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The contribution of the Catholic Church to the development of Cameroon, and why they are engaged in development works.

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Dedication

Dedicated to Evaristus

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Abstract

The aim of this study is to answer the research questions and to find out why the Catholic Church is involved in development work. According to the Catholic Church, its mission is to impact faith to its people and to bring peace, unity, love and do charity works to the world at large. However, they are as well engaged in development works and practices. The Catholic church is involved in development issues such as, health care services, education and the provision of clean portable water, poverty alleviation, road construction and taking care of the less privileged.

Development according to the catholic church, is an essential aspects of their mission because, they consider the fact that, people are suppose to live in social, economy, political and cultural conditions because of dignity. The Catholic Church should therefore, defend human dignity, strive for justice and peace, promote liberty and integral human development of all individuals. (John Paul II, 1995, Ecclesia in Africa)

Looking at why the Catholic Church is engaged in development works, interviews proof that they are greatly engaged in those economic development activities. Additionally, when i look at the basic needs approach, I see development as a moral imperative aimed at satisfying the basic needs of human beings such as, shelter to protect themselves from rain and sun, they also need health care to live longer and healthily. Human beings also need education to become literates and excel in the modern society and to be able to take part in decision-making processes. Human development approach also look on the process of development as a way of expanding people's capabilities and freedom. The main aim of development is to give human beings the opportunities to reach their human potentials, that is, to live healthily, to be educated and to fully participate in the life of the community, to crown it all, they also need to live in a peaceful environment.

The gender centred approach and the environmental approaches. These go along in the form of poverty alleviation, sustainable development, gender equality and women empowerment.

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CHAPTER 1

1.1 Introduction

The aim of this study is to examine how the Catholic Church contributes to the development of Cameroon and precisely the development of the city of Yaoundé, and the reason why they are engaged in to development works. We will further see how all those activities affect the members of the catholic and other community members who benefit from those developmental activities.

This work will as well tell us what scholars and books have to say about or in relation to the development brought by the Catholic Church throughout the world. Theories will also be brought in that will help to analyse all what the catholic priest, those in charge of the catholic projects, if they are beneficial to them and the church or not.

However, we will talk briefly on the history of the Catholic Church in Cameroon. This will as well tell us when the church started those projects not leaving out the brief history of Cameroon consisting of the government, economy, culture, social life of the people and, geography. Furthermore, there will be the need to acknowledge the impact of the government and the population after towards support of the Catholic Church and the challenges faced by the process. Subsequently, there will be the need to hear the voices of social scientist and western thinkers and their take about religion.

Religion is a social phenomenon that it's meaning and definition has been very complex. It has existed for so many years and has had a lot of impact on the lives of many individuals throughout the globe. Looking at the secularization theory, it urges that religion should be dismissed from the public sphere in the name of modernization. Many scholars have brought out their own view points in this particular issue but Harbermas mentioned the freedom of religion, which is believed to be the correct answer to religious pluralism.

According to western thinkers, the best way to achieve substantial developments and improvement in the developing world was more focused on the implementation of large quantities of development aid. The American president Truman then aimed at using development aid with the west's primary development advantage to swift social scientific-

industrial progress to facilitate the development of the underdeveloped regions (Holenstein 2005: 17)).

Looking at Beyers view on development depending on globalization, calls for better governance and the wide spread religious resurgence which has encouraged the belief that religion can play an important role in the achievement of desirable development outcomes in the developing world. (Haynes 2007 :2).

There are some religious entities that function at the international and regional levels which they include, faith based organizations and many of them are concerned with development issues such as education, health, service delivery and other non-market goods for example the structures which are very common with the Christian and Islamic communities. The international Islamic relief organization (IIRO) is one of the most active Islamic transnational NGOs in Africa that operate in several countries including Kenya and Uganda (Haynes 2007:66).

In the third world, there are many faith based that exist within and at both national and local levels have come together and achieve importance in the civil society support for development priorities (Haynes 2007:67).

After the cold war, faith based organizations have had significant impact upon development outcomes in many parts of the developing world. As a result, there has been a result of growth and the spread of urbanization, education, education development, scientific rationality and social mobility will be combined together to wipe away the socio political position of religion that was misplaced. (Haynes 2007:214).

According to Peter Berger, religion has not disappeared from the public sphere in either developed or developing worlds. It can be observe from the funeral of Pope John Paul 2nd in April 2005 as it attracted an impressive number of head of states including the president of Iran, Israel and the United States.

1.2 Motivation

The aim of this study is purposely to find out why the Catholic Church is engaged in development works and the felt effect of those who benefit from it. The development brought by the Catholic Church in Cameroon seemed not to be equally carried out, from what I

observed; much has been done in the English speaking regions of the country than in the French speaking regions.

The Catholic Church is believed to be known as, one of those institutions that have existed for thousands of years. The missionaries who came to Africans were known as the white fathers. They were responsible for evangelization of the great lake region, in western and southern Africa. Also they revived Roman catholic missionary activity which was all about the generation of the protestants in the East being further from Europe until the Suez Canal was opened in 1969 and later the catholic missionaries had a greater presence at the time (Kim and Kim 2008, p.75).

Consequently, as the missionaries brought Christianity to Cameroon and Africa, they did not only come to spread the word of God but as at that time, African had problems of natural disaster such as drought and other issues such as, poor education, health care, rapid population growth and limited economic resources. They were not completely prepared to help Africans manage their own affairs (Kim and Kim 2008, p.86). Pandemics such as AIDS, malaria etc. are unbeatable and diseases due to lack of sanitation, unclean water and other preventable causes is rife, so health care and education is concerned with Christian organizations in Africa. The governments take the main responsibility, majority in Africa continue to run hospitals clinics and health care projects as they did in the colonial period, but Christians in other wealthier countries often support them.

I can remember like twenty years back in my village (Kumbo), we used to fetch pipe born water which was used basically for cooking and drinking from public taps that were situated in all round about that is, in the centres of each neighbourhood. These taps were being opened two times a day in the morning and in the evening so, for that reason, families needed to fetch enough water that could be used for household chores each time the tap was opened. After some time, the opening time changed from two times to once in day and in addition to that, money was collected from anyone who fetched water from the tap and by so doing, majority of the population went back and started all over with the stream water. The Catholic Church later came up with the pipe born water project, which brought enough water in to the village, and the majority of the inhabitants afforded because each family was asked to pay a small amount for the installation in their homes. This project was so helpful because the water crises got to an end as families had enough free water supplies with no water bills to pay every month.

From the above example, I then see the importance of faith based organizations and NGOs to assist the society by not allowing the people to rely only on what the government provides for her population. It warrants a research of some of the key concepts such as development, mission, and to find out how they move alongside. Below is one of the most important section of the introduction which is the research question.

1.3 Research question and sub question

Oscar Salemink argues that religion is of course a phenomenon of immense variety of rituals, symbols, practices, dogmas, experiences (Salemink 2004, p.102) Daneulin then came up to say, according to the oxford English dictionary, religion is the belief in and worship of a super human controlling power, especially a person God or gods. (Daneulin 2009, p.57) Looking at Giddens view, or point on religion, he characterizes religion as involving a set of symbols, invoking feelings of reverence or owe, and is linked to rituals or ceremonials engaged in by a community of believers (Giddens 2001, p.531)

Furthermore, before carrying out a research, there must first of all be a purpose for it and there must be a method that is used to answer the research questions. «Why do I want to find out “. The target of my research are individuals in charge of catholic projects and, people of the local community not necessarily catholic Christians. I will find out their reasons for doing what they do as development is concerned and what they will do in future. Below are the questions that will guide me in the research process.

Why has the Catholic Church engaged in the developmental work in Yaoundé, and what is the felt effect of people in the local community that receive development aid.

1.3.1 Sub-research questions

I chose the below research questions because they will guide me to analyse my data. The research questions included, do the people understand development? Before everything, the population is supposed to know what development is, before knowing the importance it has in their lives. Do the people know the development works brought by the Catholic Church? In normal circumstance, the people a supposed to know the various development works brought by the government and various faith based organizations in order to appreciate them independently. Why do you think the church does it? This is another question which is needed

in this research in order to come out with the correct answer because; the people need to know the reason for these development activities whether they are of positive or negative effect to the society. Do they know about development? The society has to be ware of all those development activities before it comes out perfectly because; the church may need their support in one-way or the other. Do the people know why the church is doing this? The people are supposed to have an idea of why the church brings about those activities if they are of their advantage or not. Another question is, what do the priest think are the effect? The catholic priests as one of the main coordinators of those projects are supposed to know the effect those projects have on humankind. The last but not the least question is, what do the people think are the effect in relation to this? The people are supposed to testify if those projects have a remarkable effect on their lives as members of that particular community.

1.4 Research method

Research method is a strategy that is used to answer the research questions. It is a means to collect analyse and interpret data but the interpretation and analysis is done after words. This will involve a specific instrument such as, a self-completion questionnaire or a structured interview schedule, or participation observation (Bryman 2012:46) During this research, I am going to use the qualitative research method because, it emphasises on words rather than quantification in the collection and analysis of data (Bryman 2012:380). It entails fieldwork studies, and its main futures include induction. The interview will be semi-structured and the unstructured observation which these two will save as my research tools. Another reason is because, the semi-structured interview will allow me to gain the research without; keeping papers of those, I will interview especially not to forget them. This method will answer the question ‘why’ and the ‘felt effect’. This emphasis on the construction of the meaning gotten from the text, allowing some categories to show up themselves from the data collected, and also on recognizing the significance for understanding the meaning of the context in which an item that is analysed appears. (Bryman 2012, p.14)

1.4.1 Qualitative research Method

Qualitative research method emphasizes on words rather than numbers in the collection and analysis of data. (Bryman 2012:714) It will be preferable to me because, qualitative research method entails the fieldwork, observation and interpretation.

As my main method for data collection is the interview method, it is clear that, the criteria for selecting informants were mainly to be the degree of involvement in economic development efforts and the reporting by the beneficiaries. I will interview two priests, four people working with the catholic projects, who will possibly provide me with quality information, and as well the inside view of those projects and if possible, the written documents or material. One will be, someone who is directly connected to the church projects that is, the leader of projects and ten people from the local community who benefit from those projects. These are the three categories of people to be interviewed.

This method does not permit me to rely on instruments and procedures that will hinder my connection between research and everyday life, measuring process possess an artificial and false sense of precision and the accuracy (Bryman. 2012, p.178). Additionally, I have chosen qualitative method because, it is inductive that is, it will help me in my research process to examine a number of aspects of the members of the local community, those in charge of catholic projects and the catholic priest especially. It will as well help me to compare a number of findings relating it to other faith-based organisations with reference to development. What I will definitely use is the inductive nature of research, which will probably be seen in various ways, that is, will be derived from my data rather than being formed before collecting my data. It will further help me to be able to characterize the inductive strategy as associated with qualitative research method, which will not be entirely straightforward. I will probably use theories at the very least as a background to the qualitative investigation. I will also use this same strategy to observe and to interview on why and the effects development activities that are carried out by the Catholic Church. Those activities will be examined thoroughly in the city of Yaoundé, in Cameroon on why the Catholic Church does all those activities, and the felt effect of those who benefit from the aid.

1.4.2 Research design

Consequently, I will use the case study design because, according to Bryman, it will help in the intensive analysis and detailed analysis of a single case. Although Bryman made mention of other research designs such as the experimental, longitudinal, cross-sectional, survey and comparative. For example, the case study design examines a single case such as documents, school, a family, organization or person (Bryman 2012:66-67). Bryman further said research design is like a framework for the collection and analysis of data.

A chosen choice of design shows what the researcher thinks about his or her priority that is being given to a range of dimensions. The research process such as, the causality and generalization (Bryman 2012.p.209) According to Bryman, the main concern lies with “ethical issues that arise in relations between researchers and research participants in the course of investigation” (Bryman 2012, p. 133).

