

REDUCING POVERTY IN SUB-SAHARAN AFRICA:
TWO DEVELOPMENT THEORIES AND THE ROLE OF THE CHURCH

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Theological and Social Ethics
May 2012

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Title of thesis: Reducing Poverty in Sub-Saharan Africa: Two Development Theories and the Role of the Church		
Discipline: Theological and Social Ethics		
Type of thesis: Master's Thesis	May, 2012	Number of pages: 110
<p>Abstract</p> <p>This research aims at discussing some of the ways in which both the Basic Needs Theory of development in Jeffrey Haynes and the Comprehensive Development Framework (CDF) in John Rees, seek to reduce poverty in Sub Saharan Africa (SSA). The Church's role of providing basic needs within the Comprehensive Development Framework was also discussed. Conceptual and argumentation analysis methods were used.</p> <p>Most countries in Africa are confronted with worsening poverty, hunger, ill health and high unemployment. According to the World Bank (2009), about one in two person lives on less than US \$1.25 per day, with almost 70 percent living in rural areas, thirty-two out of the forty-eight poorest countries are found in SSA.</p> <p>The International Labor Organization (ILO) in 1976 sought to alleviate poverty by Basic Needs Theory of development which urged the various governments to endeavor to provide basic needs (food, housing, clothing, and public services, and so on) to their citizens. According to Haynes, the theory failed because the developmental agenda became absorbed into the wider cold war ideological division, and also because of the unwillingness of the ruling elites and their supporters in many developing counties to facilitate the necessary financial transfers upon which the successful delivery of basic needs strategy pivoted. This led to the redefinition of the role of the state since it could not provide basic needs solely. As a result of this, Poverty Reduction Strategies such as Structural adjustment Program (SAP), Highly Indebted Poor Country (HIPC) initiative, and others were birthed. These Poverty Reduction Strategy Papers (PRSP) process was the main basis for implementing the CDF principles which are intended to translate a country's poverty reduction strategy into a focused action plan. The CDF was proposed by the World Bank in early 1999 as a means by which countries can manage knowledge and resources to formulate and execute effective strategies for economic development and poverty reduction. The CDF among others stresses strong partnerships among governments and Non Governmental Organizations (NGOs) and other development actors of which the church is part.</p> <p>According to Rees, the church (example the World Council of Churches) is skeptical to associate with the secular institutions including International Financial Institutions (IFIs). However, the Catholic and Lutheran churches' social ministries mandate it to work with non-church institutions to bring about development. Thus the church has a holistic mission which allows it to seek justice to bring about transformation through empowerment, and works for peace and reconciliation. In some parts of Africa, some churches have been very proactive in terms of provision of basic needs comprising material, social, psychological and bodily as well as spiritual well-beings. This is done through support and advocacy. The IFI's decision to involve the church in its efforts to reduce poverty is not only laudable but also realistic since the church has long been involved in the provision of basic needs in SSA.</p>		
Keywords: Poverty Reduction, Basic Needs, Comprehensive Development Framework, Church		
Place of storage: Theology Library		
Other information:		

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TABLE

1 Regional Fact Sheet from the World Development Indicators 2009

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ACRONYMS/DEFINITION OF CONCEPTS*

AACC	All African Conference of Churches
ADP	Area Development Program
AIC	African Independent Church/African Instituted Churches
CAPA	Council of Anglican Provinces of Africa
CBCE	Catholic Bishop Conference of England and Wales
CDF	Comprehensive development Framework
CRS	Catholic Relief Services
DCA	Danish Church Aid
ELC	Evangelical Lutheran Church
FBO	Faith-Based Organization
FIL	Financial Intermediary Loan
HIPC	Heavily Indebted Poor Country
HIV/AIDS	Human Immune Virus/Acquired Immune Deficiency Syndrome
IDA	International Development Association (of the World Bank Group)
IFI	International Financial Institutions
ILO	International Labor Organization
IMF	International Monetary Fund
LWF	Lutheran World Federation
MDG	Millennium Development Goals
NCA	Norwegian Church Aid
NGO	Non-Governmental Organization
OVC	Orphan and Vulnerable Children
PRSP	Poverty Reduction Strategy Papers
RTD	Right to Development
SACCOS	Savings and Credit Cooperative Societies
SAP	Structural Adjustment Program
SSA	Sub Saharan Africa
TB	Tuberculosis
UN	United Nations

UNDP	United Nations Development Program
WB	World Bank
WBG	WBG
WCC	World Council of Churches
WFDD	World Faith Development Dialogue
WHO	World Health Organization
WVI	World Vision International

Note: * includes acronyms which have been mentioned at least twice in the text

1 INTRODUCTION

After half a century of applied development policies and programs, and a quarter century of neo-liberal economic policies, over a billion people in the developing world still live on less than one US dollar a day at the end of the 20th century. More than two billion people – a third of the global population – do not have access to potable clean water. Hundreds of millions of people, especially women and the poor, lack anything like adequate healthcare or basic educational opportunities. Overall, the global development picture is still very gloomy, characterized by rising global poverty and polarizing inequality, especially in many developing countries.¹ Jeffrey Haynes

World poverty and its alleviation have been both local and global issues confronting the governments of the world today. The extent of the challenge mandates all governments, non-governmental organizations (NGOs) such as local and international organizations as well as faith institutions, to put their hands on deck to tackle the menace.

1.1 Background

It has been revealed that Sub Saharan Africa (SSA) is the poorest region in the world, thus leaving a higher percentage of the people under poverty than any other region. The SSA has experienced different types of poverty. Since 1990 Human Development Index (HDI) scores in most countries of SSA have either remained the same or contracted. This leaves the region as the poorest in the world. It should be noted, however, that of all the 31 low human development countries, 28 are in SSA². Analysis of income poverty is similarly disappointing. Since 1990, income poverty has fallen in all regions of the world except SSA, where there has been an increase both in the incidence and absolute number of people living in income poverty. This sees some 300 million people in SSA, almost half of the region's population, living on less than US\$1 a day.³

It is evident from the above that poverty of all kinds confronts SSA. According

¹ Haynes Jeffrey 2007, 9

² UNDP, 2006: 265

³ Geoff Handley et al. 2001, 1

to the World Bank, about one in two persons lives on less than US \$1.25 per day, with almost 70 percent living in rural areas. 32 out of the 48 poorest countries are found in SSA which is dominated by conflicts, dysfunctional governments, and clinical diseases such as HIV/AIDS. Also food security and livelihood for the rural poor are at risk as almost all SSA agriculture is rain-fed and has become highly vulnerable to weather shocks.⁴ Again, *Social Problems in Africa*, edited by Apollo Rwomire, estimates that “Sub-Saharan Africa has the highest infant mortality in the world. The average is 95 deaths per 1,000 live births, while the average for developed nations is 10 deaths per 1,000 births”. Also, every day in Africa there are 6,600 people who die from HIV/AIDS.⁵ This deplorable situation is also a result of poverty within the region.

M. A. Yahie affirms that most countries in Africa are being confronted with worsening poverty, hunger, ill health and high unemployment. The integration of poverty concerns and granting greater attention to them will lead to the accomplishment of basic necessities and improved living standards for all.⁶ He further contends that it is extremely difficult for governments in the region to be left alone to address this daunting task. In light of this, there is the need for a more holistic approach to dealing with poverty, unemployment, and social disintegration that give priority to meeting basic needs.⁷ Faith institutions and for that matter the church had been neglected by governments as an agent of development for long. This is undeniable fact because after World War II, most western governments and development agencies saw religion as part of the development problem, not as a potential aspect of its resolution. More recently, this negative consensus about religion has fractured, partly as a result of the widespread failure of secular development trajectories to achieve widespread poverty reductions of inequality and justice in the developing world⁸. Statistical data on the levels of development attained

⁴ Charlotte Min-Harris 2011,,159-160

⁵ Roe Kellie 2006

⁶ Mohamed A. Yahie 2000, 15

⁷ Yahie 2000, 15

⁸ Haynes 2007, 1

by the believers of the different churches do not exist.⁹ This, however, does not negate the contributions of the church in the development paradigm since religion has become an integral part in policy initiatives of the United Nations (UN), ILO, WHO and the WBG which are important actors in global development so research is needed to extend the critical research agenda to examine how the religious actors contest development orthodoxy.¹⁰

It was against this background that this study was conducted to research what the church in SSA could contribute in reducing the problem of poverty within the region.

1.2 Aims of the Research

This research aims at discussing some of the ways in which the Basic Needs Theory of development presented by Jeffrey Haynes and the Comprehensive Development Framework in John Rees, seek to reduce poverty in Sub Saharan Africa. The Church's role of providing basic needs within the Comprehensive Development Framework was also discussed.

1.3 Research Questions

This study seeks to address the following questions;

Firstly, in what ways does the Basic Needs Theory seek to reduce poverty in Sub-Saharan Africa (SSA)? Here I will also explore the basis of the theory for development as presented in Jeffrey Haynes.

Next, in which ways does the Comprehensive Development Framework as a theory of development seeks to reduce poverty in SSA?

Finally, in what ways and on the basis of which values does the church contribute to the development process in SSA? Since there is no single or universal church operating in Sub-Saharan Africa, the research shall focus on the Anglican, the

⁹ Xavier Couplet and Daniel Heuchenne 2010, 15

¹⁰ Rees John A. 2001, 148-149

Catholic and the Methodist Churches, World Council of Churches (WCC), Danish Church and Norwegian Church Aids. Also the works of the Lutheran World Federation (LWF), World Vision International (WVI) and African Initiated Churches in SSA shall be discussed.

1.4 Methodology

This study uses conceptual and argumentation analysis methods to systematically analyze and review literature on development theories: “Basic Needs’ theory of development by Jeffrey Haynes¹¹ and also the CDF by John A. Rees¹², and the role of the Church in the development process in SSA. With conceptual and argumentation analysis, research questions are identified and major themes or essential elements in the texts coded into more manageable content categories. They are then analyzed from different perspectives with the use of relevant literature. Other relevant published or written documents on development and poverty reduction were also analyzed. The Church in this thesis comprises of the faith institutions that believe that Jesus Christ is the son of God and that he is the second person of the Trinity. They also believe that the whole life of Jesus Christ on earth is signs both for the love of God for man and His forgiveness of the sins of human.¹³ In order to increase coverage of the church’s activities in SSA, this research will include a large number of churches with track records in development programs. Some of these churches operate in specific countries within Africa. So incorporating these churches ensures adequate coverage of the churches work in SSA.

1.5 Sources

The following materials are the main sources of this research.

The first is Rees A. John. *Religion in International Politics and Development: The World Bank and Faith Institutions*, 2001. Dr John Rees is a lecturer in Politics and

¹¹ Haynes 2007, 1-250

¹² Rees 2001, 1-185

¹³ Haynes 2007, 19

International Relations at the University of Notre Dame Australia, in Sydney. His research area involves analytical approaches toward culture and religion in international relations theory; the impacts of culture and religion upon human, state and international security; and the theory and practice of international development. In this book he offers an insightful case study of the World Bank's engagements with faith communities, institutions and social movements and provides insights on the current discussions on religion in international relations. Rees contends that religion is of equal importance to other structures of international relations (IR), and questions where religion is operating in world politics rather than what religion is in an essential sense. This thesis analysis that part of his book that deals with the Comprehensive Development Framework (CDF) of the World Bank and the inclusion of the religious organizations in the development process in SSA. Here literature was used to discuss important themes as the description of the CDF, the movement from the Structural Adjustment Program (SAP) to CDF. Also, the association between the CDF with the capability approach and the right to development were also discussed with the relevant literature as well as the CDF and the Religious Actors.

Next main source book is, Haynes's *Religion and Development: Conflict or Cooperation*. Haynes is a professor at the London Metropolitan University. He is an internationally recognized authority in religion and international relations, religion and politics, development studies. He offers his views on the contributions of the four major religions including Christianity, Islam, Hinduism and Buddhism. In this book Haynes focuses on the positive contribution that religious institutions, NGOs, and individuals have brought to issues such as conflict resolution, economic development, and environmental sustainability and a skillful blending of theory and case studies. The part of this book that deals with basic needs theory and religions was discussed in this study. From this book, relevant literature is used to discuss the sub-themes in the areas of components of basic needs, the development and the history of basic needs theory, as well as provisions of the theory and its challenges. Also, from this book was the discussion of debts situation in SSA. Haynes mentions that access to basic education is human right. This led me to discuss the relationship between basic

needs and human right. He, however, does not touch on the relationships between the “basic needs” and capability approach.

Again, the Lutheran World Federation (LWF) publication *Mission in Context: Transformation, Reconciliation, Empowerment*. An LWF Contribution to the Understanding and Practice of Missions, 2004, touches on some of the church’s projects in the provision of basic needs. From this material, various literatures are employed to discuss the efforts and the achievements of the church in the provision of needs in SSA. Those are the literatures that focus on the basic needs that the church helps to provide.

In addition, Taylor’s book titled *Not Angels but Agencies: The Ecumenical Response to Poverty*, 1995 is used. Michael Taylor, the director of Christian Aid, London, provides an illuminating and informative description of how the ecumenical body (churches) has responded to the issue of poverty. Here, I used literature to discuss themes under the church on poverty and development.

Finally, World Council of Churches’ *Lead Us Not Into Temptation: Churches' Response to the Policies of International Financial Institutions*, Third World Social Forum (WSF), Porto Alegre, Brazil, 23-28 January 2003, talks about how the church (especially WCC) perceives the CDF of the IFI and the WB. From this source, literature on the beliefs of other denominations and Christian organization on their involvement with secular institutions are also discussed.

1.6 Order of Study

In chapter one, the background to the study, the aim of the research, the methodology and the sources as well as the order of the study are briefly presented

The next chapter attempts to distinguish among various forms of poverty as commonly stated in the literature. Also, some of the causes of poverty in the region are identified and discussed. Again, a brief description of SSA is given with poverty and human development statistics within the region under review.

Chapter three discusses the development theory-one, “Basic Needs”, from

Haynes Jeffrey. Components of Basic Needs, Development and the history of basic needs theory, provisions of the theory and its challenges together with the debts situation in SSA were detailed. The relationships between the “basic needs” and capability approach as well as the basic needs and the human rights were also presented. Analysis of Haynes’s position on Religion and provision of basic needs, religious conflicts and development and faith-based organizations and good governance as well as religious institutions and the World Bank are also detailed under this section.

The fourth chapter discusses development theory two – the Comprehensive Development Framework as presented in Rees. Here, a brief description of the CDF, and the transition from the SAP to CDF were given. The CDF and its relationship with the capability approach and the Right to Development was presented along with the CDF and the Religious Actors. Rees’s account of the World Bank’s role in CDF and the provision of basic needs are briefly discussed here. The interplay of the World Bank and the religious actors are also analyzed.

The fifth chapter examines the role of the church in line with Haynes and Jeffrey. This details the Church and development, the perception of the church on poverty and the poor. As well as the church and provision of basic needs. The rationale behind the inclusion of the Church in CDF and the church’s view of the CDF are discussed.

The last chapter presents the conclusions of the study. Here the most important findings of the research are presented.

2. POVERTY IN SUB-SAHARAN AFRICA

Defining poverty and measuring it are controversial issues. In the development literature, poverty was for many years defined primarily in terms of a lack of income (in money or in kind) necessary to ensure access to a set of basic needs (source). Over time, the concept of poverty was extended to include not only lack of income but also absence of access to health, education and other services. More recently, the definition of poverty has expanded further, to include various factors including powerlessness, isolation, vulnerability, and social exclusion (source).¹⁴

Jeffrey Haynes

2.1 Poverty Defined

There is no single definition of the term 'poverty' that is appealing to all since many people or institutions define it differently based on their own perceptions or field of interest in the area of politics, ethics, religion, economics and others. This makes poverty a complex concept.

Abigail Gosselin has defined poverty as a condition of being poor, but she suggests that this definition is still subject to debate.¹⁵ It should be understood that the condition of being poor does not adequately define the concept of poverty because poverty may be difficult to measure if defined as such. If it cannot be measured, then we can not prescribe appropriate remedy for it.

Woolard and Leibbrandt have defined poverty as the inability of a person or a group of persons to attain a minimal standard of living, with the standard of living, measured in terms of consumption or the levels of income¹⁶. Again, I think that standard of living could not comprehensively be measured by consumption and the level of income only. People could earn more income and consume more but may lack the freedom to practice their religion or to have access to quality education.

Again, others like Pauw and Mncube, have provided a more comprehensive definition for poverty as consisting of different components, comprising household income and consumption, capabilities as well as access to public services and the

¹⁴ Haynes 2007, 102

¹⁵ Abigail Gosselin 2009, 2

¹⁶ M. Leibbrandt et al 2001, 73-86

ability to own assets.¹⁷ The relationships between the “basic needs” and “capabilities” are explored in chapter three.

2.1.1 Types and Levels of Poverty

Knowing the types of poverty would help in devising corresponding development measures to curb it. Definitions of poverty have resulted in the different types of poverty as written below. Gosselin has categorized poverty into “absolute” and “relative” poverty. Absolute poverty, she says, is poverty by any standard, measured against some objective baseline of what resources are necessary for survival, or for a minimally decent life. According to her relative poverty, on the other hand, is poverty compared to the wealth of others. She goes on to distinguish between extreme and moderate poverty¹⁸.

On extreme poverty Gosselin claims, is mostly experienced in third world or developing countries. Here people have none of their basic needs met for survival; they lack things like access to safe drinking water and sanitation, basic clothing and shelter and access to elementary education. Writing about moderate poverty, she thinks that people have some or most of their basic needs met but only just barely; their resources allow them to survive for now but not necessarily to plan for the future¹⁹.

Again, Linda E. Thomas²⁰ and Hopkins N. Dwight²¹ have further grouped poverty into structural and spiritual dimensions. In structural poverty, people suffer more in quality-of-life indicators such as health care, education, collective ownership of land and other forms of material wealth, employment and general standard of living. It should be noted that the three forms of poverty explained above may fall under structural poverty and then the other is spiritual or religious poverty. The manifestation of this type of poverty is the tendency to separate sacred from secular. Here, the notion is that God’s spirit and the spirits of ancestors follow us at all times

¹⁷ Pauw K and Mncube L. 2007, Study 7

¹⁸ Gosselin 2009, 2

¹⁹ Gosselin 2009, 2

²⁰ Peter J. Paris 2009, 342, Thomas E. Linda is professor of Theology and Anthropology at the Lutheran School of Theology at Chicago, Illinois.

²¹ Paris 2009, 341. Hopkins N. Dwight is a professor of theology at the University of Chicago Divinity School. He wrote this section of the book

and in every situation²². This implies that, in the eye of Africans, anyone living a life free from religion is poor to some extent.

Pope Benedict XVI also mentions a type of poverty that has to do with human relationships. So he locates his comprehension of the human being within a discussion of the poverty that has to do with isolations. He, therefore, contends that “isolation” is another deep form of poverty that an individual person can experience. According to him, other form of poverty, “not being loved” arises, out of isolation. This isolation is as a result of man’s basic and tragic desire to close in on oneself to be self sufficient.²³ This may imply that the people of Africa are rich since they live in communities. These people love to share their thoughts and feelings or worries so most people in the developed countries are more likely to be poor in terms of this kind of poverty.

Again, the economist, Galbraith, sees poverty as having two types, which are individual and mass poverty. For individual poverty, he says is that which affects the few or the majority in a generally affluent society and mass poverty afflicts all but a few in a generally poor society on the other hand.²⁴

Now that poverty and some of its types have been explored it is important to also find out some of its causes. The next few paragraphs are devoted to the discussion of the possible causes of poverty in the SSA.

