s faith. James 2:14-17,26 –

“What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? If a brother or sister is naked and destitute of daily food, and one of you says to them, ‘Depart in peace, be warmed and filled’, but

you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead. For as the body without the spirit is dead, so faith without works is dead also."

That means the acceptable Christian Ministry must add to preaching the good news, the acts of helping the poor. Hence, ANIDA was established by the All Nations Full Gospel Church as a practical demonstration of Christian Ministry.

### **3.2 THE BIRTH AND DEVELOPMENT OF ANIDA**

The founder of the All Nations Full Gospel Church (ANFGC) saw negative images of Africa on Television of wars, famine, poverty disease and severe suffering of many in Africa.

This drove him to his knees to pray "Lord, what do I do to help Africa develop?" This heart cry was answered succinctly, "Christian higher education". This baffled him as he expected the answer to be "feed them".

Later, he became convinced that although the African continent is the most resourced endowed continent yet it is the poorest because of several factors, such as:

1. Lack of relevant knowledge based skill-set to harness the resources to benefit the masses.
2. Lack of technological know-how to develop appropriate technologies for accelerated development
3. Lack of value based education that inculcates young Africans with patriotism, love, discipline and the fear of God.
4. Lack of holistic higher education to develop selfless leaders for Africa.

At that time Ghana had only three degree-granting higher institutions; namely, The University of Ghana, Legon, Accra; Kwame Nkrumah University of Science and Technology, Kumasi, and University of Cape Coast. Other post-secondary institutions were granting certificate and Diploma granting: these included the Polytechnic institutions; Advanced Teacher Training Colleges, Institution of Professional and Public Administration, School of Forestry, Veterinary Schools, etc.

There was not one single private degree granting institution in the country, and that bode for most Sub-Saharan African countries in the 1980s

With conviction and courage, the founder approached the Peoples Nations Democratic Council (PNDC) Government led by Flight Lieutenant John Jerry Rawlings, who ceased power from a democratically elected President, Dr. Hilla Liman of the People's National Party (PNP).

The Government of Jerry Rawlings embraced the idea of a private university being proposed by a Ghanaian in the diaspora, so with the blessings of the Government of Ghana, earnest preparations began. This was the initiative of the founder of ANFGC, Toronto, Canada.

### **3.3 FORMATION OF ANIDA**

The progenitor contacted the Canadian International Development Agency (CIDA) with a proposal for support for the initiative.

The Director of CIDA's NGO Division, Dr. Norman Cook advised that charitable work on such a large scale as proposed cannot be funded through the mission outreach of a church. Therefore there would be the need to establish non-governmental organization (NGO) for the establishment of the Christian University, Women empowerment and children sponsorship program

Hence the All Nations International Development Agency (ANIDA) was established in the year 1997 as a federal corporation.

By way of information, part of the academic research of some of the dissertations of the Business Administration students at All Nations University in Koforidua were on women and the economy. From the data collected by the students it was discovered that in Koforidua and its surrounding villages, about 43% of the respondents were into business desired skills. To the women traders, illiteracy was a significant problem. About 60% had never been to school. 25% had dropped out of school at the elementary level, and only 15% made it through junior high, and 10% were able to finish Senior High School. Even though women form about 51% of Ghana's population, there is mostly an underrepresentation at the top rungs of the socio-political and economic ladder of society.

There is a big difference in education levels between men and women. This difference to socio-cultural practices results in high dropout rates among women. Girls' education faces hindrance by the high cost of education and society's common perception that education for girls is not as important as it is for boys. The Women Development Center opened its doors in 2004 on the University campus at Koforidua, Eastern Region of Ghana, to the first set of 120 women. The

aims were to promote a higher level of confidence, to attain sufficiency, and to have access to education for personal and business growth. The mission of the center is to build the capacity of a marginalized woman through education, and its objective is to empower women economically, socially, and politically as well as in every realm of their lives.

ANIDA Canada sponsored two students from Winnipeg Manitoba with an educational background in International Development Studies from British Columbia and Toronto Ontario, Canada in June 2004 to do an internship program in Ghana, West Africa. They helped prepare the groundwork for the establishment of WDC in Koforidua, Ghana. Initially approached the Regional Director of Education the Municipal Director of Education and the Municipal Chief Executive in Koforidua, New Juaben approaching with the statement of the intended goals of the program and the opportunities it will offer to the women in the Municipality and its environment.

The Centre is a community-based partnership program promoting higher levels of confidence among women to attain sufficiency and access to opportunities for further personal and business growth. The location of the Women's Development Centre is within the All Nations University in Koforidua. The Centre is designed to provide women with opportunities to develop life skills, literacy skills and entrepreneurial skills, thereby enhancing their academic qualifications and life-long learning. The Centre is a project of ANIDA, a registered non- governmental organization with the head office in Toronto, Canada with a mandate to provide the development services to the developing world.

ANIDA is a multifaceted organization dedicated to serving individuals, families and communities that confront HIV/AIDS, gender inequality and lack of access to education. The literacy program aims at teaching marginalized women English, Twi (dialect in Ghana) reading, writing and numeracy skills.

The goal of the ANIDA team is to reach as many marginalized women as possible. With this effort, permission was sought from the Eastern Regional Minister, to speak to as many public-school students as possible in the Eastern Region. Although they are not facing marginalization, the team recognized that these young people who are in school could re-iterate the information to their mothers, aunts, siblings and peers, therefore spreading and promoting the Centre far and wide. A power point presentation was made followed by questions and answers in every school the group visits. There is also the collection of addresses and phone numbers of women at home from students.

After visiting the schools, the group shifted its attention to churches in the Municipality. The collection of names, addresses and phone numbers are from many churches in Koforidua and its surrounding villages. Official letters are written, mailed and hand-delivered to those churches. Phone calls followed the receipt of the letters. The coordinators made the phone calls to introduce themselves and the mission of WDC, and to set appointments to meet with the clergy and church leaders. In every meeting, the group took the opportunity to explain and clarify the mission of WDC. Through the clergy and church leaders, many of the churches opened their doors for the ANIDA team to present their program to congregations. A sharing of the presentation on WDC at the 2005 3-day Muslim National Day Conference in Koforidua.

The advertisement of flyers to home in Koforidua in both English and Twi languages containing the mission of the Centre. Flyers and brochures, also distributed for several weeks at the marketplace which was another major centre. In the marketplace, there is a one-on-one approach since many of the women could not read or write. The response was very positive, with about one-third of the women spoken with promised to visit the Centre. The Women's Development Centre was given four classrooms in the ANU building which provided space for up to 35 students in a class, plus four office spaces and restrooms. In the first three months, the growth of WDC was slow but steady. The Centre had five literacy and business classes. In the 4th month, the growth was rapid, resulting in the addition of five more classes. The women in Koforidua and its surrounding villages (Osabene, Nkrurakan, TeiKwanta, Okorase, Trom, Agavenya, Old Asuoya, Aboabo, Ada, Suhum, Akwadum, Oyoko, Jumapo, Suhyen, Nsawam, Mamfe, Tafukurantumi, Maase) have expressed interest in the program at WDC in large numbers with 330 women have registered and a month after, registration rose to 370. The challenge, however, was how to contact the students as to when classes will begin. Majority of them did not have phones, and house numbers were often missing from the houses. Some of the women were reached by word of mouth and by radio announcement through the local FM radio stations. Two Twi facilitators and two English facilitators were employed and trained for a week at the Non-Formal Education Division of the Ghana Education Service. With the classes starting in September 2004 with the completion of training.

WDC started with five classes with 113 women enrolled in English classes at different levels (depending on the level of the student's education) and one basic beginner in Twi class. The classes run three times a week for the length of two hours with two shifts from 8 to 10 in the morning and 5 to 7 in the evening. After three months, there is an addition of four more English classes and two more beginner classes. A detailed report was sent to All Nations Full Gospel

Church through ANIDA, Canada. The rate at which the women had enrolled in the program excited the team in Canada and recognized the urgency and the need to help the women in Ghana. The monthly contribution from Toronto church and the other All Nations branch churches in Hamilton, Ajax and Ottawa Canada to support the underprivileged women at the WDC. The program was sustained, throughout their monthly contributions. After a few years,' the addition of computer classes and a School of Esthetics is seen. Being made possible by a grant from a company in Manitoba.

### **3.4 OPERATIONS OF ANIDA**

Among the various operations of ANIDA includes the following:

#### **3.4.1 The Women's Development Centre - Project Overview**

The All Nations International Development Agency was founded in 1997 to reach the vulnerable and equip them with education and providing them with a hope for tomorrow. The Women's Development Centre was established by the All Nations International Development Agency in 2004 as a means to give marginalized women access to education and empower them to create positive change in their lives, families and communities. Modus Operandi of the Agency in Ghana was tailored and developed in consultation with the local community to strategically create meaningful, significant and impactful programmes for women, reflective of the culture and opportunities in the local context.

The Centre is located on All Nations University premise, an ideal means to reinforce the value that the students have and the potential they carry; this strategic hosting of the Women Centre has helps the women to achieve the highest level of education they believe possible for themselves.

Since 2004, the Women's Development Centre has seen eight hundred and twenty-three (823) women graduate with certificates in Business, Hairdressing, Basic Computing programmes. in addition, more than Two Thousand, Seven Hundred (2700) women has received courses and pragmatic training through the Centre that has empowered them to achieve greater results in their everyday life of which almost all of the women trained at the centre attest the tremendous benefit significance of the centre.



### **3.4.2 Enrollment**

The Centre has two enrolments in a year; one in January and in July with an average enrolment of Two Hundred and Fifty (250) participants every year. The women enrolled are demographically and academically variant; for example, some women can neither read nor write, others can read only in one of the most common and widely spoken Ghanaian dialect (Twi) and this is due to the fact that significant number of women enrolled are school dropped-outs at different levels academically. The centre rigorously conducts interview for all applicants to help determine appropriately class level of placements, interviewees are run through reading, writing and oral conversation in English Language or Twi dialect; this practice has been institutionalized as part of a standard recruitment and acceptance procedures of which every new student have to go through prior to acceptance and commencement of classes. Students, prior to their classes, are taken through orientation to become familiarized with the Centre and to better comprehend operations of the centre. Areas such as:

- Code of Conduct
- Curriculum
- Classes and Schedules
- Cleanliness are dealt with.

Classes are made flexible for the students (*taking into consideration the characteristics of the students enrolled*) and are held daily from Monday to Friday with two sessions; morning and evening, the mornings have two timings, thus; 7am to 9am and 9am to 11am where students are made to choose at the best session as per their schedule to achieve maximum efficaciousness. The evening class is from 6pm to 8pm. Student in Pre-Beginners to Level Four take between two to four courses every semester and a duration of two years to complete and graduate. After completion of the fundamental programmes, students can opt to attend level five (5) classes after graduation, also known as a Remedial School which prepare the women to write an entry examination conducted by the West African Examination Council to enter into any University or College.

### **3.4.3 Facilitators and Staff**

The Women Development Centre is equipped with five (5) part-time facilitators and three (3) full time Administrative Assistants. The Centre is into partnership with the Non-Formal Education Division (NFED) under the Ghana Education Service. NFED supports the Centre with eight (8) National Service Personnel who facilitate the classes including two supervisors. These Coordinators train the facilitators once a month and supervise them to teach effectively.

The trainings have helped overcome the lapses and shortfall and have enhanced the best practices, increased effectiveness and developed teaching skills amongst facilitators.

### **3.4.4 Development**

Meetings are conducted by staff and facilitators once a year to augment and restructure the courses to ensure its usefulness to the women at the Women's Development Centre. Areas considered during facilitators meetings includes, but not limited to;

- re-designing of courses to meet current trends in adult learning.
- monitoring and evaluating facilitators as well as looking for new strategies that will enhance learning experience.

The following strategies have been developed:

- 1) Facilitator Monitoring: Time sheet has been designed to sign in and out as when they report to class and when they close.
- 2) Student Engagement, roundtable discussions and brainstorming sessions to access the best way to engage the students in class.
- 3) Discussion on feedbacks from students' assignments.
- 4) Facilitators are to engage students for forty-five (45) minutes break or use ten (10) minutes to discuss social issues with students instead of concentrating solely on course outline in order for students to remain focused.
- 5) Facilitators are to assess individual student's weaknesses and strengths and strategize help.
- 6) Course Outlines are designed to make teaching and learning practical, easier and fun.
- 7) Women must be put into two categories; those who can continue with trading and those who had the ability to further their studies beyond WDC, and to prepare themselves by taking remedial classes to write the West African Exams to go to University or College.

### **3.4.5 Workshops and Seminars**

The Women's Development Centre organizes workshops and Seminars for the women. The following is a table outline for some of the workshops and seminars:

| <b>Topic</b>   | <b>Name of Organization</b>                   | <b>Benefits</b>                                       |
|--|---|---|
| Duties and responsibilities of the Ghanaian as a citizen | National Commission on Civic Education (NCCE) | A better understanding of what is expected of them as |

|   |  |  |
|---|--|--|
|   |  | citizens and how to contribute to society  |
| Rights of a Ghanaian Child                          | National Commission on Civic Education (NCCE)                          | Gain understanding of children, their rights, and what it takes to grow up children to succeed in life   |
| Family planning and its importance                  | Marie Stopes International   | Receive education on the different types of birth control, the various options and family planning tools                                       |
| Reducing Breast Cancer Prevalence in Ghana          | Breast Care International (BCI)  | Early detection of breast cancer, self-examination, seeking treatment and supporting people with breast cancer. Free screening is also offered |
| First Aid   | Red Cross of Ghana   | Learn how to assist the sick or injured until medical treatment is available; how to administer CPR  |
| Domestic Violence and how to prevent its occurrence | Domestic Violence and Victims Support (DOVVSU) of Ghana Police Service | Women's rights and when, how, and where to report domestic abuse   |
| Fire Safety   | Ghana National Fire Service (GNFS)                                     | Prevention of fire outbreaks, especially when using gas cookers at home  |
| Taxation  | National Commission for Civic Education (NCCE)                         | Educating women on the importance of taxation, how   |

|  |  |  |
|--|--|--|
|  |  | to file taxes, and its economic benefits |
|--|--|--|

### 3.4.6 Collaborations

The Women Development Centre collaborates with other bodies to ensure greater reach of its functions and to help strengthen its programs. This includes:

- **The National Commission on Civic Education**

The National Commission on Civic Education (NCCE) is a government agency in Ghana, responsible for Education of Ghanaians on civic matters. It is a body mandated by the parent law of Ghana to teach individuals their civic rights and responsibilities. This body is mandated to perform five functions:

1. Develop the objectives of the Constitution of the Republic of Ghana as fundamental law of Ghana
2. Educate and encourage the public to defend this constitution at all times, against all forms of abuse and violation
3. Develop policies for the consideration of Government from time to time, programmes at the national, regional, and district levels aimed at realising the objectives of this constitution.
4. Formulate, Implement, and oversee programmes intended to inculcate in the citizens of Ghana and the awareness of their civic responsibilities and an appreciation of their rights and obligations as free people.
5. Access to the information of Government, the limitations to the achievement of true democracy arising from the existing inequalities between different strata of the population and makes recommendations for the readdressing these inequalities.