It was at times difficult to understand some of the informant. Still, I did not experience this interview as substantially different from the others. In addition, there were issues the informants took for granted or things they consider sensitive, which then lead to a situation where the informants might not share relevant information. My experience however was the informants were open and honest in most instance. At one point, the interviewer herself did experience that as she went along; she included additional notes to the interview guide. The informant in the first interview brought up some issues that I was not even aware of but found it interesting. Still, with the minor exceptions, the informants were asked almost same question.

1.4.3 Background

In this study, I will connect all what scholars and documents have written in relation to my research topic. All these will enlighten me on the development concepts that are; they will help me understand it more deeply. Many have written on this same topic but there are some scholars, that have written on some aspects of catholic development and they include, Ndikitum Gerald Berinyuy, of the George Washington University on the reflection of women as former orphans in two catholic orphanages of the English speaking Cameroon. Also Jum Joseph of the University of South Campton who wrote on catholic schools in the English speaking Cameroon and their educational outcomes. I shall review on some books.

Severine Deneulin, (2009), *Religion in development: Rewriting the secular scrip*. The book as a whole is very useful as it contains a lot of material on what religion do to enhance development but most importantly, Chapter one and two of this book is very important to my work because it involves economic growth; basic needs Religion freedom, human development approaches etc. My main reason for choosing this book is because, it will provide some useful information that goes in line with the goals of the Catholic Church and are very useful to a human person.

Jaffrey Haynes (2007), *Religion and development: conflict and cooperation?* He talked on the role of religion in development and the rise of faith based organizations. Religion and

development is useful, as it will provide me with some valuable information on the importance of religion in development alongside the various ways religions go about those development works. This book also talk on how faith based organizations have risen on developmental issues most particularly, in developing countries.

Paul Hopper, (2012), *Understanding development*. It contains some topics as approaches to development and sustainable development. It will as well provide some quality information on the UN millennium development goals, which are some of them are the projects the catholic church is engaged in. The book will give details on the life situation of people in developing countries, how faith based and international organizations offer aid to safe those situations. Most importantly, how globalization can affect the world positively.

Anthony Payne (2010) *Development*, this book will be very important as it contains the various theories on development such as, the catch up theories, alternative theories etc. These theories will go a long way to guide in the analysis of data. Alternative theories will be mostly used because; they provide human development theories such as, gender and development, environmental approach, human development approach etc. This gender approach tells us how women are integrated in the economic, social and political activities of the society. Environmental approach talk on how the environment is safe and protected for the well-being of people. Human development approach talk on the necessities of a person.

Risto A. Ahonen (2006) *Mission in the new millennium*, it is of importance especially chapter eight as it talks of the church evangelization and development aid, the church growth etc. This book will provide information on why the church has to handle spiritual and developmental activities at the same time and how economic activities are important to humankind.

Sebastian Kim (2008) *Christianity as a world religion*. The chapter three of the book is somehow useful to my work as it talks on the health and wealth of African churches. This chapter is relevant to my work because it talks about health care offered by the Churches in African countries.

Peter Beyer (2006) *Religion in Global society*. Chapter two of this book is a little important to my work as it talk on the religious system of global society and also, what social scientist think about religion, and how it is practiced in the global society.

John L. Alle Jr. (2014), *the Catholic Church: What everyone needs to know?* Chapter one of this book is important because, it gives detail information on the various levels of the Catholic Church such as, parishes, dioceses. The importance of the church to human beings and all they need to know.

Ter Haar (2011), *Religion and development: Ways of transforming the world*. Part one and two of this book talk about development brought by faith based organisations and religious groups, which consist of, sustainable development, religious values and economic growth, religion etc. It will provide some reasonable information that suits the developmental activities of the Catholic Church, and ways to make the society grow in all dimensions.

Tazifor Tajoche (2003) *Cameroon History*: This book will provide some relevant information on the brief history of Cameroon like, how Cameroon got its rise, the government, economy, culture and social life of the Cameroon people.

Bowker John (2002) *Religions*. This book will brief me on the various religions that are commonly practice in all parts of the world. It contains the details on their traditions, history etc.

After my data collection, evaluation and analysis will be discussed in relation to the research questions and theories on development. It is good to define the key words or terms because the definition will give a clear and better understanding of the work.

1.5 Mission

The goal of mission is expressed in all gospels in the New Testament. It brings the sense of being “on the move” in the life of the church. But mission for some, is being a link to the chain of travelling overseas as ambassadors of Christ. Mission consist of making Christ known everywhere in the world which Christ meets us in various circumstances which could be through a neighbour, who offers bread to the hungry and water to the thirsty. The love of Christ embraces the whole person with all his or her needs and expectations. The birth of Christ gives the church a model for missionary task, to recognise his people and not giving up on his own identity. (Ahonen 2006:264)

Furthermore, mission is witnessed to Christ whereby; one person seeks to pass on to another person what the gospel is ultimately about. The late bishop of Helsinki, aimo T.Nikolainen, has

defined this process well as “transmitting the specific message of the gospel in to people’s lives “. When the gospel touches people’s lives deeply and becomes a force for renewal in their very own circumstances in life (Ahonen 2006:244)

Consequently, there is a goal all round human development that is, we see no division between congregational work and developmental project. Ahonen 2006:241). One of the most important issues was to establish the meaning of holistic aid, the churches’ role in the process, which this lasted years, brought out and open a considerable number of intractable and significant issues.

Castro’s observation reminds us on how faith and life, individual motivation and the social reform belong inseparably together. Mission significantly renews society by creating faith in the future and in peoples own capacity to help themselves. (Ahonen 2006:243).

Looking at the mission in the perspective of the holy apostolic church, the church is known as the body of Christ that participates in the one mission of the true God. As the human being has its own weaknesses, the church has not yet realized the ones it confesses to be, but the church had tried over centuries to approximately it by trying to engage in mission in “unity in diversity” Christians have confessed that, the disunity of the church is detrimental to its witness to the love of God. (Lutheran World Federation, 2004, p. 28)

According to mission of God, creation affirms a strong relationship with God and the world. He created the world out of nothing but of his own will. The world depends on him because, he is the giver of life, sustains it, replenish it, transforms it, and renew life in the world. (Psalms104). God’s mission also helps to share his love in creation of all people in his own image in order for them to be his co-workers. Men and women are accountable to God for the care of creation. This is connected to human dignity because; God in grace also sustains the world by working within the societies of human being and in their various institutions. People who confess Gods name to work in partnership with all people for the realization of Gods purpose of peace and wholeness, such as, work for justice, trust among peoples, freedom from hunger, responsible use of the earth’s resources, and proper use of technology for human welfare. (The Lutheran world federation 2004, p. 35-36)

Haar came in with the idea that, mission illustrates, broad argument on the meaning as sustainable development which it is brought out in public vocabulary, and not taking in to consideration reference to the factor of religion in general or even referring to a specific religion. The meanings of religion in public is as neutral as sustainable development and are

standard for mission statements of development organisations that operate following the additional pattern, even though some individual members may want to consider the factor of religion. (Haar 2007, p.86)

1.5.1 Development

Development is about creating something more from something less. Development implies vision of progressive change and measures to achieve that vision, which there are clearly alternative conceptualizations of what change would be considered desirable and progressive (Carole 2007:22)

Consequently, the basic needs theory is a theory that moves development plan beyond an exclusive focus on growth and preoccupation with the material dimensions of development. This theory seeks to improve life chances and the realization of human potentials. It lays a lot of emphasis on the need for food, shelter, clothing and other necessities to survive such as, clean drinking water, health care, sanitation, public transport, educational facilities and so on. Most probably, development should be about the satisfaction of basic needs of all human beings and development plan should be re-oriented to priorities the objectives aggregate national growth and continues improvements in the standard of living of developing countries.

Looking at development, Payne looked at development as the object of strategy that leads to positive change and could be an intended goal of something or somebody. He further said that in this case, there should be an actor and in psychology, that actor might be an individual whose personality and human attributes can or cannot develop fully (Payne 2010:5).

Haynes then came up to say that development is to achieve the status of modern state. In other words, it is a way to manage the developed status of other countries and to achieve modernity. “He also said development is an integrated approach in which all aspects of society would have their role in the strategic aim of making people more productive and able to live longer and healthier lives”. (Haynes 2007:6)

Preston development theory argues that, development started with the industrial revolution in Europe and the concern to mitigate the negative social consequences of industrialization and economic progress. (Deneulin 2009:28)

“According to Salelink, (2004) development is a global moral engagement where economies, markets, cultures, and societies have to be developed” (Salelink, 2004:1).

Haar then said development is any sustainable change in the conditions of poverty of any particular people or group of people that entails taking in to account simultaneously, the material and the human needs, taking in to consideration the dimensions of the context, in relation micro-social and macro-social conditions and in relation to its history. “Put more philosophically, in any context, of development, it means grasping together, in a single all-encompassing approach, the context-relevant dimensions of time, space, place, person and power. (Haar 2007, p.241)

1.6 Structure of the thesis

This work will comprise of seven chapters, chapter two will contain theories that will help in the data analysis in chapter six. This help to make the findings more valuable. Chapter three will deal with the structure of the Catholic Church in Cameroon. It will explain how the catholic church started in Cameroon, and how it is organised. Chapter four will then contain context that is, brief history of Cameroon, this chapter will give us some highlights on the political, social, cultural and religious activities of Cameroon. Chapter five will have the report of the research. Regarding this chapter, it is going to give details of the interviews that were carried out on the catholic priest, people in charge of catholic projects, and members of the local community. Chapter six analyses of data. In chapter six, data collected will be analysed linking it to the theories in chapter two for better understanding. Then chapter seven will be the conclusion where the research questions and sub questions will be answered and limitations of the work will be seen as well.

CHAPTER 2

2.1 THEORITICAL FRAME WORK

After looking at the literature review and the methodology of the work, in the previous chapter, I shall now proceed to the theoretical framework. This aimed at providing a theoretical base that will guide and build up my analysis, interpretation, and discussion of my findings. This chapter will then be composed of theories of development.

The church has seen the rights of extraordinary opportunities that are offered by our modern times for more effective and recognized human dignity and its universal promotion. This is a characteristic that is inscribed by God the creator in his creature. The church has never failed to take in to consideration the positive value of the Universal Declaration of Human Rights adopted by the United Nations on the 10th of December 1948. Pope John Paul the 2nd had defined the declaration, as “a true milestone on the path of Humanity is moral progress”. The origin of this human right are only found in the dignity that belongs to each and every human being that is, human life and equal in every person which it is perceived and understood before all reason.

The original foundation of Human Rights appears stronger in the light of supernatural, it is known as human dignity, after it has been granted by the almighty God and now it has been profoundly destroyed by sin but finally the burden has been carried by Jesus Christ at the end by his death and resurrection for mankind.

These rights are titled universal because, it englobes every human person without any exception of time, place, or subject so far they appear in human person and dignity. ”it would be vain to proclaim rights, if at the same time everything were not done to ensure the duty of respecting them by all people, everywhere, and for all people”. “So far as no one can legitimately deprive another person, whoever they may be, of these rights, since this would do violence to their nature”.

These human rights correspond to human dignity, which this entails the fulfilment of the basic needs of the person that these needs consist of material and spiritual needs. All these embody the promotion of every aspect of both society and individual. (Pontifical council for justice and peace 2004.p. 84-86).

Today, the church is everywhere promoting these rights. They have seen a great need to respect justice and human rights with their own means. (Pontifical council for justice and peace 2004.p.89).

I shall now proceed to the theoretical framework of my work which is aimed at providing a theoretical basis that will serve as a guide in analysing, interpreting and discussing my research findings. It will then constitute of theories of development.

2.2 Theories of development

The history of development has been marked from various theoretical approaches such as the geographical, economic, political, but social scientist do not see development in the same way that is, why is it said the concept of development is complex (Payne 2010:3,5).