2.2 Causes and Effects of Poverty in the Sub-Saharan Africa

World poverty is the consequence of the complex interactions of many forces at all levels - global, national and local levels. Though both multilateral and bilateral development agencies are responsible, only in part, since many different ones are also accountable. This means that it is difficult to trace the individual responsibility of each of them.²⁵ It should, however, be understood that the causes of poverty within

²² See Linda E. Thomas 2009, 128-151

²³ Jeffrey Nicholas 2011

²⁴ Laurenti Magesa 2009, 252

²⁵ Desmond McNeill & Lera St Clair Asuncion 2009, 3

the region of Sub-Saharan Africa is a complex one and that it could be blamed on many factors some of which are discussed below.

2.2.1. Consequences of the Slave Trade

Causes of poverty in the SSA have been attributed to a number of factors by different people. Some of these causes are discussed under this section. Cannon links the cause of poverty within the continent of Africa to the impact of slavery. The introduction of the slave trade led to disestablishment of transference of skills when the traditional exchange of mutual obligations between the elders and youth was disrupted, which in turn drained the profitability and energy of certain African industries.²⁶ The above assertion, in my opinion, is worthy of note since the slave trade did not only drain the youth and the energetic people but it also put fear among the people to the extent that they could not go about their daily routines or work on their farms.

2.2.2. Colonialism and the World Trade Organization

In his presentation, at the University of Helsinki, on the 11th of February, 2010, Professor Göran Collste,²⁷ in his presentation, mentioned that the present poverty in the developing world is a consequence of colonialism. He is right since the colonialism robbed the African people of their dignity and rich culture. People had their own respected political systems in place but colonialism and its aftermath brought about a different political system which has introduced them to sophisticated weapons and the civil wars we see and hear of today.

Also according to, Thomas Pogge²⁸, in addition to colonialism, WTO is another strong factor contributing to increasing poverty in the developing countries. It is true that “rich countries cut their tariffs by less in the Uruguay Round Table than poor

²⁶ Katie Cannon 2009, 19-238

²⁷ Göran Collste is a professor in Applied Ethics at the Linköping University. He has also been elected to President of the Societas Ethica (European Society for Research in Ethics) for the years 2011 to 2015. He presented this paper at “Ethics in a Global Age” a mini conference at the University of Helsinki on the 11th of February 2010.

²⁸ Thomas Pogge 2002, Pogge is professor of Philosophy and International Affairs at Yale University, Professional Fellow in the Center for Applied Philosophy and Public Ethics at Australian National University, Research Director in the Center for the Study of Mind in Nature at the University of Oslo. He is also Adjunct Professor in the center for professional Ethics at the University of Central Lancashire.

ones did. Since then, they have conjured new ways to close their markets; by placing anti-dumping duties on imports they deem to be unreasonably cheap.²⁹ He strongly contends that rich countries are particularly protectionist in many of the sectors such as agriculture, textiles and clothing where developing countries are best able to compete. And that, the affluent states still enjoy crushing economic, political, and military dominance over the rest of the world. And a large proportion of humankind still has to struggle to subsist. The extents of severity of the deprivations they suffer, as against the vastly higher standard of living of the West, suggest caution against thoughtless approval of their conduct, policies and global institutions.

So is the West really committed to helping free poor countries from the grip of poverty or they are only pretending to do so? How could they willfully put barriers to development and seek to alleviate poverty.

To buttress the above point, in 2004, the United States for example, blacklisted Ghana and other developing countries for trade practices that made American rice on their markets less competitive. A year later, America and Europe blocked Chinese textiles from entering their markets, for the simple reason that it was killing the textile industry in their countries. Over-liberalization of African economies has ruined agriculture and its related industries on the continent, rendering its people consumers and not producers. Ghana again, as an example, recorded US\$500 million in rice imports alone in 2008, while young men and women lost jobs and arable land went uncultivated, a clear proximate cause of poverty within the context of global power relations of which aid is a part.³⁰

2.2.3. Bad Governance and Corruption

Again, Pogge attributes another cause of poverty in the region under review to bad governance and corruption as well as tyranny, coups d'état and civil wars. Also Pogge further contends that even "Corruption in Nigeria is not just a local phenomenon rooted in tribal cultures and traditions but encouraged and sustained by the international resource privilege. Nigeria is just one instance of a broader pattern

²⁹ Pogge 2002, 17

³⁰ ghanaweb.com 2010

also exemplified by the Congo/Zaire, Kenya among others and the oil states of the Middle East, and many other-resource rich but poverty stricken countries.³¹

My point here is that the rich nations share causal and moral responsibility in these vices. My question is do the governments in these poor countries have the political will to ensure zero tolerance for corruption? It must be understood that the development of the African continent lies in the hand of their governments and the people themselves. The earlier they start the fight against corruption the better. One needs to understand that the bad governance is also as a result of corruption but not that they lack the requisite knowledge to govern.

2.2.4. Other Causes of Poverty in Sub Saharan Africa

According to the World Bank (WB), other causes identified included inadequate access to employment opportunities, inadequate physical assets, such as land and capital, and minimal access by the poor to credit even on a small scale, inadequate access to the means of supporting rural development in poor regions. Also, inadequate access to markets where the poor can sell goods and services, low endowment of human capital, as well as destruction of natural resources leading to environmental degradation and reduced productivity. Last and not least, inadequate access to assistance for those living at the margin and those victimized by transitory poverty, lack of participation; failure to draw the poor into the design of development programs are among the known causes of poverty in SSA.³²

It is necessary to submit that the fact that the Western countries contributed in part to the corruption in Africa, does not mean that one could not blame the African leaders of being corrupt. They need to create functioning institutions and make them accountable to the appropriate institutions or powers that be in order to ensure transparent governance.

An Economist, Jeffrey Sachs, has linked terrorist activities in some parts of the

³¹ See Pogge 2002, 17. Bad governance and corruption as contributing factors to poverty in SSA
Thomas Pogge comprehensively discusses it along with other factors.

³² University of Pennsylvania – African Studies Center, 1996

world today to poverty. He argues strongly that if society like Somalia with others were healthier enough, terrorists could not have the opportunity to operate so readily in the midst of them. He, therefore, suggests that the rich world needs to commit more efforts to economic development than to military strategies.³³ The line of reasoning of Jeffrey cannot be ruled out but in my opinion the terrorists and their activities may mostly be ideological. It is possible to have a good number of terrorists who are both learned and rich. For Sachs, as many people die of hunger, Acquired Immune Deficiency Syndrome (AIDs) and malaria, its isolation is also glaring.³⁴ I think that as people attribute hunger, AIDS and malaria to poverty, we must not forget to link it partly to attitudes. There are some people in Africa who could afford to buy condoms to help reduce the level of infections associated with sexually Transmitted Diseases (STD) but they would not. Even if they are given freely, there might be some people who would not use them. Education, which is not accessible to all must, therefore, be prioritized.

At this point, it is again imperative to know what region of the world is referred to as SSA, which is often spoken about along with poverty.

2.3. Poverty and Human Development in Sub-Saharan Africa

Sub-Sahara Africa is known to be the second largest of the earth's seven continents and its adjacent islands covers about 21,787, 284 sq. km, (about 20% of the world's total land area). Algeria, Egypt, Libya and Morocco are excluded as these countries are usually considered to belong to the Mediterranean Region.³⁵

In the region of Sub Saharan Africa are some of the world's poorest countries, and also some of the world's highest illiteracy rates, lies in this region. Education in this vast, diverse group of nations has been shaped by a mix of influences, among them indigenous cultures, Christianity, Islam, and a network of Western type schools set up by missionaries and colonial governments. The region includes Nigeria, where school enrollment of girls in the Muslim north is lower than in the east of the country,

³³ Jeffrey D. Sachs, 2005, .216

³⁴ Sachs, 2005, .231

³⁵ Inaction is Not an Option 2011

and Sudan, where school enrolment of girls, in the Muslim north is higher than in the Christian and traditional south ³⁶.

Primary completion rates for Sub-Saharan Africa lagged largely behind other regions. Only 60 percent of children completed primary education in 2006, at least 20 percentage points lower than other regions.³⁷ Many schools in SSA consist of classrooms only, and temporary structures form a large share of the classroom infrastructure. This may account for the reason why children do not complete primary school and teachers' absenteeism as research indicates.³⁸ The poor nature of the primary school infrastructure really undermines the policy of universal primary education for all children of school going age. The poor nature of primary school infrastructure also affects the quality of the post-primary schools as well because in Africa, it is difficult to finance higher education since their demand is extremely high and the fiscal base is very fragile. The public spending per student is declining and at the same time primary education remains a priority because it is not yet universal³⁹. So is quality basic and secondary education in Africa not possible because they are high in demand? As already stated above it is because the governments do not prioritize them. The ostentatious spending or lifestyles of the politicians in Africa could go into their educational systems to improve quality and increase access

³⁶ Karin Hyde, A. L 1993, 100

³⁷ WB: World Development Indicators database 2009

³⁸ Theunynck Serge 2009, 2

³⁹ See WB 2010b, 10. This publication highlights the challenges in financing of higher education in Africa. Ways of tackling the challenges have been presented.

Table 1: Regional Fact Sheet from the World Development Indicators 2009

	Populations Millions	GNI Per Capita		Expectancy at Birth Years	Primary Completion Rate % of Relevance	Access to Improved Water Source %	Carbon Dioxide Emissions Per Metric Tonnes	Total Debt Service % of Exports	Internet Users per 100 People
		Atlas USD	PPP USD						
	2007	2007	2007	2007	2007	2006	2005	2007	2007
Sub-Saharan Africa	800	951	1,869	51	60	58	0.8	5.0	4.4
& Pacific	1,912	2,182	4,969	72	98	87	3.6	4.0	14.6
Europe & Central Asia	446	6,052	11,262	70	98	95	7.0	18.7	21.4
Latin America & Caribbean	561	5,801	9,678	73	100	91	2.5	16.0	26.9
Middle East & North America	313	2,820	7,402	70	90	89	3.7	5.8	17.1
South Asia	1,522	880	2,532	64	80	87	1.1	12.9	6.6

Source: World Development Indicators database, World Bank. April 20, 2009

.NB: This table is only a section of what has been presented at the source.

As could be deduced from the above table, almost all of the indicators of developments are very much below expectation in SSA as compared to East Asia & Pacific and other parts of the world. The Gross National Income (GNI) in SSA are low, primary completion rate are unconvincing, many people do not have access to potable or clean water. Many of them within the region are also cut off from the use of internet, which means that the majority of the people do not have access to relevant information, which in my opinion, is a basic need. The region has the lowest percentage in carbon dioxide emission. This is a clear sign of low industrialization and productivity but does not mean the ability of the region to manage its carbon waste.

Though poverty prevails within the region, extreme poverty declined in Sub-Saharan Africa from 58 percent in 1990 to 50 percent in 2005⁴⁰, meaning that eradication of extreme poverty from SSA is possible if proper structures or institutions are put in place. In Sub-Saharan Africa, only 23 percent of married women used contraception. This is reflected in the high total fertility rate (5.1 in 2007) and high maternal mortality ratio (900 per 100,000 live births in 2005). 5 percent of the adult population is infected with Human Immune Virus (HIV) in 2007. In contrast with other regions, more young girls ages 15-24 were infected with HIV (3.3 percent) than boys (1.1 percent). The incidence of tuberculosis more than doubled between 1990 (176 per 100,000 people) and 2007 (369 per 100,000 people), largely a consequence of the HIV epidemic⁴¹.

Again, in the region of Sub-Saharan Africa, with a 85% increase in urban population from 1990 to 2004, the number of urban people not served with either safe drinking water or basic sanitation doubled from 1990 to 2004. In rural areas, in 2004, in the same region, the number of people not served with potable drinking water was five times higher than the number of urban people who were not served, and the number of them not served with improved sanitation was almost three times the number of urban who were not served. With slow progress, low coverage, and a huge

⁴⁰ WB 2009, World Development Indicators Database

⁴¹ WB 2009, World Development indicators Database

disparity between urban and rural coverage, sub-Saharan Africa is unlikely to reach the Millennium Development Goal (MDG) target.⁴²

Having shown the poverty and human development index, it is imperative to also look into the selected theory of developments – the basic needs and the comprehensive development Framework.

⁴² WHO and UNICEF 2006

3 THE BASIC NEEDS THEORY OF DEVELOPMENT

Development has long been a vague yet predictive term, struggling to acquire a precise meaning. Sixty years ago, however, that is immediately after World War II, things seemed clearer: development was widely seen as a relatively unproblematic, self-evident and prophetic concept. The issue of 'development' and how to achieve it was of great relevance not only to war-torn Europe but also in relation to the large group of 'developing' (or Third World) countries that emerged from colonial rule over the next 30 years, especially in Africa, Asia and the Caribbean. Thinking about development in relation to the developing world went through three main stages between the 1950s and 1960s, when dozens of culturally, politically, and economically disparate post-colonial countries emerged, mainly in Africa, Asia and the Caribbean, the West's chosen strategy to achieve development was primarily via the application of appropriate levels of development aid⁴³. Jeffrey Haynes

In what ways does the Basic Needs Theory seek to reduce poverty in Sub-Saharan Africa (SSA)? Here I will explore what basic needs consist of and also the responsibility of the governments within the Basic Needs Theory as presented in Jeffrey Haynes.

3.1 Components of Basic Needs

In order to proceed from here, it would be necessary to identify and discuss some basic needs that Haynes has mentioned or others have determined by research to be relevant for development of people in SSA. Different authors have their own list of what they termed "basic needs". These lists may depend on the situation or circumstances of the people at a particular time period. This means that basic needs are not universal but country or people specific though some basic needs cut across all countries.

Haynes in discussing basic needs' components did not separate the Millennium Development Goals (MDG) from basic needs. He established a strong link between the two. He means that the realization of the MDG is dependent on the provision of basic needs. In September 2000, this MDG was announced with the deadline to achieve eight development goals set to 2015.⁴⁴ It is therefore, important to highlight these millennium goals which consist eradication of extreme poverty and hunger,

⁴³ Haynes 2007, 5

⁴⁴ Haynes Jeffrey 2007, 9-10

achieving universal primary education, promoting gender equality and empowering women. Reduction of child mortality and improvement in maternal health as well as fighting HIV/AIDS, malaria and other diseases form part. Also included are to ensure environmental sustainability and development of a global partnership for development.⁴⁵

The Director General of the ILO, in the 1976 World Employment Conference, stated that all countries should endeavor to prioritize basic needs. These needs according to him included the minimal consumption required for a physically healthy populace (food, shelter, clothing etc), access to essential services and amenities (safe drinking water, sanitation, transport, health and education). Access to adequately remunerated employment opportunities as well as the satisfaction of needs of a more qualitative nature: A healthy humane environment and popular participations in decision making that positively affects the lives and livelihood of the people and individual freedoms⁴⁶. These needs talk about adequacy of the services but I think how much is adequate is a subjective term. This list seems incomplete since it ignores spiritual dimensions of the individual persons. Should one guess that it is included in the individual freedoms?

Touching on what constitute basic needs, Haynes again links them to human development. He argues that in recent times the concept of human development has become somewhat vague, stressing aspects of people's lives that extend beyond the economic dimensions including: health, education, literacy, social relationships and quality of life. He, therefore, includes life's spiritual dimension to human development paradigm especially in the developing world.⁴⁷. In addition to the aforementioned list, he mentions societal stability and security as well as relative prosperity of citizens.

Also, political, economic, social, moral and psychological needs are mentioned together with mental health, self-esteem and happiness. Development of conscience, moral awareness, as well as the will and capacity to act according to societal and cultural knowledge of the norms of the society have been added to the

⁴⁵ Haynes Jeffrey 2007, 10

⁴⁶ ILO 1976, 7

⁴⁷ Haynes 2007, 4

list of needs. I think that some of these needs are attitudinal and their realization depends on the individual person's behavior. For instance, happiness and self-esteem could not be achieved if a person is greedy or selfish. I mean that the person may not be content with their state even though he or she is not poor.

Again, in the opinion of some economic consultants of the WB, basic needs include adequate nutrition. That is calorie supplied per head or calorie supplied as a percentage requirements protein. Education - literacy rate, primary enrollment, as a percentage of the population aged 4-14 years. This, however, does not specify the quality of education but only the access to it. Is it not possible to have access to primary education where the graduates could neither read nor write? The quality of the education must therefore be emphasized. Health, as measured against life expectancy at birth. What of adult mortality? Is it not the basic requirement for people to live to the normal length of their age without dying prematurely? Sanitation - percentage of the population with access to sanitation facilities and water supply; infant mortality per 1000 births, percentage of the population with access to portable water as well as housing.⁴⁸ The average liters of clean water for each person per day are good to be determined and provided. What type of housing is enough? Is this referring to anything that provides shelter or appropriate housing? What area of housing is suitable for an individual or a family? Though some degree of indicators of some basic needs have been detailed, the list is not exhaustive.

However, in another related study, the WB's poverty assessments in 81 countries were synthesized by Deepa Narayan and his colleagues.⁴⁹, and also, Narayan Chambers, and others conducted a similar study in 23 countries.⁵⁰. In these studies, many individual (almost 6000) responded. The findings from these studies are useful when it comes to identifying real basic needs of the people of SSA because it is cross-cultural. Again, they are research-based and included basically some poverty stricken, rural participants who may likely represent most people in SSA. They identified basic needs to include material well-being which means having

⁴⁸ Hicks N. and Streeten P. 1979

⁴⁹ Deepa Narayan. et al. 2000, 25-38

⁵⁰ Narayan, D., Chambers, R., Shah, M. K., & Petesch 2000, 32-65

enough food, assets, and work. Another is bodily well-being, which implies being and appearing well, being healthy, appearances, and physical environment.

Social well-being comprising being able to care for, bring up, marry and settle children, self-respect and dignity, peace, harmony, as well as good relations in the family or community. Security which involves civil peace, a physically safe and secure environment, Personal physical security, lawfulness and access to justice, security in old age, confidence in the future, freedom of choice and action. Moreover, included in their basic needs is psychological well-being which involves having peace of mind, happiness, and harmony embodying spiritual life and religious practice. Without controversy, these needs comprehensively reflect those of the people in SSA. Both Rees and Haynes have used Narayan's work on basic needs⁵¹. Wolfensohn also endorses this high-profile study led by Narayan.⁵² Therefore, in chapter five, the church's projects shall be discussed in line with the provision of the above basic needs.

The basic needs theory of development seeks to affirm the conception that human life should be the appropriate focus of development because of the view that rise in income levels is not adequate as I have argued in section 2.1 above. At this juncture, the basic needs theory would then be examined.

3.2 Development and History of Basic Needs Theory

Prior to the second half of the twentieth century, the concept of development as it is known today scarcely existed. The structures of imperial and colonial power which dominated the world in the nineteenth and early twentieth centuries made little provision for economic and social progress in what we now call the developing world. Colonial regions basically supplied imperial powers with raw materials and cheap labor, which included among others, slave labor as late as the mid-nineteenth century. Within the richer countries of Europe, North America, and Japan, economic growth was of course central to the generally accepted goals of "progress" and

⁵¹ Haynes 2007, 55 and Rees 2001, 87 these authors emphasize the relevance of meeting spiritual needs of the people in low income countries as studied by Narayan D.

⁵² McNeill Desmond and St Clair Lera Asunciön 2009, 94

“modernization”, but there was relatively little concern for issues of equity and social justice. The desperate poverty and weak or non-existent social safety nets in Europe and the United States during the Great Depression revealed how even in these countries, policy was not motivated by the needs of the majority of people⁵³.