The NCCE supports the WDC with National Service personnel that facilitate some of the classes. They train the facilitators and mentor and supervise them to what is taught and implemented. Workshops and seminars are organized for the centre on a yearly basis.

- **Non-formal Education Department**

Non-formal Education Department (NFED) is an organized educational activity that takes place outside of the formal educational system. It is flexible, learner-centered, contextualized and uses a participatory approach to a specific group like child, youth, adult education, etc. It typically takes place outside of the classroom, in an after-school program, community-based organization, museum, libraries or at home.

According to the Non-formal education service in Ghana: “Education is a part of ones’ life and is constant. It is a learning movement which contains a lot of values and is important for everyone carried out from the formal education system. It helps to acquire and maintain skills and abilities in a new and fun way.” The NFED helped train the students at the Women Development Centre to write the West African Secondary School Examination, which then allows them entrance into colleges and universities. The workshops for the Women at the Centre on the benefit of Education brings positive impact on them as individuals, their families, and society as a whole.

This partnership has enhanced the skills and knowledge of the staff at the WDC in relation to current trends and the most effective teaching methods available for adults, with great impact. Through this learning experience of the staff, the students have gained a lot more confidence and have taken their education seriously.

- **Graduation Ceremony**

Graduation at the centre is held yearly with an average of eighty student graduating from different programmes. The programme is usually attended by the graduation class, their family members, friends, colleagues, and fellow students.

The keynote speakers who speak at most graduations are often associated with Women and Development or Ministry and Education. At every graduation ceremony, couple of students are given the opportunity to share their experience they had at the centre:

Example is Lucy; she came to the centre in January 2014, after her husband had encouraged her to enroll in the programme and acquire basic skills in Education. She enrolled in the Pre-beginners class because she was not able to read or write. Lucy climbed the ladder assiduously and completed level four. She told her story at the graduation ceremony.

“The purpose of Education is to replace an empty mind with an open one” (Malcolm Forbes). My name is Mrs. Lucy Appiah Otchere, a proud graduate of this great institution. I deem it an honor to be called upon to give this testimony.

I say this to encourage every woman that whatever aim you have in life, being academic, etc. can be attained. This journey begun as far back as January 2014 after I had made up my mind to climb the academic ladder. I was introduced to ANIDA – WDC by a sister named Belinda Afari who knew the potentials of this great institution. As a beginner with no educational background, reading, writing, and speaking of English Language was my major setback. ANIDA Women Development Centre saw my problem and I am happy to say that I am now okay. In fact, it was

surprising when after enrolling for a few months, I begun to speak and write the English language. My facilitators and my colleagues are my witnesses. I stand here with great joy, all because the best in me has been brought out by ANIDA. Thank you for such a golden opportunity, you have really transformed my life.” Lucy received the most dedicated student Award of her class”.

### **3.5 Mission of Women Development Centre**

The mission of the Women’s Development Center includes the following:

- To empower women in every area of their lives through education and business
- To offer small loans or business grants.
- To raise the socio-economic status of women
- To raise the standard and quality of living.

WDC gives preference and importance to widows and to women who are separated or divorced. Women who become the sole providers to help their family, need to be empowered both economically and socially. The Centre provides space for women to gather together, share their experiences, learn from one another, and build self-confidence and self-respect for themselves. Self-confidence will empower them to respond to the social and physical living conditions that inhibit them.

Four taught subjects are: English, Twi (one of the dialects in Ghana), business/Maths and Computers. Having classes at the All Nations University Campus enhances their education and self-esteem. It encourages women to focus on their education and aim high. The weekly visit by the University clinic’s nurse gives the women opportunities for counselling on topics of interest. It gives the women confidence about talking to the nurse privately about health issues. The Red Cross Society in Ghana also offers classes on First Aid for the women.

### **3.6 ANIDA’S CODE OF CONDUCT**

ANIDA adheres to the following codes of conduct among others:

#### **3.6.1 Communication and Consultation with Stakeholders**

To set communication objectives each year ANIDA increases the collection and communication of the qualitative and quantitative results of the year’s program.

### Key messaging for the Organization:

- You can Make a World of Difference
- ANIDA is rooted in Christian Values, and will use the access to education to help people from any walk of life
- ANIDA believes in bridging the gap between their students and their education
- ANIDA believes in creating sustainable development through access to education
- Through new communication methods ANIDA shows transparency and raises awareness
- ANIDA holds true to its mission statement and values and believes in helping all without regard of race, religion or gender
- ANIDA is headquartered in Canada and abides to the rules and regulations of Canada
- As an International Organization, ANIDA has a strict policy as to the use of funds

Before any program is implemented, when necessary legal counsel is sought after to ensure a standard of care, the board also discusses the potential risk associated with the project, to provide due diligence.

#### **3.6.2 Ethical Guidelines**

ANIDA works with vulnerable groups. The beneficiaries of the programs are usually children and women who come from financially precarious backgrounds. The fundraising efforts are designed to elicit funds for programs that serve marginalized groups. To that end, there are a number of guidelines that ANIDA uses to ensure that the program beneficiaries are fairly represented in promotional material. Promotional material does not describe women and children as one monolithic unit with identical needs. Women and children are recognized as important stakeholders with agency and autonomy. Women and children are political and economic subjects who are integral to the success of their communities. ANIDA understands the needs of their beneficiaries by actively monitoring the programming and integrating stake holder feedback. The programming is improved when the diverse needs of the beneficiaries are integrated in project planning.

#### **3.6.3 Fundraising Activities**

As a registered Canadian charity, All Nations International Development Agency (ANIDA) engages in fund raising practices that are in full compliance with the Canada Revenue Agency guidelines for charitable activities. This policy ensures that ANIDA's interactions with donors, recipients, and stakeholders are accountable, transparent, and comply with the organizations

commitment to ethical behaviour. The Organization accepts charitable gifts as long as they comply with the guidelines found in the policy. ANIDA is committed to accuracy describing the organization fundraising activities, it discloses the purpose for which the funds are requested whether hosting, planning, or participating in fundraising activities. ANIDA does not make claims that cannot be upheld or are misleading.

### **3.6.4 Donor's Bill of Rights**

Donors have the right to ask questions about how donations are allocated and receive an honest and professional response. Sponsors are entitled to ANIDA's account for the yearly updates about the child's progress in the program. A donor is permitted to ask whether the individual seeking a donation is a volunteer, employee and contracted third party. The donor will receive an honest and direct answer.

## **3.7 DEFINING EMPOWERMENT**

The components of empowerment make it challenging to define. "On the one hand, it is often referred to as a goal for many development programmes/projects. One can also view this as a process that people undergo, which eventually leads to changes."<sup>68</sup>

Lucita Luzo<sup>69</sup> states the notion of empowerment as follows:

Empowerment denotes a process of acquiring, providing, bestowing the resources and the means or enabling the access to and control over such means and resources. This implies that the individual has the potential to acquire power upon her initiative or that another party could make it possible for her to have power. This point is vital because it identifies the potential agents of empowerment: it is the person who is to be empowered, or it could be another person or agent.

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<sup>68</sup>Carolyn Medel-Anonuevo and Bettina Bochynek, "The International Seminar on Women's Education and Empowerment," in *Women, Education and Empowerment: Pathways towards Autonomy*, ed. Carolyn Medel-Anonuevo (Hamburg, Germany: UNESCO Institute for Education, 1995), 7-8.

<sup>69</sup>Lucita Luzo, "Some Reflections on the Empowerment of Women," in *Women, Education and Empowerment: Pathways towards Autonomy*, ed. Carolyn Medel-Anonuevo (Hamburg, Germany: UNESCO Institute for Education, 1995), 25.



Empowerment could be a self-propelled and a self-propelling process. If by some gift of God, it dawns on a woman that her life could become better if she tried to act upon such thoughts, link up with the source of resources, then she is facilitating her empowerment

Empowerment enables the person to gain insight and have an awareness of what is undesirable and unfavorable about her current situation, perceive a better situation, the possibilities of attaining it and realising what is within her reach and what she could do to get to a better situation. This characterisation of empowerment implies that the process could involve a change of perceptions about the self, the environment, and the relationship of the self and the environment. It is a process that involves the creation of images, the generation of a "push" to act or what psychologists call motivation. Change of perceptions implies a change of attitude and a change in one's outlook in life.

Empowerment enables women to generate choices, as an outcome of having such choices, she acquires leverage and bargaining power. Empowered, a woman would take steps to find and create options or find and link to the means to find the options. An external party could help women find and create such options. When one has options, one can a) choose not to follow the pressures and demands of the more powerful party; b) ask and negotiate with the other party to change the situation and make it more acceptable. For example, women home workers who can link and sell to other buyers can have the possibility of refusing bad deals such as exploitative and low-paying orders from traders and intermediaries. However, since the Third World countries are labour surplus markets, the women's options are stunted, making for a situation of no choice for the women.

Empowerment makes a person able to choose and able to demand. It makes the person able to choose her goals, generate opportunities to reach the goals and determine the overall direction of her life. This makes the notion of empowerment a fascinating and powerful one. In the Third World, some women cannot choose their own life goals, and this indicates a state of powerlessness.

We are aware for instance of societies and tribes where women are committed to marriage by their parents even before they are born or ready for it. By the norm of their society, this mode of behaviour is acceptable; yet it may not always be for the betterment or happiness of the woman. Still, the woman has no choice and is therefore powerless under the situation. Hers is to obey and not to protest.

Empowerment enables a woman to gain relative strength as a result of having choices and bargaining power. The consequences could be a reduction of invisibility as she can demand attention from those concerned, especially decision and policy makers, to generate the appropriate positive responses, reduction of vulnerability, reduction or elimination of exploitability, availability and use of social services and resources. Ultimately, empowerment should lead to the improvement of women's socio-economic status.

Simply put, tautological though it may be, empowerment is the acquisition or the bestowing of power. The variables of power are the variables of empowerment as well. Power is a sophisticated quality that gives the person the authority and the strength to exercise control and influence. Power arises from possessing a complex combination of personal and physical resources that are being bestowed or will be acquired in the process of empowerment.

Monazza Aslam<sup>70</sup> outlines what constitutes empowerment as follows:

Empowerment at the individual and household level can be seen to constitute:

- The extent to which men share women's domestic duties/responsibilities
- The extent to which a woman takes control of her reproductive functions and decides about family size
- The extent to which a woman decides where the income she earns will be spent
- Ability to prevent violence
- The sense of self-worth, pride, satisfaction and control over life
- The self-confidence and self-esteem

Empowerment at the community level:

- The existence of women's organizations
- Women's ability to 'collect' to discuss and inform opinions
- Increased number of women leaders at the village/district/national levels
- Involvement of women in the design, development and application of technology

Participation in community programmes, productive enterprises, politics and arts;

- Involvement of women in non-traditional tasks

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<sup>70</sup>Monazza Aslam, "Empowering Women: Education and the Pathways of Change," 1, accessed 5 March 2017, <http://unesdoc.unesco.org/images/0022/002259/225925e.pdf>. This paper was commissioned by the Education for All Global Monitoring Report as background information to assist in drafting the 2013/4 report.

- Increased training programmes for women
- Exercising her legal rights when necessary
- At the national level, it constitutes:
- Awareness of political rights and social position
- Integration of women in the general national development plan
- Existence of women's networks and publications
- Extent to which women are officially visible and recognized
- The degree to which the media take heed of women's issues

### 3.7.1 Empowering through Education

The importance of education needs not to be overemphasized. In general, education is considered an empowering tool that is vital in acquiring knowledge, skills, and better social status. There is a wide belief in Africa that one of the steps to become economically and socially empowered is the attainment of either formal or informal, practical or theoretical education. "Human beings are to educate and to be educated."<sup>71</sup> The primary aim of education is to sustain individual and societal improvement. This process contains both tangible and moral dimensions. Educational programs and policies play a pivotal role in this social and individual progress. Social progress indicates a general development in the community regarding economic, social and cultural aspects.

On the importance of education in America, Michael Greenstone and Adam Looney commented, "a strong education system has been the backbone of the American Dream—providing each generation with the opportunity to do better than the last. Indeed, our country was built on improvements in education."<sup>72</sup> According to the Result Educational Funds, "Education is a prerequisite for short and long-term economic growth: No country has achieved continuous and rapid economic growth without at least 40 percent of adults being able to read and write."<sup>73</sup>

In Africa, women and children face a lot of challenges and discrimination due to lack of education. The education for female and male populations in Africa "has been conceived and

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<sup>71</sup>Mimar Türkkahraman, "The Role of Education in the Societal Development," *Journal of Educational and Instructional Studies in the World* 2 no. 4 (2012): 38.

<sup>72</sup>Michael Greenstone and Adam Looney, "The Importance of Education: An Economics View," Education Week (2012) accessed on 15 December 2016 [http://www.edweek.org/ew/articles/2012/11/07/11greenstone\\_ep.h32.html](http://www.edweek.org/ew/articles/2012/11/07/11greenstone_ep.h32.html).