It is observed that all theories of development are generated out of historical situations, and has changed because of historical events. They have some similarities and differences. (Payne 2010:6). Development is increasingly viewed as, the practice of development agencies like multilateral organizations, governments, NGOs and social movements who then conceptualize development in terms of alleviating problems and setting targets (Hopper, 2012, 12). The gender approach (WID) is from the critique of development, which crystallized in 1970s, and its later evolution in to the more materialist and critical gender and development (GAD) approach (Payne 2010, p.125).

Allan Thomas expressed the UN Millennium Development Goals in September 2000 that synthesized the various declarations, a target from numerous international submits, and conferences held during the 1990s. This consist of eight goals that were to be achieved by 2015, with the intension of eradicating poverty and pursuing development, these goals include, eradicate extreme poverty and hunger, achieve universal primary education, promote gender equality and empower women, reduce child mortality, improve maternal health, Combat HIV/AIDS malaria and other diseases, and Ensure environmental stability. These goals were set purposely for less developed countries because, majority of the third world countries still suffer from lack or limited access to those goals. The UN did that because it was trying to develop a global partnership for development (Hopper 2012.p.13)

Authors come out with different approaches that are put with boarder theories of development. (Payne 2010) examine development from political, economy perspective as they talk of

classical theories of development which include, classical liberal economy theory, classical historical materialism, and classical economic sociology. Then the catch up theories, that consist of, nationalist version and communist version. The golden age theories include, growth theory, modernization theory and under development theory. There are also alternative theories that include, human development approaches, gender approaches, environmental approaches and post developmental approaches (Payne 2010).

2.2.1 Human development approach

Here, I shall examine some approaches of human development. The first of the approaches is the “basic needs” approach. The basic needs approach argues that, basic needs is not associated for benefit of the poor, either their income or employment opportunities, but that, it is very necessary to device roles to target the poor and the unemployed. It was further stated that, development should be, and above all, about the satisfaction of the basic needs of all human beings. It should be to prioritize this goal over the objectives of aggregate national growth and continued improvements in living standards. (Payne 2010.119,120). Looking at the basic needs by Hooper 2012, it was championed by the World Bank under the presidency of Robert Mc Namara and the International Labour Organisation (ILO).

The basic needs placed emphasis on the needs for;

Food, shelter, clothing, and other necessities of survival

The need for access to service such as, clean drinking water, health care, sanitation, public transport, education facilities and so on

The need for people to be able participate in political decision-making that affect their lives (ILO 1976; also streeten et al 1982) (Payne 2010.120)

From here, development should be all about the satisfaction of the basic needs of all human beings and that development agenda should be reoriented to priorities this goal over the objectives of aggregate national growth and continued improvements of living standards (Payne 2010.120)

The Human Rights development approach, which was launched by the United Nation as Development Program (UNDP), it was of the annual Human Development report (HDR). It was first published in 1990, and it had been a pioneering influence in laying the foundations of

the basic needs development approaches (Ul Haq 1976, 1995; Haq and Ponzio 2008). They said in this approach that Human development is a process of enlarging people's choices including the ability to live a long and healthy life that is, to be educated, and to enjoy a decent standard of living, political freedoms, human rights and self-respect. (Payne 2010.123)

Haar then argue that, religion and spirituality have started to find itself on the agenda of development agencies. For some couple of years now, various government agencies as well as the United Nations had looked for ways to work hand in hand with religious communities. Religious leaders on several occasions have brought people together in order to talk on the relationship between their faith and development. Meanwhile, some research has been carried out in to the work of different faith-based societies that are involved in development from the beginning. That notwithstanding, there are some people who see the religion world and their activities as an actual hindrance to their work and they consider that any engagement with religious group will be of no gain (Haar 2007, p.209).

2.2.2 Gender centred approach

Looking at the UN general assembly commissioning report in 1962 on women in development, Women in Development (WID) where questions about women and development were asked most concretely on the role of women in economic development. It was argued that, women had been marginalized in both development policy and the reproductive economy. Gaining less than men from their activities as workers in rural production which when looked at it critically, it is unfair because, there is no place in the Universal Declaration of Human Rights, which states that there should be discrimination in sex no matter the circumstance. Everybody is considered equal irrespective of sex, race, religion etc. This marginalization in turn affected women's social status, reinforcing patterns of exclusion and deprivation and leaving basic needs unsatisfied in a very particular, gendered ways.

Gender and development (GAD) approaches this three deserve particular attention which the first of it relates to GAD analysis of the highly gendered impact of neoliberal development strategies (especially structural adjustment policies (SAPs) and the concomitant transformation of global and local labour markets. GAD theories explored carefully the connections between the rise of export-oriented growth sectors and the transformation of the terms on which women's increased participation in the labour force was realized. (Hopper 2012, p.108-109).

2.2.3 Women in Development (WID)

The WID writers had argued that, development planners have been seeing and still women's primary role as homemakers and not earners. The main aim for WID is to strengthen women's position within the labour force and market economy. Practically, women are required to have equal access to education, as they are employed as skilled workers and in credit services. Some of the writers argue that, women are capable of playing a greater role within industries and development in general, which will in turn speed up the economic growth within countries and communities. It was very wise and efficient to bring women in to development as to see what they are capable of doing in order to promote development in their societies. For this reason, WID had gotten great support from governments, international development organisations and faith based organisations even though they still get criticisms from a number of sources.

2.2.4 Women and Development (WAD)

WAD is an organisation, which emerged in the 1970s with the aim to fight and maintain female rights in all dimensions. Women's ideas were initially marginalized from developing societies. It tries to come out with diverse, nature of women experiences. WAD also tried to build up those aspects of women that WID ignored.

WAD has gradually changed the power that was given to women, where women were being used in many ways such as, raising children, to become the next generation of workers, and providing labour that is free of charge within their households, such as, making sure their male partners are ready for work each day. Capitalism was depending on the exploitation of women who were functioning as a source of cheap labour as women were always working in worse conditions and for very little pay than men. The only reason they gave was that, women earnings were seen as supplementary to that of men. The origin of development failed to recognise the existence of diversity and particularly marginalized the ideas of women from developing societies. Different perspectives come out between the northern and southern women on development during 1975 UN women's world conference that took place in Mexico City. The main aim of the conference was to lay greater emphasis on achieving gender equality, access to drinking water and having adequate shelter for those in need. (Hopper 2012, p. 107-108)

2.2.5 Environmental Approach

This approach like others set out a critique of neoliberal theories that rested on various objections. The first is their omission of non-economic factors from systematic consideration, and accorded to highly utilitarian manner in which the natural environment was integrated in to neoliberal understandings of development, where natural resources were identified as providing” services” for production, the sustaining of life and aesthetic appeal. Natural resources were treated in a highly misleading way, as form of natural capital, which could be accumulated or depleted in the same ways as other forms of capital (Wood house 2002;143) (Payne 2010,133)

Looking at the environmental critique of mainstream, it gained grounds from the basic needs human development and gender critiques. In fact, they put more interest to those relating to hunger, famine, food security and the need to ensure greater access to ownership of land and resources in interest of conservation and sustainability. Owning a land in this case will help eradicate all of the problems, as food will be cultivated for consumption. (Payne 2010, 133).

2.3 Concept of development the Catholic perspective

Religion in development is an issue that has been raised in recent years. Development cannot only be achieved in secular ‘scientific’ terms. This change focus may be seen more generally as suggestive ways in which we need to rethink contemporary knowledge, production in order to better understand religious world vies. (Haynes 2005) The rise of religious resurgence in many parts of developing world has come to the understanding that, many people now feel an increased sense of religious favour to the faith based organisations where they truly belong, and this may even compensate lack of material capabilities and comfort (Berger 1999). Amartya has noted for many among the extremely poor in the developing world, regardless of specific religious traditions, religious faith is an extremely important fact to their identity. However, this does not mean that development should not be achieved but should be complemented alongside religious practices intrinsically to value all aspects of human flourishing such as; safety, health, and knowledge, meaningful work and play self-direction and culture. A key value of religious faith is that, it can facilitate achievement of a degree of serenity, providing meaning to life where life was lessened.

Recently, many participatory and multidimensional development have proof the relevance of religion in aiding many among the poor in the developing societies to cope with a lowly material position. For instance, the recent voices of the poor studied by the world bank, which collected notions of wellbeing expressed by about 60000 people in 60 countries, who were considered to be poverty stricken families only came to discover that they were living in “harmony” with transcendent. Matters such as, a spiritual life and religious beliefs and observance was often seen as their main factor of well-being (Haynes 2005, p. 55). This does not only explain why people in developing world need to belong to a religious group, but also show how religion can play a great role in development.

Furthermore, the international community has had as obligation to World Bank by implementing the law to the need of development for both the developed and less developed countries so that, they can work together in order to resolve development crises and to increase partnership between secular development agencies and faith based organisations. For them to be able to cooperate with each other and to work out the strategies to achieve agreed development objectives. In the late 1990s and 2000s, initiatives were formed focusing on interactive partnership which brought together interested parties to discuss ways and to work out practical solutions to pressing developmental issues. (Haynes 2005).

Hynes further explains that, the United Nations dialogue with faith based leaders in 2004. These initiatives were seen as a way to bring both the secular and faith based organisations on their understanding of the role of religion in development and other categories of religious entities that are concerned with development. The transitional faith based organisations for example, have views based on education, delivery services and non-market goods. Those religious entities include the Christian and the Islamic world. For instance, the International transitional NGOs in Africa operating in several countries including Uganda and Kenya. The Catholic relief services can also be mentioned as one of the International transnational development agencies.

In the report of United Nations for 2003, it states that, many Nations are actually experiencing socio-economic reversals and that suffering has intensified in spite of the Millennium Development Goal (MDGs). There was an appraisal of MDGs progression in September 2007 which was led by the United Nations Development Programme (UNDP) which showed that many developing countries especially those from Africa, were unlikely to meet the development target expectation. In history, under the leadership of James Wolfensohn, the World Bank

engaged in a series of conferences between donor representatives and faith based organization leaders between 1998 and 2002. It believed to be a completely new branch of knowledge, policy discourse on faith and development has emerged. Development, and faith have been regarded as critical to the action of the Millennium Development Goals. (Haar 2011, p.58).

Faith Based Organizations has been quite effective in opening the doors for the fundamental individual institutional and societal transformations that development represents, both in the history of today's developed countries and of the developing ones, even though religion has become a problem in the former setting of countries. By contrast, the phenomenal growth of religion and FBOs in developing countries turns them to potential and actual players in development as most of the FBOs are engaged in mostly all aspects of development. Although religious institutions and FBOs have also been used to resist in some areas of social transformation (Haar 2011 50, 60)

Africa's FBOs have also played important roles influencing social norms that are related to development, combating HIV/AIDs and initiating other social programs, such as, education. Conclusively, this has not been limited to Africa. The realization of the continuing importance of FBOs in economic and social infrastructure development created an awareness on others, President Bush's Faith Based initiative in the United States and UK Chancellor of Exchequer, Gideon Browns 2.16billion pounds global immunization programme to combat malaria and HIV/AIDs which was in November 2006 (Haar 2011,61)

The aim of the second Vatican council for the Catholic Church was that, Christianity and the world were far reaching. The council had an important influence on development processes and outcomes. More so, the role of religion in development cannot be fully understood without understanding the religious traditions itself. The council declares that the church wants to help and promote institutions that men have founded and continue to found. She desires nothing more than to serve the general welfare of the population. (Deneulin 2009, p.138).

The nature and structure of the church was reformed at the council in a way that had profound influences for dialogue with others Christian denominations, other religions and modern world. During the council, the catholic church define itself as a communion of human beings united in God, whatever their denominations or religions. (Deneulin 2009, p. 139)

This ecclesiological reform changed the nature and structure of faith based development work. Roman Catholics could now collaborate with other Christian denominations and even with

other religions in the transformation of the world in the light of the gospel. Catholic could now collaborate with Muslim ones in order to improve the outreach and effectiveness of poverty reduction activities. (Deneulin 2009, p. 139).