By the middle of the 1970s, when the International Labor organization (ILO) was in the midst of preparing for the World Employment Conference (WEC), with the help from other UN Organizations and the WB, the idea of a basic needs development strategy came into being. The basic needs theory of development, originated in the psychology literature of the 1940s and also in the writings of Albert Maslow who in 1942, distinguished a hierarchy of five needs which start with physiological needs to self actualization needs⁵⁴

During the 1950s, in India, Pitambar Pant, of the Indian Planning Commission developed the idea of “minimum needs”. Basic needs had not yet become a mainstream approach in development, even if the attractiveness of the concept was evident. However, in the 1970s, the translation of the theory into actual applications took place in three different places, almost at the same time in the Latin American Bariloche project; in the Dag Hammarskjold Foundation publication *What Now?*⁵⁵

According to Rees, a ‘basic needs’ approach to development first surfaced in opposition to the modernization approach after the Second World War. A framework for basic needs was developed by institutions such as the International Labor Organization (ILO) and the World Bank (WB). Money incomes and how it could help satisfy basic material needs was the main purpose in the 1960’s and 1970’s. John Rees notes that the World Bank’s operations in 1968-79 under Robert McNamara, marked a shift towards basic needs approach. Here there was an economic emphasis on growth and distribution⁵⁶. The main focus of the Bank at this time was poverty alleviation and emphasis on poverty projects⁵⁷. In Africa, for instance, the WB was not giving aid directly to the governments but was a leader in coordinating aid, an

⁵³ Jonathan M. Harris, 2000, Working Paper 00-04

⁵⁴ Abraham H. Maslow 1942, 370-396

⁵⁵ Hammarskjold Foundation 1975.

⁵⁶ Rees A. John 2001, 82

⁵⁷ Rees 2001, 82

analyst and provider of technical assistance.⁵⁸ Liberalization approach followed this era and increased focus on economic growth and also, there was a belief that the market competition and free trade would go a long way to lead to an automatic trickle down effect on the common people in the 1980's.⁵⁹ Though, other reports held to a strong ideological support to the Structural Adjustment Program (SAP) regime, it registered a failure.⁶⁰ Is this not the main reason why since the 1990s the trend has been refocusing on the people in development through the birth of human development agenda?

In the year 1990, Mahbub ul Haq, a proponent of the basic needs approach drafted the first Human Development Report. The drafting committee was made up of supporters of both the 'basic needs' and capability approaches. This means that the 'basic needs' approach has been an integrated part of the human development agenda from the beginning and many international institutions or organizations still make use of the concept strongly in their work.⁶¹ The motive of the 'basic needs' approach is on the basic minimum material needs of people and the goods and services like food, shelter, health services, education among others, that people need to live a decent life. The rationale is that money income and social income give people choices to choose the kinds of basic goods and services that will lead to a decent life.⁶²

3.3 Provision of Basic Needs

According to Haynes, it was believed to be the job of governments to inaugurate and deliver the necessary and specific policies and programs to bring about development. Initially, problem of underdevelopment were regarded basically as technical issues that could be resolved by trained administrators who, producing the necessary policies and programs and with the appropriate budget, would work to achieve the state 'developmental goals.'⁶³

It was in 1976 the World Employment Conference (WEC) of the ILO which

⁵⁸ Rees John 2001, 82

⁵⁹ Desmond McNeill 2006, 275-279

⁶⁰ Rees 2001, 84-85

⁶¹ Frances Stewart 2004, 12-15

⁶² Stewart 2004, 12-15

⁶³ Haynes 2007, 7

placed basic needs directly on the governmental world agenda. In the ILO presentation, basic needs were defined in terms of food, housing, clothing, and public services, like education, healthcare and transport. Employment was both a means and an end, and participation in decision-making was included⁶⁴. Again the ILO report indicates two important elements in the Basic Needs approach. These are certain minimum requirements of a family for private consumption and then adequate food, shelter and clothing, as well as certain household equipment and furniture.

The second element include essential services provided by and for the community at large, such as safe drinking water, sanitation, public transport and health, education and cultural facilities⁶⁵. The *WorldPublicOpinion.Org* reiterates this when his survey revealed that many people in every country say their governments should be responsible for ensuring that citizens can meet their basic needs for food, healthcare, and education. Clearly there is universal consensus that governments, both in the developed and developing countries, have a responsibility to address the social and economic needs of their citizens.⁶⁶ But is it out of reach of governments to meet such basic needs of their people? Though it is within the responsibility of governments to create jobs for the citizenry, in the ILO World Employment Program, it was evident that employment creation was not an end in itself but serves to achieve the basic needs of people, almost equivalent to Maslow's hierarchy of five needs. A lot of people were already on the second to fifth level, but a higher percentage was not even in sight of the ladder, so the idea of designing a development strategy that had as its main objective of meeting basic needs, including those of the poorest twenty percent of the population came into force.⁶⁷ Thus, it behooves on governments to ensure economic growth in order to help provide these basic needs. Though, economic growth does not necessarily leads to provision of such it is not feasible for any government to provide basic needs without experiencing some threshold of economic growth. Just resolving to train administrators who, would produce the

⁶⁴ Rene Wadlow 2006,

⁶⁵ Rene 2006, 1-2

⁶⁶ World Public Opinion 2008, 1

⁶⁷ Abraham H. Maslow 1942, 370-396

necessary policies and programs and with the appropriate budget, is not enough to produce basic needs.

Again, according to the office of the ILO, Basic needs were thought to comprise two elements, the first of which included certain minimum standards of a family for private or household consumption - adequate or enough food, shelter and clothing, and certain household furniture and equipment. The other included essential services that are provided by and for the community at large. This also included safe drinking water, sanitation, public transport and health as well as education and cultural facilities.⁶⁸ The concept of basic needs was expected to be found within the context of a nation's overall economic and social development. It was placed within a context of national independence, the individuals' dignity and freedom but should not be taken merely as being the minimum necessary for subsistence.⁶⁹ This implies that governments should create enabling environments that could help provide basic needs to the individuals either directly or indirectly. For governments to do this, I think they must vehemently fight against the causes of poverty as indicated above, more especially corruption and build strong and responsible institutions.

Furthermore, it is expedient that minimum resources that are necessary for people to develop be provided by not only the governments but also by the affluent in the society. Some for instance Rawls, contends that the goal of a just society must be to promote the just or fair distribution of primary resources, or 'primary goods'. The 'primary goods' he contends, are goods that all rational individuals would require in order to go about their lives as they plan to do. The list included among other things liberties, opportunities, powers, wealth and income and the social basis of self respect, freedom of movement and free choice of occupation. This list could then be used as a yardstick for assessing or measuring how people are doing according to the list.⁷⁰

3.4 Challenges of Basic needs and Debt Situation in Sub Saharan Africa

⁶⁸ ILO 1976: 24-25

⁶⁹ ILO 1976: 24-25

⁷⁰ Martha Nussbaum 1999, 39-40

Haynes writes that during the 1970s, substantial oil price rises both underlined and hastened developmental polarization, with richer developing countries- such as south Korea, Taiwan and Singapore on the whole managing to cope. On the other hand, most non-oil producing developing countries- especially in Africa – failed to do so and found their international debt fast rising. The West’ development at this time was on a ‘basic needs’ strategy, where, it was anticipated that development goals would be achieved through a strategy to ensure that all people had access to necessary ‘basics’, including: clean water, basic healthcare, and at least primary education ⁷¹.

I think that, the inability of the non-oil producing economies in Africa to succeed was not only because they were not producing oil but also because of lack of commitment and political will to do so. They did not produce oil but they had other natural resources (e.g. minerals or other natural resources) that could have lifted them out of their deplorable state. Nigeria has been mining oil in large quantities for decades now; it still remains one of the poorest economies in Sub-Saharan Africa without being able to provide basic needs for its citizens.

Basic needs were the theme or the strategy to combat absolute poverty within the poor countries in the world. However, after most countries in Africa, had attained their independence in the late 1950s and 1960s, the public sector was seen as the most important sector that should promote socioeconomic development. The basic function of the public sector, consisting of a number of organizations were to take decision on the interests of various kinds and implement them, and to ensure provision of goods and services to citizens based on the materialization and representation of public interests⁷². Notwithstanding, the public sector failed to perform its functions creditably because its powers were too much, and also it failed to account and represent, indifference towards the needs and demands of the public as well as the official secrecy and inaccessibility, and the role in depoliticizing the public sector.⁷³

The public sector’s ineffectiveness in addition to the economic crises during the late 1970s and 1980s, together with the lessons of the international experience of the growth of market-friendly economies have accounted for what is referred to as

⁷¹Haynes 2007, 7

⁷² M.S Haque 2001, 65-82

⁷³ N. Garnham 1990

“redefinition of the role of the state or public sector”⁷⁴. Market friendly economy was, therefore, embraced in the late 1990s, which meant that the role of the government in providing for all the basic needs had dwindled. As mentioned above, the state was only in-charge of the provision of enabling environment for the growth of the economy. If the governments were mandated to provide basic needs, does that mean that they should do so solely? Not exactly! This implied that private sector and NGOs participation was encouraged. The implication is that should the government depend on non-governmental institutions, in the provision of basic needs, which it previously provided, then, there would be great premium on its ability to control and manage private-public cooperation, as well as those sectors which have completely been privatized.⁷⁵

Critics of the approach had often leveled conceptual criticisms against its implementation. It was stated that it was difficult to measure “basic needs” and that it trade-offs savings, productive investment and incentives to work for the sake of current consumption and welfare. These were not adequately taken into consideration.⁷⁶ And it was not even clear on how the approach integrated involvement and freedom.⁷⁷ Again, the approach did incorporate assumptions about human nature arbitrarily based on particular western culture and about social change that followed a universal linear pattern of development.⁷⁸

Jeffrey again affirms that the basic need strategy failed for two main reasons. The first is that the developmental agenda became absorbed into the wider cold war ideological division. As a result, the government-disbursed funds for development was not going into development but instead allies of the key aid providing countries. Next was the unwillingness of the ruling elites and their supporters in many developing counties to facilitate the necessary financial transfers upon which the successful delivery of basic needs strategy basically relied.⁷⁹ It was against this background that the sole power of governments in providing basic need was reduced

⁷⁴ A. Fiszbein 2000, 163

⁷⁵ Richard Batley 1996, 723-751

⁷⁶ P. Streeten 1979, 139

⁷⁷ P. Streeten 1984, 973-78

⁷⁸ I Gough I. and Thomas T. 2007.,33-56

⁷⁹ Haynes 2007, 7

and other key no-state organizations were challenged to partake in the developmental issues. Notwithstanding, the failure of the “basic needs” strategy does not necessarily nullify the provision of these basic needs to the citizenry but their provision is no more limited only to the states. This is the case because recently, there are much talk on human rights and capabilities which include basic needs that most governments are working hard to protect or provide. It should be remembered, as written before that the drafting committee was made up of supporters of both the ‘basic needs’ and capability approaches.⁸⁰

Below is the relation between basic needs strategy and capabilities approach. Though Haynes does not establish any link between the two, our discussion of the basic needs theory shall be incomplete without mentioning capabilities. Even as Sen basically advocates the capability approach as a way to assess how people are faring, Nussbaum does go far by stating that the list of capabilities should be a guide to public policy makers and be guaranteed by the constitution.⁸¹ Capability approach, just like the basic needs strategy has greatly influenced the human development.

3.5 The “Basic Needs” Theory and the Capability Approach

As mentioned earlier in chapter one, to write about basic needs also brings to mind the capabilities as the two are inextricably linked. Amartya Sen contends that poverty is as a result of deprivation of basic capabilities. He does not consider monetary income as a case for well-being but he narrows on to indicators of one’s freedom to live a valued life.⁸² The capabilities here involve disadvantage through handicap, gender, age, race or caste/class or any other means of marginalization. According to Sen the freedoms that are necessary for development are political freedoms, economic facilities, social opportunities and guaranteed transparency as well as protective security.⁸³

⁸⁰ Frances Stewart 2004

⁸¹ Nussbaum 1999, 31

⁸² Amartya Sen . 1999, 87

⁸³ Sen. 1999, 87

Touching on capabilities B. Harriss-White, links destitution to economic, social and political aspects and defends that complete absence of capability in all of these areas predetermines destitution.⁸⁴ Another philosopher, David Hulme, also mentions that the usefulness of the capability approach is that it recognises the association between the means to poverty eradication and its end. The capabilities approach establishes a strong link between human agency, public policy and poverty and that it is useful for understanding the processes involving chronic impoverishment and escape from poverty.⁸⁵

The relationships between the basic needs theory and the capabilities approach are thus presented below. The basic need approach did not involve the people in the development process but only made them consumers while the capability approach advocates that non-states agents be part of the development process and also be consumers at the same time. Also, the focus of the basic needs approach was mainly on the provision of goods and services but the capability approach cherishes the relevance of freedom in the process of development.

Again, the main goal of the basic needs approach was to maximize goods and services for the people but the capability approach contends that the goal of development is to maximize individual's basic capabilities. Nussbaum thinks that the most illuminating way of considering the capabilities approach is that it accounts for that space within which comparison between individuals and the states and how well we are faring are made.⁸⁶ It appears, however, difficult to overlook, that the Human Development Index (HDI) that was intended to measure human development, does not measure freedoms and uses mostly resource metrics to measure development. For this reason, Human Freedom Index (HFI) that is based on 6 civil and political freedoms was inaugurated in 1991 but it survived only for a few years. Again, the relationship between the basic needs approach and human rights cannot be overlooked. The next page therefore, highlights the link between the two.

⁸⁴ Harriss-White 2002, 2

⁸⁵ Hulme et al 2001, 7

⁸⁶ Nussbaum 1999, 36

3.6 Basic Needs Theory and Human Rights

According to Haynes, education is a human right and a necessary factor to reducing poverty and child labor as well as promoting democracy, peace, tolerance and development.⁸⁷ Haynes does not mention other components of basic needs as human right. This does not, however, mean that he is ignorant of that development because he sees from the above quote that education is the bedrock of meeting other basic needs. Basic rights are the foundation for meeting basic human needs because according to the Universal Declaration of Human Rights (1948) and the International Covenant on Economic, Social and Cultural Rights (1976) every human being has the right to decent living conditions. Engaging in the basic function of life such as the intake of adequate nutrition, maintenance of health, protection, reproduction, growth and taking part in the socio-economic as well as cultural life of the community are considered to be people's most basic needs.⁸⁸

In confirmation to the above claim, human rights advocates defend the claim that basic needs must be met by all citizens, implying that the basic needs has not faced out but the approach in meeting them has been modified. Therefore, the relationship between the basic human rights and the basic needs must be reestablished. Henry Shue also mentions that human rights are the basic rights that all human beings must enjoy. He also identifies basic rights that pertain to physical security, the right that pertains to threshold of economic security such as food, shelter, and basic health in order to have the opportunity to live decent life. Finally, he writes of some liberties such as participation and the right to move freely. Basic rights, approach, like basic needs theory, advocates provision of basic needs by the state.⁸⁹

After having presented the basic needs development theory of development the next chapter, therefore, analysis Haynes' position on the basic needs theory of development.

⁸⁷ Haynes 2007, 176

⁸⁸ CIDA 1997, 10

⁸⁹ Shue, Henry, 1996, 18

⁸⁹ Rees 2001, 84, 85

3.7 Analysis of Haynes' Position on Basic Needs

Haynes uses conceptual analysis to discuss the role of religions in the development process. He offers some positive contributions that the four major world religions have made in the development of Sub-Saharan Africa (SSA). He noted that religion was previous not considered when thinking of development. He summarizes this by writing that faith-based organizations can play an important role in the delivery of development goals in the developing world. Things have not always been like this. Sixty years ago, `development` and `religion` were regarded in the West as emphatically separate entities.⁹⁰

The main reasons why the religious institutions or the christian church were relegated to the background on development concerns and their return into the development agenda of the IFI shall be discussed under sections 4.4 and 5.4.

3.7.1 Religions and the Provision of Basic Needs

According to Haynes, faith-based organizations in the developing world manage a variety of poverty-related programs. In recent years, numbers of such programs have increased partly in response to what are widely seen as increased inequalities and injustices stemming from the international. While their concentration is wide, they may include: primary healthcare and education, rural savings and credit, natural resource management, development of physical and productive infrastructure, increased agricultural productivity and development of human skills. What they also have in common, at least rhetorically is a significant concern for community level participation and decision making.⁹¹

According to Pogge, many governments of poor countries do not have the needed investment capital to provide education, safe drinking water, sewers, road, rail, communication links and others.⁹². Is this the main reason why the religious

⁹⁰ Haynes 2007, 1

⁹¹ Haynes 2007, 114

⁹² Pogge 2008, 149

institutions have committed themselves to help in these areas? The religious organizations have been providing some of these needs because, it s part of their mission. Haynes comprehensively discusses the important roles the religious institutions play in the development of the developing countries. He discusses the significant contributions that Christianity, Islam, Buddhism and Hinduism have made in the provision of basic needs such as education, healthcare, environmental protection, crises management and peace building and so on. He also emphasizes the importance of spiritual fulfillment as a component of basic needs.⁹³.

As would be seen below, Rees also stresses the spiritual dimensions in the fight against poverty.⁹⁴. Also Xavier Couplet and Daniel Heuchenne highlight the fact that the world religions contribute immensely to the socio-economic development of the low-income countries by providing education, healthcare among others.⁹⁵. So are these basic needs temporal provisions or permanent? How far is the coverage? These questions would be answered in part in chapter five. The next section examines whether or not the churches contribution in the provision of basic needs is positive in the midst of the religious tensions and riots in today’s world.

3.7.1 Religious Conflicts and Development

What about the religious tensions? Don’t they destroy what they have helped to build? In effect what is the net development? Doesn’t it disrupt development process? Haynes shows great concern when it comes to the negative side of religious organizations. He indicates that

Conflicts where the antagonists seem to be fighting about their identities are called “identity-based conflicts” or “inter-group conflicts” (Malek 2004). What are the key sources of identity? Many identities are based on shared values, beliefs, or concerns that not only include religion but also extend to political ideologies, ethnicity, nationality, or culture (Gopin 2000, 2005).⁹⁶
Jeffrey Haynes

I think that Haynes’s concern is the concern of many development actors. But as Haynes put it, most of these conflicts attributable to religious groups are mostly political or ideological. This is true when the World Bank (WB) wrote that Conflicts

⁹³ Haynes 2007, 124-210.

⁹⁴ Rees 2001, 87

⁹⁵ Couplet & Heuchenne 2010, 109-236

⁹⁶ Haynes 2007, 84

can be caused by internal deficiencies in development and governance. These include a lower economic opportunity cost of rebellion in poor areas, unequal distribution in gains from development, political marginalization. The external shocks include economic shock, calamities, and war. These deficiencies are concentrated in the lagging regions. The Bank argues that the developed regions too experience conflicts, but they are well able to handle them because of rapid growth, job creation, and better institutions and safety net programs.⁹⁷.

In the case of Nigeria, It is generally believed that Nigeria is a multi-religious, multi-ethnic and multi-cultural society with enormous potential for economic, social and democratic development. However, authoritarian leadership, the emergence of an over-centralized state, elite manipulation, irresponsible mass media, corruption and prolonged conflict, have so far blocked this potential.⁹⁸. Therefore, obstacle to slow pace of development in the low-income countries is thus multi-faceted but not only inter-religious conflicts. This means that the impacts of the faith institutions in the provision of basic needs exceed the harm they cause.

3.7.2 Faith-Based Organizations and Good Governance

Haynes again emphasizes that

the World Bank, for example, has proclaimed that `good governance` is a prerequisite for development. In short most developing countries are highly dependent on external sources of developmental aid, and external aid donors now demand proof of the existence of `good governance` before disbursing fund (<http://www.worldbank.org/wbi/governance>).⁹⁹

In fact, good governance is the bases of the Comprehensive Development Framework (CDF) of the WB as already detailed in the next chapter. Is it not because the religious institutions have been demanding good governance from the international organizations before teaming up with them? Faith-based institutions demand that these institutions put their own houses in order so as to enable them get their maximum support.¹⁰⁰.