<sup>73</sup>Result Educational Funds, "Why is Education for All So Important?" accessed 5 October 2016 <http://www.results.org>.

organized as de jure similar and equal in the exposure, while the process and its social worth for the two groups with consequences for global society are de facto different and unequal."<sup>74</sup> Because of their "powerlessness," through illiteracy, ignorance, lack of skills, their overall lack of self-esteem and self-confidence, their lack of financial and social resource, and lack of insight into their circumstances, women and children in Africa need empowerment.

### **3.8 Socio-theological Fundamentals of the Women Development Centre**

It stated in one of the objectives of ANIDA, the general mission of all facets of ANIDA is to "sponsor, support and assist in establishing, maintaining and implementing programmes designed to relieve poverty, alleviate human suffering and improve the physical, emotional, social, cultural and economic status of persons and/or communities in need." In this light, WDC is committed to empowering women in every area of their life through education and business. In other words, WDC stands to improve the socio-economic status of women with the aim of raising their standard and quality of living.

The WDC aims at imparting educational training to women; to those who have not been to school before, and those who have dropped out of school. To have access to education that will help them acquire the basic literacy skills of reading and writing in English and Twi (one of the dialects in Ghana), and vocational skills that will help them gain meaningful employment and self-sufficiency.

The second-year Business Administration students under the guidance of their professor went out in teams of two and talked to 127 different businesswomen. These women are for the most part quite poor and working alone. They own their businesses in the sense that they have no one else giving them a place or stock or any support. The remaining 34% most had one person working with them; usually, a daughter and a small group of 3% had more than five people working for them.

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<sup>74</sup>N'Dri Assié-Lumumba, "Empowerment of Women in Higher Education in Africa: The Role and Mission of Research," *UNESCO Forum Occasional Paper Series Paper no. 11* (2016): 4-5.

**Table 3.1: The primary occupations of the women interviewed were as follows:**

| Major occupations     | Number of Women | Percentage of Women | The percentage that reported doing moderate to well in their business |
|-----------------------|-----------------|---------------------|---|
| Food sector           | 34              | 27%                 | 71%   |
| Traders (unspecified) | 29              | 23%                 | 72%   |
| Hair Care             | 13              | 10%                 | 62%   |
| Clothing (new & used) | 7               | 6%                  | 71%   |
| Seamstress            | 5               | 4%                  | 60%   |
| Cosmetics             | 4               | 3%                  | 75%   |
| Other                 | 35              | 28%                 | Some non-reported   |
|                       |                 |                     |   |
| <b>TOTAL</b>          | <b>127</b>      | <b>100%</b>         |   |

The table illustrates the women lacked education and capital. Education was desired both in the sense of formal education as well as acquiring life skills in the field of health (HIV/AIDs), child rearing, and marriage.

**Table 3.2. CORRESPONDENT'S AREAS OF PRIORITY**

| Areas of Need (as indicated by the women surveyed) | Number of women | Percentage of women |
|--|-----------------|---------------------|
| Education  | 33              | 27%                 |
| Aids   | 14              | 11%                 |

|                  |     |      |
|------------------|-----|------|
| Marital issues   | 11  | 9%   |
| Home management  | 11  | 9%   |
| Parenting        | 10  | 8%   |
| Family matters   | 9   | 7%   |
| Child care       | 8   | 6%   |
| Other Areas      | 28  | 23%  |
|                  |     |      |
| Total Suggestion | 124 | 100% |

Respondents were allowed to list more than one issue 84% of women said they saw a need to learn more skills in order to be more successful in business. 92% saw the need for more Math and English skills. The capital was seen as a consistent theme whether it has identified as the need for more stocks, a loan for a vehicle (for transportation) acquiring expanded facilities or acquiring a sponsor. 52% of the women saw access to money as a significant need to limitation. The study underscores the validity of bringing in women's Banking or other similar groups to be involved in microcredit scheme.

- **Time Element**

About the number of hours women were willing to dedicate to learning these skills and knowledge, there were considerable variances with the largest block of people desiring 2 hours a week. Given the domestic work that the majority of women do as well as income-generating work, this number is not spurring.

**TABLE 3.3: PREFERRED NUMBER OF CLASS TIMES PER WEEK:**

| Hours per week | Number of people | Percentage |
|----------------|------------------|------------|
| 2              | 42               | 33%        |
| 3              | 14               | 11%        |

|       |    |     |
|-------|----|-----|
| 4     | 14 | 11% |
| 10    | 15 | 12% |
| Other |    | 33% |

**TABLE 3.4: WHAT TIME OF DAY WOULD THE WOMEN PREFER TO MEET?**

| Time of the day | Number of women | Percentage of women |
|-----------------|-----------------|---------------------|
| Morning         | 25              | 20%                 |
| Afternoon       | 23              | 18%                 |
| Evening         | 62              | 49%                 |
| No preference   |                 | 13%                 |

The table above attests to the fact that women play a vital role at the house. With 62 representing 49% of the sample size, they prefer to meet during the evenings because most of these women will take care of their kids and husbands during the morning. Within that number some might even be traders who will be going out to sell, the evening is or will be the appropriate time for them to attend classes at the Women Development Centre. The deviation between morning (20%) and afternoon (18%) shift is not as significant as the deviation or variance between evening (49%) and morning (20%) or evening (49%) and afternoon (18%).

**TABLE 3.5: TOTAL NUMBER OF WOMEN WHO NEEDED CHILD CARE DURING CLASS TIME**

| Total Percentage of women who need child care | Total Percentage of women who do not need childcare |
|---|---|
| 33%   | 26%   |

- **Level of education (qualification) for respondents**

Ghana has transitioned through at least two educational systems; as a result, some people describe their education as ‘O’ level and others as SSS level. The disparity of the classification is reflective in the data.

## **GROUP 1**

Consists of those that decided not to tell their education level:

- “None” – No education
- “Self-taught”
- Some level of elementary school

There is an assumption that they declined to give their education because it was low but this may not necessarily be valid in all cases.

**Table 3.6: CORRESPONDENTS QUALIFICATIONS**

|   |    |     |
|---|----|-----|
| Group 1 (see above)<br>accounts for           | 48 | 38% |
| The next large group is<br>“Form 4” levers    | 25 | 20% |
| Junior Secondary School<br>levers (6th grade) | 8  | 6%  |
| Middle School levers                          | 15 | 12% |
| Ordinary level                                | 7  | 6%  |
| Other qualification                           | 16 | 12% |
| Senior Secondary School                       | 8  | 6%  |

There were some trends when one looks at a specific ‘sector’ that’s clothing and Hair ‘dressers.’ As sectoral groups, certain sectors seemed to be more interested in learning more in their own technical or “Trade” area knowledge (How to be better seamstress type knowledge), and others were more interested in learning management and business skills.



### 3.8.1 Sectorial Interest in Different Types of Knowledge

- Technical Knowledge
- Hair care personnel - 62% want to learn about more hair care
- Seamstress - 80% want to learn sewing
- Traders - 72% want to learn to trade
- Management / Business knowledge
- Clothing sector – 86% want to learn about management and business skills
- Communication – 100% wanted to learn about management and business skills

**TABLE 3.7: SECTORS WILLING TO SPEND MORE TIME LEARNING:**

|              |               |
|--------------|---------------|
| Hairdressers | 6hrs per week |
| Traders      | 5hrs per week |
| Seamstress   | 5hrs per week |

The survey was useful in targeting the advertising and designing the content of the course.

### 3.9 Programmes at the Women Development Centre (WDC)

- Literacy Programme
- Basic mathematics (numeracy) English and Twi / (local dialect)
- Business Management
- Introduction to Business management
- Entrepreneurship: investment, business, planning, accessing business capital
- Vocational Training
- Esthetics
- Hairdressing
- Facial treatment
- Manicure and pedicure
- Seminars and Workshop
- National issues – prevailing issues in the country and neighboring countries and abroad.

- Civil right
- Responsibility: women and children right
- Avoiding teenage pregnancy
- Human right
- Early detection and prevention of domestic violence
- Family planning
- Nutrition – food preservation
- Waterborne disease
- Home management (cooking and safety)
- Immunizing
- HIV/AIDS awareness campaigns
- Drug abuse
- Saving the environment
- Voting
- Administrative

Because of the challenges facing the eastern region on the subject of HIV/AIDS, seminar are conducted often for the preventing of the spreading of the diseases.

### **3.10 Health Education Awareness-HIV/AIDS**

Organized by WDC, HIV/AIDS awareness programs were organized for the women to drive home the importance of cleanliness, issues on HIV/AIDS, the importance of educating the girl child and healthy eating.

There is also the distribution of the materials related to these subjects. The origin of HIV / AIDS and the definition of HIV / AIDS, the difference between HIV / AIDS, Myths and Misconception, Stigma and Discrimination, Transmission and Stages of the Diseases, Physical Anatomy of man and women, Testing and Treatment, Prevention and Control are receiving an explanation during these seminars. The women are made aware of the Impact of HIV / AIDS and the law. After the workshops, attendees received a certificate in HIV /AIDS Awareness Training.

### **3.11 The 5 Levels of the WDC**

Due to various levels of the educational background of the women, the WDC grouped the women in five different levels.

#### **3.11.1. The Pre-Beginner – Adult Basic Education Literacy Program**

These are the women who have never been to school and cannot read and write Twi nor its alphabet.

##### **a) Pre-beginners curriculum**

- learn the alphabets
- read and write in Twi (the dominant local language of Ghana)

##### **b) English Curriculum**

###### **• Level 1**

Simple addition and subtraction, learn the alphabets read and write in English

###### **• Level 2**

It is for women who dropped out of school at the Junior Secondary School level. As they upgrade and do remedial courses for Junior High School subjects such as English, Mathematics and Communication skills.

###### **• Level 3**

Computer and office skills (computer oriented) and Computer curriculum; Office skills: filling, copying, and taking of minutes, and the answering of phones and other tasks.

###### **• Level 4**

Basic Business Proficiency Program (Business oriented), Business Materials – Financial statement, Investment, loans, interest rate, Personal Financial Planning, Level 3 and 4 English, Advanced English, How to start a small business/entrepreneurship.

###### **• Level 5**

For Senior Secondary School Certificate Examination (SSSCE) Remedial Classes, Core Maths, Elective Maths, English Language, Literature in English, Accounting, Business Management, Geography, Integrated Science, History, Economics, Communication and Computer Skills. Registration and the courses are free of charge, except for standard admission fee of twenty (GHS

20) Ghana Cedis (equivalent to 5 US dollars) charge to create a server of accountability for those attending.

All applicants are assessed and placed into one of the five levels of the program and promoted to the next level as they achieve the standard requirement. Upon the completion of level 4, students graduate and receive a signed certificate from the founders. Level 5 is optional for those who desire to upgrade their high school grade to meet the entrance requirement for a post-secondary institution.

### **3.12 Impact of the Women through WDC Programme**

The program at WDC helps in meeting its objectives of assisting the women in Koforidua. Due to the uniqueness of the program at the centre, many of the women that were enrolled have improved in their capabilities and options for living a fulfilled life. It is so inspiring to hear the students talk about the changes in their lives. The positive change did not only affect the women but their families and society.

#### **3.12.1 Literacy program**

The literacy programme gave opportunities to women to gain self-confidence as to who they are and what they can do with life. They were able to read and write in their local dialects as well as the English language (francophone students from the neighbouring French countries were about to read and write English through the WDC before they entered university). Self-confidence has empowered women to respond to the social and physical condition of living that inhibits them. They better understand National discourse and participate in the local governance system.

Some secured permanent jobs upon completion; others were able to help their children with their studies. Due to boosted confidence, some further their education and others took up positions of responsibility in their churches, associations and workplaces. Others have also been receiving a promotion at work.

Husbands saw the value in having educated wives to help run their businesses and this encouraged other men to bring their wives to be part of the WDC to be educated. Most women have come to a place where they believe that education is the only way out, and decided to start support in the education of their children and encourage them to work hard towards their education.

### **3.12.2 Business Management**

The business management and entrepreneurship programme have boosted the growth of many businesses. Due to the knowledge, businesses that started with little capital and are well managed. Others can access microloans to do international businesses, which have been sustained using simple business skills, which have remitted in improved lifestyles and savings for the future.

### **3.12.3 Vocational Training**

The school of esthetic, hairdressing, facial treatment, helped the women to acquire new skills, set up spas, and set up their salons. It was not just an income generating business but brought about personal hygiene to the community. Vocational training has helped groomed the women and society. Others are receiving roles as managers for spas and hairdressing salons. Financial stability has been generated bringing in enough income to support their families.

### **3.12.4 Seminars and Workshops**

The seminars and workshops are a means by which the women are acquiring knowledge. The nation's issues created an awareness through which the women, desire to listen to the daily news and read newspapers. Some even went on the net to the various websites to learn about nation's issues. Due to their cultural background, women were considered second-class citizens, and are put down and at the mercies of their husbands and men as a whole, but the seminars and workshops educated them as to their right and that of their children. Women educated their girl child as to how to prevent teen pregnancies and to encourage them to aim at higher education.

Many of the women have gone through domestic abuse, but knowledge liberated them. Information on domestic abuse is disclosed to them and of where to go and whom to report to and to stand for their rights. Counsel on family planning in order to take control of the number of children to give birth to, and the best way to take care of them. The offer of individual classes; on sanitation and hygiene, and the best economic nutrition for the family and how to manage their home.

The subject on HIV / AIDS and drug abuse was an important topic to the young mothers as they raise their teenage children especially girls. Education on the importance of voting to choose the right leader is an essential seminar and topics for the women on the importance of environment

and keeping it clean – has led to the social responsibility of health and clean-up exercise for the students in the main streets of Koforidua. This activity was to raise awareness about health and hygiene and the importance of keeping the environment clean to prevent the transmissions of diseases.