After the second Vatican council, Latin American Bishops endeavoured to put in to practice the contents of the council documents. The council gave greater authority to local bishops and placed greater emphasis on Episcopal collegiality that allowed bishops worldwide to make decisions in their territory through national and regional bishops.

Most importantly, the engagement made between region and development as the story of the second Vatican council highlights the council's need for taking in to account the richness and complexities of a religious tradition and for avoiding stereotypes (Deneulin 2009, p.142).

Throughout the developing world, all religious entities own and provide services such as health care, education, help the poor, people in need, care for the disabled people, and support the income made from activities such as, farming, fishing and slum dwellers (Olsson Wohlgemuth 2003:157-8). Despite all these, it is noted that, however, governments in many developing countries are always unwilling to work closely with religious entities to achieve development goals. Forgetting the fact that they often making significant contributions towards the provision of health and education services. (Haynes 2007.p.107). Below we are going to see how the church transforms individuals spiritually to enable them build up and change the societies in all aspects of life.

2.4 Transformation

This is an ongoing process with the aim of reorientation life with its structure, aspiration, ideologies and values. Transformation is a process that is continues and desecrates life and adherence to that which affirms the sanctity of life and gifts in everyone and promotes peace and justice in societies. This comes from the knowledge of the gracious will of God who justifies, and empower people through the holy spirit, to be confirmed in to the image of Gods son, offering himself as an instrument of righteousness (Romans 12:2,6:13,8:29; 1 Peter 1:14-25; Ephesians 4:15; 2 Corinthians 3: 18; Colossians 1:10-14' Titus 3: 5).

The churches mission as transformation includes, individuals, structures and most importantly, human relations in societies. Apostle Paul laid emphasis on transformation that is based in Gods saving grace, by "bringing the believers together in unity with Christ's death, burial and in

resurrection, so that he or she might walk in the newness of life” Romans 6:4-14. (The Lutheran world federation 2004, p.32-33). As we have seen how transformations affects us, below we shall see how each person can be empowered in order to foster development.

2.5 Empowerment

According Jesus Christ, empowerment reflects Gods worlds” but you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses...to the end of the earth” (Acts 1: 8). The proofs that, empowerment refers primarily to God sharing his power with people in order to take part in his mission. God then empowers individual Christians and the church in general through the leadership of the Holy Spirit and the sharing of spiritual gift that is necessary to carry out the holistic mission of the church. The church is then empowered to witness Gods unconditional love in Jesus Christ. In a world, where hatred is abounding, to speak of justification by grace in a world where all seem to be measured by their marked value. In addition, to prophesy hope to the suffering and despair and the Holy Spirit also empowers the church to resist the act of misusing power and to walk in the way of Christ where power is shared with all equally.

CHAPTER 3

3.1 The Roman Catholic Church

In this chapter, I will talk on the Catholic Church, but will lay more emphasis on the Catholic Church and its various divisions, history of the Catholic Church in Cameroon followed by the development works of the church particularly, the Catholic Church in Yaoundé, and its division as well.

According to the catholic doctrine, the catholic church is a church that was founded by Jesus Christ about two millennia ago, and the bishops who lead the church begins with the bishops of Rome who is the pope and are the successors of Christ Jesus twelve apostles. The pope today is the leader of all the catholic churches in the world. (Allen jr.2014. p.50)

The Roman Catholic Church is by far the largest worldwide Christian denomination. Looking at its population, it is the majority religion in most countries in the world such as, Italy, Spain, Poland and nearly all Latin America etc. It is the largest individual Christian denomination of about 25percent of the world's population. Roman Catholic has a structure that is hierarchical, headed by the pope in Rome. Its government is run by a college of cardinals living in and out of Rome, and is concerned with matters of wide significance. (Allen jr.2014. p.51).

The Roman Catholic Church is organized and divided by diocese, with bishop and archbishops who controls and set roles for these territories. With certain restrictions and considerations, the pope selects the bishops. Meanwhile, the dioceses are made up of parishes each of which has a priest or priests. The pope is now on his part, an overall controller who controls bishops mainly by general legislation.

3.2 Development work of the Catholic Church

The Catholic Church is one of the highest global prayer groups in international development and relief work. They have organizations of charity such as the congregation of sisters of Charity of mother Theresa of Calcutta whose main purpose is to give good health to the old, the abandoned, the poor etc. that raises billions of dollars each year for development and relief work. There exist thousands of catholic organizations that are spread throughout Africa, Asia

and Latin America, that are engaged in sustainable development projects such as health care, education, conflict resolution, disaster relief and counselling. The catholic community supports thousands of hospitals worldwide as well as tens of thousands of clinics and health centres. The Catholic Church is the largest single non-governmental provider of health care services in the world as they train and employs health personnel. It is also a major player in education across the world from kinder garden up to university level.

In Africa, these development projects that concern health care, education etc. are in many countries of African countries and are controlled by an organization known as Caritas. It is present in many African countries. Caritas in Cameroon works to improve Education health care, water supply, by building additional distribution points, construction of churches and organizing environmental awareness through campaigns in order to protect pure water supply points, forest, land etc. Caritas is an example of an international faith based organisation that is actively involved in development action for rural communities in Africa. It has help to foster Christian development. Their services accompany rural communities in their development effort based on Catholic social teachings. These development activities of Caritas do not discriminate upon race, gender, political and age. It has been working in collaboration with a number of partners in the development service ranging from education, construction and health facilities.

Almost all catholic schools are controlled and owned by the Dioceses and Parishes. They are located most especially from kinder garden to primary and secondary levels. In many parts of the world, dioceses and conferences of bishops operate official Medias such as newspaper publication, radio and television stations which majority of them are remarkably successful, which is part of the churches contribution to development. (Allen Jr 2014, p.77- 78).

3.3 The Roman Catholic Church in Cameroon

The Catholic Church came to the city Douala in Cameroon on the 25th October 1890 under the leadership of two Pallotine priest, Heinrich Vieter and George Water with five brothers and a seminarian. They came and later on the 8th of December that same year, they celebrated the holy mass in the first house in Hardenberg (Mount Mary) in Edea that they themselves had built, entrusting Cameroon to the protection of the Virgin Mary, Queen of the apostles. Then the following year at Christiana's, they opened the first missionary school and the first 15 students were Baptist. In 1904, the apostolic vicar, who later felt ill and was moved to Yaoundé,

where he died and was buried. At the end of 1913 16 missionary station maintained by 34 priests, 37 brother and 3 religious orders, all Pallotines 223 catechists and 28179 native Catholics at the time.

With the event of the First World War, among other effects such as illnesses, there was the expulsion of Germany so, palatines went back at that period which Germany was defeated and Cameroon was divided in to two French and English territories. They later returned to Cameroon in 1964 when bishop of Yaoundé Msgr Jean Zoa, who came to Rome for the Vatican council 2, and asked the palatines to return to Cameroon. He believed they were the “Fathers in the faith”. They then came and established the missions in Yaoundé the capital city of Cameroon which this parish is called St. Vincent Palloti. Since, the apostolic vicar died and was buried in Yaoundé, this prompted them to move to Yaoundé after their return to Cameroon. From Yaoundé, and the Catholic Church continued spreading to other parts of Cameroon.

3.4 Structure of the Catholic Church in Cameroon

Today, the Roman Catholic Church is the world’s largest Christian grouping. There is an estimate of 4.25million baptized Catholics in the republic of Cameroon, 26%of the population in 33 dioceses. There exist 1.356 priest and 2600 men and women in religious order.

The Catholic Church is part of the universal church under the leadership of the pope. There exist five ecclesiastical provinces headed by an Archbishop, they include, the Archdiocese of Bamenda, Garoua, Yaoundé, Douala and Bertoua. Then after the provinces we have, dioceses headed by the bishop, then parishes headed by the parish priest.

3.4.1 Ecclesiastical Province

It is an area presided over by a bishop, sometimes with auxiliary bishops. With the aim of helping him in some duties such being the bishop’s private secretary who most probably is a priest from any of the dioceses. Most people and especially many Catholics do not actually know the meaning and significance of the term ecclesiastical province, yet this organizational structure plays an important role in the Catholic Church. It is a unit of religious government existing in certain Christian churches. It is actually an ancient form of church organization but still in function.

In Cameroon, an ecclesiastical province is basically, one large archdiocese or a centre that governs all local churches and dioceses associated with it. Generally, each ecclesiastical province groups together a number of dioceses for obvious reasons. Certain liturgical matters such as the decision whether to transfer the celebration of some feast days and solemnities to Sundays are always kept aside to each ecclesiastical province to ensure the uniformity of liturgical celebrations among local churches (dioceses). The ecclesiastical province always decides the issue of transferring a priest from one diocese to the other. In Cameroon, there exist 25 dioceses in five (5) ecclesiastical provinces that are further divided into parishes, the local communities of Catholics.

3.4.2 A Diocese

Diocese is like the second administrative unit after the ecclesiastical province, which handles the immediate issues from parishes. Diocese comes from a Greek term *diaoikes*, originally this means, and an administrative unit in the old Roman Empire. The term was then taken over by the Roman Catholic Church to refer to a geographic region encompassing multiple parishes under the leadership of a bishop. In effect, there is no authority above the diocesan bishop as he gives orders and directories on how the activities of each parish are to be carried out. The pope derives his own authority by virtue of being the commander and overall decision maker of all diocesan bishops in the world, in his case the bishop of Rome. (Allen, Jr, 2014, p.17).

3.4.3 A Parish

A parish is a primary point of contact for most Roman Catholic Christians. It is where Catholic Christians go for Mass every Sunday if they are following the rules, go for confession, have their children baptized, get married, attend funerals of their loved ones and strangers, and otherwise mark their collection cards as full Christians every year. (Allen, jr.2014. p.15).

In Cameroon, active members of the Catholic Church do a lot more in the parish such as, taking classes for the Bible that is Bible study, participating in spiritual activities in the church such as divine mercy devotion or the Catholic charismatic movement, take part in service such as belonging to a choir group, readers club, church wardens. Each and every Catholic is supposed to attend the parish within his or her own geographical territory they reside. (Allen jr.2014. p.15).