Now `governance` and `good governance` need to be examined in brief. There

⁹⁷ WB 2010

⁹⁸ Nordic Africa Institute 2004, 5-8

⁹⁹ Haynes 2007, 41

¹⁰⁰ Haynes 2007, 172

is no single meaning for the term governance. Its meaning ranges from the nature and operation of political systems, to their legitimacy and effectiveness, and includes their human rights policies.¹⁰¹ Mostly it refers to pervasive problems of corruption. These different and complex topics are not primarily the domain of faith institutions but they are increasingly engaging them at all levels - the local, national, and international.¹⁰²

Governance, according to Interfaith Dialogue in Tanzania, simply means management of public affairs.¹⁰³ The United Nations Development Program (UNDP) gives a more comprehensive definition of governance as the exercise of economic, political and administrative mandate to manage the affairs of a country at all levels. It includes the mechanisms, processes and institutions, through which citizens and groups express their interests, exercise their legal rights, meet their obligations and their differences mediated.¹⁰⁴ Concerning good governance, the Inter-Faith Organization (IFO) in Tanzania gives indicators of good governance to include constitutionalism, effective public administration (that is to say efficiency and effective service delivery), and rule of law, transparency and accountability, respect of private property, observance of human rights, judicial independence, and independent civil society, as well as free media.¹⁰⁵ UNDP on the other hand states that good governance comprises, among other things, participatory, transparent and accountable. It is effective and equitable and it also promotes the rule of law. Good governance again sees to it that political, socio-economic priorities are based on broad consensus in society. It ensures that the voices of the poorest and the most vulnerable are heard in decision-making over the allocation of resources meant for development.¹⁰⁶

The UNDP and the faith institutions do not give contradictory indicators of what constitute good governance but they are linked to each other. The Council of Anglican Province of Africa (CAPA) stresses that governance has a direct link to the

¹⁰¹ Berkley Center for Religion, Peace and World Affairs 2009

¹⁰² Berkley Center for Religion, Peace and World Affairs 2009

¹⁰³ Konrad-Adenauer-Stiftung 2010, 1-42

¹⁰⁴ UNDP 1994 Initiatives for Change

¹⁰⁵ Konrad-Adenauer-Stiftung 2010, 1-42

¹⁰⁶ UNDP 1994 Initiative for Change

quality of life of the people. So the severe poverty, conflicts and diseases on the African continent is the result of bad governance. CAPA recognizes that the current mismanagement on the continent by political leadership could be attributed to greed and lack of proper orientation and constant pastoral care and guidance by the churches. For this reason CAPA is focusing on the area of Good Governance and Peace Building.¹⁰⁷

It should be noted that with regards to good governance, faith institutions, networks and leaders are proactive on issues related to international development. Faith leaders are mostly allies from Civil Society for good governance and public sector accountability at the national level. The roles of faith leaders in communities may become well noticed as the knowledge of good governance grows on the issues of good governance on development policy and government programs.¹⁰⁸

So how good is the World Bank governed that it should demand evidence of good governance from others? Is transparency not lacking in the operations of the bank when it is unwilling to address the issue of its own responsibility as a global actor¹⁰⁹? And if disagreements crops up within the Bank, does it not reach consensus through internal negotiation and contestation processes that occur behind curtains? What about the issue of human right in bringing about fair development processes? Is it not excluded from it's policies because it is not suitable to the tools of analysis and instruments of the Bank's policy¹¹⁰? Now do we see good governance within the WB? If the Bank, therefore, desires to work with the faith institutions, it should understand that religious individuals and faith-based organizations are often concerned with good governance from their partners.¹¹¹

3.7.3 Haynes on the Religious Institutions and the World Bank (WB)

Haynes thinks that various secular development agencies including the WB, IMF, ILO and several UN agencies sought to involve faith-based organizations in initiative

¹⁰⁷ Council of African Provinces of Africa (CAPA): Good Governance & Peace Building 05.04.2012

¹⁰⁸ WB/DDVE 2011

¹⁰⁹ McNeill and St Clair 2009, 111

¹¹⁰ McNeill and St Clair 2009, 91

¹¹¹ Haynes 2007, 59

designed to improve developmental outcomes for the world's poorest people.¹¹² Is it convincing to say that WB has good intentions in trying to liaise with faith institutions? To answer this question demands examination of the role of the bank in the international scene. Haynes's analysis of the role of the WB has not been very detailed enough since he does not analyze the historic role of the Bank. Rees details that WB is committed to granting loans, grants, equity investments and guarantees to its members. It has also been a leading aid coordinator and has been advocating for the state to work with the religious organizations in their development efforts.¹¹³ Is that why the Bank measures its performance in terms of the money it has successfully lent¹¹⁴? Of what good is it for the bank to give loans and aids to the poor countries if that makes the poor become poorer? The WB gives out these grants and loans along with some harsh conditions such as neo-liberal, and welfare-cutting practices. These conditions have far reaching effects that may even exacerbate poverty.¹¹⁵ Rees however, asserts that the Bank again functions to fund investment in infrastructure and helping to reduce poverty. The Bank is certified to be creditworthy on private capital market. It can carry out its central operations without the regular ratification of states.

Rees adds that the Bank is an independent agent and it can work without taking the interest of the member states into consideration.¹¹⁶ This WB's autonomy maybe the main reason why the faith institutions doubts it because it can take a decision that may result in increase poverty for the poor in the member states. A case in point is the Structural Adjustment program (SAP). The Banks relations with its member nations are even more equal than they were during the time of SAP.¹¹⁷ Is the Bank not going to usurp authority or power over the religious organizations should they agree to work together? This question is relevant because the Bank is autonomous so it may try to assume dominant position over the faith bodies in regard to the issues related to the global development. The bank is not dominant only in terms of its policies and

¹¹² Haynes 2007, 13

¹¹³ Rees 2001, 78-79

¹¹⁴ McNeill and Lera St. Clair 2009, 93

¹¹⁵ Gosselin 2009, 9

¹¹⁶ John 2001, 78-79

¹¹⁷ McNeill and Lera St. Clair 2009, 93

ideas but also in the area of statistics. This is true because citing WB as a source often guarantees the reliability of the work.¹¹⁸ This should not be the case because Pogge contends that the Banks sometimes produces unreliable data.¹¹⁹ There are, therefore, enough reasons to predict why the faith-based institutions keep critical distance from the IFI. It was against this background that Rees states that for the WB to regain the trust of the religious institutions, it should bring a deal of penitence for the mistakes they have committed in the past. He argues because this would help strengthen the relationship between the WB and the Religious institutions¹²⁰. How far is this true?

The WCC has argued that the WB pretends to have changed as indicated in the proceeding chapter. This means that the church (for instance WCC) knows the positive changes that have taken place within the Bank. I think that the WB's confession is not even wholly trusted to be genuine. What is the basis of this distrust? Rees argues that WCC has a misconception that International Monetary Bank (IMF) and WB policies, operations and governance deeply rooted within the neoliberal ideological framework of "the Washington Consensus". This is why the WCC has been promoting "spirituality of resistance"¹²¹ against its relationship with the WB.

¹¹⁸ McNeill and Lera St. Clair 2009, 94

¹¹⁹ Pogge 2008, 19

¹²⁰ Rees 2001, 87

¹²¹ Rees 2001, 110

4 THE COMPREHENSIVE DEVELOPMENT FRAMEWORK (CDF)

In which ways does the Comprehensive Development Framework as a theory of Development seek to reduce poverty in SSA? This section analyses the CDF from the point of view of John Rees, to determine how it contributes to poverty alleviation in SSA.

The transition beyond structural adjustment policy-lending was partly internal, via a rededication to poverty reduction and internal reviews such as the Wapenhans Report of 1992. The Bank's 1994 Adjustment in Africa report concluded that the fruits of adjustment had not yet been borne in Africa (because of) the inadequate and half-hearted adoption of reforms (Kapur et al, 1997, p.797). Thus, the fourth phase is marked by a range of broader initiatives, most significantly formulated in the CDF introduced in 1999 during the presidency of James Wolfensohn. Under WBG president James Wolfenson the CDF was established as a response to the failures of structural adjustment, predicated on the concept of partnership between the WBG and the borrowing government with the former playing 'the repositioned institutional role of "Knowledge Bank"'.¹²²

John A. Rees

4.1 Comprehensive Development Framework (CDF) in Brief

The CDF was proposed by the World Bank in early 1999 as a means by which countries can manage knowledge and resources to formulate and execute effective strategies for economic development and poverty reduction. It integrates many modern trends in development thinking and its focus is on a long term vision, which is designed by the country through a participatory national consultation process that balances good macroeconomic and financial management with sound social, structural and human policies.¹²³ The CDF seeks to promote four core principles which have largely been operationalized through the PRSP process. These are long-term and holistic vision, country ownership, results orientation, and country-led partnership.¹²⁴ A long-term holistic approach to development that does not only recognize the necessity of macroeconomic fundamentals but also gives equal value to the institutional, structural and social underpinnings of a robust market economy. It stresses strong partnerships among governments, donors, civil society, the private sector and other development actors. One main guiding principle of CDF is that the

¹²² Rees 2001, 84, 85

¹²³ IMF 2000

¹²⁴ IBRD/WB 2003

country is in the hem of affairs of the developing agenda, with the Bank and the country's other partners each defining their support in their respective business plans.¹²⁵

What kind of partnerships should the governments of SSA countries build? I think it is important that governments in SSA partner with each other and sign trade agreements among themselves in order to escape the diabolical trade policies of the World Trade Organization and the West. If this is done it would be possible for the countries in SSA to have fair trade policies since they have similar economic conditions. The Private Sector and the governments would be able to create more employment opportunities if conducive or enabling economic atmosphere is created among them. They would be able to provide quality basic amenities for the populace and then build on their capabilities.

The CDF is considered as a process but not an authoritative document to be applied to all countries in the same way. Instead, it is taken to be an instrument for realizing greater development effectiveness in a world challenged by poverty and distress. In simple terms, the CDF establishes mechanisms to bring people together and build consensus, looks for partnerships that permit strategic selectivity, and put more emphasis on the achievement of results, thus contributing towards the goal of poverty reduction and reaching agreed targets such as the International Development Goals.¹²⁶ Formulated in terms of the prerequisites for sustainable growth and poverty alleviation, the framework sets out four categories of prerequisite which included institutional, human, physical and country-specific strategies. The vertical axis of the matrix lists the four traditional partners in development: government, multilateral/bilateral institutions, civil society and the private sector.¹²⁷ This means that the CDF shows a shift away from the donor-led development assistance strategy of the past two decades to the development of a country strategy led by a country itself.¹²⁸

In other words, as the name implies, CDF approach takes a comprehensive

¹²⁵ IBRD/WB 2003

¹²⁶ IMF 2000, 1

¹²⁷ WBG 2000, 1-8

¹²⁸ Francis Owusu 2003. 9-12

view of the whole development spectrum and provides a comprehensive framework for identifying and analyzing development needs, and programming development interventions from all partners in a coordinated and consistent manner formulated to strengthen development planning and coordination across all the development partners and to build stronger partnership with donors, civil society, private sector as well as a more comprehensive pattern of resource allocation that reduces inter donor competition.¹²⁹

The realization that finance and economics are not the only issues in development is a complete acknowledgement of the WB's CDF-driven process toward a holistic model of development.¹³⁰ This is something that has sensitized faith-based development institutions to realize that finance and economics are areas they must also begin to deal with.¹³¹ The role of the WB as "knowledge Bank" shall later be discussed under analysis of Rees in section 4.5.1.

After having presented the CDF briefly, the next page details the shift from the SAP to the CDF.¹³²

4.2 From Structural Adjustment program (SAP) to Comprehensive Development Framework (CDF)

According to Rees, the turbulence of the phase of structural adjustment led to transformation of development orthodoxy. So the new period (1995-2005) witnessed the emergence of religious groups from the status of secondary players in development advocacy against SAPs to development partners within a new development framework.¹³³

As already mentioned under history and development of basic needs approach

¹²⁹ Seth D. Vordzorgbe and Ben Caiquo 2001

¹³⁰ Rees 2001, 86

¹³¹ Rees 2001, 86

¹³² Rees 2001, 99 the sub-theme "from the SAP to CDF" was taken from Rees but he did not treat it as a topic.

¹³³ Rees 2001, 85

in section 3.2 above, the SAP of the WBG and the IMF in the 1990s was a failure. John Pender¹³⁴ mentions that despite the support for it among many people on the market and the trend since the commencement of the 1990's has been a refocusing on the people in development through the birth of the human development agenda.¹³⁵ As WBG and IMF kept sharing and building upon the principles of the CDF, the poverty reduction strategy approach led to the development of the Poverty Reduction Strategy Papers (PRSPs).

Previously, the IMF promoted structural adjustment programs (SAPs) without an explicit link to poverty reduction goals. The PRSP is a tripartite agreement among the IMF, the WB, and the participating government and is envisaged as the primary forum for policy dialogue in all countries receiving concessional lending from these International Financial Institutions (IFIs).¹³⁶ A PRSP (or Interim PRSP) is now a condition for World Bank and IMF poverty reduction programs including debt relief measures such as the Heavily Indebted Poor Country (HIPC) initiative, the IMF, Poverty Reduction Growth Facility (PRGF), Poverty Reduction Support Credits (PRSCs) and International Development Association (IDA) of WB.¹³⁷ The PRGF was formally the IMF's Enhanced Structural Adjustment Facility - the primary lending facility for poor countries. For countries not fully capable of completing a PRSP, an Interim PRSP (Interim-PRSP) can be developed that outlines the country's existing poverty reduction strategy and serves as a blueprint for completion of the full PRSP.

The PRSP process is the main instrument for implementing the CDF principles.¹³⁸ The former director of the WB *World development Report 2000/2001* emphasized the complete shift over the course of the 1990s in the WB's approach to

¹³⁴ John Pender, 2001 Dr John Pender is a Senior Lecturer in European Union (EU) Social Policy and Politics at the Institute of Technology, Sligo. He was a senior lecturer between 1993 and 2004. He was Senior Lecturer in EU Social Policy and Politics at Leeds Metropolitan University, UK. Currently, his research interests include the Irish in Britain, EU Politics, Irish Social Policy, Ethnicity and Exclusion in Europe. His research interests also include Political Leadership, Campaigning Groups and Policy-Making, Futures Studies and Welfare, Children and Social Policy

¹³⁵ Pender 2001, 397-411

¹³⁶ Pender 2001, 397-411

¹³⁷ Pender 2001, 397-411

¹³⁸ Pender 2001, 397-411

development. These changes in policy have brought about important changes to WB approaches to conditionality, structural adjustment lending and the policy of conditionality associated with it. In the place of structural adjustment, the WB has developed its CDF¹³⁹ which has already been presented above. It is now, therefore, important to establish the link between the CDF, capabilities and the Right to Development (RTD) all of which focus on development

4.3 Comprehensive Development Framework (CDF), the Right to Development (RTD) and Capabilities Approach

Rees again writes that in a radical shift from the top-down agenda of SAP, was the WBG's adoption of Sen's bottom-up 'human poverty' approached emphasizing a liberal democratic concept of 'capability', defined as 'the overall freedoms people have to live the kind of lives they have reason to value. The emphasis on human capabilities also placed a high priority on increasing the WBG commitment to democratization in development, and to partnership with civil society actors such as trade unions, small businesses and, then religious communities.¹⁴⁰

As relationship between basic needs approach and capabilities have already been discussed in the preceding chapter, the relationship between the CDF, RTD and capabilities are then discussed below. Neither Rees nor Haynes did discuss the relationships among CDF, RTD and the PRSP. The country ownership being very critical to sustainable and effective practices with the participation of the civil society is the features of CDF, the PRSP and the RTD. The CDF with the PRSP is in agreement that development measures should be the principles behind the rights-based approach to development vis-a-vis "participatory, non-discriminatory, accountability, equitability, and transparency both within each country and in the international development partnership.¹⁴¹

According to Arjun Sengupta¹⁴² these frameworks of development are all

¹³⁹ Pender 2001, 397-411

¹⁴⁰ Rees 2001, 85

¹⁴¹ WB/IMF 2002

¹⁴² Arjun Sengupta 2003. Arjun Sengupta is the Independent Expert on the Right to Development for the Human Rights Commission, Geneva, and an Adjunct Professor at the François-Xavier Bagnoud

directed toward achieving a holistic approach to development. That is meeting the basic needs and expanding capabilities as well as reforming institutions. It is not just reforming institutions but making sure that those institutions are tasked and that checks and balances instituted. It is only that which could improve the economy and the living standards of people. While the extent to which each addresses growth and sound macroeconomic policies vary, what is worthy of note is that each of them seeks to balance economic growth, governance, and social development appropriately.¹⁴³

The PRSPs and RTD models clearly articulate an interest in growth of resources (Gross Domestic Product (GDP), technology, and institutions) as a means of realizing poverty reduction for the PRSP and achieving basic rights for the Right to Development-Development Compact (RTD-DC) model. Both of them would again approve the adoption of policies for macroeconomic stability to achieve sustainable growth, although in the RTD approach, growth of the economy has to be consistent with human rights norms with equity and social justice, but not just any kind of growth in GDP.¹⁴⁴

Moreover, cooperation of stakeholders at all levels, both at the domestic and international is also a principle shared by CDF and all these development frameworks. The RTD-DC depends on a model of international cooperation facilitated through a development compact. The PRSPs are also expected to be “partnership oriented,” which involves participation of bilateral, multilateral, and non-governmental actors in both the development and implementation of the PRSP.¹⁴⁵ The RTD-DC encourages development plans to be drawn by a developing country that is seeking a development compact,” the PRSP on the other hand, is intended to be “homegrown” and tailored to the specific needs, circumstances, and goals of the participating country. The CDF with the others expresses a commitment to building the capacity of countries to develop, and implement as well as to manage

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¹⁴³ Arjun Sengupta 2003, 9-14

¹⁴⁴ Arjun Sengupta 2003, 9- 10, 13-14

¹⁴⁵ World Bank 2011, 1-54

their own poverty reduction strategies and national plans through technical assistance and institution building¹⁴⁶. Is it difficult for the developing countries to draw up their own PRSP and to build institutions? They could easily draw up such plans to meet the approval of the International Institutions and build all relevant institutions as well but the functioning of such institutions and their continuous monitoring is a greater challenge to the government in the developing countries. But should the IFI continuously interfere with the internal affairs of these countries by regularly demanding progress report periodically from them? The next few pages discuss the extent to which the WB and IMF involve the religious institutions in the development process.