These seminars and workshops give the ability to help and create awareness to give the women a better understanding than just theories taught in classes. Information on family planning, family health productive life, medicine usage and investment in education and future, health and businesses have boosted their self-image. It gives understanding to parents and guardian as to how to handle adolescence and order them aright. It also gives the citizen the ability to understand their civic right and responsibilities.

### **3.12.5 Field and Education Trips**

Visiting places like National Park – Kakum, Parliament House, Cape Coast, and Elmina castle and Kantanka Motors were exciting moments for the women. Many of them got the opportunity to travel outside their cities. They are also receiving education during the tour. Kakum is a recreational park that was built by a Canadian government as a contribution to the development to Ghana. The women have acquired knowledge about the seat of the government as to how the leaders of the countries govern the nations at the Parliament house. At Cape Coast and Elmina Castle, they learnt about the slave trade movement, who started it, the countries who were involved and when and how it has gone through abolishment. At Kantanka Motors, they witnessed the assembly of vehicles.

It can conclusively be established that indeed ANIDA and for that matter the WDC wing have served their purpose in succeeding to prepare women to come to terms with the prevalent conditions of general business orientations. They are now better equipped with basic management principles and practices, be it home or at workplaces. Their entrepreneurial skills and abilities have been honed positively for their own benefit, family and the society at large.

### **3.13 ANIDA Child Sponsorship Programme**

<sup>75</sup>The effects of poverty on children are wide-reaching and can lead to lifelong struggles, especially when young people do not receive full educations. Poverty and culture are inextricably linked, because people living in poverty may stop going to school so they can work, which leaves them without literacy and numeracy skills needed to further their careers. Their children, in turn, are in a similar situation years later, with little income and few options but to leave school and work.

In Ghana, an average of 27% of the population live on less than two dollars a day. Even though the country is rich in natural resources, a good percentage of its children live in a state of deprivation. Materially, they lack decent income, resources, and assets. They face malnutrition which leads to sickness, disability and as a result requires strength. There is a lack of education, peripheral locations, and go through marginalization and discrimination. These characteristics lead to extreme poverty. According to the Child Fund, education in all forms is vital in halting the sequence of poverty. It has a boosting effect on other aspects of society that may seem entirely not related, for example, girls' education reduces prenatal death rates. No doubt, the correlation between poverty and education is intricate, but it is a fact that education in many ways helps people make wise and rewarding decisions about themselves and for their family. Education has proven to be crucial in the advocacy for children's rights, both in teaching children what they can and should expect from adults and in showing adults the benefits of respecting their children's rights. In many cases, education has proven to be a powerful tool that can make the world a better place.

The child sponsorship programme began with the tragic death of a father who left behind five children ranging in age from 2 to 10. The widow was a jobless, unskilled woman. The All Nations church, Toronto through compassion sponsored the children which later grew to a full-blown child-sponsorship programme with many children. This programme is one of the various projects of ANIDA that focuses on reaching out to aid orphans and other vulnerable children and impacting their lives in the areas of education, healthcare, food, and shelter. ANIDA's Child Sponsorship Program is known as "Silent Cry". The term "Silent Cry" reflects the imagery of when children are hurting, the only expression that describes their pain are tears. Many of these

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<sup>75</sup> Bawah, S (n.d). "Advocating Recognition and Redistribution in Poverty Alleviation Programs in Ghana: An Examination of State and NGO Policies in Ghana. Brock University. Accessed on 14 March 2016. <http://dr.library.brocku.ca/handle/10464/2835>.

children face subjection to dire poverty, neglect, abandonment, disease, inadequate nutrition and shelter, violence and lack of access to education. Children with uneducated parents are like “a flock without a shepherd” because education leads a child on the right path of life. Education transforms life and breaks the cycle of poverty, especially in female children. An educated mother makes sure her children go and maintains regular school attendance. ANIDA realizes that the lack of education can contribute to teen pregnancy, gang violence, theft, and drug abuse. People are more apt to not take care of themselves because they are less educated about topics like family planning and proper hygiene, which leads to a decline in health. According to the <sup>76</sup>Nations Longitudinal Mortality Study, Makuc et al (2017) revealed that a year of education increases life expectancy by 0.18 years. Just having basic skills such as reading, writing, and arithmetic, can help a person to earn gainful employment.

<sup>77</sup>The National HIV/AIDS and STI Policy/Ghana AIDS Commission, a status that HIV has today turned into a frightful pandemic, striking silently, spreading rapidly and killing thousands. 70% of all people living with HIV are in Sub Sahara Africa. In Ghana the highest percentage of HIV Cases according to records is in the Eastern Region, Koforidua being its regional capital. According to the United Nations Children’s Fund (UNICEF), there are 48.3 million orphans in the South of the Sahara Desert, one-quarter of whom have lost their parent to AIDS. In Ghana, 170,000 orphans have lost their parents to AIDS. Currently, Ghana has over one million orphans, and the number continues to grow. The rate at which children are losing their parents and with no hope for the future, there was a need to assist them through sponsorship. All Nations International Development Agency (ANIDA) decided to be an ally to educate and provide full support for community initiatives to meet the needs of children and their families. Data collection methods for this included observation, field notes and semi-structured interviews which were conducted to select the children that were qualified to be in the program. It started with Kofi Gyamfi - he was four years old when his parents died. Kofi became an orphan only later pushed to child labour with no education, no food, and no parental care. In short, he lacked the necessities of life. There were many other AIDS orphans, who lack proper

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<sup>76</sup> Makuc D, McMillen M, Feinleib M, McMillen D, Schwartz S, Rogot E: An Overview of the U.S. National Longitudinal Mortality Study. 1984 Proceedings of the Section on Social Statistics, American Statistical Association, 2017.

<sup>77</sup> Patrick Aboagye-Sarfo, Ute Mueller and James Cross (2015). The impact of the activities of Ghana AIDS Commission on new HIV infections in Ghana: An intervention time series analysis. <https://doi.org/10.1016/j.hivar.2015.03.003>



nutrition, child care, education, and clean drinking water which severely affected their development. Some of them facing sexual and physical abuse, later feeling the pressures of the child labour.

### **3.13.1 The Mission of the Programme**

The Child Sponsorship Program aims to provide vulnerable children with access to education as a means to break the cycle of poverty over their lives and empower them for success.

Through the program, assistance to children whose parents or parent have died or who are unable to provide for them.

Child Sponsorship Program is to impact the lives of children and empower them with the tools they need through education and allow them to complete up to a High School diploma and beyond.

Through the access to Education Child Sponsorship Program, it serves to implement and affirm the dignity, as well as uphold the self-esteem of the children.

The Program is to support the efforts of the children and rebuild their lives and livelihoods.

The Child Sponsorship is to provide for the children their spiritual, physical, emotional, and intellectual well-being.

### **3.13.2 Selecting a Child for Sponsorship**

The local programme staffs in Ghana and Jamaica are responsible for receiving application forms from potential children eligible for sponsorship. The local staff evaluates each application based on the outlined ‘eligibility criteria’ and will notify applicants of approval.

#### **3.13.2.1 The Eligibility Criteria**

- The child must be in a state of hardship.
- The child must be living in an area where they can access public education and where they are accessible to the staff to do required home and school visits.
- A child may not receive sponsorship by a family where three others are in the programme.
- Family income must be equal to or less than the minimum wage of the country, and receives verification by local staff.

- Families must be willing to adhere to ANIDA's Programme guidelines which state that:
- Families must consent to picture taking (a minimum of once per year); pictures may be used in public for promotional purposes and will be used only for intended purposes.
- A minimum of one communication per year to the sponsor, either written or drawn.
- Adequate documentation to support the application for sponsorship.
- A completed sponsorship eligibility renewal form annually.
- Parents must make every reasonable effort to attend workshop meetings and children's events.
- In selected countries, children must be a minimum of 6 years of age.
- A child must be a minimum of 16 years of age at the time of intake.
- The child is attending public school; exceptions will be made only for children who have obtained a scholarship to a private school that will cover excess fees. The confirmation of the arrangement is in writing.

The ANIDA staff uses the following point system to determine the children in most urgent need of a sponsor:

- 10 points- the child has been orphaned or lives in a sole parent household.
- 8 points- a child is of school age but has never been in school.
- 8 points- The child who is about to drop out of school due to financial hardships.
- 6 points- The child is a girl.
- 4 points- The child's parents are illiterate.
- 2 points- The child has great potential for academic achievement.
- 2 points- The parents of the child have a physical or mental disability.

The length of time the child has been waiting for sponsorship will also contribute to determining their priority level. The submission of a copy of each sponsorship application goes to the Project Manager at the headquarters in Toronto, Canada to keep on file for each child. The process is to ensure that each child enrolled in the program meets the criteria deeming them eligible for sponsorship.

### **3.13.3 Sponsorship Process**

Once an application for sponsorship has is approved, the child will be posted on the available children list for potential sponsors to view and choose a child. Some children may get sponsored quickly, while others may have a longer process. Once a sponsor has committed to a particular child, their monthly donations will be collected for three months before the child entering the

program. The Project Manager in Canada will notify the Country office of the start date of the child upon sponsorship. Once the Country Office is notified, the field coordinator will then visit the family of the child to inform them of the start date and have them sign the “Program Participation Agreement” form. This agreement is thoroughly explained to the Parent/Guardian before having them acknowledge and sign.

#### **3.13.4 Terms and Conditions**

The terms and conditions that each parent/guardian must acknowledge are listed as follows:

- The sponsored child and his or her family fill out the child sponsorship application form every year.
- The organization will renew the sponsorship if the child and family continue to satisfy the eligibility criteria and the renewed criteria.
- The beneficiary clearly understands and acknowledges that the failure on its part to comply with the terms and conditions will make them ineligible for any further support.
- Family income must satisfy the eligibility criteria of the Child Sponsorship Programme.
- Parents must be willing and available to meet with the coordinator at least once a year.
- Academic cost for the sponsored child should not be more than the amount specified in the guidelines; however, it includes admission fees, annual tuition, examination fees, books, and other school supplies.

#### **3.13.5 Agreement and Renewal Criteria**

There is a written agreement between the parents or the guardian of the sponsored child and ANIDA representative - ANIDA program coordinator. The agreement form has the full name of the sponsored child, date of birth, town, or city where the child lives, the name of the school the child attends. In order to solidify the agreement, the parent/guardian(s) sign in the presence of the ANIDA representative.

- Evaluation of eligibility must be completed each year to determine whether or not the child continues to be eligible for the Programme.
- The child must sustain 80% of school attendance.
- The child must have an overall passing grade that will allow him/her to move to the next grade.
- Every semester, all sponsored children undergo evaluation by filling out a monitoring and evaluation sheet.

ANIDA takes responsibility of sponsored children (who are orphans) and place them into schools. Food items and medical supplies are distributed quarterly by the ANIDA’s office. In

the African Society, especially Ghana, the culture is that children can be raised by their parents or any other family relations such as grandparents, auntie, uncle, nephew, niece, big brother or sister to favour the child and parents, depending upon the helper's position in society or financial strength. Many Africans have been placed in the homes of members and have achieved their goals in life. For ANIDA to place an orphan in the home of a Christian family, it is considered common for Africans. Orphans go through rejection, hunger, and loneliness. They roam about in the street without shelter, parental care and discipline, and lack education. Orphans that go through ANIDA sponsorship programme are placed in a Christian family setting where they receive parental care, biblical instructions, food, shelter, clothes, and medical supplies, plus education. Field coordinators visit the schools where the child goes for updates on the progress of the child/children and find solutions to the challenges they may be facing. A copy of the semester report is filed at the ANIDA office. In the event of serious health challenges, the field worker is notified and the organization takes the responsibility to make sure the child receives medical help. ANIDA believes that to break the cycle of poverty empowerment is the gateway, therefore children receive all the needed help and encouragement, even if they have to attend extra tutoring to make it to the next grade. Depending on the academic strength of the child, in their various discipline, the child is then prepared to acquire skill or profession, for a gainful job.

### **3.14 CONCLUSION**

With the help of ANIDA, many children have found a sponsor. Some have been placed in the homes of other families to receive parental care. Children are attending schools, while others relocate to other cities where qualified families can take good care of them. Few have been placed in boarding schools to receive a good education. The children under ANIDA have the benefits of good accommodation, nutrition, clothing, and parental care. The present condition guarantee that they can have hope for tomorrow. At present, there are about five hundred and fifty (550) children enrolled in the programme. Four hundred (400) children between the ages of one and seventeen, attending anywhere between kindergarten and university are spread out in all the ten regions in Ghana. ANIDA operates in Jamaica in the West Indies taking care of one hundred fifty (150) children.

## CHAPTER IV

### SOCIO-THEOLOGICAL FRAMEWORK OF THE WORK OF NGOS

#### 4.0. Introduction

There is the argument that before the advent of colonialism in Africa, women were held in high esteem and at equal par with men. Women were considered important and contributors to the African society. Oseni Taiwo Afisi states that:

“The leadership roles women have played in the development of various African societies cannot be underestimated. The contributions of women towards the social, economic, political and educational developments of African societies cannot also be gainsaid. Traditional African society attached no importance to gender issues because every individual had a role to play both in the family as well as in the larger society. Each gender had its traditional role in the development of the society. In other words, the position of women was complementary to that of men. There was the non-existent of gender inequality. Each gender role regardless of who performed it is equally important because it contributes to the fundamental goal of community survival. What this directly implies is that indigenous people in Africa performed diverse roles to maintain the efficient functioning of their society, before colonialism”.<sup>78</sup>

In postcolonial and postmodern Africa, women are facing gross marginalization and facing unequal treatment. So, a claim could be made that the colonialists brought gender inequality in Africa. There is recognition that even though women form about 51% of Ghana’s population, they are mostly under-represented at the top hierarchy of the social, political, and economic ladder of society.