Diocese of Bafia, Kribi, Ebolowa, Mbalmayo, Obala, Sangmalima

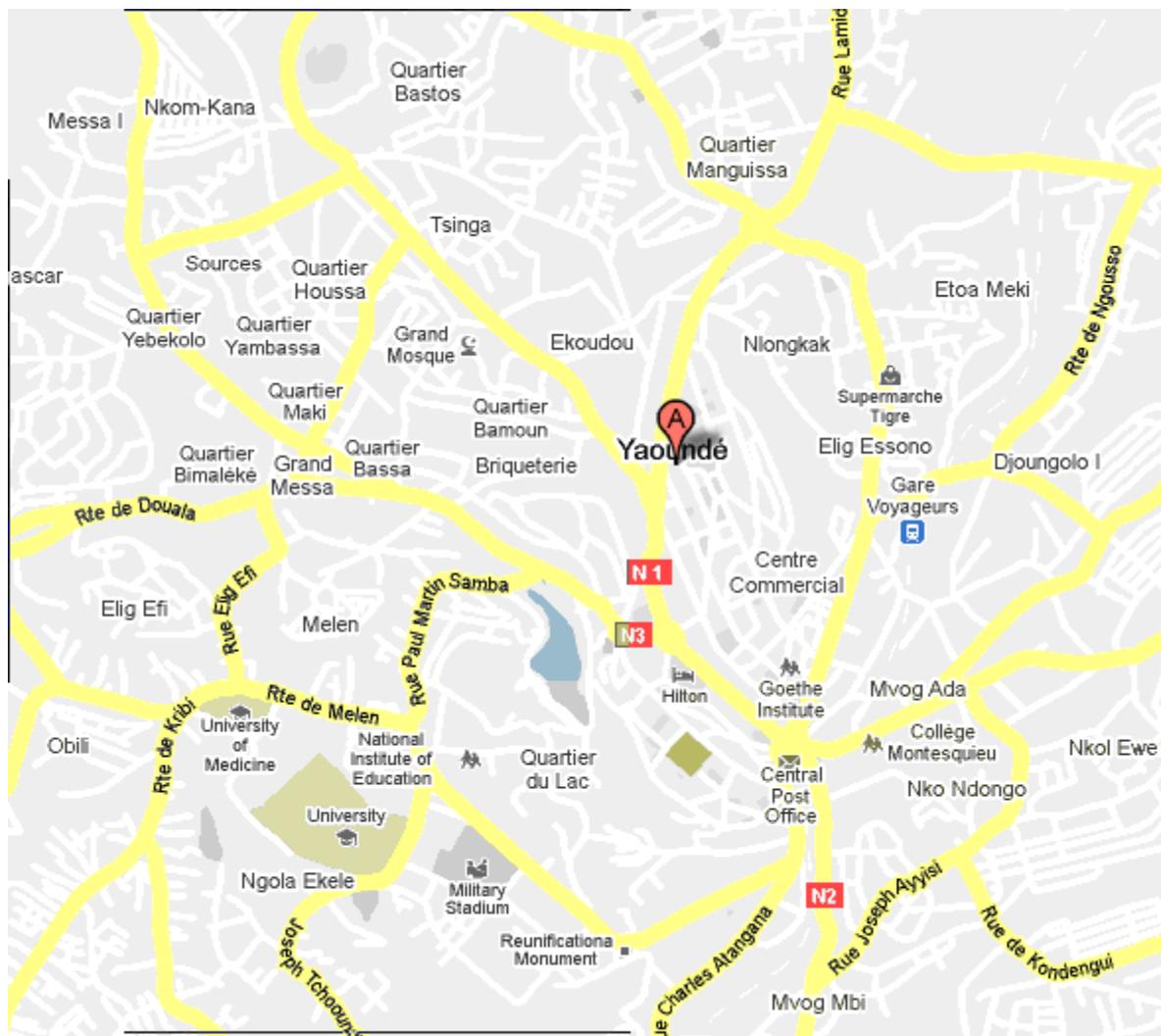


Fig. 1

Ecclesiastical Province of Yaoundé

CHAPTER 4

4.1 Context

Subsequently, I will talk on the political, social, cultural and economic activities of Cameroon. This will be followed briefly by some religions we have in Cameroon such as, Islam and Christianity. Christianity will compose of Protestants, evangelical, Pentecostal, Protestants and catholic.

The name Cameroon was derived from the Portuguese word, Cameroes, meaning shrimps. The Portuguese sailor Fernando poe arrived Cameroon in 1472 at the wouri river in Douala and discovered so many shrimps in the river and decided to call it Rio Dos cameroes (river of shrimps, in Portuguese). It was from there that the country got its name which is now spelt in various ways. The Germans spell it Kamerun, in English, it is Cameroon and in French, it is known as Cameroun.

The territory was colonized by the Germans in 1884 but after the end of First World War, Cameroon was mandated by the League of Nations to French and Britain governments. French took the greater part of the territory formally known as east Cameroon. While Britain took responsibility over the former west Cameroon known as Cameroon under British administration. Today called southern Cameroon

January 1960, the French sector became independent under the new name of Cameroon republic that is in French, La republic du Cameroun. Following the rush for independence by the southern Cameroons, before the name was changed to west Cameroon, a plebiscite was held in that sector of Cameroon on the 11th of February 1961 under the United Nations supervision. The results were overwhelming for reunification and gave automatic independence to southern Cameroon which was achieved on the 1st October 1961. After then, the federal republic of Cameroon was born. After a referendum in May 1972, Cameroon became United Republic of Cameroon and later by the presidential decree of 1984, it became the Republic of Cameroon.

4.2 Geography

Cameroon is a territory located between West and Central Africa. It is a small state when compared to other African countries. Cameroon is situated where the West African coast takes a right-angled turn southwards near the equator. The shape is like that of an irregular triangle

with a total surface of 475. 442sq.km. The following countries bound it clock wise Nigeria, Chad, Central African Republic, Congo, Gabon, and Equatorial Guinea which are situated between the Atlantic Ocean and lake Chad and within the attitudes 2° N and 121/. Cameroon has a wide variety and diversity of relief or topography, climate and vegetation. It is possible to divide it in to five natural geographical regions such as, the forest region, coastal region, the high plateau region, the western high lands, the Benue river and the lake Chad basin. (Tajoche 2003, p.1-3)

Cameroon has a population of about 23.7million people and life expectancy of 55yrs due to some diseases such as HIV/AIDS, malaria, etc. French and English are official languages expected to be spoken by all Cameroonians. There exist 280 ethnic groups in Cameroon with different local languages



The Map of Cameroon

Fig.2

4.3 Culture and social life

Cameroon has distinct regional cultural, religious and political traditions as well as ethnic variety. The division of the country into British and French –ruled League of Nations mandates after World War 1 created Anglophone and francophone regions. The English-speaking regions consist of the southwest and North West provinces but now regions, where Pidgin English (Lingua Franca) and English language is taught in schools. The educational system and legal practices in these regions are derived from England. The French –speaking regions consist of the remaining eight regions, where French is the language taught in schools. Furthermore, the World Bank statistics show that, as the population growth of Cameroon increases, the number of poor people was increased between 2007 and 2014 by 12% to 8.1million people in Cameroon. However, Poverty in Cameroon is concentrated in the Northern regions with an estimate of 56% of the poor in the north regions alone. This poverty was observed before the conflict that destabilized the region began.

4.4 Economy and life situation of the Cameroon people

The production economic activities of Cameroon has become relatively diversified, including those service that hold sectors that contribute about half of total domestic production of the country. There have been subsidies on retail fuel prices that has been stable since 2008, were change in 2015.

Public sector in Cameroon has been very inefficient for many years now, which then dominate the overall economic environment. “The risk of the state meddling in the private sector remains high in the country’s uncertain political environment”. The judiciary is vulnerable to the corrupt system, and the protection of property rights remains weak, not even taking in to consideration the prospects for more significant and dynamic long-term economic development, opening of companies in Cameroon has gradually become more streamlined, the minimum capital required is two times equal to the level of average annual income. The formal labour market in Cameroon is not even fully developed. The government has significantly reduced subsidies for the retail of gasoline, diesel, and government liquefied gas since 2014 and continue to subsidies electricity, food, most especially, the government regulate other consumer prices drastically. This makes life difficult for citizens, as majority of the population live from hand to mouth daily and it further leads to limited job opportunities as well.

4.5 Politics and Administration

Looking at the political administration of Cameroon, people were to be controlled by an individual in each group who has to pass out orders on what has taken place in his own community.

Initially, people lived in independent settlements but as society developed, people were obliged to live in groups in order to co-ordinate their activities meanwhile some areas had a centralized political system. Powers was concentrated at the centre and often in the hands of single leader. Generally, he exercised considerable or divine powers.

When the explorers penetrated Cameroon, signed treaties with national rulers, and urged them to accept foreign German rule, administrative stations were set up. The head of each station then later on created and exercised administrative, military and judicial functions. Then later, on bigger units were created larger administrative units, which were called districts under commissioners in Victoria, Dchang, Yaoundé, Ebolowa, Kribi etc. There were centers for coordination with telephone, postal and road facilities.

The final administrative set up was the governor who was the most senior government official. He holds decrees and had competence in overall spheres ranging from general administration, taxes, tariffs, labour and education to judicial and military matters. There existed six governors at the time.

Presently, the president is the head of state, the Prime Minister Head of government. Administratively, Cameroon is divided in to ten regions, Centre region, the Adamawa, Littoral, Far north, East, West, North West, Southwest, North, and South. Yaoundé is the capital city and it is in the centre region. Douala is the economic capital of Cameroon where the main port for imports and exports are situated. English and French are spoken in all the regions.

4.6 Religion

Religious practices are ways in which people express their beliefs and which is often seen through prayers, meditation, incantations, secret societies etc. In a society like Cameroon, there has been little distinction between what we know as belief and practice in religion. At first most people in Cameroon had a system of worship as some worshiped idols, totems, etc. this was religion in Cameroon before the advent of Christianity. (Tajoche 2003.p.67)

When Christianity came in to Cameroon, it dominates all religions in Cameroon with a percentage of about 69% of the population, 21% are Muslims, and about 6% practice traditional indigenous religion, although it is not organized but it still exists. However, there exist other religious groups with less than 5% such as, Baha'is, Jews, etc. Christianity is divided into the Protestants (26.3%) Pentecostals (4%), Roman Catholic (38.4%).

4.6.1 Definition of Religion

Religion is the belief in the existence of a super natural ruling power, the creator and controller of the universe. It could be one of the various systems of faith and worship based on such beliefs. (Second edition oxford student dictionary.p.526).

4.6.2 Types of Religions

Four major religions include Hinduism, Buddhism, Islam, and Christianity. All these religions have their various ways of belief. Hindus, worship one being of ultimate oneness (Brahman) through definite representations, of gods and goddesses. These gods and goddesses have various ways of manifestation upon the believers when they become incarnate within Idol, Temples, Gurus, Rivers, and Animals etc.

Looking at Buddhism, and its beliefs, they do not worship any God or gods. People out of the religion often think they worship the Buddha.

Islam believes there is the one almighty God, named Allah, who is definitely superior to transcendent from Human kind. Allah is viewed as the creator of the Universe and the source of all good and all evil.

Christianity believes in a loving God who has revealed and can be known in a personal way in this life. With Jesus Christ, the person's focus is not on religious rituals or performing good works, but on enjoying a relationship with God and growing to know him better.

In Cameroon, there exist basically, two types of religion which they include, Christianity and Islam.

4.6.3. Islam

Islam is a religion that is further divided into two versions, which they include, the Sunni and the Shia. Islam today forms a significant minority of the world perhaps 10 percent of the world Islam. (Bowker 2002, p.283).

This did not exist before, it only emerged after the death of Prophet Mohamed in 632, from their dispute started on who should shepherd the new and growing faith. Shia has always been the minority politically everywhere. The Safavids began as popular Sunni reform movement. Although the Shia theology and the Sunni Theology are still based on the Qur'an and Hadith but incorporates (Bowker 2002.p.284)

Consequently, the Sunni is practiced in Cameroon. They are the people of the tradition of Mohammed and those Muslims are mostly found in the northern part of Cameroon.

4.6.4 Christianity

Meanwhile, Christianity in Cameroon includes the Protestants, Catholics and the Evangelical. All of these religions believe that Jesus Christ is unique because, God acted through him, giving him the world not just the Holy Book, but also the whole life. A human life that consists of the experience of suffering in self-sacrifice, and that which expressed the loving purpose that the one creator has for every other human life. (Bowker 2002.p.)

4.6.5 Protestants

Looking at the Protestants in Cameroon, they include the Baptist, Orthodox, and the Presbyterians. The interest of the protestants is the response to God's mercy, which emphasized that, the individual must be converted in a deeply felt experience that resulted in a profoundly personal religion owing everything to the new Testament, nothing to any government, and very little to any organization larger than a congregation of believers. (Bowker 2002.p254). The founders and leaders grow and develop intellectual systems like that of the catholic. These Protestants grow as majority of them splits from the Catholic Church. The life of protestants churches that exist in Cameroon today are the Baptist, Presbyterians, and the Orthodox but the Orthodox are only in one region of the Country that is, in the Adamawa region.