In order to release the capabilities already available in society, the use of a comprehensive approach to development will immediately consider a high level of engagement with religious actors in many contexts.¹⁴⁷

4.4 Comprehensive Development Framework (CDF) and Religious Actors

Both Haynes and Rees have highlighted that secular development institutions have overlooked religious actors in the past and the recognition of the importance of involving the religious organizations in the development programs in these modern times¹⁴⁸:

According to Rees, the third phase of WBG operations can be understood as the continuing secular subordination of religion through the economic philosophy of the SAP regime. At the same time, the third phase is also characterized by sacral elements of resistance as religious actors emerged both in coalitions opposed to SAPs and as distinct respondents to SAPs. The WBG shift to a comprehensive ethos of development situated religious actors to a central place among civil society actors in pursuit of grass-roots participation and change.¹⁴⁹ Haynes also asserts that numerous religious actors are now publicly interested in a variety of areas of concern with direct

¹⁴⁶ World Bank 2011, 1-54

¹⁴⁷ Rees 2001, 86

¹⁴⁸ Haynes 2007, 53

¹⁴⁹ Rees 2001, 84-86

relevance for human development, including: economic growth; conflict, conflict resolution and peace building; human rights; and social justice. Such concerns are found in a variety of countries, at different levels of human development and economic growth.¹⁵⁰

In the past, the world of religion has been an unacknowledged and often unrecognized force for many development practitioners. Many of the reasons are, good and many bad, have been given to explain this divorce. Some of these reasons are long traditions of separation of state and religion that are deeply engrained and deliberately erect a divide between development and issues of faith¹⁵¹. Some institutions such as the multilateral development banks which interact with governments as a matter of basic institutional structure may find limited vehicles to interact with a broad range of institutions of civil society including religious institutions. Sometimes, the vocabulary and approach of spirituality seemed inimical to the technical, hard-nosed approach of development practice but religion is still highly valued and practiced at both individual and community level to the extent that any attempt to ignore it has had important, even grave consequences in some situations¹⁵². This accounts for the reason why in recent years, religion has made a remarkable return to prominence in development circles, thus confounding the expectations of secularist, religion has a strong and perhaps a growing significance as a strong source of identity for millions of people in the developing world. Consequently, religious individuals and faith-based organizations, as carriers of religious ideas, play an important role in many societies, both as a source of conflict and as a tool for conflict resolution and peace-building.¹⁵³.

Broadly speaking, the complex issues of social justice, and the links between social conflict, social cohesion, and social change, seen by many as the root causes of fundamentalist movements, are issues that suggest strong links between

¹⁵⁰ Haynes 2007, 28

¹⁵¹ Katherine Marshall 2001, 5-6

¹⁵² Marshall 2001, 5-6

¹⁵³ Haynes 2007, 75

modernization and development strategies coupled with programs and religious thinking and institutions.¹⁵⁴

According to Wolfensohn, the failure of the efforts made so far to overcome poverty was the hitherto disconnected and project orientated approach of all involved, from the faith-based organisations to the World Bank and government agencies.¹⁵⁵ The World Faith Development Dialogue (WFDD) is a modest attempt to link the faith communities with the international institutions. The CDF, therefore, has given the opportunity for the faith institutions to partake in the national planning process. Wolfensohn, touching on the importance of faith institutions, drew attention to two particular issues-the leading role that religion plays in the fight against corruption and a world-wide data base, which he is planning to set up with the help of Bill Gates.¹⁵⁶ This will enable an exchange of knowledge as well as the collection of essential information on what is being done in the field of development.¹⁵⁷

Wolfensohn again places emphasis on the moral duty of the faith communities to be aware of their temporal accountability and their responsibility to seek new ways of working more effectively to overcome poverty. The religions' role in emphasizing the improvements in the quality of lives of the poor, rather than just the quantity was undisputed. He thinks that religions have a clear role in the prevention of conflicts and conflict resolution as well as in reconciliation and after war reconstruction work.¹⁵⁸ He thinks that the interactions between the faith communities and the WB provide a golden opportunity for faith institutions to take up the challenge to recover their misplaced mission to integrate politics and economics with ethical principles underlying their engagement on development issues.¹⁵⁹

According to Katherine religious institutions, especially the non-governmental organization, which have developed as operational, service arms of many faiths, have a long-standing and much honored role in development work. These NGOs and other faith-development institutions have engaged with many development organizations

¹⁵⁴ Marshall 2001, 6

¹⁵⁵ WFDD 1999

¹⁵⁶ WFDD 1999

¹⁵⁷ WFDD 1999

¹⁵⁸ WFDD 1999

¹⁵⁹ WFDD 1999

since they took form from the early 1960s. There are also significant institutionalized links between international development agencies and faith institutions. Due to the significant role of religious organizations, there has been an upsurge of research about religion and development at several higher academic institutions.¹⁶⁰ So are the faith-based institutions ready to cooperate fully with the IFI in the fight against poverty? The faith-IFI cooperation would be a challenging one. The world Faith Development Dialogue (WFDD) which sought to unite the faith and secular development oriented actors was defined and through the frameworks of the CDF and MDG, and the HIPC and PRSP processes.¹⁶¹ The IMF and the WB have become partners to the WFDD so because of the supremacy of these IFIs, the religious actors would be demanded to submit to the structures of these secular institutions.¹⁶² This development would not be welcomed by the faith actors. This means that the future of faith-WB partnership is very bleak.¹⁶³

After having detailed the expected role of religious institutions in the CDF, I would proceed to analyze Rees's account of the CDF.

4.5 Analysis of Rees's Account of the Comprehensive Development Framework (CDF)

Rees uses concepts and arguments in his analysis of the World Bank's Comprehensive Development framework (CDF) and the faith actors in development. As part of Rees's analysis on CDF has already been discussed, this section would then analyze the role of the WB in the CDF concerning the provision of basic needs. His WB-faith actor relationship shall also be analyzed.

4.5.1 The Bank's Role in Comprehensive Development Framework (CDF) and Provision of Basic Needs

How does the CDF seek to provide people with basic needs?

Rees explains that under WBG President James Wolfensohn, the CDF was

¹⁶⁰ Marshall 2001, 6

¹⁶¹ Rees 2001, 126

¹⁶² Rees 2001, 126

¹⁶³ Rees 2001, 126

established as a response to the failures of structural adjustment, predicted on the concept of partnership between the WBG and the borrowing government, with the former playing the repositioned institutional role of “Knowledge Bank”. This means that the World Bank simultaneously combines the activities of financial intermediary, development research institution, consulting company and intergovernmental agency.¹⁶⁴

As what necessitated the failure of the SAP and its subsequent shift to CDF has been discussed above, I will move on to briefly discuss WB as knowledge bank. The WB accredits itself with being knowledge Bank. Is it not because it provides expert knowledge on developmental issues to its member countries? McNeill and St Clair asserts that the WB does so by producing series of publications including annual *World Development Report (WDR)*, and more academic publications such as the *World Bank Research Observer*.¹⁶⁵ The Berg Report of 1981 *Accelerated Development in Sub-Saharan Africa*, and *An Agenda for Action* WB (1981). Also *From Crisis to Sustainable Growth* (WB 1989), Annual Bank Conference on Development Economics and the Global Development Network (GDN) are some of the means by which the Bank provides knowledge¹⁶⁶.and serves as a development research institution. It could be observed that some of these publications existed before the implementation of the CDF. However, Rees does not intend to say that these areas where the Bank operates are new development. The central Comprehensive Development Framework (CDF) principles have gained widespread support. These principles are not individually new, but integrating them together as a unified concept and advancing the package within the global development community has been an important step.¹⁶⁷

Should one believe that provision of knowledge by the WB would help improve productivity in Sub-Saharan Africa (SSA)? Don't they have research institutions where students graduate each year with first class honors and others? What do they do with the research work that the students do? Ghana, for instance, has a University

¹⁶⁴ Rees 2001, 85

¹⁶⁵ McNeill and St Clair 2009, 94

¹⁶⁶ McNeill and St Clair 2009, 94

¹⁶⁷ IBRD/WB 2003

for Development Studies but what happens to the students after their graduation? SSA has the required knowledge but what is lacking is the implementation. I think that they are not able to implement not only because of lack of funding but partly because of corruption.

One of the ways of the WB's intervention in the financial sector is a Financial Intermediary Loan (FIL). Here the Bank provides funds to suitable participating Financial Intermediaries (FIs) for onlending to final borrowers at the risk of the FIs. The purpose of such lending includes supporting programs of reform in the financial sector or related real sectors, financing real sector investment needs, promoting private sector development, which involves helping to stabilize, broaden, and increase the efficiency of private financial markets and their allocation of resources and services. In addition, promoting the development of the participating FIs; and supporting the country's poverty reduction objectives form the basis for which the Bank gives FIL.¹⁶⁸

The Bank provides FILs in the context of sound analytical work on sector issues, appropriate technical assistance, and as relevant, adjustment operations to address policy issues. The Bank's intervention in the financial sector may also be in the form of other lending instruments such as structural and sector adjustment loans and technical assistance loans. Other interventions are, guarantees, and non-lending activities like country economic and sector work, training, and financial advisory services.¹⁶⁹ By what means does this function of the Bank help reduce poverty?

According to Ross Levine, the financial intermediation of the WB guarantees diversification of portfolios and provision of liquidity as well as production of relevant information on borrowers. These, therefore, could positively affect economic growth but only if the agents invest enough amount that enhance technological advantage.¹⁷⁰ In fact, the Bank's FIs have the possibility of enhancing economic growth and its subsequent provision of basic needs but how can this be if the personnel at the receiving countries have not changed their behavior? The FIs could

¹⁶⁸ ADBG 2012, 1-16

¹⁶⁹ ADBG 2012, 1-16

¹⁷⁰ Ross Levine 1992, 383-405

possibly produce economic growth on paper while in practice the citizens become poorer.

The next issue to be discussed is how the WB serves as a consulting company in the provision of basic needs within the Comprehensive Development Framework. Consultants use their skills to study, design, organize, and manage projects. They also advise borrowers and, when necessary, build their capacity. The consulting services engaged by borrowers in Bank funded projects cover multiple activities and disciplines, encompassing the crafting of sector policies and institutional reforms, specialist advice and integrated solutions, change management and financial advisory services, planning and engineering studies, as well as the architectural design services. The WB serving as a consulting company provides project supervision, social and environmental assessments, technical assistance, and program implementation.¹⁷¹

The roles of consultants continue to be instrumental in the successful preparation and implementation of WB's assisted projects. Borrower requests from consultants have slowly expanded from traditional design services of physical works to advisory services in all areas encompassed by the comprehensive development approach that most of the Bank's borrowers have taken. Therefore, For countries to ensure judicious use of the assistance (e.g. loans or/and grants) obtained from the WB, the Bank finances consulting assignments over a wide range of sectors which span from infrastructure and the environment to public sector reform and financial sector modernization. It also ranges from privatization to change management and system integration, and from regulation to capacity building.¹⁷² This role of the WB is equally important as the above since there is the likelihood for the poor countries to make wrong investment or to embark on some projects where they do not have sufficient knowledge. The WB could boast of its expertise which it considers one of its legitimacy as a global development agency.¹⁷³

I think relevant consulting services on funded projects would maximize

¹⁷¹ World Bank 2006

¹⁷² World Bank 2006

¹⁷³ McNeill 2009, 92

productivity and minimize waste. Notwithstanding, receiving such a service does not always guarantee economic growth because it is one thing receiving the services and another thing implementing it. Monitoring and accountability mixed with consulting services are important tools for ensuring economic growth and poverty reduction. Economic growth may not even ensure overall development of the people but the rich few.

The next role of the WB in CDF for the provision of basic needs is acting as intergovernmental agency. The WB is intergovernmental agency because it was established by the representatives of 44 nations in July 1944. It is one of the pillars supporting the structure of the world's economic and financial order so as to raise productivity in the developing countries. It lends to the creditworthy governments of the poor countries. The WB gives special attention to projects that can directly benefit the poorest people in the poor countries. The direct participation of the poorest in economic activity is being promoted through lending for agriculture and rural development, small-scale enterprises, and urban development.¹⁷⁴

Projects that are supported by the Bank are designed in close collaboration with national governments and local agencies. The Bank also collaborates with other multilateral assistance organizations. Again, almost half of all Bank-assisted projects also receive co-financing from official sources. These official sources may include governments, multilateral financial institutions, and export-credit agencies that directly finance the procurement of goods and services. Private sources such as commercial banks are also part of this collaboration.¹⁷⁵ Would this intergovernmental role of the WB help alleviate poverty? Are the collaborators of the WB not the same politicians and their appointees who serve the interest of their political parties? Are they immune to the rottenness that is deeply rooted in Sub-Saharan Africa (SSA)? These questions are rhetorical intended to provoke further consideration of the WB partners in SSA. Could the religious institutions be the best alternative? This is why the WB in its CDF includes the religious institutions because they are found to be authentic as discussed above. This does not mean that all is well with the faith

¹⁷⁴ David D. Driscoll 1996

¹⁷⁵ Driscoll 1996

institutions because there have been instances where the faith-based organizations do not have authentic records and ingredients necessary in the development arena¹⁷⁶. These are undeniable facts but various faith organizations have been in the development business for many years so they should have enough experience in this area.

4.5.2 The Bank and the Religious Organizations

In what ways do the World Bank's policies support the inclusion of the religious institutions?

According to Rees, integration of the WB and religious organization would demand more than an instrumental approach by secular interest seeking to maximize the practical value of working with such a large constituency of the Third World. Similarly, it would require more of religious communities than merely seeking the funds and expertise on offer from the WBG. Only an integrated approach to partnership between secular and sacral interests will cause the center to hold and not disintegrate.¹⁷⁷ The greater part of the relationship between the Bank and the religious institutions has been discussed under analysis of Haynes in chapter three. Rees seems to be optimistic in terms of the Bank's claim to its openness than the religious institutions see it. Rees has systematically detailed the important changes that Bank has gone through as a result of criticisms it has received from various NGOs including religious organizations.¹⁷⁸

The sidelining of the religious organizations from the Bank's development programs became a thing of the past when it began to move towards a broader philosophy in the 1960s. The reason for this shift may be attributable to the post-colonial demand that was championed by the Third World coalitions. These coalitions included the Non-Aligned Movement and Group of 77, which were made official in the United Nations Conference on Trade and Development (UNCTAD). These movements were, however, moved by secular-critical ideological positions.¹⁷⁹

¹⁷⁶ Rees 2001, 141

¹⁷⁷ Rees 2001, 99

¹⁷⁸ Rees 2001, 79-83

¹⁷⁹ Rees 2001, 81

As Rees asserts, how practical was it for the Bank to stay out of the community and still be able to meet their needs? There is the need to seek to cooperate with the religious institutions which are part of the African communities. This led the Bank to establish World Faith Development Dialogue (WFDD).¹⁸⁰ But how can two walk together when they have no agreement? The WB does not seem to have any definite or clearly defined policy regarding integrating the faith-based organizations into its developmental programs. The Bank's WFDD was not even welcomed by the Board and has therefore, assumes a marginal role in the Bank.¹⁸¹ The WB does not even have any intension of giving grant to any faith institution for the purpose of development.¹⁸² What then is the main purpose of the Bank-Faith integration in the development agenda?

According to Haynes, the Bank's involvement of faith institutions in development is only a lip service. Why? This is because, governments and secular development actors are not willing to integrate alternative, which involves faith perspectives, into poverty reduction strategies.¹⁸³ Rees asserts further that problems of interaction between faith-based organizations and governments had already surfaced before the Canterbury meeting. In the year 2000, the decision to bring the faith-based organizations into development scene originally inspired by Wolfensohn in 1998 ran aground as a result of serious opposition from the WB's Executive Directors.¹⁸⁴ Though Rees has outlined the positive changes in the Bank to involve the faith institutions in development, according to Haynes, there was a decrease in the degree of efforts and the changes that sought to engage the faith organizations because of a number of objections raised by the 184 member countries representatives.¹⁸⁵

¹⁸⁰ McNeill and St. Clair 2009, 95

¹⁸¹ McNeill and St. Clair 2009, 95, Rees John A 2001, 128 The United States and other members of the Board oppose the idea of faith-bank integration because of the issue of church and state.

¹⁸² Rees 2001, 128

¹⁸³ Haynes 2007, 50

¹⁸⁴ Haynes 2007, 51, Rees 2001, 122 The meeting between WB and various faith groups led to the formation of World Faith Development Dialogue (WFDD). The WFDD was tasked to continue dialogue on the best ways of integrating faith-based organizations and the secular development agencies towards poverty alleviation.

¹⁸⁵ Haynes 2007, 5, Rees 2001, 131 In a high-level WFDD organized in July 2002 to discuss the involvement of faith institutions in the Poverty Reduction Strategy Papers (PRSP) process, religious

I think that the Bank–faith institutions partnership shall continue to be very challenging because the secular governments in some of the SSA countries know that the success of this relationship would reduce their chances of being rich as politicians. Again, I think that, the US on the other hand opposes the idea of secular–sacral integration because they over emphasize the policy of separation of church and state.

The next chapter goes on to discuss the specific roles of the church in the development process in relation to the provision of the basic needs. It is likely to have some roles of the church featuring in that of religions since the church is a subset of the religious organizations.

actors highlighted obstacles within state domains such as in Bangladesh, Sri Lanka and Albania, the distrust of religious organizations as in Cameroon, the disassociation of religious traditions from development priorities in Ethiopia and religious opposition to taking part in corrupt government programs in Guatemala were acknowledged. Notwithstanding, in places like Ghana, Honduras, Malawi, Mali, Mozambique and Peru, religious actors are actively involved in the development process by the states.

5 THE ROLE OF THE CHURCH

In what ways and on the basis of which values does the church contribute to the development process in SSA?

The church in this thesis includes the Anglican Church, The Catholic Church, Danish Church Aid (DCA), Lutheran World Federation (LWF), Norwegian Church Aid (NCA), World Council of Churches (WCC), The Methodist Church, World Vision International (WVI) and African initiated Churches. At this point both Rees and Haynes on the role of the church in the provision of basic needs are discussed. Rees, however, discusses the religious actors in general and their integration with WB but not the church in particular. He mentions WCC, CAPA and the Roman Catholic Church and African Churches and their interplay with the Bank. Haynes on the other hand, discusses the works of most of these named churches except The DCA and NCA.

5.1 The Church and Development

According to Taylor Michael Taylor,¹⁸⁶ the story of the ecumenical response to poverty is very largely a story about the funding of “project”. They are usually concentrated in local communities, rural or urban. They are committed to providing health care, education, clean drinking water, irrigation, seeds and tools, training in carpentry, dressmaking and other skills. And they often combine many of these aims and more in an effort to meet the needs of a community in an integrated way.¹⁸⁷

¹⁸⁶ As Rees (2001, 130-131) explains, Michael Taylor was appointed Director of WB’s WFDD in February 2002. He was prominent in NGO networking. He was also the Director of Christian Aid and President of Jubilee 2000 Coalition in UK. He contributed to the establishment of the Center for the Study of Global ethics (CGE) at Birmingham University.

¹⁸⁷ Taylor 1995,.47

As Haynes put it, Wolfensohn was very instrumental in engaging with the WCC in an exchange of ideas about development issues.¹⁸⁸ Haynes is right to say this because I think that Wolfensohn had observed the ecumenical contribution to poverty alleviation that was why he made an important step towards the WCC. It is never possible for any nation to develop without the provision of the above mentioned needs or capabilities which include access to health care, education, clean drinking water, and others. As one could read, the church contributes immensely to the building of nations with its educational institutions and programs. The Christian scriptures attach importance to the special position of children in the faith, nothing that: `whosoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest´(Luke 9:47-78). The bible records the importance of education, likening it to the sweetness of the drippings from honeycombs: `know that wisdom is such to your soul; if you find it, you will find a future and your hope will not be cut off´ (proverbs 24:14).¹⁸⁹

The church has been educating and training her members in various set up and in various places to be useful to themselves and their community as a whole. This happens in the schools - both secular and seminaries they construct in their communities. They educate their children in regular Sunday school settings and the adults through Bible Study and regular Sunday sermons. These educations they receive prepare them for the work in the community as well as in the churches. Sending children to school is also something that churches encourage their members to do in their attempt to reduce poverty.