Research indicates that African women lead difficult lives in sub-Saharan Africa. Many factors play a role in determining the experience of the African woman. She may be engaged in a life role such as peasant or city-dweller, she might be part of the intellectual or working class, or she might be an overburdened or overworked mother or an independent person. The categorizations are not clear-cut. Her circumstances and life experiences, however, may be different from those of European or Western women.<sup>79</sup>

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<sup>78</sup>Oseni Taiwo Afisi, "Power and Womanhood in Africa: An Introductory Evaluation," *Journal of Pan African Studies*, 3 no. 6 (2010) at <https://www.questia.com/read/1G1-306754298/power-and-womanhood-in-africa-an-introductory-evaluation>.

<sup>79</sup> Questia <https://www.questia.com/library/history/african-history/african-women>

According to Hazel M. McFerson, "Gender discrimination resulting in greater poverty among women is widespread throughout the developing world. However, the incidence of women poverty, as well as its depth and their vulnerability, is particularly marked in Sub-Saharan African countries of the tropical belt, albeit with significant rural-urban differences."<sup>80</sup>

In the area of education, in particular, there is a wide gap between men and women. In their work, Judith Shabaya and Kwadwo Konadu-Agyemang state that, "the question of unequal access to education among males and females appears to be universal in the developing world. However, females in Africa seem to suffer more discrimination regarding access to education."<sup>81</sup> Shabaya and Konadu-Agyemang study reconsiders the issue of:

Gender disparities in educational access in Africa by analyzing data from recent comparative national surveys including the Demographic and Health Surveys, Living Standards Surveys, and World Bank data, focusing on Ghana, Zimbabwe and Kenya. It concludes that while substantial progress is being made in the last 40 years, female illiteracy rates are still high compared to males, and entrenched attitudes continue to keep females out of the educational system, thereby perpetuating the gender gap.<sup>82</sup>

The lack of educational equality in Ghana is mostly due to cultural influence. The hindrance of girl's education by the high overall cost of education and society's common perception that education for girls is not as important as education for boys.

Looking at the background position of pre-modern society, women were bearers of children, retailers of fish and farmers. Within the traditional sphere, the explanation of the childbearing ability of women as the means by which lineage ancestors were allowed to be born; bareness was therefore considered the greatest misfortune. In pre-colonial times polygamy was

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<sup>80</sup>Hazel M. McFerson, "Poverty among Women in Sub-Saharan Africa: A Review of Selected Issues," *Journal of International Women's Studies* 11 no. 4 (2010) at <https://www.questia.com/read/1G1-247222963/poverty-among-women-in-sub-saharan-africa-a-review>.

<sup>81</sup>Judith Shabaya & Kwadwo Konadu-Agyemang, "Unequal access, unequal participation: some spatial and socio-economic dimensions of the gender gap in education in Africa with special reference to Ghana, Zimbabwe and Kenya," *Compare: A Journal of Comparative and International Education* 34 no.4 (2004) at <http://www.tandfonline.com/doi/full/10.1080/0305792042000294805>.

<sup>82</sup>Shabaya & Konadu-Agyemang, "Unequal access, unequal participation."

encouraged especially for wealthy men. An anthropologist has explained the practice as a traditional method for well to do to procreate for additional labour.

In a patrilineal society, dowry received from marrying was also a traditional means for fathers to accumulate additional wealth. Female ability to produce is a means by which women ensured social and economic security for themselves because their labour was needed in the home and on the farms. Resistant to female education also stemmed from the conviction that their husbands would support women. In some circles, there are even the fears that girl's marriage prospects dimmed when she became educated. Those who attended school had only primary education certification and may also drop out due to lack of finances.

The attribution of a well-known saying to the Ghanaian scholar Dr. James Kwegyir – Aggrey “If you educate a man you educate an individual, but if you educate a woman you educate a family (nation).” The quote is used to convince African parents who were more than willing to educate their male children than female children are of the same value as male if not more. It is evident that from pregnancy to birth, the baby has more direct contact with the mother. An educated woman will know what to eat and what to do for a better pregnancy and some healthier choices for herself, and the baby by seeking prenatal care, assisted childbirth and post-natal care, reducing the risk of maternal and child mortality and illness. An educated woman will provide a balanced diet in a clean atmosphere and assist in educating her children, the first three years of every child plays a vital role in the child development. Despite all these benefits, an educated woman provides not only to the family but our society. Women and girls in the developing world often face denial for educational opportunities. Lack of education limits prospects decreases family income, reduces health, puts women and girls at risk of trafficking and exploitation and limits the economic advancement of the entire country. Education for girls and women are the single most effective way to improve the lives of individual's families as well as economic development to impoverished communities worldwide.

United Nations Educational Scientific Cultural Organization (UNESCO) reports that in 2013 despite the progress in recent years, girls continue to suffer severe disadvantage and exclusion in education systems throughout their lives. An estimated 31 million girls of primary school age and 32 million of lower secondary age were out of school in 2013. Sub-Saharan Africa has the lowest portion of the countries with gender parity.

#### 4.1. Theological and Sociological Framework of NGOs

Faith-based NGOs, in particular, were born out of theological and social perspectives that prompted them into social actions. Through the understanding of their different scriptures, religions discover the obligation of providing for the spiritual, physical, and social needs of the people they encounter. Technically, Christian missionaries were the first NGO workers in most parts of sub-Saharan Africa. They brought the gospel that preached about a God who cares about the spiritual and physical needs of the people. Jesus proclaimed the message of love and light, and he demonstrated his "love in action" by taking care of the poor and needy. He provided food and encouragement to those in need.

Wiley has suggested that the role of NGOs represents a continuation of the work of their precursors, the missionaries and voluntary organizations that cooperated in Europe's colonization and control of Africa (Manji and O'Coill 2002:567). It is on account of this understanding that NGOs are known as the new missionaries.

As Christians, the founders were lead to founding ANIDA through the theological teachings and words from scriptures that encourage and promote social responsibility. Their understanding and obligation to provide for the needy emanated from the teachings of the Bible. Bible passage such as; Proverbs 19:17-18 "he who has pity on the poor lends to the Lord, and the Lord will pay back what he has given"<sup>83</sup>. The down-to-earth passage from the book of James which states, "If a brother or sister is naked and destitute of daily food, and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?" This Bible passage (James 2:15-16) moved the founders to invest in the less privileged.

John's writing to the early church about the social responsibility of Christians, states; "But whoever has this world's goods and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? My little children let us not love in word or in tongue,

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<sup>83</sup>The Bible has a plethora of passages encouraging Christians to see the interest in taking care of the poor and needy. Many faith-based NGOs got their mandate to minister to the needy from the Bible.<sup>83</sup> In the Old Testament (Exod 22:21-24; Exod 23:6-11; Deut 15:4-5; Exod 22:25; Lev 25:36; Deut 23:20; Deut 24:12-13; Lev 19:9-10; 23:22; Exod 23:10-11; Deut 15:1-11; Amos 2:6; Isa 10:1-2; 11:4; Isa 3:14; Jer 5:27-28; 6:13; 22:13-17; Hos 12:7; Amos 8:5-6; Mic 6:10-11), and in New Testament (Luke 4; Matt 8:20; Luke 9:50; Matt 5:3; Luke 16:19-31; Luke 14:10-24; Mark 12:38-44; Mark 10:21; Luke 18:22; Luke 19:1-10; Acts 10:38; Luke 7:12-15; Mark 8:1-9; Matt 25:31-36; Mark 14:1-9; Matt 19:16-21; Acts 2:44-45; Acts 4:33-35; 1Cor 16:1-2; 2Cor 8:1-4; 9:1-2; Rom 12:13; James 2:1-6).



but indeed and in truth” (1 John 3:17-18), played a part also in influencing the founding of ANIDA. The words of Jesus were also influential:

When the Son of Man comes in His glory, and all the Holy Angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him and He will separate them one from another as a shepherd clinches his sheep from the goats. Then the king will say to those on His right hand, come, and be blessed of my Father inherit the Kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, I was naked and you clothed me, I was sick and you visited Me, I was in prison and you came to Me. Then the righteous will answer Him, saying Lord when did we see you hungry and feed you or thirsty and gave you drink? When did we see you a stranger and took you in – or naked and clothed you or when did we see you sick or in prison and come to you. Then the King will answer and say, to them as much as you did it to one of the least of these My brethren you did it to Me” (Matt 25:31-40).

The founders believed that each person has a social responsibility which dictates that any entity, be it an organization or individual, and must act for the benefit of society at large. Social responsibility is a duty every individual has to perform to maintain a balance between the economy and the ecosystems. Our social responsibility means sustainability of equilibrium between the poor and the rich. Therefore, ANIDA seeks to light a candle for those in darkness rather than curse the darkness. Moreover, give hope for the future for women and children who live in perpetual poverty and therefore are destitute and extremely needy. As such ANIDA primarily targets women and children addressing their needs through access to education. For the deeper understanding of the theological and social perspectives of NGOs, I will make great use of Kevin Joachim Ahern's Ph.D. thesis entitled, "Structures of Grace: Nongovernmental Catholic Organizations and the Mission of the Church" (Boston College Electronic Thesis or Dissertation 2013).

#### **4.2. Theological Significance of Catholic NGOs**

Inspired by the holistic vision of mission put forth by the Second Vatican Council, Catholic nongovernmental organizations (NGOs) contribute in an increasingly humble manner to the promotion of the common good locally, nationally, and globally. The study of these organizations and their relationship to the church raises important questions regarding the theological significance of their structures and public engagement. Thus far, this project has

addressed these issues by placing theories concerning NGO engagement for social transformation into constructive dialogue with the experiences and theological visions of Catholic organizations themselves.

### **4.3. Catholic NGOs and the Mission of the Church**

In their collective action for justice and social transformation, Catholic nongovernmental organizations participate in the mission of the church. The first set of conclusions that can be drawn from the study of Catholic NGOs and the mission of the church are missiological and ecclesiological. Throughout this project, the underlying question has been how, if at all, do Catholic NGOs participate in the mission of the church as they engage in public action for the global common good?

While issues of social justice are addressed seriously by the Magisterium throughout the post-conciliar period, there are disagreements as to how precisely these teachings should be put into practice. Some recent magisterial texts, for example, are cautious of those expressions of justice that overlook the spiritual dimension of the church's mission—pejoratively termed horizontalism. Reflecting these concerns, *Redemptoris Missio*, *Deus Caritas Est*, and *Africae Munus* downplay the ecclesial status of collective action for justice. Reflecting a deductive ecclesiology with some the elements of the earlier distinction of planes model, these texts argue that it is not the role of the church to be directly engaged in the pursuit of justice and social transformation. Instead, the proper role of the church and church structures is more indirect as it seeks to educate lay citizens as individuals and to enlighten and inspire them as agents in the ethical engagement of society.

Although this question was debated among the participants at the recent 2012 Synod on the New Evangelization, the official texts from the synod appear to support this more limited vision of the church's indirect role in society. This narrow approach to the role of action for justice and mission comes into conflict with other magisterial teachings and with the self-understanding of Catholic NGOs themselves.

For the two NGOs highlighted in Kevin's project, public engagement for justice and social transformation is deeply related to their specific ecclesial missions, spiritualities and identities. Each case study, representing two very different types of organizations, relates to this question differently. As with most of the other formerly recognized International Catholic Organization (ICOs), International Movement of Catholic Students (IMCS)-Pax Romana is now cat as an

association of the (lay) faithful with private juridical status. Founded almost sixty years later, JRS, by contrast, is an apostolic work of a religious congregation with a public juridical personality under Canon Law. In contrast to private associations (like IMCS), only public associations Jesuit Refugee Service (JRS) can speak “in the name of the church” (Code of Canon Law, Can. 301). Despite their differences in status (lay/religious); structure (membership-based/operational agency); age (pre-conciliar/post-conciliar); and formal recognition (private/public), the two organizations share several key features in how they approach their ecclesial mission and work of social transformation.

As with most Catholic NGOs, both organizations have been profoundly shaped by Vatican II’s holistic vision of mission, by the reception of that vision by the 1971 Synod of Bishops, and by liberation theology. For IMCS, the teachings of Vatican II and the experiences of its members at the time propelled it beyond the limitations of the defensive Catholic action model and the distinction of planes framework. IMCS’s 1971 and 1974 inter-federal assemblies radically rearticulated the mission of the organization regarding participation, liberation, social transformation, evangelization, and primary education. Rather than taking an indirect role in the temporal sphere, IMCS adopted a “spirituality of action” and a commitment to work for a holistic or integral liberation from within “the student environment and in society as a whole.” Instead of only seeing its mission as inspiring its members to take action personally, IMCS after Vatican II has understood action on behalf of justice and social transformation to be a final aspect of its mission and spirituality as a church apostolic organization.

JRS was not an organization yet at the time of the council, the organization’s mission, spirituality, and identity deeply formed by the conciliar vision. The foundation of JRS is a clear outcome of the renewed understanding of the Jesuit mission laid out by the 32nd General Congregation of the Society of Jesus. Under the leadership of Pedro Arrupe, the Jesuits echoed key themes “Resolutions Carried by the Directing Committee of IMCS,” *Convergence*, July (1971), 28. The four new objectives enumerated in this period also emphasize the relationship between an action for social transformation and its mission as an apostolic work.

For JRS, social action in the promotion of the global common good flows from its identity as a Jesuit apostolic work. These orientations toward social justice, however, have not been wholly welcomed by all in the church or even by all within the organizations themselves. IMCS and some other organizations faced scrutiny over their support for liberation theology, and not all student associations in the church have accepted the commitments to social justice articulated by

IMCS's mission. Similarly, not all members of the Society of Jesus have welcomed the new commitments to justice laid out by GC 32 (Independent Catholicism is part of the larger Independent Sacramental Movement and the subsequent general congregations. As for the mission of JRS, new instructions on the role of the church's charitable and relief agencies appear to question the legitimacy of the involvement of these organizations in pursuing the root causes of injustice through advocacy and public engagement. Despite these areas of resistance from within the tradition, both IMCS-Pax Romana and JRS perceive their public actions for justice to be integrally related to their apostolic missions and identity. While there may well have been excesses in how these and other organizations have tried to live out the evangelizing call to justice in the world, both NGOs consciously frame their approach using theological concepts.