4.6.6 Pentecostals

Pentecostals grow very fast as they draw followers from other religions because of their miracles, prosperity gospel, tackling what affects the lives of people such as poverty and ill health, speaking in tongues within the New Testament. This first occurs on the day of Pentecost after the resurrection of Jesus Christ. The Pentecostal movement all started when this phenomenon was experienced (Bowker 2002.p.255). Pentecostals often reject the society because they believe the society is corrupt, wicked, hostile and hopelessly lost. At first, people used to suspect that Pentecostals practice and believe everything odd and erroneous. (Synan 1997. p.187-188). In Cameroon today, there exist so many Pentecostal churches with various beliefs and teachings of which the famous ones are, the Winners chapel, Full gospel mission, church of Christ, Christ embassy, True church of God, omega fire ministry, Jesus church etc.

4.6.7 Catholics

The Catholic Church always attach considerable weight to tradition, which this means, the church has answered questions in previous eras, seeing its experience through centuries as a divine revelation alongside the bible. They certainly believe that God acts in history. The Catholics take the long view of things, which are being slow to change. As the catholic church developed over centuries, certain basic divisions set in as the Roman empire had been divided in to Eastern and Western administrative units under the emperor Diocletian, with Constantinople also known as Byzantium and Rome dual capital. As a result, the Christian churches in these two zones began to move down separate parts eventually, crystallizing in to orthodox, Christianity of the east and Roman Catholicism in the west. (Allen Jr.2014. p.49-53). Today, the conventional estimate is that, there are 2.3billion Christians in the world and roughly a third of the overall human population of that number slightly more than half (1.2 billion) are Catholics, 300million are orthodox, and 700million are protestants. (Allen Jr.2014. p.55) Looking at the number of Christians that exist in Cameroon, the catholic carry the highest number of the population.

4.6.8 Evangelicals

Evangelicals come from a Greek word, which means “good news” or the bible. It shares the good news of salvation, which is available through Jesus Christ. An evangelical refers to a person who is dedicated in promoting the good news about Jesus Christ. An evangelical

Christian is therefore, a believer in Jesus Christ who is faithful in sharing and promoting the good news. Evangelicals rely on the bible rather than later teaching, they often treat it as infallible in its message. They also rely on sermons rather than sacraments. They have a steady aim, which is to spread the gospel the way they understand it and do not need further interpretation. (Bowker 2002.p.255)

4.6.9 Traditional African Religion

Traditional African Religion is not a religion of the book of doctrine. It is the most influence in the life of some Africans nowadays. Generally, these traditions are oral rather than scriptural which it includes, belief in a supreme creature, belief in spirit, veneration of ancestors, use of magic, and traditional medicines.

4.7 Freedom of religion in Cameroon

The Cameroon government generally respects the right of religious freedom. However, the catholic operate two of the few modern private printing presses and prints weekly newspapers L'Effort Camerounais and Cameroon panorama. These presses print secular newspapers. The state sponsored radio and television stations broadcast Christian and Islamic religious services. There also exist catholic owned radio stations in Cameroon that are managed by some religious groups.

4.7.1 Universal Declaration of Human Rights (UDHR)

According to article 2 of the Universal Declaration of Human Rights, everyone is entitled to all rights and freedoms set forth in this declaration, without distinction of any kind, such as, race, colours, sex, language, religion, political or other opinion, national and social origin, property, birth or other status. Furthermore, no distinction shall be on the bases of political, jurisdictional or international status of the country or territory to which a person belongs, whether be it independence, trust, non-self-government or under any other limitation of sovereignty.

In addition, article 18 of the UDHR states that, everyone has the right to freedom of thought, conscience and religion, this right includes, freedom to change his religion or belief, and freedom, either alone or in the community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. (Universal Declaration of Human Rights article of 10th December 1948).

The Cameroon government strictly respects the Universal Declaration of Human Rights that is why each Cameroonian citizen decides which religion to follow.

4.7.2 Religious tension with government

The tension between religions and government often result from critical issues such as, embezzlement, corruption, unemployment, poverty etc. Finally, this at times results to death of some religious leaders that at the end of it, the government does not do anything to remedy the situation.

4.7.3 Structure of the Catholic Church in Cameroon

Today, the Roman Catholic Church is the world's largest Christian grouping. There is an estimate of 4.25million baptized Catholics in the republic of Cameroon, 26%of the population in 33 dioceses. There exist 1.356 priest and 2600 men and women in religious order.

The Catholic Church is part of the universal church under the leadership of the pope. There exist five ecclesiastical provinces headed by an archbishop, they include, the archdiocese of Bamenda, Garoua, Yaoundé, Douala and Bertua. Then after the provinces we have, dioceses headed by the bishop, then parishes headed by the parish priest. More will be explained in the subsequent chapters.

CHAPTER 5

5.1 Data presentation

5.1.1 The interview in process

This work was carried out in Cameroon and in Yaoundé the capital city of Cameroon precisely, on the topic, the contribution of the Catholic Church to the development of Cameroon, and why they are engaged in development works, case of Yaoundé. Below we will see the various responses from my interviews and questionnaires. I carried out interview on two catholic priests and questionnaires were distributed to over 21 people of the local community but I finally got responses from 10 of them. Looking at the various responses, majority of them tried to meet up with my expectation. The research process was really challenging, as I had to follow up people to answer my questionnaires who constantly gave me false appointment in the sense that, someone will tell me to come at certain hour and will later turn down the appointment.

When I went to meet the parish priest of the Saint Peter and Paul Anglophone parish Simbock, after morning mass, he said I should come at 13:00pm. I went there and he was busy with some Christians in his office. I had to make another appointment for next day as he gave me his phone number to call when I am in the church premises, in order for him to tell me his exact position, I came and did as he said, but his phone number was not going through. I waited for over an hour then the number finally went through and he was not in church that morning but he directed me to their new parish house that was pretty far from the church. I then took a bike to that place as taxis hardly go there. If that was not enough, I reached there when they were taking breakfast and I waited for half an hour before he finally attended to me but at the same time complaining that he is always so busy and do not want to spend his time on these interview stuffs.

After I finished with the priest in the Simbock Anglophone parish, I then tried to get in contact with the parish priest of Saint Benoit Francophone parish. I decided to go there on a Sunday after mass, I met the catechist and he gave me the parish priest number, which I called the following day in the afternoon and the priest said I should come next day at 14:00pm. Moreover, I did on arriving there, he was very busy in church with Christians for marriage doctrine, I then waited for over half an hour then he came and changed the appointment to the following week

Wednesday after morning mass and that was the day I finally talk with him. Before getting to talk with these two, I had tried others but they did not show any sign of availability.

As for the members of the local community, it was not easy actually, because I struggled constantly to get in touch with many of them. It wasn't easy at all as at times, I make an appointment with someone, the person will later turn it down without even letting me know, and some will tell me not to come that he or she is not interested in that my thing. Some will tell me they cannot participate when I have spent my time, transport to get there, and will say she is not a student to seat down and answer questions. At times, I will go and meet someone doing nothing but will deliberately refuse to take the questionnaire and answer. Before even getting to talk with the few people, I had gone to meet them more than twice just about four of them did not complicate.

I can remember there was this member of the local community called Kate. When I met her and she said, there had once come a group to her house, took her name, number and address, and promised that they were doing census to know the number of unemployed people in her community, and till date, she has never heard anything from them and I asked her when did the people come? In addition, she said like two years back and I said maybe they have plans to come but for me, i am a student and doing research for my master's thesis and she was so inquisitive to know what I am studying and I told her. She asked if I will take her information with me and what she is going to answer and I said yes then she took the questionnaire happily and answered. To the best of my knowledge, I think she did it because I said I would take her name and information to Europe.

I met another member of the local community who told me she has been answering such questions from people but nobody has ever rewarded her and I ask her, will you like to read a book or article and see your name on it? And she said how will my name mange to, and I said I am a student and I am doing research for my master's thesis and I can include your name in my work if you are ok with that and she was so happy about it. Before taking the questionnaire to answer, I had struggled a lot to get her.

There was a day I had an appointment with another member of the local community and I went to her place at the exact time we arranged but to my greatest surprise she was not around only for his neighbour to tell me he travelled the previous day to another city. After I had called, sent messages and pay transport to go there. It was not an easy task but it was good experience

though, as I had to have direct contact with people of various characters, denomination and more especially people I have never meet or talk with them before. I am going to present this interview as an individual presentation because it is what I choose. In addition, in the interview, I will use the original names of the interviewee reason being that, they asked me to use their names if I want to. Below are the various interviews I carried out which some gave quality interviews and some did not? All the details will be seen below.

5.2 Interviews

The Interviews were carried out with two catholic priests, these in charge of the catholic projects and members of the local community. Below we are going to see all what they contributed to the research. Based on the interview that I conducted, there was a consensus that they are aware the Catholic Church is involved in development works. Generally, most members of the local community were just aware the catholic is involved in development works and no examples or explanations. Meanwhile there are some who had to give brief explanations that they include, the first person mentioned the type of development work the Catholic Church is engaged in such as road construction, building and running of schools, health services such as hospitals, bookshops, charity works, orphanages, providing pipe born water, etc. One of the parish priests said,

It comes from the parable of the last judgment that life the man lives here on earth prepares man for life in heaven. That the material conditions help man live in a dignifying way Genesis chapter 2 says that, man is both body and soul without neglecting any. Furthermore, the social conditions help man to man to live in a dignifying way and development is both spiritual and wellbeing because, man is a social being and living with others which it could be through education, housing, water, food, electricity, etc. According to the Catholic Church, development is an important aspect in the life of a Christian as it helps to reunite people.

Looking at the second parish priest, he is aware that the Catholic Church is involved in development works. He said,

Development comes along side material things and help human beings to live in conducive conditions that is why the catholic church is involved in development projects such as, hospitals, schools, pipe borne water projects and also doing charitable works like providing food for the needy, the less privileged etc.

Concerning the same question, if the Catholic Church is involved in development work. There were four members concerned with those projects and six members of the local community making, ten members of the local community. All of them gave a similar respond that they are aware the catholic church is involved in development works then one of the members explained that, the catholic church carry out development projects because, development contributes to the wellbeing of mankind. Then another person said, she knows they are involved in development works like construction of schools and hospitals. While the rest of the members just said, they know the Catholic Church is involved in development works.

From the look of various responses, starting from the priests to the members of the local community, they all know the Catholic Church is involved in development work. In a similar question which was,

5.3 Catholic church and development

At this, I tried to find out if the Catholic Church is involved in development works. The first priest i started to conduct interview with said,

The Catholic Church has been involved in development work from the beginning like, the distribution of food to the needy as an act of charity. Principally education since 1890 is when it was established in Cameroon. It opened schools, hospitals etc. They have been able today to have 210 colleges, 1870 primary and nursery schools, six universities. Human development on things like education on human rights. They carry on issues of dialogue capacity building in areas of agriculture, pastoral farming, and environmental care.

The second priest then said, ” they are engaged particularly on education, health care and they also have training schools for training teachers, health personnel, especially in rural areas”. The members of the local community had a similar question too and one of them said, they are engaged in education, health and evangelization. The second said, they are engaged in schools, road construction, health services and business projects that are aimed at using the benefit for helping the poor, the sick and the abandoned. The third person said, they are engaged in educational projects such as schools, health projects such as hospitals, in projects like providing pipe borne water to the communities. The rest of the members of the local community talked on the domain of health, education, road construction, bookshops, pipe borne water etc.

In this chapter, I have put together the views of the members of the local community and the catholic priest on the type of development brought by the Catholic Church and why they are engaged in those developmental works. Looking at the above responses, they are similar in relation to the questions which therefore mean that, they are in the same agreement on the various development projects the catholic church is engaged in which those projects include the following,

Education as it is one of the important tools for human beings to integrate in the society, the Catholic Church considers it as one of the essential needs of the individual because it helps to promote freedom of interaction among people in the society. Health is the most important among the basic needs of a human person because, without health, a human being will not be able to carry out his or her daily activities and in less developed societies, the health facilities are limited then another necessity is, Charitable works. This act of charity is very necessary because it helps the poor people to get things like, food, shelter, clothing for no cost. There is also the issue of Pipe borne water, there is a saying that, water is life, a human being cannot live for particular number of days without water to this effect, water is one of those basic needs of a human being that we cannot do without. The idea of road construction is another issue that helps a lot especially in rural areas because; it helps the transportation of farm produce to urban areas easily as vehicles circulation is accelerated. Looking at libraries and bookshops, the church tries to assist with these facilities because. It might be difficult for some people to afford for textbooks and convenient environments for studies.