It is known that from time immemorial, the church has been playing significant role in the fight against poverty and in the development process.¹⁹⁰ This is true because over the course of many decades, sociologists have become so much familiar to viewing the relationship between religion and modernity as one ridden with tensions. And that the development of religion and church under the conditions of

¹⁸⁸ Haynes 2007, 11

¹⁸⁹ Haynes 2007, 176-189

¹⁹⁰ Detlef Pollack 2007, 1

modern society was typically regarded as a crisis scenario.¹⁹¹ In many parts of the world today the issue of the relationship between church and nation is being considered afresh in the context of socio-political and cultural dimensions.¹⁹² In the African and Asian states, Christians are in minority situations but they are actively involved in the process of nation building. Although there had been and still are some challenges in the relationship between “church” and “state”, the basic question is how Christians and church leadership (whether in local congregations, organized territorial churches, church institutions, schools, development projects, seminaries) can best serve a wider community in the new independent states.¹⁹³

Within the logic of institutional thinking the Pope does remind the bishops of their God-given duty to ensure that `today as in the past, the church as God’s family must be a place where help is given and received, and at the same time, a place where people are also prepared to serve those outside her confines who are in need of help` In this regard, every Bishop in Roman Catholic Church in today’s world has been made aware that he is accountable for fighting poverty, exploitation and oppression of any kind. Here, the Pope clearly rules out any ecclesiological reduction of the church to merely one or two of its callings. The churches’ nature comprises all three tasks, which are proclaiming the word of God, celebrating the sacraments, and exercising the ministry of Charity.¹⁹⁴ In a Christian context, `Christian charity’ is a term that has been used as a summary term for the complex network of individual and corporate social services within Christian Churches and groups and for Christian participation in aid work with other government or non-government organizations, movements and groups. Christian charity work can be directed towards meeting individual, social and structural needs throughout our universe.¹⁹⁵

I think that the Pope here means that the call of the Church in poverty alleviation and development issues are not something new but an old age task for which the church exists. He, therefore, brings it to the memory of the bishops to take

¹⁹¹ Pollack, 2007, 1

¹⁹² Lutheran World Federation 1983, 7

¹⁹³ LWF 1983, 7

¹⁹⁴ Werner G. Jeanrond 2010, 166

¹⁹⁵ Jeanrond 2010, 166

it up in order to make full the missions of the church. The church's role in alleviating poverty in today's world is thus motivated by love for humanity and ethics. Despite the above roles of the church in development, could the church be trusted when it comes to cooperating with the IFI? The Church believes in theocracy so could they accept to be accountable to the responsible development institutions and is the church not going to be consumed by the activities of the IFI instead of engaging with the work of the ministry such as proclamation of the Gospel and others? I think these questions make the WCC to be skeptical in accepting to work with the IFI as discussed below in the "church's view of the CDF".

5.2 The Perception of the Church on Poverty and the Poor

The church's perception about the poor is rooted in the words of Jesus Christ in the Bible which declare:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.¹⁹⁶

There are many important voices in the world which name the contexts and which the church needs to carefully and willingly heed to. These involve the cries of the poor, the oppressed, the excluded, and the forgotten and silenced point to the destructive arrogance of the powerful and the need for the in-breaking reign of God in Christ, where there is justice and inclusion in a life-giving community.¹⁹⁷ The mission of Jesus Christ on earth was to defend and support the poor - the vulnerable, the diseased, the oppressed and the powerless. Some have argued that the Bible, especially the New Testament, is more concerned with 'poverty of spirit' than with material poverty but it may be rather unfortunate to draw too sharp a distinction between those who are 'poor' and those who are 'poor in spirit'.¹⁹⁸

In the Old Testament, it is seen that those who are poverty stricken have no one

¹⁹⁶ King James Version (KJV) of the Christian Bible, Luke 4:18-19

¹⁹⁷ LWF 2004, 11

¹⁹⁸ Irish Council of Churches (ICC) 1989

to turn to except God. He is the defender of the poor and the oppressed, and they, in turn, are more honest to accepting the care He gives. One must note, however, that there is no guarantee that those who are poor in material terms will also be 'poor in spirit'.¹⁹⁹ It is rather that wealth, and the power which attaches to it that is seen as obstacles to an attitude of openness to God. One cannot love God and one's material possessions with the same intensity (see Luke 16:13). Much of the time, people and countries are wealthy and powerful at the expense of others. Structures exist which enable the rich to get richer, for instance by having access to education and other facilities. These same structures prevent other people from escaping from the cycle of poverty.²⁰⁰

In the books of the prophets, it is read that God is on the side of the poor and the oppressed, and He condemns those who exploited such people, (see Isaiah 3:14f). This is evidenced in the Catholic social teaching which has its central and essential element rooted in the Hebrew prophets, who proclaimed God's special love for the poor and called God's people to a covenant of love and justice. It is a teaching with its foundation based on the life and words of Jesus Christ as recorded in Luke 4:18-19, and who also identified himself with "the least of these," the hungry and the stranger (cf. Mt 25:45). Catholic social teaching is founded on a commitment to the poor.²⁰¹ In the book of the laws, those who did not encourage a fairer distribution of wealth (Isaiah 10:1-2) were strongly rebuked. In the Book of Jeremiah, to do justice to the poor is equated with knowing God (Jeremiah 22:16). The church cannot claim to know God, as long as it ignores the plight of those who are poor and in need. In the Book of Job, we find a deep recognition that neglect of those in need displeases God (Job 31:16).²⁰²

It should be understood that for Christian churches and the worldwide ecumenical movement, eradicating poverty is deemed nothing less than a moral and ethical imperative. The church believes that God's will is for all humanity irrespective of gender, religious belief, race and ethnicity as well as political

¹⁹⁹ ICC 1989.

²⁰⁰ ICC 1989

²⁰¹ USCCB 2012

²⁰² ICC 1989

affiliations – to experience life in fullness and in dignity.²⁰³ For this reason, the church does not discriminate in its effort to reduce poverty. It is thus committed to enriching all humankind but not only Christians. In a similar vein, the Catholic social teaching is also inseparable from the understanding of human life and human dignity. This teaching reveals that every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family. Every individual person has inherent dignity and a right to life that is consonant with that dignity. It is God who gives humans their dignity. Human dignity comes from God, but not from any human quality or accomplishment.²⁰⁴ The social ministry of the Lutheran Church encompasses the church's response to the basic material needs of the neighbor: food, water, health, education, and shelter.²⁰⁵ The Lutherans participation in the provision of such needs is premised upon God's own deep compassion for the poor and oppressed, as witnessed throughout the Bible.²⁰⁶ This social ministry is in two distinguishable forms involving service and advocacy.²⁰⁷

In fact, it is possible to have some Christian churches that are not directly focusing on developmental issues but their activities are, in one way or the other, developmental. The next section goes further to discuss some of the basic needs that the churches in their efforts to alleviate poverty, do provide for the people in SSA. The church's contributions to development like this have made the IFIs to embrace it in their CDF.

5.3 The Church and the provision of Basic Needs

This section presents and discusses the contributions of various denominations mentioned already under methodology section in chapter one. Haynes discusses their works along with Catholic Relief Services (CRS) and World Vision International

²⁰³WCC 2010

²⁰⁴USCBC 2012

²⁰⁵ Susan Kosche Vallem 2003, 74-91

²⁰⁶ Craig L. Nesson 2003, 19-27

²⁰⁷ Nesson 1999, 113-116

(WVI) in Sub-Saharan Africa (SSA). Haynes contends that among the best and the largest studied Transnational Christian development agency is the WVI. It had a budget of USD 1.79 billion in 2005 alone.²⁰⁸ How much did the governments in SSA spent on the provision of basic needs in the same period? These Christian Organizations do share the same concerns highlighted in the Millennium Development Goals (MDG) and how to realize them by 2015.²⁰⁹ This means that the church understands its involvement in God's mission, as being comprehensive and holistic. This mission of the church is holistic and contextual with regard to its aim, practice, and location and also its aim embodies the whole of creation (ecological concerns), the whole of life which involves the social, political, economic, and cultural, as well as the whole human being involving all people and the whole person – spiritual, mental, relational, physical, and environmental needs. Its practice on the other hand, call for the participation of the whole church, women and men, young and old. The church's holistic mission flows from the being of the church as worshipping, messenger, serving, healing, and oikumene community. In this community, the church seeks justice through support and dialogue, to bring about transformation through empowerment, and works for peace and reconciliation.²¹⁰

Does the contribution of the church in the provision of basic needs anything to write home about? Is it not only to score political points? This is no because the church's mandate to provide basic needs in SSA is not a recent development. Some of the basic human needs were provided by the missionary church during the early years of the Western colonization of Africa.

Haynes thinks that it was due to the provision of some of these basic needs that made many Africans converted to Christianity so that they could acquire spiritual nourishment and also, to acquire both education and welfare. This was a means of acquiring 'upward mobility'. During the time of colonialism in Africa, education and welfare provision were provided totally by the foreign Christian missions.²¹¹ With this, it was possible for western Christian missions to succeed rapidly in creating a

²⁰⁸ Haynes 2007, 66-67

²⁰⁹ Haynes 2007, 67

²¹⁰ LWF 2004, 36

²¹¹ Haynes 2011

westernized, educated middle class, who were ready to be employed by the society, and able to share in its benefits. “This bourgeoisie rose rapidly above the level of the ordinary villagers, some of whom became day laborers for their relatives.²¹² The employment they obtained increased their purchasing power so that they were able to sustain themselves. The indisputably bright part of history is that Christian missionaries brought the message of spiritual redemption and they also ministered to the physical needs of the people. Not only that, in many places in Africa, new staple crops, and the use of animal power for farming, formal education, vocational skills training and modern health care services were introduced by the church.²¹³

Some specific roles that the church performs in the provision of basic needs in its development efforts in SSA are discussed below.

5.3.1 The Church and Health Care Needs in SSA

Haynes contends that turning to sub-Saharan Africa, many of the region’s Christian churches are together in the vanguard of HIV/AIDS prevention and mitigation efforts. For example, the Anglican Church is active in this regard.²¹⁴

Though governments and development organizations have made positive impact in curtailing the level of infections diseases which have resulted in access to quality Voluntary Counseling and Testing (VCT) for HIV and Antiretroviral Therapy (ART); Directly Observed Therapy (DOT) for Tuberculosis (TB) and increased distribution of Insecticides Treated Net to women and children in malaria prone regions. The church, for instance, CAPA²¹⁵ has also been proactive in contributing to the global plan to curb HIV/AIDS, TB and Malaria. They do this by evolving appropriate measures and activities across her Provinces and Dioceses in order to

²¹² F. Wijssen 2000, 45-60

²¹³ Julius Oladipo 2001, 223

²¹⁴ Haynes 2007, 171

²¹⁵ See CAPA 2007. It is detailed in CAPA Strategic Plan 2010-2014 that CAPA is an Anglican regional organization that was established in 1979 by African Primates, to coordinate and articulate issues affecting the Church and communities across the region. The inaugural meeting of the Council was held at the United Lay Training Centre in Chilema Malawi. This meeting was chaired by the late Archbishop Festo Olang of Kenya. At the time there were nine Anglican Provinces of Africa. All representatives from these Provinces attended the meeting

appropriately respond to the needs of her communities in light of these epidemics.²¹⁶ The Danish Church Aid (DCA) participates in campaigning at national and international levels to place HIV/AIDS on the political and popular agenda.²¹⁷

The Anglican Church in Africa has been a caring Church in a hurting world because it has developed a Strategic plan with the goal to maximize her response in contributing to the global reduction of TB, HIV/AIDS, Malaria, Poverty as well as promoting Gender Equity in socio – economic development in Africa.²¹⁸ CAPA being a regional faith based organization in Africa, whose prime social responsibility is to care for the hurting communities, has moved with compassion and love to diversify her roles to reach out to the needs of communities and individuals impoverished and affected by HIV/AIDS, TB and Malaria and that it believes there are great opportunities for engagement with other stakeholders within and outside the continent. CAPA has a good operating base, broad network and infrastructure.²¹⁹

World Vision, on the other hand, is committed to improving the health and nutrition of vulnerable in society as women and children in the areas in which it works, thus contributing to the global reduction of under-five and maternal mortality. It focuses on public health approaches which focus on prevention to promote the well-being of mothers and children through community-based support for better health and nutrition. It uses an Inter-Generational Life Cycle Approach to address the health of a child by addressing the health of his or her whole family. They also address issues of malnutrition and help Prevent common maternal and childhood infectious diseases. They also advocate by calling on partners and government ministries to establish quality primary care services in communities and they support by taking the leading role in providing front-line health care.²²⁰

In meeting the health needs of the disabled, some churches have wheelchair initiative which strives to improve mobility, health, and educational as well as economic opportunities.²²¹ According to Haynes, an average of 40% of the healthcare

²¹⁶ CAPA 2007

²¹⁷ See DCA 2005, 9

²¹⁸ CAPA 2007

²¹⁹ CAPA 2007

²²⁰ See WVI 2012

²²¹ See Church of Jesus Christ of Later Day Saints 2012

services in many countries in Saharan Africa is provided by Christian faith groups.²²² This is aside human resource personnel working in the health sector. Can one therefore, ignore the significant role the church plays in Sub-Saharan Africa? How much do the national governments in SSA countries spend on healthcare services?

5.3.2 The Church and Social Services

It is not only the foreign churches that contribute to the provision of basic needs but also there are a number of churches in SSA which are variously known as African Independent or African Instituted, or African Initiated Churches, (AICs), which are churches founded in Sub-Saharan Africa by Africans during the late 19th century and the 20th century.²²³ . A number of these Churches help a lot when it comes to provision of social services to their communities. Members of AICs or Pentecostal churches are often concerned with social issues, such as sharing both joys and sorrows together as well as, hopes, and material belongings.²²⁴

Studies reveal that the Pentecostal movement is also associated with what is often referred to as the prosperity message or gospel, which teaches that health and wealth are promised to those who have sufficient faith. Many Christians in numerous countries of the region concerned believed in this assertion.²²⁵ As a matter of fact this reason, most Pentecostal ministers seem to make a point of displaying their prosperity as evidence of the blessings they have acquired from God.²²⁶ One of my biggest concern is that if these church leaders could display their wealth in this way whilst there are many poor among them, is it not possible for them to amass more wealth if given money meant for development in their region, at the expense of the poor?

Moreover, in the context of African traditional culture, poverty was thought to be the inability to take part in the triangle of life, that is to own a piece of land, cattle and women but not necessarily absence of purchasing power as has already been mentioned. This inability for one to take part in the exchanges of the so-called 'triangle of life' was normally assigned to the inability to have good relationships

²²² Haynes 2007, 172

²²³ Allan H. Anderson 2010, 30-32

²²⁴ Anderson 2010, 32

²²⁵ Anderson 2010, 32

²²⁶ Møller Bjørn 2006, 6

with others in the community, both the living and the dead, with God and man, and with physical and spiritual context of life.²²⁷ It seems to me that they are ignorant of the fact that if one has purchasing power, he or she can also acquire a piece of land. Thus activities that would raise people's level of purchasing power would also be necessary.

The church, however, does help provide the people with the spiritual and physical needs and in AIC they also share their wealth with the needy.²²⁸ These churches thus provide as already mentioned, a kind of basic needs that material comfort can never provide. A part from the spiritual needs in which areas does the church meet the economic needs of the people?

5.3.3 Income Generating Activities of the Church

One cannot deny the fact that lack of access to financial services is a barrier that keeps most poor people of SSA in poverty. World Vision, in order to help overcome economic poverty, has been helping to provide microfinance, including small loans, savings accounts, and small-scale insurance services in 40 countries.²²⁹ In 2010, World Vision-affiliated microfinance institutions (MFIs) disbursed over 750,000 loans to her clients. A good number of these microfinance clients are women that live in areas where World Vision is already operating other community development work. In 2010, 68 per cent of World Vision's micro borrowers were women. When a small business thrives, the additional income helps parents to improve the lives of their children. Each year, nearly 2.7 million children are positively affected by micro loans provided by World Vision affiliated MFIs.²³⁰

Furthermore, in Tanzania, the Evangelical Lutheran Church in the North of the country formed Savings and Credit Cooperative Societies (SACCOS) at grassroots levels. Membership to the SACCOS was independent of one's political, sex or religious affiliation. Being a member of such societies entitled one to access bank loans which enabled members to send their ward to school, start micro businesses,

²²⁷ V. Neckebrouck 1977, 66-104

²²⁸ F. Wijnsen 2000, 45-60

²²⁹ WVI 2012

²³⁰ WVI 2012

and also own their own land and homes. The Director of Program, AACC, stated that the bank's shares are open to other members too, since other institutions are invited to buy shares from Uchumi Commercial Bank. He, the director claims that the scheme has produced an incredible change in the lives of many poor people within their respective regions.²³¹ For household income to increase, efforts must be made to improve both the production and marketing of crops produced by small-scale farmers. CRS Ghana is working with the Diocese of Navrongo-Bolgatanga to increase profits and production of peanut farmers in two districts in the Northern Region. In the project's first year, there was a 50 percent increase in profit from groundnut or peanut sales.²³² The churches efforts of improving the purchasing power of the people of SSA are very remarkable as detailed above. The income generated goes a long way to assist the beneficiaries to also access other basic needs that hitherto were lacking including housing.

5.3.4 Church on Housing Projects

When The Methodist Church of Southern Africa (MCSA), recognized that government alone cannot address the acute shortage of land, it committed itself to using the land at its disposal to help meet the housing needs of the vulnerable communities²³³ An audit undertaken by the MCSA of all its land assets, with the support of the South African Homeless People's Federation (SAHPF) and its NGO allies, the Community Organization Urban Resource Centre (CO-URC), uTshani Fund and People's Dialogue on Land and Shelter, revealed that one district ten potentially viable sites were recommended for further use. Four of them were situated in rural areas. The purpose was that these would be used to assist as many homeless people as possible, and recommendations therefore focused on utilization to the maximum potential within the limits of stipulated building and development regulations. Where land was not suitable for building as a result of strong opposition from local residents, it was thought necessary to sell that land be at market value to establish funds for assisting homeless communities in land and housing projects. If

²³¹ Arthur Shoo 2009

²³² CRS 2012b

²³³ Joel Bolnich and van Greg Rensburg. 2005, 115

not, recommendations focused on housing development, with some agricultural activity. In the rural sites, MCSA considers granting these properties for the mixed use of agriculture and housing, with the mobilization of the rural communities to institute sustainable agricultural and housing programs.²³⁴

Also, through the Lutheran Church, various works of mercy projects are being championed with different partners. For instance the project to provide housing for orphans in Ntshongweni, KwaZulu/Natal is carried out between the FELSISA congregation in Durban/Westville, and Concordia Lutheran Ministries in Pittsburgh, USA.²³⁵ Concerning provision of standard housing as those provided by the Methodist Church in South Africa, not many churches are involved and sufficient information is lacking. The church also actively participates in humanitarian programs in meeting the needs of the vulnerable people within the region under review.