Within the tradition, as I have shown, the argument that Catholic NGOs participate primarily in the mission of the church is strongly supported by several essential teachings. Both *Gaudium et Spes* and *Apostolicam Actuositatem* speak to the role of Catholic organizations in public life. The essential framework of *Populorum Progressio* calls the church to take action in the world and emphasizes the intimate connection between mission, efforts aimed at justice, and spiritual progress. *Octogesima Adveniens* develops this further by emphasizing the role and responsibility of Christian organizations "for collective action" in the face of injustice and suffering.

Applying this understanding to the role of Catholic NGOs in international life, the 1971 Guidelines for the Definition of Catholic International Organizations (like Pope Paul VI's addresses to the ICOs in this period) clearly state that Catholic NGOs "participate in the evangelizing mission of the Church" in their public engagement within the international institutions. Catholic NGOs, the Guidelines write, "are a form of presence" of the church in international life (Pontifical Council for the Laity, "*Respiciens Normas*"). Although there are some differences between *Justice in the World* and *Evangelii Nuntiandi*, both the 1971 Synod and Paul VI affirm a close relationship between a collective action for justice and the church's mission. Drawing heavily upon Paul VI's integral vision mission as detailed in Chapter Two, Pope Benedict XVI's *Caritas in Veritate* adopts an approach that is somewhat different from some of his own earlier writings. The approach explicitly situates the work of Catholic NGOs within the context of the church's mission: Testimony to Christ's charity, through works of justice, peace and development, is part and parcel of evangelization, because Jesus Christ, who loves us, is concerned with the whole person (Benedict XVI, *Caritas in Veritate*, no. 15). The ecclesiological and missiological identity of these organizations is evident not only in how they describe their missions and the support for those frameworks in Catholic teaching but is also

clearly visible in the impact of their work on global policy and, perhaps more importantly, on the lives of people and local communities. It is just not enough to look at the mission statement and legal statutes of an organization to see how it participates in the mission of the church. In order to fully appreciate the ecclesiological and missiological dimensions of Catholic NGO social action, one must also critically evaluate what these organizations do and how they do it.

Through advocacy, analysis, formation and operational work, Catholic NGOs are putting their missions into practice in different ways as transnational organizations. When such actions produce fruits related to human dignity, solidarity, and the common good, Catholic organizations witness to the transformative power of the gospel. The case studies of IMCS-Pax Romana and JRS highlight how these and other organizations, while imperfect, participate in the church's fundamental vocation to be like a sacrament in the world. In the words of *Lumen Gentium*, its mission is to be "a sign and instrument, that is, of communion with God and of unity among all men" (*Lumen Gentium*, no. 1).

Missiologists Stephen Bevens and Roger Schroeder offer a useful framework that situates the work of Catholic NGOs for justice within the church's mission in a way that also acknowledges the need to balance the horizontal and vertical demands of the mission. Their model of the mission (described as "prophetic dialogue") aims to encapsulate the fullness of Vatican II's integral vision of the mission. That mission includes, but is not limited to, collective action for justice. Such a comprehensive framework not only situates the work of Catholic NGOs within the mission of the church but also challenges socially engaged organizations to avoid the danger of horizontalism by not overlooking the spiritual and kerygmatic dimensions of the church's mission.

#### **4.4. Criteria for Discernment**

If transnational Catholic organizations share in the church's mission and reflect God's grace, specific ethical values should reflect in their work.

As with all NGOs, Catholic organizations face several practical and ethical challenges. Regardless of their good intentions, some NGOs may end up doing more harm than good. It is particularly dangerous in the operational work of development and humanitarian organizations where the welfare and lives of vulnerable populations are at stake.<sup>84</sup> Within the international

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<sup>84</sup>42 See, for example, Anderson, *Do No Harm*.

NGO community as a whole, there are some ethical perils to which Catholic organizations are not immune. The acknowledgment that Catholic NGOs share in the church's mission and reflect grace in some analogous way illuminates several constructive tensions that may help them to more effectively respond to these ethical issues and the demands of the common good. The task here is not to present clear-cut solutions to the real challenges facing Catholic organizations today. That is the responsibility and role of the organizations themselves. Drawing from the previous chapters, one will now outline four sets of polar tensions that I hope can offer these organizations resources to discern and navigate the demands involved in their essential task of promoting the global common good.

#### **4.5. Mission and Institution**

In their global public engagement, Catholic NGOs are challenged to find a balance between mission and institution. This tension carries with it a twofold danger for organizations. In speaking of the social and institutionalized forms of church organizations, careful attention must be paid to avoid the danger of falling into the sinful, selfish and destructive patterns of collectivism against which Reinhold Niebuhr warns.<sup>85</sup> There has always been, as Brendan Leahy reflects in his study of the new ecclesial movements, a danger for charismatic groups in the church to demonstrate "a certain arrogance by presenting themselves as the perfect Church. Such an attitude reveals a Messianic complex that neglects the insight that God the Father's house has more rooms, many ways of living the same faith."<sup>86</sup> This type of collectivism can often warp the mission of the organization so that it looks more to the organization than to the common good. A related danger is a tendency for social groups and movements to gravitate toward a stifling institutionalization, which can suppress the dynamic workings of the Spirit. As social movements grow and develop and their charisms become routinized, organizational structures are established to engage in effective social action. In this organizational development, creative ways are needed to ensure that such structures do not, as Haight warns, hamper the "spontaneity and self-actualized intention of self-transcending love that is the fruit of grace."<sup>87</sup>

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<sup>85</sup> Reinhold Niebuhr, *Moral Man and Immoral Society: A Study in Ethics and Politics* (Louisville: Westminster John Knox Press, 2001).

<sup>86</sup> Leahy, *Ecclesial Movements and Communities*, 134.

<sup>87</sup> Haight, *The Experience and Language of Grace*, 180.

Within the Catholic tradition, the church has always maintained that charism and mission are not in opposition to institutional structures.<sup>88</sup> Catholic NGOs, not unlike the church as a whole, are therefore charged to ensure that the structures and institutions that develop are in the service of the mission and the common good and not the other way around. This suggests that in order to effectively carry out their specific missions, Catholic NGOs need to find a balance between adaptability and accountability. On the one hand, they must be flexible enough to adapt to the needs of an ever-changing world. On the other, they must develop and attend to participatory structures to guarantee that international actions and advocacy based on the organization's mission, the directives of members, and the needs of the common good.

The two case studies in this project highlight this tension in different ways. The decentralized structures of both IMCS and JRS are helpful in keeping the two organizations focused on the needs of their members and the people they serve. IMCS's membership-based participatory structure enables all members to have a voice in the international life of the movement. In a structure shared with many of the former ICOs, the continental and global leadership are chosen directly by the national member associations. Global advocacy priorities establish by the decision-making assemblies and councils, which are made up of students themselves. As with other membership-based NGOs, this often serves as a mark of credibility and legitimacy for their global campaigning and advocacy work. With little overhead and leaders who serve as volunteer missionaries for a short period, IMCS and other similar structures can maintain a focus on the mission and the needs of students.<sup>89</sup>

Like IMCS, JRS has sought to find creative ways to balance the demands of mission and institution. While it maintains a more uniform structure than IMCS, JRS also seeks to empower local, national, and regional structures and since 2000 has developed greater coordination as an international structure. As a humanitarian NGO sponsored by a religious congregation, the structure of JRS is entirely different. The professional leadership of JRS elects differently than in membership-based organizations. The Society of Jesus maintains oversight over JRS and the refugees served by the organization are not in a position to directly choose who will represent

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<sup>88</sup>In speaking of organizational charisms, Pope John Paul II notes, "The institutional and charismatic aspects are co-essential as it were to the Church's constitution. They contribute, although differently, to the life, renewal and sanctification of God's People." John Paul II, "Address of His Holiness Pope John Paul II on the Occasion of the Meeting with the Ecclesial Movements and the New Communities, Rome, 30 May 1998," in *Movements in the Church: Proceedings of the World Congress of the Ecclesial Movements, Rome, 27-29 May 1998*, Laity Today 2 (Vatican City: Pontificium Consilium pro Laicis, 1999), 221.

<sup>89</sup>The presence of many structural levels, however, also carries with it the danger of disconnecting members in the movement from one another.

JRS internationally and what issues that they will focus on. Nevertheless, JRS maintains legitimacy for its work because of its commitment to empower and accompany the refugees themselves. Perhaps more than anything else, the mission and practice of accompaniment help to ensure that the organization focuses on the needs of the forcibly displaced and not the trends of the humanitarian professionals. One can also argue that the intuitional relationship of JRS to the Society of Jesus, which ultimately has oversight over everything JRS does, helps to maintain a strong focus on the mission of the organization to accompany, defend, and serve refugees around the world.

#### **4.6 Unity and Diversity**

The second set of poles that need require balance in the work of NGOs is the tension between unity and diversity. At one extreme, some organization's excessive focus on unity and uniformity leaves little room for diversity and difference. At the other extreme, the embrace of diversity as a value can make it impossible to agree on a common mission or shared social action plan.

Like most other Catholic NGOs, IMCS and JRS seek to balance the two values of unity and diversity without falling into the trap of either a rigid uniformity or fragmentation in a collective identity. Since its inception, IMCS has brought together a diversity of expressions of the student apostolate around the world and has welcomed members of other faith traditions. For IMCS, particularly in Asia, non-Christian students, and at times non-confessional national student groups, have affiliated with the movement or closely associated themselves with its mobilizing action on social issues. However, IMCS's federative structure (with different names and logos at the local and national levels) makes it difficult to maintain a shared sense of mission and a universally agreed upon advocacy platform. While a more centralized and uniform structure might be more effective in some areas, it would conflict with the movement's mission to empower and support the agency of local, national, and regional student groups as they seek to respond to their contexts. Finding the right balance between unity and diversity is not easy.

The growing accessibility of new forms of social media offers new possibilities for IMCS and other membership-based organizations to meet this challenge. Of course, IMCS is not the only organization or institution in the church struggling with maintaining unity in mission amidst a diversity of members. Though JRS's local and national structures are much more unified than those at IMCS, there remains a considerable amount of diversity in the work of the organization; only a few local projects do not use the JRS name. Unlike IMCS and other ICOs with a federative



model, JRS structures, with only a few exceptions, utilize the JRS “brand” (logo and name) at all levels of the organization. JRS, however, faces additional challenges about unity and diversity around its mission as a Jesuit apostolic work. With an increasing number of non-Jesuit and non-Christian staff members, JRS occasionally struggles to maintain its Jesuit and Ignatian identity in the service of the forcibly displaced. In recent years, the organization has sought to be more intentional about sharing and deepening its Jesuit identity while also welcoming others to join in that mission. As with other organizations and institutions sponsored by religious congregations (e.g., universities, hospitals), this task consumes time, energy and resources. New efforts, such as the identification of core values in the strategic plan and the publication of theological reflections on the work of JRS, may serve as a model for other faith-based organizations seeking to deepen their identity, while also welcoming pluralism.

#### **4.7. Cooperation and Competition**

The third set of poles that NGOs must navigate between are cooperation and competition. On the one hand, the present reality of the global public square demands cooperation among NGOs with similar interests. With over 3,000 NGOs presently accredited to the United Nations Economic and Social Council, for example, only a minimal number of highly funded organizations can be sufficient on their own. In order to have an impact on the global debate, NGOs must join together in campaigns, coalitions, platforms and other collaborative efforts. Partly overwhelmed with the logistical challenges of so many voices, the international institutions themselves, as highlighted in the first chapter are incentivizing NGO collaboration by giving more time and access to NGO platforms.

The need for cooperation can also be seen at the local and operational level. JRS, for example, often operates in partnerships with other NGOs, church bodies, governments, and UN agencies. In local development projects and international campaigns, it is not uncommon to see a rainbow of logos representing different organizations working together on a joint project. The case studies highlighted in this project have been active in some coalitions of like-minded NGOs. IMCS is active in several coalitions of youth NGOs linked to UN agencies, and it co-founded the International Coordination Meeting of Youth Organizations, which has successfully leveraged the voices of the significant global youth organizations. JRS, as seen above, also actively participates in some successful networks including the International Campaign to Ban

Landmines, the Coalition to Stop the Use of Child Soldiers, and the European Council on Refugees and Exiles.

Collaboration, of course, is not always secure; nor is it always desirable. Working with other organizations takes precious time and energy that these organizations often do not have. Collaboration with other organizations can also often mean that the specific concerns of one's organization are watered down or limited to the lowest common denominator. Furthermore, in a culture where NGOs are often forced to compete against one another for limited funds, there is often considerable pressure for organizational reports to emphasize their distinctive contributions and downplay collaborative efforts. Like other Catholic NGOs, IMCS and JRS are not immune from these tensions, and they are challenged to find a balance between working with others and focusing on their mission. The contentious relationship with the International Young Catholic Students movement has often been about how far, if at all, should the two very similar—yet distinct—structures collaborate. JRS faces similar questions, albeit at a very different intensity, with the International Catholic Migration Commission, Caritas Internationalis, Mercy Refugee Service and other church bodies working directly on the question of refugees and migrants.

A collaboration between organizations within the Catholic community is often frustrated by inter-ecclesiological debates and tensions among church organizations and between some of these and the Holy See. Following the dissolution of the Conference of International Catholic Organizations, efforts at launching an action network for all Catholic NGOs (lay and religious) and the Holy See's diplomatic corps has not been as successful as many had hoped. At the 2003 and 2007 large gatherings, the Forum of Catholic-Inspired NGOs showed great potential as it gathered leaders from nearly one hundred different international NGOs, many with commonly shared concerns, including JRS and IMCS. Despite the success of these and subsequent smaller events in Rome and Geneva, these gatherings have yet to become a space for effective collaborative action among Catholic NGOs. Much of the reluctance to collaborate in this network often relates to: internal church dynamics, such as the relationship between the Vatican and religious women; tensions between the new ecclesial movements and the ex-ICOs; differences in NGO cultures between New York-based organizations and Geneva-based groups; differences between development NGOs with full-time professional staff and membership-based NGOs with militant (volunteer) leadership; and differences of opinion on the priorities of social and economic concerns versus “pro-life” and family issues.