Below are the findings from the priests, those in charge of those projects and the members of the local community. Here, it will be discussed separately because the upcoming questions for priest are not the same as for those in charge of projects and the members of the local community. Subsequently findings from the priest will be seen first.

There was another question that was similar to that of the local community which, the first priest said, they choose these areas because they englobe every aspect of man, it is holistic approach. Then the second priest said it covers the greatest part of man's life that it is the most important.

From their responses it shows that everything the catholic church is doing as development is concerned, covers the entire life of a human being because, a human being needs education, food, shelter and health care in order to live healthy and to be able to carry out his or her

activities. They were in the same agreement from their responses. Additionally, is asked if there is any positive effect in the city of Yaoundé.

The first priest said of course it has because; there is access to medical facilities, where there is high level of care. The schools produce best results in Yaoundé like college Vogt, Jean Tobi, saint Benoit etc. Projects for farmers especially those who grow cocoa, their rate of production are growing. They also grow alternative crops.

The second priest said,

Yes, it has a positive effect because, there is access to medical facilities of good standard and the catholic schools in Yaoundé produce best results in Yaoundé.

All of them made me understand that it really has a positive effect in the city of Yaoundé as their products are of high quality and they bring positive outcome in the city. I was then asking them the impression of the catholic communicants towards this development.

The first priest said,

“They are very positive because they are part of it, they are the instrument of the Catholic Church as they implement and evaluate”. Then the second priest said, “They are part of the development because, they play major roles in those activities”.

From the look of their responses, they strongly believe that as the catholic communicants are the actors of the development, they may not have anything to say about the development that will portray a negative image of the catholic development projects. I further asked the impression of the Yaoundé city dwellers.

The first priest said, “they give support which I very minimal” The second said, “they are always proud of it”

From the look of their answers, they both gave different answers which means, they both have different ideas on what the Yaoundé city dwellers think. In addition, i asked if the government gives any support to the church for these projects.

The first priest said,

The church could do more if the government support well. However, in terms of acknowledgement, the states do. Looking at the part of administration, there has been support

between the year 2005 where the government gave support to catholic primary schools which it was more than 1 billion and 1.2 billion frs CFA. After this year, it has dropped progressively to 500million. This means that today, more than 50% dropped whereas, the number of students in catholic schools has grown from 2005.

The second priest said, “The government support by giving subsidies and subvention although since 2005, it has been dropping gradually”.

They acknowledge the government gives support although not satisfactory. From all indication, they could have done more if the government maintained their level of financial assistance. I further asked if the church wish to do more in terms of development.

The first priest said,

“It is a constant desire of the church and also in keeping the admission to enhance full development of human being. The church is consistent with her mission to go to the whole world and proclaim the good news with the exploitation of all its potentials”.

The second priest said it has always been the dream of the catholic church to do more because, what keeps them to the present level is limited support if not they could have done more than what they have done.

According to their view, the church could do more to help humanity that their problem is just limited finances. I was then asking what the population wish for the church to do.

The first priest said, “its earns are quite limited and the church needs to help the state. They cannot do everything because the church acts to the optimum of its financial capacity”. The second priest said, the population wish the church to do more than what it does but the church cannot go beyond its financial capacity”.

They explain that the population may expect more but the church cannot do more than what it is doing because it has limited finance and work within its financial means. I then asked why the church do development work and not spiritual work

The first priest answered,

The church considers the development of a whole human being because, a human being is a spiritual, biological and social being and so, evangelization must address all these aspects of a human person. However, the emphasis of the church is the salvation of human person because

a hungry man cannot pray. Furthermore, all these values are very important as they continue to the salvation and well-being of a human person.

The second priest said, “All are very important to a human being because human beings need knowledge to advance mentally and need health care to live healthily and to be able to carry on their daily activities”.

All of them tried to explain that both are very important to a human being, as we have seen why. They try to show that, man cannot move on smoothly in life without being in to both. Does the church expect anything back from the Local Community?

The first priest said,

The church at times need their own contribution so that, it can be ongoing. If someone opens a farm, he needs food for sustainability. The second priest then said, “Yes the church expects their contributions so that their development projects won’t stop. No matter how small it is”.

They all try to make us understand that a member of the local community needs to assist the church no matter how little it is which could be financially, morally or spiritually.

I finally asked if there is anything, they might want to contribute apart from what I asked

Only the second priest, that is the francophone priest, answered by saying, “he wish the Catholic Church continue with it good work as they have saved souls and made life comfortable for a reasonable number of people in this community irrespective of their denomination and nationality.

5.4 Those in charge of the projects

When I finished with the priest, I then meet the people in charge of the catholic projects in Yaoundé. Each of them was so gentle and nice to discuss with as all of them gave me their quality time without complicating.

5.4.1 The Catholic Church

I first wanted to know if the people in charge of the catholic projects know the Catholic Church. Because they might be working with those projects without having, a clue of what the church is.

One of them said she knows about the Catholic Church. Another member of the project committee said, it is the universal church created by Jesus Christ through Peter the apostle.

Another further explains that, it is the universal church that means, the same thing is done everywhere, for example, and the same gospel that is read in Vatican on a particular Sunday is read in all other catholic churches in the world.

Another member in charge of projects said, he knows about the Catholic Church that is, the mother church where other churches originated.

From their responses, they know about the Catholic Church and how the Catholic Church came about. The two questions that came directly after this one were already answered above reason being that, they were similar with those for the priest and I had to compare their various responses so, they were smaller questions. Below is,

5.4.2 Field of development

I proceeded by asking them if the Catholic Church is doing anything in this area.

Most of them said they are doing a lot. Another explains, they are doing so many things such as the congregation of sisters of charity in Yaoundé, who take care of the sick, abandoned, old poor and orphans.

5.5 The local community and the projects

I then asked them if the local community the projects are meant for are good or bad. This was to see if they actually acknowledge those projects and they said,

They are very helpful to the local community as the catholic health centres, hospitals are well-organized offering cheap and free services to the area. Another said they are very good because in her area in Yaoundé, portable water was a problem so with the borehole built by the Catholic Church; it is really helping more than 800 inhabitants.

They try to show proof of all what the catholic church has done that is good and helpful to those concerns including their own experience of those activities.

5.5.1 Projects and its benefit to the people

At this point, i tried to find out from them if the projects are good or bad for the people who benefit from it. Their responses were,

They all said they are good for those who benefit from it. One of the member of the projects said, the projects are certainly very good for those who benefit from especially catholic schools that morality is well shaped than in public institutions. Another said, they are every good for those who benefit because, they get quality services.

5.5.2 Effect

I further asked them if they think there is any effect. These effects could be positive or negative depending on individuals.

A member said, with good services rendered, there is change in the community that is corrupt like ours, and moral lessons from catholic schools go a long way to reduce corruption in this society. Another said, the effects are positive and negative, positive because, some poor families are able to regain health and comfort from the free health and charitable care services, negative because, some poor families in this community prefers to abandon their old parents for charitable care. This person in charge of these projects was on the perspective that,

It brings employment, improve health and reduce illiteracy. One person said, they offer very good services in hospitals, which improve lives of the citizens but on the other hand, taxing high for services, which push people not to benefit from it and die of poverty.

Looking at their responses, they really appreciate and acknowledge the fact that, the Catholic Church is doing a great job and trying to come out with their weaknesses which those, weaknesses try to draw back many people.

5.5.3 Their development activities

I then asked then what they think the Catholic Church do.

A member in charge of the projects said, she thinks they do so because they are filling the prescription of the holy bible. That Jesus himself was a teacher and preacher. Another said they do it to improve people's lively hood. This member then said, to help curb the level of unemployment in their communities and to prepare youths in the domain of education to meet

up with their challenges of changing the society. This person then answered, that the Catholic Church knows the problems of humanity and having got means, then thought it can share with its suffering people.

As we can see, all of them are saying almost the same thing to the reason why the Catholic Church is doing the development projects and all are positive. They are all in the same agreement.

5.5.4 Wish of the population

I then tried to find out what more does the population wish from the Catholic Church to do.

A member said, the population will expect the Catholic Church to do more by increasing the number of catholic schools around and the number of hospitals if possible constructs hospitals where there exist only health centres. This other member in charge of the projects said, the population wish there is no discrimination as far as these projects are concerned. That these projects should be beneficial to all, moderate fees should charge and in case of identifying the poorest, charitable work should be given to them. There is one person who was on the perspective that,” the population wishes that the Catholic Church especially in interior places should pay teachers as well that is, good salaries and they should also reduce the school fees in most of their school”.

Looking at this person, she said, the Catholic Church should make sure their projects are beneficial to all. This means that, she is not actually satisfied with those projects because she thinks the Catholic Church needs to stretch its hands further and improve on the ongoing activities.

5.5.5 Pay back or gift

As the interview moved on, i then asked if the Catholic Church expects anything as pay back or gift from the local community.

A member said he does not think so because he has never been asked to do so. Another said she does not think so but even if they need, it will not be anything significant. Another member said, in reality pay back is not expected but just maintenance contributions in some cases. The real pay back is that the Catholic Church needs to see humanity happy serving God, living in unity, love and feeling the presence of God in man’s life at all times. Another person said, she

thinks” they expect considering the fact that their education is not free Christians donate money to be used for most of their projects”.

5.5.6 Additional information

I concluded by asking if there is anything they may want to add.

A member of in charge of the catholic projects said, she would like to build an NGO (Non-Governmental Organization) whose main goal will be to take care of the old. Another said she wish to congratulate the Catholic Church and wish these projects be created where there is high need. Then this other person said, these projects should take place especially in villages, suburbs, shantytowns etc.

5.6 Members of the local community

After done with the members in charge of the catholic projects in Yaoundé, I then went on to meet the members of the local community to get their own view on the development brought by the catholic church in Yaoundé. The members of the local community were not actually giving detail answers their answers were very brief as compared to the above interviews, most of them were not easy to meet. They had the same questions with those people in charge of the catholic projects so, when i asked, do you know the Catholic Church?

A member of the local community said she knows the Catholic Church, that the Catholic Church is the mother church. The rest of the members just said they know the Catholic Church based on the responses I got from each of them.

I simply understood that all of them know the Catholic Church.

From there I proceeded by asking them if they are doing anything in this area and,

One person said, they have so many schools and hospitals. The rest said they do many things.

I went forward to ask if the local community the projects are meant for is good or bad. The responses were,

The response I got from one of them is that, they are very good because, they try to assist the population in all domains. The response from the rest of the members was that, the projects are very good for those who benefit from it.

From my own observation to these responses, if someone does not benefit from it, the person will not feel the impact

I proceeded to ask if they think the projects are good for the people who benefit from it. Their answers were as follows,

One person said, they create health facilities and good schools for the population. Another said, they try to make everybody feel accepted in the society through health, education and by taking proper care of the disabled and the marginalized. Others said there is great effect.

After I got what they think about the benefits from the projects, i then went on to ask them if they think there is any effect. They said,

A member said, the main purpose is to evangelize the presence of God in man's life and to make man realize his value despite any condition he or she finds himself. Another person said, to improve the living standards of families and the community. The rest of the members said, to help the poor.

Furthermore, I asked them what the population wish from the Catholic Church to do. Their responses were,

A member said they should expand their services. Another said, they should reduce their school fees charged. There is a member who said, the population wish the catholic church to continue in this light because, they have saved lives and made sure a lot of people go to school and put food on the tables of many families.

I then asked them what more do the population wish from the Catholic Church to do. They said,

Someone said the fees they charge in schools are their pay back. There the member who said, they need payback and sometimes motivation. Another said, they need pay back for maintenance. The rest said they know the church expects pay back from the people.