5.3.5 The Church's Humanitarian Programs

It should again be noted that, for many years, the Church has been actively involved in humanitarian relief and development activities throughout the world including SSA. Its involvements include emergency relief assistance in times of disaster and humanitarian programs that strengthen the self-reliance of individuals, families, and communities.²³⁶

The Church's relief and rehabilitation programs focus on building up local capacities to respond to catastrophes and linking relief to rehabilitation and long-term development. The local partners provide an extensive network in order to reach the most vulnerable groups in emergency situations. For years, the church has provided emergency aid in Africa to areas struck by the disastrous consequences of drought, engagement in peace and reconciliation programs, example in Sudan, as well as advocacy for the victims of the civil war has been part of the church's commitment in her provision of basic needs.²³⁷ The church's work of conflict resolution and peace

²³⁴ Joel Bolnich and van Greg Rensburg 2005, 115

²³⁵ ILC 2012

²³⁶ Jesus Christ of Later Day Saints 2012

²³⁷ DCA 2005, 2

building has been very significant in that it attempts to unite previously warring communities and achieve social integration as well as important foundations of progress in human development.²³⁸

The activities of the church is not limited only to the humanitarian programs but also it provides water and sanitation

5.3.6 Provision of Water and Sanitation

Through the Millennium Development Goals, the nations of the world committed to reduce by half the percentage of people without sustainable access to safe drinking water by 2015. In 2002, the Johannesburg World Summit for Sustainable Development expanded this MDG target to include basic sanitation, and water as a resource. Due to the size of this mandate, the period 2005-2015 was declared as the International Decade for Action “Water for Life” The slow pace of progress on improved access to sanitation made 2008 to be declared the International Year of Sanitation.²³⁹

The Church makes significant contribution by providing communities with boreholes, protection of springs and rain-water harvesting techniques,²⁴⁰ hand-dug wells and other drinking water systems to provide access to clean water, and assists communities establish local water committees and provide hygiene training for families while the community donates labor and materials. Over 7.5 million people now have access to clean water because of the effort of a single denomination from 2002 through 2010.²⁴¹

Ghana for instance, is said to have the second-highest number of cases of guinea worm in the world. This is attributable to the fact that in rural areas, toilets are scarce and many people do not even have access to latrines. As a result of this, CRS Ghana has used private resources to meet water and sanitation needs, especially in the three northern regions. They help communities to build water facilities and household latrines. Moreover, CRS Ghana has improved access to clean water and hygienic

²³⁸ Haynes 2007, 78

²³⁹ NCA 2012

²⁴⁰ Oladipo Julius 2001, 224

²⁴¹ Oladipo 2001, 244

sanitation in 26 communities. The native people's contribution to the project has been providing labor and locally available materials for construction of facilities.²⁴² This means that without the effort of the church many people in SSA would be living without clean drinking water and proper sanitation.

In most part of SSA, water scarcity has its greatest impact on women and the situation is aggravating. Most women in Africa have to travel long distances in order to get water for their families. The consultation called on Lutheran churches around the world to work together to tackle climate change and ensure that the voices of the vulnerable are heard. "Climate change is an ethical and moral failure because we continue to destroy creation," the consultation concluded.²⁴³ The destruction of creations definitely leads to lack of basic needs of food and nutrition. The church's contribution in this area is, therefore, laudable.

5.3.7 The Church on Food and Nutrition

The Church again has been providing training and tools for improved home food production, nutrition training, and food storage and preparation techniques to help families become more self-reliant and also it campaigns to make sure that the rich part of the world acknowledges its responsibility for a better distribution of wealth at the global level. Through the Silent Hunger Campaign, DCA endeavors to strengthen and ensure the rights to a sustainable livelihood and a healthy decent life.²⁴⁴ In Malawi, one country where rains and harvests have failed several times in recent years, the church links relief, development and advocacy at the international level in order to prevent famine by improving long-term food security. Not only that but also it raises issues such as the impact of withdrawal of official Danish development assistance to Malawi.²⁴⁵

Furthermore, the Development and Social Service Commission of the Ethiopian Evangelical Church Mekane Yesus (EECMY) Armacho project in northwestern Ethiopia developed with the support of the Norwegian Church Aid, enables

²⁴² CRS 2012b

²⁴³ LWF 2010

²⁴⁴ DCA 2005, 12

²⁴⁵ DCA 2005, 12-24

community members to grow apples, which is a new product to the region. The project provides food for families which consequently boost their income. “Households reported they had produced apples twice a year and sold them at the local market. Each of them earned four times more than what they used to earn from other crop sales. These households have managed to buy enough and invest in animal production”.²⁴⁶

In addition, the Area Development program (ADP) of the World Vision teaches communities to cultivate the habit of growing their own food and not keep buying from shops. They support backyard and communal gardens with tools, seeds and technical training and monitoring to ensure quality products which have benefited 1450 families. The breeding of local chickens do benefits the orphans and vulnerable children (OVCs) and their guardians. Other families and schools have received some support to grow fruit trees. In all, 3 735 families have been given fruit trees and they are growing very well. This is done to encourage community participation in development, and also to teach the children about their environment and importance of trees.²⁴⁷

Furthermore, the World Vision provides special nutritious food parcels and treatment to 50 children who suffer from malnutrition and are HIV positive at the same time. These food parcels contains 2 jars of peanut butter, a couple of tinned fish, soya mince, soup packets, rice, mealie meal, morvite porridge, butter nut and a bag of potatoes. All children are given fruits very frequently. Special nutrition porridge - e-pap, has proved to help TB and AIDS patients to gain considerable amount of weight so they all like it. However, this porridge is not available in the local supermarkets so the ADP orders it from suppliers outside town.²⁴⁸ In Thusalushaka, according to World Vision, this food and nutrition project has been implemented to reduce the visible effects of the AIDS pandemic in the area. Thusalushaka Baseline Survey that was conducted in 2005 revealed a 5% increase of HIV/AIDS infections in the community. The Project's main aim in this reporting moment was to improve quality of life and resilience of 780 OVC house holds and general community members,

²⁴⁶ LWF 2010

²⁴⁷ WVI 2012

²⁴⁸ WVI 2012

through gardening which leads to provision of balanced diet. The assessment of the program revealed that the Nutrition Project has a positive impact on OVCs and this is evident in their school achievement. There has also been a visible decrease in the number of children who drop out of school and teachers appreciate the concentration levels from the learners. Agreements have been signed with Community leaders, in order to allow communities to participate in the project so that in future they can effectively monitor the OVC so as to ensure the sustainability of the program²⁴⁹.

Ensuring individual freedom in SSA is another basic need that the church is poised to realize.

5.3.8 The Church on Individual Freedom and Justice

On individual freedom, the Norwegian Church Aid (NCA) and partners have made positive contributions in raising awareness and spreading knowledge about human rights and democracy. Some incidences of monitoring of human rights have been registered within the United Nation (UN) system (i.e. CEDAW shadow report in Mauritania). In Ethiopia, access to justice has improved for thousands of poor and vulnerable individuals as a result of legal aid that is offered for free. Though legal frameworks have not received much attention, there have been some efforts that have chalked good results and in some instances contributed to new legislation.²⁵⁰ In Ethiopia, for instance, NCA's partner the Ethiopian Human Rights Council (EHRCO) has conducted 261 separate investigations of complaints into violations of alleged human rights and reported the same based on findings of onsite investigations. It has also submitted reports to the Universal Periodic Review (UPR) of the UN Human Rights Council and to the Committee on the Elimination of Racial Discrimination (CERD). This initiative has motivated citizens, national and international civil society organizations to push for a practical implementation of human rights in the country and an end to impunity for rights violations.²⁵¹

Furthermore, concerning the church and the provision of basic needs and

²⁴⁹ WVI 2012

²⁵⁰ NCA 2012

²⁵¹ NCA 2012

capabilities, without going anywhere deep in history, the church has been involved in the provision of civic education and election monitoring. This has made many unpopular political leaders to understand that they can neither mislead nor exploit the citizenry.²⁵² South Africans continue to live the legacy of such individuals because the church's contribution to the liberation struggle against colonial and the toppling of apartheid regimes,²⁵³ speaks volumes of how much the Church has done in terms of human freedom and development. The church also advocates preventing abuse of vulnerable groups such as Internally Displaced Persons (IDPs), especially women and children, and advocates for their rights.²⁵⁴

As a result of the democratic deficit of women in politics, NCA and four partners embarked on the "Increased political participation of women program" Poverty Action Fund (PAF) from 2007-2009. The program was aimed at increasing the participation of women in decision-making bodies at local level, and to make their local communities accept that women have the same rights as men in taking part in the community development.²⁵⁵ The model used consisted of the identification and empowerment of the women candidates, lobbying with the political parties to include female candidates on the lists and creating awareness among people on the need for participation of women in the community forums of decision-making and management, and also, in collaborating with the local radio, monitor the final lists to make sure that women hold the positions obtained. The number of women nominated in the 2009 increased to 77 in only four municipalities focused by NCA's partners. This number of women elected was 5 candidates, representing only 15% of candidates; it still represents a more than 50% increase compared to 2004. The most important achievement here is the fact that the women themselves and the society around them have accepted that women can participate in decision-making and are willing to vote for them.²⁵⁶

As chronicled above, the church has been very proactive when it comes to ensuring human freedom and fairness in SSA.

²⁵² Oladipo 2001, 244

²⁵³ Oladipo 2001, 244, SACC 2012

²⁵⁴ DCA 2005, 12-24

²⁵⁵ NCA 2012

²⁵⁶ NCA 2012

The church again goes further to make sure that the creation of God, the environment, is preserved.

5.3.9 The Church and Climate Change

According to Haynes, the Catholic Church, in addition to the Orthodox Church as well as the Protestant Churches with the World Council of Churches contends that they are committed to conserving and working for the integrity of creation as a duty to God. They therefore, emphasize the necessity of environmental sustainability and protection.²⁵⁷ Also as mentioned earlier, the church's social ministry involves advocacy. The Lutheran's commitment to fight climate change is evident that as a global communion of churches, they are called to take concerted actions that will be effective in mitigating the impacts of climate change, especially on the poorest and most vulnerable communities.²⁵⁸

The care for creation has been an important part of the Christian theology, regardless of the debate on the potential anthropocentric bias. The ecumenical work on climate change is grounded in the integrity of creation and the biblical imperative of the commitment for justice which gives special attention to the poor, empowering local communities, to give local people a chance and a voice to articulate their demands by themselves. The issue of climate has been emerging within the World Council of Churches from the discussion on sustainability starting in the 1970s. In addition, Justice, Peace and Integrity of the Creation have been the main concerns of the ecumenical movement since 1990 to identifying the major threats to life.²⁵⁹

Climate change causes disasters and affects every aspect of human life and nature. Peoples that have a strong and direct link to nature and those that greatly depend on their environment are particularly vulnerable. Climate change does severely limit the development opportunities of poor countries, like those in SSA, which lack the resources and technology to realize human rights progressively in a sustainable manner.²⁶⁰

²⁵⁷ Haynes 2007, 129-134

²⁵⁸ LWF 2007

²⁵⁹ WCC 2011a

²⁶⁰ WCC 2011b

The World Vision's commitment to reduce poverty obligates them to tackle climate change related issues. Their Climate Change Response Initiative strategically links the reduction and offsetting of carbon emissions with poverty reduction, creating a double win for the poorest in the world²⁶¹. They work to implement environment-enhancing development activities such as reforestation, agro-forestry and conservation farming that sequester greenhouse gases and increase communities' ability to adapt. Farmers participate in disaster preparedness training and are introduced to ways to improve food and water security which helps them to adapt to changing weather patterns. While raising awareness about the positive contribution that the poorest can make to the impacts of climate change, World Vision is looking for ways to help everyone invest in practical solutions - purchasing carbon offset products that benefit vulnerable communities.²⁶²

In addition, the Church, on speaking of climate change, has been stressing that a fundamental change of the economic patterns and structures that have been set up since the beginning of industrialization is needed. There is an understanding that climate and the entire natural environment are part of the infrastructure of society but not just a mere input into economy.²⁶³

It should be understood that comprehensive understanding on climate change by the churches starts with language - the way of conceptualizing and again the methodology of identifying the problem. The church in analogy to scientific methodological approaches, speaks of a long-term observation on people and their relationship with their spiritual environment. In addition, focusing on poor people, churches are challenged to support developing a genuine narrative of these people and making their language a recognized standard of assessment. Also, the church is asked to bring the concern of the grass root level to the point of political decision making and vice versa.²⁶⁴ Prior to climate change conference in December 2009 in

²⁶¹WVI 2012

²⁶²WVI2012

²⁶³WCC 2011a

²⁶⁴WCC 2011a

Copenhagen, the Lutheran World Federation (LWF).²⁶⁵ member churches were urged to engage their governments to tackle food insecurity and poverty, as well as add their voices in demanding justice for those made vulnerable or marginalized by climate change.²⁶⁶ I think that the church's involvement in climate change is essential as the success of it would help reduce poverty drastically in SSA.

As has been detailed above, much is known about the development work of the church in Africa, but only in a general way, because various denominations and Christian NGOs produce separate reports for each country in which they carry out their mission. Statistics are thus lacking or are very scarce; collation of information on all this work is long overdue.²⁶⁷

After having discussed some specific roles of the church in the provision of basic needs, I shall now discuss some of the main reasons why the IFIs have interest in involving the church in their development programs

5.4 Rational Behind the inclusion of the Church in CDF

Haynes thinks that part of the attraction of the Evangelical churches is that they often emphasize the importance of self-help and community initiatives in the context of poverty alleviation. Because of this they are concerned with many of the same issues as liberation theology.²⁶⁸

Haynes has argued that Christian churches, for instance the Catholic Church, have been contributing immensely to the development of people in the area of education.²⁶⁹ I think that those churches that receive Official Development Assistance (ODA) are better able to manage it more than the governments in SSA. To buttress my claim, Moyo Dambisa contends that the rich countries have sought to reduce poverty in Africa by giving aids. In the period of over fifty years, more than 2 trillion

²⁶⁵ LWF 2012, the LWF is a global communion of Christian churches in the Lutheran tradition. Founded in 1947 in Lund, Sweden, the LWF now has 145 member churches in 79 countries all over the world representing over 70 million Christians.

²⁶⁶ LWF 2009

²⁶⁷ Oladipo 2001, 224

²⁶⁸ Haynes 2007, 190 Haynes does provide some illuminating reasons why the secular development institutions have sought to embrace churches in their development work.

²⁶⁹ Haynes 2007, 190-194

US dollars of foreign aid has been given to the poor countries by the West. Among the recipients of this aid, Africa is the biggest beneficiary. She again writes that since 1970 more than 300 billion US dollars has been transferred to the continent of Africa but there is little to show for the economic growth and human development it has brought about. He contends that this aid has failed to produce the expected economic growth and reduction in poverty, so aid is not working.²⁷⁰

It looks so simple for one to conclude that Africa has been misusing the foreign aid they receive, but it should be understood that 2 trillion US dollars for fifty year period for all the poor nations including Africa is nothing to write home about. It is meager! Divide the amount by 50 years to determine how much is transferred in a year. What would be the per capita? This sum did not go to only a single country but more than a continent because she says that Africa is the biggest recipient of that aid. Again “biggest” recipient also means that the aid goes to more than two continents. We need to ask whether the part meant for Africa went into the development of African continent. She writes that part of this aid was used by the WB officials to corrupt themselves. She asserts this because in May 2004, at a hearing before the United States Senate Committee on Foreign Relations, experts argued that WB has participated in the corruption of approximately 100 billion US dollars of its loan funds that was intended for development. Vast sums of aid, however, did not only foster corruption but also it breeds it.²⁷¹ So should the aid be directed to the churches for provision of basic needs in SSA?

A good number of illuminating features of the church has placed it in a position in working for sustainable development with the WB. The WB admits that the church is a powerful ally in addressing poverty, due to a number of reasons that would soon be presented in this paragraph and also to the fact that the church has actively addressed all facets of human needs which include the spiritual.²⁷² The WB officials have turned to the church because they have been frustrated by its previous partners, such as some governments because partnering with earlier mediums have not been successful. The governments have failed to embark on developmental programs to bring about improvement

²⁷⁰ Dambisa Moyo, 2009, 28, Gosselin 2009, 5

²⁷¹ Dambisa 2009, 52

²⁷² Worthy Christian News 2000

of living standards of people²⁷³. However, the WB does not have any existing policies to work with the church, a situation that many people hope to change.²⁷⁴.

The main reasons for the church's inclusion in the CDF of the WB among other things included the following.

In the first place, Julius Oladipo²⁷⁵ writes that the church's presence in the community—both in the rural and urban areas, including conflict areas where other NGOs are unable to work, gives it the opportunity to be identified with the local people and their real needs and this accords it potential strength for speedy, effective community mobilization and influence. As a result of its nonpartisan nature, it serves the whole community, family as well as the government, the rich and poor, it mostly transcends ethnic and dividing lines. It is known to have a long and established track record of doing socio-economic development work to benefit all needy people²⁷⁶

Again, it has been proven to be a stable institution as the political institutions are dogged by worries about the next election and autocratic leaders are restless for fear of being removed from power, most NGOs face uncertainties with regards to changes in leadership and funding but attachments to biblical absolutes and age-old traditions ensure minimal disruptions to the organization of the church. Its leadership succession generally does not upset the established structures or procedures so its systems are regular and predictable.²⁷⁷

In addition, the personnel of the church are people of high moral standards and there is a system of checks and balances enforcement which is facilitated by intrinsic personal motivation. Comparatively it has high credibility so moral authority is conferred on it even in this skeptical modern society so it is being obligates to speak out about the ills in the society. It lives for the poor and marginalized groups that is supported by its biblical mission and that inspires commitment from its leaders and development staff.²⁷⁸ Are some of those corrupt politicians not found in leadership

²⁷³ Haynes 2007, 214

²⁷⁴ Worthy Christian News 2000

²⁷⁵ Oladipo 2000, Julius Oladipo is a Research Consultant for the Christian Organization Research and Advisory Trust, Africa.