While paying attention to their specific missions, Catholic NGOs are challenged to explore ways to cooperate in areas of common ground, especially when this means a more effective response to questions of social injustice. Given the urgency of the many problems facing the world today, a more effective coordinated response on specific topics is urgent. As experience shows, organizations can benefit significantly from such collaborative relationships. For example, smaller organizations can benefit much from the support offered by the larger, better-funded groups. These larger NGOs, in turn, can gain new and fresh perspectives from smaller, membership-based groups who are often more flexible and more in touch with specific groups of people on the ground.

A more robust theological perspective on the role of Catholic NGOs can help to negotiate the dangers of forms of cooperation that stifle specific missions and competition. If these organizations do indeed participate in the same mission of the same church and if they reflect charisms rooted in the same divine source, then Catholic NGOs should be open to exploring ways for cooperating in such a way that respects the specific mission and identity of each party involved.<sup>48</sup> At times, this may also mean merging two different structures or organizations that have increasingly similar missions and goals. While any process of merging will likely involve painful decisions, a theology of structural grace can help those involved to remain focused on the demands of the common good and the grace-filled mission needed to address those demands.

#### **4.8. Bold Humility in Mission**

This concluding chapter investigates the missiological and pneumatological dimensions of Catholic NGO action for the global common good. In the process, it uncovers several underlying tensions that may help these and other organizations respond more effectively to the ethical and structural issues facing their global public engagement. Navigating between the extremes detailed above is not easy and requires constant attention and proper disposition. In his noteworthy study on a mission, David Bosch aptly captures the disposition necessary for organizational discernment as he speaks of the challenging tasks facing Christians who seek to participate in mission today. Participation in the mission of the gospel, he asserts, demands an admission that we do not have all the answers and are prepared to live within the framework of penultimate knowledge, that we regard our involvement in dialogue and mission as an adventure, are prepared to take risks and are anticipating surprises as the Spirit guides us into fuller understanding. Moreover, this is not opting for agnosticism, but for humility. It is, however, a

bold humility—or a humble boldness. We know only in part, but we do know. We believe that the faith we profess is both true and just and should be proclaimed. We do this, however, not as judges or lawyers, but as witnesses; not as soldiers, but as envoys of peace; not as high-pressure sales-persons, but as ambassadors of the Servant Lord.”<sup>90</sup>

Bosch’s description of what it means to participate in mission actively reflects the potential and experience of many transnational Catholic NGOs who seek to be witnesses, envoys and ambassadors of Christ in an increasingly interdependent world.<sup>91</sup>

Given the multifaceted challenges facing the human family today, the Christian community, guided by God’s grace, is called to respond to the needs of the global common good in a spirit of bold humility. In their actions aimed at social transformation. The responsibility of the church is essential to the Christian faith. Wealth and poverty are asymmetrical social realities that portray an unjust distribution of material resources and power in various scales. The Canal and materialistic culture luring many Christians in questionable economic lifestyle that does not glorify God. The poor are marginalized, rendered passive in society without resources. The belief of the church bombarded with unbiblical ideas of wealth without realizing their God-given responsibility. God’s attention focuses on the poor therefore the church must exhibit some cohesion with the poor. The needy are a vibrant part of the church that we should not ignore. They are not “second class citizens”, but God’s creation. God is the defender of the poor, Jesus used the example of Cain and Abel to reflect his defence for the weak and the abused. To end the worship of money, race and self-interest is to give to the poor. To know God is to have the poor at heart. Those who neglect the needy are not really God’s people no matter the confession. NGOs are one way in which the church fulfills its religious vocation in the world. Attending to the theological dimensions of socially involved Christian organizations will not only help to appreciate the role of these organizations better, but it will also aid in deepening the understanding of what it means to be the church in a global world.

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<sup>90</sup>Bosch, *Transforming Mission*, 489.

<sup>91</sup>This same sentiment is expressed by the poem *A Step Along the Way* by Bishop Ken Untener. The poem, often erroneously attributed to Archbishop Oscar Romero of El Salvador, has inspired many involved in the work of Catholic NGOs and reminds those involved in social transformation that their good work is ultimately the work of God. Ken Untener, “Archbishop Oscar Romero Prayer: A Step Along the Way,” *United States Conference of Catholic Bishops*, 2013, [http://www.usccb.org/prayer-and-worship/prayers/archbishop\\_romero\\_prayer.cfm](http://www.usccb.org/prayer-and-worship/prayers/archbishop_romero_prayer.cfm).

#### **4.9. Conclusion**

Education helps empower a person, making him or her strong enough to look after themselves in any given situation. In other words, education to a large extent can make a person self-sufficient. It gives a person a status and a voice to contribute to society. Education keeps a person conscious of his or her environment, norms and regulations of the society he or she lives. Through education, a person can be able to raise question against injustice. Through education, a person can decipher appropriately and promote development for the betterment and prosperity of all. Education helps people to understand themselves better, it helps them realise their potentials and qualities. As such, they can explore their hidden talents and foster their skills.

With the above discussion, Africa must see it relevant and essential to empower the vulnerable and less privileged in the continent through education. The classic adage remains relevant that "If you teach a person to fish, he or she will be taught how to fish and will do it himself or herself."

## CONCLUSION

The study reveals that African government deprives the citizen of basic necessities as social services and good infrastructure. Against the determined attempt of the thousands of NGOs in Africa contributing to eradicate this dilemma, poverty still prevails. The challenges facing Africa and the shortfall of NGOs have been discussed. Some solutions have been suggested. Chapter 5 summarizes the challenges, reflect on the causes and suggest some recommendations as solutions to the subject raised.

The quality of leadership determines the success of every nation, the role they play in governing the nation and manages the laws, policies and resources. Despite the wealth, there is lack in Africa, due to corruption ineptitude, dishonesty, absurdity and avarice. Leaders neglect their responsibility but spend the money on themselves leaving the nation destitute.

The failure of African governments to fulfill their social and economic responsibilities towards their citizens motivated NGOs to give their support through humanitarian and developmental programs. Tens and thousands of International Organizations are working in developing countries rendering their services in the area of health, advocacy, agriculture, education, environment and other areas of need, as agents trying to put an end to poverty. The basic sustenance the poor receives from charities may look magnificent, but, not adequate to improve their standard of living and eradicate poverty. Woman and children are still vulnerable and facing numerous challenges.

### **5.1 Reflection on the work of NGOs**

Funding organizations, corporations, private businesses and private individuals, contribute millions of dollars through NGOs to support the unprivileged. However, many charities spend more money on themselves and little on programs that will equip the poor to fend for themselves. It appears the desired goal to emancipate the poor from the bondage of poverty is elusive. The solution to the challenges facing the needy is not yet clear. The NGOs at best provide sustenance but not empowerment. The poor depend on the charity for daily bread rather than the charity equipping the poor to provide for themselves, a method that breaks the cycle of poverty.

## **5.2 The Scholarly response to NGOs**

NGOs act with urgency in any emergency relief. An example is when several large earthquakes hit Haiti in 2010 killing over twenty-three thousand people, and charitable organizations responded immediately with water, food, clothes and medical supplies. They provided great input through multiple programs and projects with social responsibilities throughout the crisis. Temporary structures were also built to house the homeless. Researchers believe that from the late 1980s, NGOs assume a far greater role in development than in previous decades. Many are celebrating NGOs for bringing fresh solutions to long-standing development issues. Problems that describe what ineffective governments cannot handle submit to cost-effective development projects that strengthen and revive the economy.

Participation, empowerment and the promotion of gender equality has contributed to a new approach to poverty. On the contrary after a careful investigation on the subject, some researchers argue that NGOs are well positioned, favoured by development policies, and backed by resources to produce goods and services as compared to governments in developing countries. There has been some movement of economic activities among developments explaining that the work of some engineers is below the expected standards.

## **5.3 Reflection on the Influence of NGOs**

NGOs have played a pivotal role as agents in the global world. It emerged as a solution to meet the economic and social needs and to improve the living standard and welfare of developing countries. About thirty-five thousand established NGOs spend about twenty-three billion dollars yearly on projects and developments on human rights, infrastructure, environment and humanitarian work. They have been at the forefront of many crises as stated in previous chapters. Several large tsunamis claimed the lives of two hundred and thirty people across fourteen countries in 2004, reconstruction efforts of Indonesia, India, Thailand and Sri Lanka demonstrate NGOs commitment in crises. “Make Poverty History,” which brought about debt cancellation for the developing countries, was championed by NGOs. NGOs are best in the delivery of services to the needy, and effective in the area of advocacy. Some governments do not act on the demand of their citizens until NGOs step into the campaign, in pursuit of social transformation. Building democracy, resolving conflict, preserving culture, the impartation of environmental and social impact has brought about changes in the lives of many. Hospitals, clinics, and schools emerge due to the influences of charitable organizations. ‘Compassion’ is working in over 25

countries meeting the needs of children. 'Oxfam' helps improve agriculture and food production in areas affected by drought, flood and earthquakes. Sanitation and producing clean drinking water has been one of the organizations key strengths. Red Cross initiated the idea of medical support during the war for wounded soldiers and the law that was put in place to impose certain humanity rules during wartime. World Vision is reaching out to all people from across cultures, faiths and genders, addressing issues surrounding child labour, children in armed conflict, and sexual exploitation on the most vulnerable; woman and children. World Vision spearheads in responding to HIV/AIDS, which continues to claim the lives of thousands in sub-Sahara Africa, by educating and treating those that are affected.

NGOs are effective in implementation, to tasks they embark upon due to their mutual work with government, donors and private sectors. Their input in multiple programs and projects, combined with social responsibilities and the business initiative, has contributed to the successful training and development of community work around the globe. The efficiency of NGOs has impacted policies and advanced initiatives that were exclusively the domain of government and for-profit corporations. This role has become vital to the well-being of many societies globally, as NGO's become more experienced than most governments in responding to various needs. The guiding ethical principle by World Association of Non-Governmental Organization (Wan Go) gives NGOs the responsibility to be translucent, sincere and responsible, avoiding corruption and maintaining standards to give out precise details without exploiting situations or personal benefits.

#### **5.4 Reflection on Theological/Social aspect of NGOs**

The gospel message is about the God who revealed His love by sending His son to die for humanity. Christ demonstrated the heart of the father by meeting the spiritual and social responsibility of his followers. He went about teaching in the synagogue proclaiming the good news of the kingdom and healing every disease and sickness among the people. He fed five thousand people with five loaves of bread and two fish. He healed and restored the woman who had hemorrhaged for twelve years. Ten lepers who were social outcasts healed and restored to their family and society.

Most NGOs started as Christian-based organizations to continue the work of the gospel and fulfil the mandate of the church. The mission must provide the spiritual, physical and social need of the people they encounter. Christian-based NGOs are making a difference globally. The Catholic NGOs, Oxfam, Compassion, Red Cross and World Vision are among the many that are advocating for refugees by building schools, orphanages, hospitals and churches, responding to



calls of emergency relief to create peace, justice and development in order to meet the theological and sociological needs of the people.

### **5.5 Reflection on Corruption in Africa**

The two areas that have contributed to the innumerable problems facing most of the developing countries are the corruption of leaders and the failure of the institutions. Rulers who have absolute power have constituted unstable foundations of bad governance and corruption. Poor education systems, lack of health facilities, food scarcity, poor infrastructure, poor drinking water and sanitation, and high rates of unemployment on the continent of Africa are all due to corruption. Africa ranks first or second each year when it comes to quality of the world reserves, as it is the home of the world's major mineral deposits, yet the continent is barely surviving with a plague of poverty.

African leaders control all relevant branches of the economy; civil service, electoral commission, judiciary, media, security forces and even the central bank despite their inefficiency and ineffectiveness. It gives them the power to dictate even though they believe in democracy. Law and policies are set aside for fraudulent conducts. The wealth of the country that holds the infrastructure and social service industries has become the personal possession of the leader and few individuals, leaving the rest of the people vulnerable.

### **5.6 Reflection on the work of ANIDA**

NGOs provide fundamental necessities for the needy by striving for clean drinking water and food on a systematic basis. However, it takes more than water and food to overcome poverty. In order to help eliminate these challenges, the All Nations International Development Agency believes that empowerment is the tool that will equip the poor to fend for themselves rather than providing them with food - The Organization believes strongly in self-sustainability. The vulnerability of women and children have become the focus of ANIDA. The Women's Development Centre is set up to empower women to respond to social and physical living conditions that inhibit them. The Child Sponsorship Program (Silent Cry) was developed to help orphans and vulnerable children make positive changes in the areas of education, healthcare, food and shelter.

Before Colonialism the African Woman was held in high esteem and contributed to the social, economic, political and educational development of the society. Women face marginalization after Post - Colonialism. The African women became a second-class citizen; discriminated against for not being educated at the workplace, at home, in churches and the society at large.

The challenges and the lack of education made the vulnerable without self-esteem. The key to overcoming the dilemma is empowerment through education, which was the basis of the Women's Development Centre's establishment. The program is designed to build their confidence by acquiring knowledge, skills and social status, to become economically and socially empowered. The WDC's classes were at five levels; from illiteracy to semi-literate, according to the background of 'students.' They were assessed to attend classes two hours a day, twice a week. Most of them graduate after level four with certificates but to qualify for post-secondary school; one must complete level 5.

WDC has brought a positive change in the lives of the women who had the privilege to be empowered. With persistence one can restore self-esteem, they can read and write, and respond to social and physical conditions of living that inhibited them. They have secure jobs, promotions in the workplace, expand their businesses, encourage and support their children in their studies, and those who made it through the WDC have gone on to the post-secondary institution to further their education. With the focus of this initiative on empowerment, women have worked to become nurses, teachers, hairdressers, aestheticians, office clerks, mechanics and others have joined the police and the armed forces.