²⁷⁶ Oladipo 2001, 221

²⁷⁷ Oladipo 2001, 220-221

²⁷⁸ Oladipo 2001, 221-222

positions in the churches in Africa? What is the guarantee that they would not embezzle and misappropriate the development aid if it finds itself into their hands? Yes, this is possible since the church at the moment is not a perfect institution but the opportunity to corrupt oneself is very minimal as compared to political institutions in the SSA. Again does the church have the right people with the professional acumen to manage development projects? If the church has been doing this for many years why not? The church has been providing basic needs within the region so they are more capable to do it. We should remember also that the church lives in the community and the vice versa so there are learned and skilled people (example accountants, doctors, engineers, economists, teachers etc) in the church to manage projects. Haynes further contends that some of the leaders of faith institutions in SSA are also health workers. Their interactions with their communities foster intimate relationship with the community members. Some of these Christian leaders are even more influential than some of the government or secular leaders.²⁷⁹

The church is seen as being a potential partner for development with the WB, there are some who view religion and for that matter the church as divisive as stated before, dangerous, and at the same time, defunct. They, therefore, maintain that there is both wisdom and hard politics in the legal and social norms that underlines separation of church and state.²⁸⁰

5.5 The Church's view of the Comprehensive Development Framework (CDF)

This section discusses the church's response to its interaction with the International Financial Institutions (IFIs) including the International monetary Fund (IMF) and the WB. Jeffrey did not discuss nor make mention of the CDF but his analysis of the interaction between the IFIs and the religious institutions reveals his knowledge of the framework. The CDF is only a policy of the WB to involve religious actors in the development process by engaging them in dialogues on the issues of development. The church however, puts some critical distance as it tries to cooperate with IFIs

²⁷⁹ Haynes 2007, 174

²⁸⁰ Marshall 2005, 5-7

because of their policies but not only because they are secular institutions. This is reflected in the words of Haynes when he writes that in recent years, both the World Bank and the IMF are seen as strongly associated with state policies that reduced subsidies to the poor, brought in or affected sometimes onerous taxation regimes, leading to deep cuts in social programs, reductions in state employment often through selling of state-owned enterprises, cut the money available for welfare, including health and education, projects, privatization of service provision, especially water, and finally, undermined or did away with barriers erected to protect local farming and industry from `unfair´ external competition and subsidies.²⁸¹

This implies that the IFIs are not seen by the church as truly development focused as they rather render the poor poorer by their policies. For instance in 1980 there was a sustained protest against the WB´s policy of Structural Adjustment Program (SAP). This policy of the Bank, in the 1970s, shifted the state-led development towards market-led development increasing the power of IFIs as they began to gain control over knowledge to set development agenda and the authority to execute them.²⁸² In the mid-1980s, All African Conference of Churches (AACC) conducted a long term study on SAP ideology on drought and famine in Africa. The result showed that the economic mechanisms of exploitation and oppression once set in motion was not easy to reverse and that problem confronted the whole continent of Africa.²⁸³ This shows how difficult it is for the World Bank or IMF to regain the trust of the Church. Thus the Church sees IFIs as `Trojan horse`. The WCC on the other hand hits the hammer straight on the head when it proceeded to contend that the CDF introduced a couple of years ago by the WB and the framework of the Poverty Reduction Strategy Papers (PRSPs), which builds on the CDF, pretend to provide a platform for genuine participation by the people concerned and affected. Assessment or evaluation by independent organizations, such as PRSP-watch and Oxfam, has cast doubt about the participatory character of the process. It is argued this way because still the rules of the game are set by staff and policy guidelines of the IFIs.²⁸⁴

²⁸¹ Haynes 2007, 112

²⁸² Rees 2001, 83

²⁸³ Rees 2001, 83

²⁸⁴ WCC 2003

According to the WCC,²⁸⁵ the IFIs pretend to have changed, admitting their mistakes and calling for dialogue on ethical values. To them although, all this looks attractive, the facts indicate clearly that their policies have not only failed to bridge the gap between rich and poor and achieve greater equality, but also have contributed to the widening gap between the two groups, the exclusion of an increasing number of the poor, widespread social disintegration and environmental destruction.²⁸⁶ Having been confronted with the obvious failure of the prevailing economic theory and development paradigm, the public discourse concentrates on goals that incorporate ethical values shared by many and everybody seems to be concerned about ethics, equity, poverty reduction, and sustainability. All this sounds good but the values incorporated by the IFIs in the goals of social and sustainable development, however, are not the operational values, guiding the actual decision making and implementation of their programs, which remain trapped by the dominant macro-economic framework.²⁸⁷

As could be read from above, the WCC is skeptical about their involvement in the activities of the IFI including the WB. Do the other churches think the same way as WCC does? The Roman Catholic Church thinks otherwise when it comes to liaising with the secular institutions because the Catholic Church, unlike the WCC, knows from its social teaching that all is possible, and that no social trend, however negative, is beyond reversal. They, however, urge the Catholic people of England and Wales to take up the challenge of applying to the society all the principles of Catholic

²⁸⁵ WCC 2012, WCC is a voluntary Christian fellowship (association) of churches which confess the Lord Jesus Christ as God and Savior. It is committed to the search for Christian Unity. It was officially inaugurated in 1948 at its first Assembly in Amsterdam, the Netherlands. The WCC brings together 349 churches, denominations and Christian fellowships in over 110 countries and territories throughout the world. It represents more than 560 million Christians including most of the world's Orthodox churches, scores of Anglican, Baptist, Lutheran, Methodist and Reformed churches, as well as many United and Independent churches. Now most of the member churches are in Africa, Asia, the Caribbean, Latin America, the Middle East and the Pacific. "The Catholic Church has never been a member of the World Council of Churches, but is actively participating in the ecumenical movement in different ways"

²⁸⁶ WCC 2003

²⁸⁷ WCC 2003

Social teachings and thus to advance the common good in collaboration with like-minded citizens of every political and religious allegiance.²⁸⁸

It is evident in Rees that the WB is not pretending but it has actually undergone numerous missional changes as a result of the broadening of development orthodoxy coupled with geographical changes in world affairs and the continuous criticisms of its project record.²⁸⁹ This suggests that the Church should be positive in working together with the bank in their development efforts.

Again, according to the WCC, the WB especially affirms the importance of the spiritual dimension of life for development and seems to be interested in establishing contacts with spiritual leaders and an approach to the role of faith communities and spirituality in development, which also buttresses the various activities of the Bank. It is indeed flattering for spiritual leaders to be recognized on their own grounds by the IFIs since there has been a long tradition of Christian spirituality which has been critical of the powers that be, even ecclesiastic.²⁹⁰ This tradition is based on loyalty to God above loyalty to institutions, ideologies and structures. The powerless in society has been encouraged and empowered by their spirituality to oppose those that abuse power. In this, freedom and strength have been developed both individually and in fellowship with others.²⁹¹

On the other hand, as part of the Universal Church, Catholic institutions are partners of the Catholic Relief Services (CRSs),²⁹² which are committed to reaching out to all those who need help. They also participate in humanitarian initiatives undertaken by a wide range of groups, such as governments, other faith communities and secular institutions, including IFI and the WB. Despite the fact that some positions and practices of these institutions (secular and non-catholic) are not always consistent with the full range of Catholic teaching, CRS' association with them is

²⁸⁸ CBCE 1996

²⁸⁹ Rees 2001, 78-79 Rees presents the systematic changes that the World Bank has gone through.

²⁹⁰ WCC 2003

²⁹¹ WCC 2003

²⁹² CRS 2012b Catholic Relief Services in 1943, during World War II, first began its work focused on the resettlement of war refugees in Europe. The Roman Catholic Bishops of the United States established CRS to help war-torn Europe and its refugees recover from this great conflict. Even today, 60 years later, the mission continues to focus on the poor overseas, using the gospel of Jesus Christ as the mandate. They consistently seek to help those most in need, providing assistance on the basis of need, regardless of race, creed, or nationality.

always and only focused on activities that are fully consistent with the teachings of the Catholic Church.²⁹³ The Catholic Church is less skeptical in collaborating with the WB and IFIs in combating poverty since that is part of their social teaching. The Anglican Communion CAPA, in the year 2000, organized a joint conference with the WB in Nairobi on continental poverty alleviation.²⁹⁴ The implication here is that the Anglican Church is ready to cooperate with the IFI in the fight against poverty within the SSA. What about Lutherans? Are they in full support of the WCC's claim concerning the IFIs and their policy to involve churches in the development issues? Even though Lutheran Churches are part of the WCC, it is doubtful if they fully support the position of the WCC concerning the WB and the IFI. This assertion is so because of the Luther's "two kingdoms Doctrine" which does not condemn the powers of the world outright.

Bornkamm Heinrich²⁹⁵ clearly states that Luther's two kingdoms doctrine hinges on three main dimensions. First, it covers the relationship between as it had developed in the Middle Ages. This refers to the territorial authority of the bishops and other political activities of the church and the duty of the secular power to guard against unbelief and heresy.²⁹⁶ The second is the relationship, in general, between the spiritual kingdom of Christ and the secular kingdom and the other dimension is the activity of the Christian in his own behalf and in behalf of others. But these three dimensions are only aspects of one and, the same problem: that of the basic relationship between the gospel and the order of this world.²⁹⁷

It should be noted that there is a clear boundary only in the relation between the church and state and their respective offices and duties. There is no such 'boundary in the relation of the Christian to life in the world. The line of demarcation in his activity is drawn no less sharply, but it is hidden, and must be sought in repeated

²⁹³ CRS 2012b

²⁹⁴ CAPA 2009, 1-28

²⁹⁵ Heinrich Bornkamm 2002, 1-19 Professor Bornkamm is the author of several works on Luther, including *Luther und das Alte Testament* (Tübingen, 1948), *Luther im Spiegel der deutschen Geistesgeschichte* (Heidelberg, 1955), and one translated into English, *Luther's World of Thought* (trans. Martin H. Bertram; St. Louis: Concordia, 1958). He has taught at Tubingen, Giessen, and Leipzig, and since 1948 at Heidelberg.

²⁹⁶ Bornkamm 2002, 1-19

²⁹⁷ Bornkamm 2002

decisions of conscience. The mistaken transfer to the Christian life of the model of church and state as clearly distinguished realms has often given the impression of a dualistic sundering of life.²⁹⁸

When it comes to poverty eradication and human development, the spiritual and the secular must not be separated from each another or played off against each other. Christian spirituality as emphasized by WCC integrates all dimensions of a person's life and is linked to social, cultural, environmental and historical conditions of societies and their value systems. Underlining the relational aspects of spirituality, four dimensions of it have to be emphasized. Essentially all these dimensions are dovetailed to the extent that one cannot develop in accordance with ones own nature without the others. This means that spirituality that speaks only about the individual, or which believes that the individual is the only basis for spirituality, must be questioned. All dimensions must be equally respected as it is the case in so many social, cultural and religious traditions that respect life in community higher than the dominant western culture.²⁹⁹

The Christians in various church traditions embrace spirituality of life in society and are, therefore, committed to fighting evil and confronting the powers of death. They stand against powers that be, whether they are economic, political, cultural or social, which deny to human beings, and the rest of creation, the opportunity to live spiritual life. This implies that the structures which break down the basic nature of fellowship of humankind and nature must also be exposed and opposed.³⁰⁰ This mission of the church does not, however, contradict its involvement in CDF. This is so as this relationship intends to recognize and strengthen the church's effort in the fight against evil practices of the powers that be. This include among other things corruption by government or public officials, abuse of power, neglect of the vulnerable and weak as well as oppression by the rich and the powerful in society.

Again, one needs to understand that the WB also has some issues against the

²⁹⁸ Bornkamm 2002

²⁹⁹ WCC 2003

³⁰⁰ WCC 2003

church, especially the Roman Catholic Church. The church's position against the use of condom as a preventive measure to reduce the burden of HIV/AIDS in SSA is alarming. This is contrary to the WB's stands on the preventive strategies to reduce the HIV/AIDS infections among the people as well as to control population growth.³⁰¹ Should the Roman Catholic Church forbid the use of contraception-based family planning and infection containment approaches and then spend millions of dollars to fight diseases and poverty caused by the disuse of these same contraceptives? This practice is against the tenets of the WB but they are ready to cooperate with the church.³⁰² Thus, the church should also show some flexibility in those areas where it needs to reform itself, but not to totally surrender to the WB in the fight against poverty in SSA.

Rees, therefore, wants to know if the WB could rely on governments and ask them to work with the church. Also he wants to know if the WB could say to governments that if they want to work with the WB, then they should work with the church also.³⁰³ In addressing these questions, I would say yes the Bank can say that but would it solve the problem of poverty? The WB, could instead, highlight the contributions of the church in the socio-political and economic development in SSA and suggest to the governments to cooperate with it. One should bear it in mind that just as it is difficult for the WB to integrate faith institutions in its policies, so shall it be difficult for the governments to also work with the church without strong oppositions. The WB already knows those countries which are working together with the church in the area of development and those who vehemently oppose the involvement of the church in their development agenda. The WB does not give any funding to the church so what should the governments expect from it (the church)? Would they invite oppositions to their corrupt practices? The ostentatious lifestyles of some of the church leaders in SSA even raise questions as to whether those churches really think about the poor among their congregations.

³⁰¹ Rees 2001, 115-117

³⁰² Rees 2001, 115-117

³⁰³ Rees 2001, 87

Working with the Church should not be a prerequisite for receiving grant or loans from the WB. This condition may trigger chaos and anarchy instead of development since the church is of the minority in some of the countries in SSA.

6 CONCLUSION

This research aims at discussing some of the ways in which the Basic Needs Theory of development presented by Jeffrey Haynes and the Comprehensive Development Framework in John Rees, seek to reduce poverty in Sub Saharan Africa. The Church's role of providing basic needs within the Comprehensive Development Framework is also discussed. This study seeks to address the following questions:

Firstly, in what ways does the Basic Needs Theory seek to reduce poverty in Sub Saharan Africa (SSA)? Here I will also explore the basis of the theory for development as presented in Jeffrey Haynes.

Next, in which ways does the Comprehensive Development Framework as a theory of development seeks to reduce poverty in SSA?

Finally, in what ways and on the basis of which values does the church contribute to the development process in SSA? Since there is no single or universal church operating in Sub-Saharan Africa, the research shall focus on the Anglican, the Catholic and the Methodist Churches, World Council of Churches (WCC), Danish Church and Norwegian Church Aids. Also the works of the Lutheran World Federation (LWF), World Vision International (WVI) and African Initiated Churches in SSA shall be discussed.

It could be concluded that trying to define poverty has been a very complex one since no single definition which comprehensively addresses all issues of life that alleviate poverty. Poverty in SSA is attributable to a number of forces. These forces are historical and current, foreign and internal, natural and man-made. Historically, the causes of poverty are ascribed to the slave trade, colonialism and wars or unstable governments. The current but also old aged cause of poverty included corruption and unfavorable international trade agreements. The natural causes were drought, famine, and diseases and the man-made causes were indentified to include wars and mismanagement of resources as well as corruption and oppressive governments, and unemployment.

These causes of poverty have led the continent into a very deplorable state

because many of the countries in Africa are being confronted with worsening poverty, hunger, ill health and high unemployment. According to the World Bank (2009), about one in two every two persons lives on less than US \$1.25 per day, with almost 70 percent living in rural areas, thirty-two out of the forty-eight poorest countries are found in SSA. SSA is dominated by conflicts, dysfunctional governments, and clinical diseases such as HIV/AIDS. Food security and livelihood for the rural poor are at risk as almost all SSA agriculture is rain-fed and has become highly vulnerable to weather shocks. The economic situation of the poor people have led to the categorization of poverty into extreme, structural moderate and spiritual among other things as indicated in section 2.1.1

In order to reduce or alleviate poverty there is the need for governments and NGOs to tackle the causes of poverty from their roots. Simultaneously, efforts must be made to provide the people with basic needs and capabilities to ensure that people have at least the minimum threshold of resources that are capable of lifting them from their deplorable conditions. This led to the formulation of basic needs theory in 1976 when the ILO sought to alleviate poverty by Basic Needs Theory of development. The theory encouraged the various governments to commit themselves to provide basic needs such as food, housing, clothing, and public services, like education, healthcare and transport, as well as employment to their citizens. The rational for this theory was to eliminate extreme poverty.

This basic needs theory failed because for Haynes, the developmental agenda became absorbed into the wider cold war ideological division, with government-disbursed funds for development not going into development but instead allies of the key aid providing countries, and the unwillingness of the ruling elites and their supporters in many developing counties to facilitate the necessary financial transfers upon which the successful delivery of basic needs strategy basically hinged. This made it impossible for governments to provide these needs alone because the demand on them was too much. This led to the redefinition of the role of the states because NGOs including faith institutions were encouraged to get involve in the development process as discussed in section 3.2, 3.3 and 3.4 above.

The struggle to provide basic needs led to formulation of various poverty

reduction strategies. These strategies included Structural adjustment Program (SAP), Highly Indebted Poor Country (HIPC) initiative of the International Monetary Fund (IMF), Poverty Reduction Growth Facility (PRGF), Poverty Reduction Support Credits (PRSCs) and International Development Association (IDA) of the WB. The Poverty Reduction Strategy Papers (PRSP) process became the main instrument for implementing the principles of CDF.

The main principles of the CDF are long-term, holistic and country ownership approaches as well as results-oriented and building of strong partnerships. The WB stresses that in order to reduce poverty under the CDF, it is imperative for countries to establish strong and transparent partnerships with both governments and NGOs including religious organizations. These approaches to development should not only recognize the necessity of macroeconomic fundamentals but also gives equal value to the institutional, structural and social foundations of a healthy market economy as seen in sections 4.1 and 4.2 of this research paper. The CDF was proposed by the WB in early 1999 as a means by which countries can manage knowledge and resources to formulate and execute effective strategies for economic development and poverty reduction. The WB's role in this framework has been to provide the requisite knowledge, FIL, and acting as research institution. The WB again acts as consulting company and at the same time as intergovernmental agency. These roles of the bank have already been discussed under section 5.4.1.

Under the CDF, the responsibility of the respective countries to develop lies in their own hands. They need to explore and identify which countries or institutions to partner with and which policies they should implement. For the poor countries to achieve this WB proposes that the countries establish clear evidence of good governance as discussed in 3.7.2. The CDF, a part from the private sector also involves the Church in the provision of basic needs. From section 5.4, it was revealed that the WB decided to focus on the church in the provision of basic needs because the governments in SSA have failed to do so and also because of high rate of corruption within the political systems of the governments in SSA.

Next the church is thought to be a stable institution and corruptions-free. It also has the credibility and trust of the community in which it is situated.

This research has revealed from section 5.3 that the role of the church in the provision of basic needs has been worthy of note. This is so because through practice and advocacy, it has been meeting some of the human needs and capabilities. This include struggle against abuse of human rights such as the apartheid in South Africa, and abuse and or subordination of women and children. Human freedom ensures justice to human beings and improves their well-beings. This contributes to poverty reduction since it reduces discrimination and increases their mobility and employability.

Also, the provision of land and housing, health care, food and clean drinking water as well as education, go a long way to ensure that the people in SSA have improved standard of living. These would eventually reduced mortality rate, reduce population explosion, minimize various diseases and increases the income levels of the people in SSA.

Similarly the church's policy and effort in the area of climate change would ensure that food is available since the incidences of drought and famine would be reduced if not completely eradicated. This would make farming which is the key occupation within the region attractive and attracts more people into it. This would also boost people's income to the extent that they would be able to access and afford education and health care costs. The people would also be able to marry and raise children in a more honorable ways.

Moreover, the church's humanitarian assistance in the event of natural disaster and wars does build community up and restores hope in them. It also reconciles various fashion groups and unit them in building those broken communities.

Furthermore, the church also gives love and hope and provides spiritual attachments to its members. Loving and being loved is a basic need as mentioned earlier in this paper. Are the corruption and the extravagant lifestyles of the politicians in SSA not purely behavioral and attitudinal? Is it not because, the powers that be show no love and concern to the poor and the vulnerable in society? It is the church which is capable of acting on their consciences to cause a change in individual's behaviors and attitudes.

The CDF, therefore, needs the church since the church already has the track

record of providing some basic needs all over the world. As detailed in section 5.2, the church is committed to contributing to development process in SSA. This is so because it's mission has always been to live for the people and also because of God's love for humanity. Again, the Catholic Church engages in poverty reduction strategies because its social teaching is inextricably linked to the understanding of human life and human dignity. It has also been seen that for the churches of Christ and the broader ecumenical movement, poverty reduction is considered purely ethical and moral imperatives.

Section 5.5 highlighted the interactions between the WB and the WCC and also between the WB and the Catholic Church. Though the churches are active development actors, how practical is it for the WB to embrace them as a development partners? The WCC, which comprises of many different denominations, is very critical of the WB and its affiliate institutions because of its policies, especially the SAP. The Catholic and the Lutheran Churches among others, have social ministries that could cooperate effectively with the Bank. The WB also has a reason not to cooperate with the Church, especially the Catholic Church on the issue of the use of contraceptives. The WB emphasizes the use of condom as one of the effective ways to prevent the spread of HIV/AIDS infection but the Catholic Church discourages its use. Again, the WB has found out that despite the church is managing projects, it lacks authentic records and proper development knowledge.

In order for the church to accept to partner with the WB, Rees proposes that the Bank relinquishes its autonomy and then renders penitence to the Church. The Church, therefore, has to reform its ideological positions regarding some of its policies. I think there is no need for any of them to forgo its autonomy and submit to each other because; they are two separate institutions with different policies and orientations. The Church can not accept to be a financial institution playing the role of the WB because this is not its mission. Neither can the WB fulfill the mission of the Church, if the church submits to it. What I would suggest is that they should co-exist with each playing its advocacy role and having the readiness to transform certain aspects of their structures. They should learn from each other honestly so that they could together work to alleviate extreme poverty in SSA.

From the above analysis, it is evident that church–WB or church–government integration has not been and shall not be easy. However, it is important, that the church and other development actors seek for common grounds to cooperate in the provision of basic needs in SSA. The church should, however, keep that critical distance and not lose sight of its call to the preaching of the word of God.

Having examined the role of the church in poverty alleviation in SSA, further research in the role of the church in poverty alleviation in individual countries in SSA could better reveal its significance. I suggest this because SSA is very large so the contributions of the church may only concentrate in some specific countries.

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