Children are selected according to their eligibility and placed on the sponsored list to await sponsorship. The children live with their parents. However, most have lost one or both parents and live with family members for parental care. They are placed in a school and receive tuition, books, uniforms and all school supplies paid for and provided by ANIDA. Through the Program Coordinator, the organization visits the child/children quarterly and supply the guardian with groceries, medical supplies and pay the school fees. Meetings with the school principal and guidance counsellors provide an opportunity for necessary updates on the child and the collection of school reports for the ANIDA office.

ANIDA aims at empowering children to break the cycle of poverty. As such, the sponsorship does not end until they obtain a certificate, diploma, degree or some skill (depending on the child's academic strength) to help them secure a job.

## **5.7 Recommendations**

The complexity of the challenges is numerous, for the best solution several changes should be considered to make Africa a better place.

### **5.7 1 Role of the Government**

The government's success in responding to its responsibilities is an indicator of effectiveness and is often of prime importance in the solution to the challenges that are pointed out in this

chapter. Leadership is service, not an entitlement. The first step in overcoming a challenge is to analyze the situation and strategize for a solution. Laziness, corruption and a lack of ethics are antagonistic to the progress and success of African countries. To combat against these archenemies invading the system, the African leader and his government must initiate a strategy to confront the setback.

Hard work and effective time management are the keys to success in every economy, but this continues to be a missing ingredient in African society. Policies must be put in place for effective work habits to obtain efficiency and productivity. The normal working hours required for a week is forty but on average workers will put in close to thirty. A system must be put in place for effective supervision to encourage the workforce, especially government workers, to put in the necessary efforts needed for productivity. The Ministry of Education must come up with a policy where students earn their certificates rather than to bribe their way up the ladder. It takes hard work to earn a degree, and underqualified professionals pose dangers to society, especially doctors, nurses and drivers. Labour laws must be updated to promote self-discipline, focus and hard work. Programs must be put in place to train, upgrade and improve skills. Computer literacy must be encouraged to connect Africa to the global world.

The government must create programs to wean youth off the streets in the big cities. These are future leaders whose talents the country must not waste, as their empowerment can contribute positively to the economy. Programs offered by institutions must aim at worldwide education, with the 21st-century principle of innovation and entrepreneurship, to bring solutions to the problems in developing countries. The schools must consider gender equality and reflect on social, economic and ethnic diversity. Schools and classrooms must be self-sufficient including computers, laboratories and other necessary tools needed to succeed. These are the requirements to become productive and sustain a positive change in Africa.

Secondly, corruption has become a vital cycle, especially in Africa. Education is the preponderance to jettison corruption, and it is critical to confront this issue from all angles. The media can be used to promote anti-corruption. Posters and billboards must be displayed in the public places to educate the Nationals on what corruption is, the negative impact on society and how to obliterate it from society.

Limpidity and openness must be encouraged, especially with government spending regarding procurement and awarding contracts to philanthropies. Such transactions must be accessible to citizens to be tracked on the Internet. Arm's-length principles must be encouraged in offices to reduce corruption, especially transactions involving money. The border to every nation must be managed with tight security devices to track down financial information and illicit activities.

Policies and laws must enforce disciplining professionals who take undue advantage of the public to render their services. Employment to occupy key positions must be based on qualifications for effective services but not by bribery through “whom you know.” Workers who render any form of service, especially government workers, must be well paid to discourage collecting money “under the table.” Corruption must be fought at all levels; locally, nationally and internationally depending on the scale and scope of the fraud. Rules and regulations must be put in place to sanction against those who do not comply in the exercise to eradicate corruption.

Thirdly, there is a need for adopting good ethics in order for society to want to satisfy human needs. Fairness and honesty must be at the forefront and act as agents of change. The government must develop integrity and accountability in order to pass it on to employee/employers, teachers and parents and on the citizens.

Mendaciousness, purloin, defrauding and exploiting one another will be nulled with good ethics, and credibility will be effective in the society. Unity in leadership will be the norm in organizations, putting workers and decision-makers on a common platform when there is trust. The success of nations is dependent on decisions driven by values and guided by honesty and fairness; a decision with these qualities promotes a nation. Government with ethics must respect and obey the constitution of the land, and not rig elections after serving their term, but give others the opportunity to lead so that peace will reign in the land.

### **5.7.2 Role of NGOs**

Providing the basic needs of the poor for years is to the disadvantage of the recipient. They become lazy, dull and incompetent to exercise their talent. Fundings must be efficiently allocated to empower the underprivileged, especially women and children, who are most vulnerable. These motions will foster self-confidence to make quality decisions for development and to make headway.

Orphanages create isolation and deprive the orphans of parental care. Most of the African countries, especially Ghana, is family oriented. Orphans must be in good family homes where the child/children will be loved, accepted and raised in a family setting, with the supervision of the charity. Children should remain sponsored until they obtain a career which will make them a little easier to be employed.

To downgrade the quality of these projects is to the disadvantage of the poor. NGO's are involved in large volumes of goods and services, projects in developing countries must be distinguished for effectiveness and durability.

Lastly, the need for NGO's to empower the needy, especially women and children, has been stimulated. All Nations International Development Agency (ANIDA) is cited to elucidate how a Christian-based charity authenticates the advantages of empowerment. Considering this statement, NGO's should adopt this procedure to empower women and children to raise their social status in society, as it is the key to eradicate poverty. Education is an empowering tool that produces skills, understanding and self-confidence. Most African women and children face many challenges and discrimination. Illiteracy, ignorance, lack of skill, self-esteem, financial and social resources are the results of the lack of empowerment. Women and children, when empowered, display confidence at all levels in society.

On personal and family levels, they negotiate household responsibilities rather than slaving themselves with all household chores. A decision on the size of the family and the allocation of their income become their choice. Women educate their daughters on teen pregnancy and encourage them to aim at higher education.

Children's education, in all forms, is vital to healing the sequence of poverty. It has a boosting effect on other aspects of society that may seem completely unrelated, for example, girls' education reduced prenatal death rates. No doubt, the correlation between poverty and education is intricate, but it is a fact that education in many ways helps people make wise and rewarding decisions about themselves and their family. Education has proven to be crucial in the advocacy for children's rights, both in teaching children what they can and should expect from adults and in showing adults the benefits of respecting their children's rights. In many cases, education has proven to be a powerful tool that can make the world a better place. According to the All Nations Longitudinal Mortality Study, a year of education increases life expectancy by 0.18 years. Just having basic skills such as reading, writing, and arithmetic, can help a person to earn gainful employment.

The mission to reach the needy and vulnerable, with the focus of sponsored children's education, healthcare, food and shelter has resulted in dignity and self-esteem. The support and effort have built their livelihood. Their spiritual, emotional and intellectual well-being and access to education is breaking the cycle of poverty over their lives and empowering them for success. Self-confidence and self-respect are evident at community levels. Seminars and workshops

educate them as to their rights and that of their children and they are able discuss and voice out their opinions as leaders in their villages, districts and at national levels. They participate in community programs, productive enterprises and in politics by exercising their legal rights when the need arises. At national levels, awareness is created in political and social positions and integrated on national development plans. Empowered women are present in networks and publications, which makes them publicly visible and actively recognized in the media. When women are empowered, they have self-confidence and exercise their right to make their own decisions, they make good choices for themselves and their families, poverty reduces, and health is improved.

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## **APPENDIX**

### **ANIDA WOMEN'S DEVELOPMENT CENTRE**

**Assessing the impact of All Nations Development Agency (ANIDA) operation in some selected cities in Ghana.**

#### **Demographic characteristics of respondents**

**1. Age:**

☐ 17-25

☐ 26 - 34

☐ 35 – 43

☐ 44 - 52

2. Marital Status ☐ Single ☐ Married ☐ Divorced ☐ Widow

3. No of Dependents ☐ 2 ☐ 3 ☐ 4 ☐ 5 and above

4. Profession ☐ House Wife ☐ Petty Trading ☐ Hair dressing

☐ Seamstress ☐ Office Clerk

5. Financial Role ☐ Bread Winner/Major ☐ Subordinate ☐

6. What best describes your highest educational qualification before joining the Centre.

☐ O' Level ☐ Diploma ☐ Basic Literacy/Non-Formal

7. Could you read and write when you first joined the Centre?

☐ Yes

☐ No

8. At which level did you join the Centre?

☐ Pre-Beginner

☐ Level 1

☐ Level 2

☐ Level 3

9. Did you drop out of school?

☐ Yes

☐ No

10. Which factor contributed to your dropped out of school?

☐ Financial                      ☐ Teenage Pregnancy                      ☐ Not interested in schooling

11. Do you find programmes at the Centre beneficial /useful?

☐ Yes                      ☐ No

12. How has the programmes of the Centre been useful to you?

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Intake Priority Level Ranking: \_\_\_\_\_

Total Monthly Household Income: \_\_\_\_\_

Assigned Child ID: \_\_\_\_\_

Country: \_\_\_\_\_

Priority ranking: \_\_\_\_\_

### Silent Cry Program - Child Sponsorship Application Form

#### Child Intake Information:

Full Name (First, Middle, Last) \_\_\_\_\_

Current Age: \_\_\_\_\_ Date of Birth (dd/mm/yyyy): \_\_\_\_\_ Gender: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone: \_\_\_\_\_ Language(s) Spoken: \_\_\_\_\_

Any illness or physical/mental challenges: \_\_\_\_\_

In school (Yes/No): \_\_\_\_\_ If not, why?: \_\_\_\_\_

If not in school and they are of age, have they ever been in school?: \_\_\_\_\_

If in school, name of current school: \_\_\_\_\_

Address of current school: \_\_\_\_\_

Current Grade level: \_\_\_\_\_ Current Grade Average: \_\_\_\_\_

Strongest Subject: \_\_\_\_\_ Weakest Subject: \_\_\_\_\_

Do they demonstrate great academic potential? (yes/no): \_\_\_\_\_

If so, please attach the most recent official report card issued by the school and any formal evidence of academic awards received.

Any other relevant information related to school or academics: \_\_\_\_\_

Is the child orphaned? \_\_\_\_\_

Does the child live in a sole parent household? \_\_\_\_\_

Name (first, last): \_\_\_\_\_

Age: \_\_\_\_\_ DOB (dd/mm/yyyy): \_\_\_\_\_ Marital Status: \_\_\_\_\_

Relationship to child: \_\_\_\_\_ Religion: \_\_\_\_\_

Occupation: \_\_\_\_\_ Monthly Income: \_\_\_\_\_

Employer (if applicable): \_\_\_\_\_

Please attach paystubs for two pay periods if formally employed.

Any illness or physical/mental challenge: \_\_\_\_\_

#### **Parent/Guardian #2:**

Name (First, Last): \_\_\_\_\_



Intake Priority Level Ranking: \_\_\_\_\_  
Total Monthly Household Income: \_\_\_\_\_  
Assigned Child ID: \_\_\_\_\_  
Country: \_\_\_\_\_  
Priority ranking: \_\_\_\_\_

**Silent Cry Program - Child Sponsorship Application Form**

Age: \_\_\_\_\_ DOB (dd/mm/yyyy): \_\_\_\_\_

Relationship to child: \_\_\_\_\_

Marital Status: \_\_\_\_\_

Occupation: \_\_\_\_\_ Monthly Income: \_\_\_\_\_

Employer (if applicable): \_\_\_\_\_

Please attach paystubs for two pay periods if formally employed.

Religion: \_\_\_\_\_

Any illness or physical/mental challenge: \_\_\_\_\_

**Home and Living Situation:**

Owned ☐ ; Rented ☐ ; Other ☐

Number of people living in the home: \_\_\_\_\_

Number of Children: \_\_\_\_\_ Number of Adults: \_\_\_\_\_

Number of rooms in the home: \_\_\_\_\_

Any other comments about living situation: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Other Members in the Household:**

*Member 1:*

Status (Child/adult): \_\_\_\_\_ Relationship to applicant child: \_\_\_\_\_

Name (first, last): \_\_\_\_\_



|                                       |
|---------------------------------------|
| Intake Priority Level Ranking: _____  |
| Total Monthly Household Income: _____ |
| Assigned Child ID: _____              |
| Country: _____                        |
| Priority ranking: _____               |

**Silent Cry Program - Child Sponsorship Application Form**

If a child, are they also in, or applying for the program (explain)? \_\_\_\_\_

School Status (if a child): \_\_\_\_\_

Grade level (if applicable): \_\_\_\_\_ Work Status (if an adult): \_\_\_\_\_

Monthly Income (if applicable): \_\_\_\_\_

*Member 2:*

Status (Child/adult): \_\_\_\_\_ Relationship to applicant child: \_\_\_\_\_

Name (first, last): \_\_\_\_\_

If a child, are they also in, or applying for the program (explain)? \_\_\_\_\_

School Status (if a child): \_\_\_\_\_

Grade level (if applicable): \_\_\_\_\_ Work Status (if an adult): \_\_\_\_\_

Monthly Income (if applicable): \_\_\_\_\_

*Member 3:*

Status (Child/adult): \_\_\_\_\_ Relationship to applicant child: \_\_\_\_\_

Name (first, last): \_\_\_\_\_

If a child, are they also in, or applying for the program (explain)? \_\_\_\_\_

School Status (if a child): \_\_\_\_\_

Grade level (if applicable): \_\_\_\_\_ Work Status (if an adult): \_\_\_\_\_

Monthly Income (if applicable): \_\_\_\_\_

*Member 4:*

Status (Child/adult): \_\_\_\_\_ Relationship to applicant child: \_\_\_\_\_

Name (first, last): \_\_\_\_\_

If a child, are they also in, or applying for the program (explain)? \_\_\_\_\_

School Status (if a child): \_\_\_\_\_



|                                       |
|---------------------------------------|
| Intake Priority Level Ranking: _____  |
| Total Monthly Household Income: _____ |
| Assigned Child ID: _____              |
| Country: _____                        |
| Priority ranking: _____               |

**Silent Cry Program - Child Sponsorship Application Form**

Grade level (if applicable): \_\_\_\_\_ Work Status (if an adult): \_\_\_\_\_

Monthly Income (if applicable): \_\_\_\_\_

*Please add pages for more family members as needed*

**Relevant Notes and Observations:**

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