The members know the church needs pay back from the population but they cannot give the exact pay back the church wants from them.

After I got all what they said, I ended up by asking them if there is anything, they will like to add.

A member said she would like to thank the Catholic Church for the great job they do. That they should continue in that spirit.

In fact, looking at the data I collected, the people have almost the same idea on the developmental projects brought by the Catholic Church to the city of Yaoundé, the reason for those activities, and most importantly, how the projects are beneficial to the population. Below is the analysis of the data.

CHAPTER 6

6.1 Data analysis

The main task of this chapter is to critically examine why the Catholic Church is involved in development and the felt effect of the people who benefit from the aid. This is in order to see if they truly carry on the developmental projects and the reasons for doing it. To compare the various perspective of Catholic Church and development and to see how the population is influenced by those perspectives.

There exist organizations that do humanitarian works, which are, not profit making and Nongovernmental organizations are involved. What then is the difference about their development and practice? Do they bring or do something different? What is then an additional value they bring? We will also see if something will be missing if they were not engaged in development work. The questions will go a long way to guide the analysis and discussion below.

We saw in the previous chapter, the view of the catholic priest, the people in charge of catholic projects and members of the local community on why the Catholic Church is engaged in development works. Their views were sometimes contradictory, irrelevant and lack some common grounds because; most of the informants were not giving detailed information.

Their understanding touched some of the aspects of development, which is bringing forth positive change such as, construction of roads, hospitals, building and managing orphanages, health care, providing portable water etc. All of these have to do with material and economic development. Some members understood it from the spiritual and moral perspectives as the catholic schools help to mould the behaviour and character of the children who study in catholic institutions. Below we will then see **why** and **the felt effect** of these development projects to the population. Below, I am going to analyse smaller questions to why the Catholic Church is involved in development works and after that, the effect the development work has on the population.

6.2 Analysis of the perspectives of the Catholic Church

6.2.1 Catholic church in development works

The Catholic Church as one of the Christian denomination, which try to practice most of what is written in their doctrine or teaching, in the parable of the last judgment which says that, life the man lives here on earth prepares man for live in heaven. It goes further to say, material conditions help man to live in a dignifying way, and in Genesis chapter 2, man is both body and soul without neglecting any. The social conditions help man to live in a dignifying way. To this effect, Massaro (2000.p.120-121) He talked about solidarity among human beings, without distinction. He said,

People are independent; they rely on others for almost all their social and biological needs. There are some complex fabrics of social life, which they include, human achievements such as, language, education, and culture. To depend on shared fields of human endeavours. He went further to say, solidarity is to recognize human interdependence, which is a positive value in our lives. (Massaro 2000, p.120-121).

Deneulin then argue that, religion accepts that, the aim of development should be the provision of basic needs, not necessarily material ones such as, sense of purpose in life and work. He further said that with the idea of basic needs, building of a church for example is far better than constructing a road. Despite his conclusion on non-material human needs, the basic needs approach was later associated with the provision of material needs such as, education, food, infrastructure etc. (Deneuline 2009, p.37).

Based on my findings, Deneuline demonstrate how religion is carrying on all of these activities stated under the basic needs of a human person and also, according to the catholic teaching, on how human beings are supposed to live and cooperate together as one that is, in solidarity (together as one).

6.2.2 Development works by the Catholic Church

From the history of the Catholic Church, it has been in development activities from the beginning such as, providing health facilities, education, charitable works, road construction, pipe borne water, bookshops, libraries etc. We earlier saw in chapter two the theories of development, which included spiritual and moral developments. To this effect, Haynes

(2007.p. 55) talked about the coping mechanism among the poor religious practitioners who had observed that religious practices can complement other intrinsically valued aspects of human flourishing, such as, safety, health, knowledge, meaningful work and play, self-direction, culture and so on. A key value of religious faith in this context is that, it can facilitate achievement of a degree of serenity, provide a meaning to life that would otherwise be absent or lessened in this way, even when someone is very poor, lacking conventionally organized development goods to a considerable extent. Religion can comprise a highly Important yet difficult to quantify the dimension of human wellbeing which contributes significantly to a person thriving or contentedness (Haynes 2007. P. 55).

Looking at my findings, Haynes demonstrates how religions help and is still helping many poor people especially in developing world, and in order to cope within a lowly material position.

6.3 Health and education

Looking at what we saw in the previous chapter, we can see that health and education are one of the main development projects of the Catholic Church. Education and health status go a long way to shape the lives of individuals of the society. These include other important issues like, educational background, family life, housing and level of political stability or conflict in the country. This theory gives people the opportunity to develop their individual potentials, talent, and capabilities so that they can live healthily and enjoy their freedom of being one of the primary agents of a country. It also enables people to live longer and healthy and to be educated, to enjoy themselves and live in a more dignifying way, human rights. Self-respect and political freedom. Massaro looked at the idea of the family as the basic unit of the society, which occupies a special place in the catholic teaching and a place where people cooperate and the first place where children learn about themselves, their identities, and their vocation within the wider society. He further said,

The church sometimes refers to the family as the “domestic church” because it is also where young people first encounter God, form their consciences, and learn moral virtues. Elsewhere is referred to as the “first cell of society”, for no institution can substitute for the important social roles played by families. (Massaro 2000.p. 125).

From the development works done by the catholic church in this domain, we can see that, education is one of the most important and better still it equips us to be strong enough to excel

through other fields in the society which then help us to look after ourselves, families, and friends. It also helps to shape our attitudes such as, self-motivation and most importantly, hard work. With education, we are open to more and different careers, which introduce new and different ideas. (Hopper 2012.p. 85) Amartya sen view it as,

Through education, learning and skills forming were able to become more productive, thereby, contributing to the process of economic expansion as well as owned self-development (2001.292-3).

6.4 Human development approach

The human development approach is to testify that, these basic needs of human beings that include food, shelter, clothing, access to clean drinking water, health services, sanitation, education and need to participate in political and decision making processes that affect people's lives positively. This theory also gives people the opportunity to have a free and stable mind that can mould their talents and potentials so that they can be able to live a long and healthy life.

Consequently, the Catholic Church is mostly centred in the basic needs of the human beings as they are engaged in education, health, road construction, providing pipe borne water etc. Through all of these, we can equally see that, they are engaged in meeting up with some of the UN Millennium development goals such as primary education, combating HIV/AIDs, reducing child mortality, improvement of maternal health and eradication of extreme poverty (Hopper 2012.p. 13).

From my findings on why the catholic church do these development works I saw that, they are basically engaged on education and health because, it shows that the catholic church has been in to education since 1890. They have been able today to boast of 210 colleges, 1870 primary schools and 6 universities in Cameroon. I also found out that, they work on human rights, dialogue capacity building in areas of agriculture, pastoral farming, and environmental care.

6.5 Environmental approach

The environmental approach has a role of saving the natural environment; prevent hunger, famine and food security, and the need to ensure greater access of ownership of land and resources in the interest of conservation and sustainability. When we look at the view of the

world commission on environmental development of 1987, which states that economic activity and development strategy is to focus on human development and on the needs of the poor. The commission described the concept as the essential needs of world's poor, which the overriding priority should be given. The Catholic Church assist poor farmers in cultivation of cash and alternative crops promote pastoral farming etc. (Payne 2010.p. 135)

6.6 Why this area of development

Consequently, the catholic church had chosen this area of development some years back and up till today, they are still doing it though, other projects are taken care of when need arises. Haynes talked on the multidimensional developments that, religion help many among the poor in the developing world in order to cope with the material positions. These also try to keep the identity because, if the identity is lost, eventually faith will be lost. (Haynes 2007.p. 55-56)

The catholic church try to meet up with some of the engagements that were discussed in the second Vatican council which states that, we should give out to those who need like, to assist the poor, to care for the orphans, the old, and give to the needy. The Catholic Church defines itself during this council as the communion of all human being united in God irrespective of denomination or religion (Deneulin 2007.p.139)

My findings show that, the Catholic Church choose these areas of development because, it englobes every aspect of man and it is also a holistic approach.

6.7 Government support to enhance these projects

According to the social teachings of the Catholic Church, participation in community work and life is not only a great aspiration of citizens but it is also a pillar of democratic government and it ensures the permanence of democratic system.

Participation in community life is not only of the greatest aspiration of citizens, called to exercise freely and responsibly, his civic role with and for others, but it is also one of the pillars of all democratic orders and one of the major guarantees of permanence of democratic systems. It is therefore; evident that, every democracy must be participative. (Compendium paragraph 190)

From my findings, I realized that, the Catholic Church is doing a lot to support and develop the community in almost all the aspects of life but the only challenge they have is that, they have limited finance and little or nothing is gotten from the government, which can enhance their development projects. Haynes then looked at this as; the government in many developing countries are unwilling to work closely or in collaboration with religious entities in pursuit of development goals. Not even taking in to consideration the fact that. They often make significant contributions towards the provision of health and education services. (Haynes 2007.p.107).

Looking at the case in Cameroon, the Catholic Church used to receive support from the government as subvention and subsidies but the government has gradually reduced it to an amount, which is very insignificant so, the church is doing its possible best to assist the government in these areas of development, but only to the optimum of its financial capacity.

6.8 Why Development and not spiritual work only

In Haynes 2007.p. 111, it states that, it is good to note that international development policies as well as conventional development theories were devoid of spiritual issues. The human development and capability approach says, it is where the human beings find ultimate fulfilment in God since the human person has many aspects and dimensions of life, which those dimensions include, social, cultural, political and spiritual. It is very necessary for human beings to pursuit social and economic development because, it plays a very important role in human development. Looking at it in a Christian perspective, a person becomes more and more human, when he or she goes closer to God thus, the end of economic and social development should be the development of a whole person. Massaro then argues that, the church identifies itself within the concern of the poor and its entire mission as one of her service to those in need. To bring the gospel to the people in full sense this means, to care for the numerous needs of people simultaneously, spiritual and material (Massaro 2000.p. 159)

According to the catholic understanding of spiritual and material dimensions of life, they consider the two to be inseparable that means, they move alongside each other. Therefore, salvation life is the end of human endeavours and progress. Pope Benedict the XVI said, development needs God or else it will be entrusted to man who may be tempted to think that could as well bring about his own salvation but, ends up promoting a humanized form of development.

Without the perspective of eternal life, human progress in this world denied breathing space. Institutions by themselves are not enough. Development requires a transcendent vision of the person, it needs God. Without him, development is either denied or entrusted exclusively to man, who falls in to trap of thinking he can bring about his own salvation and ends up promoting a dehumanized form of development. (Pope Benedict XVI, 2009 *caritas in veritate*, paragraph 11).

Development is the work of God, it is part of Gods mission to the world, to be involved in development, it is at the same time, taking part in God's work. This was an example of the mission of Jesus Christ, who was sent to accomplish Gods mission. At the beginning of his public ministry, Jesus spelt out the road map of his mission.

The spirit of the lord is upon men, because, he has chosen me to bring good news to the poor. He sent me to proclaim liberty to the captives and recovery of sight to the blind, to set free the oppressed and announce that the time has come when the lord will serve his people (Luce 4: 18-19)

The material and spiritual aspects of development is an important aspect as development is concerned. According to my findings, the Catholic Church considers development of a completely human person. It states that, evangelization addresses all aspects of a human person. The church is always concern with the duty to promote the growth of economic, social, cultural and spiritual wellbeing of people especially the poor.

6.9 Members of the local community

6.9.1 Why the engagement in development work

The Catholic Church do development work as we already saw as part of evangelization. President Truman called for assistance in order to assist the underdeveloped areas so that they will be able to benefit from the scientific and industrial progress of the developed world. Religion has been considered as a component of peoples wellbeing including health, education, shelter, material security etc. (Deneulin 2009.p. 44). The second Vatican says,

We urgently turn to thoughts to all the anxieties by which modern man is afflicted. Hence, let our concern swiftly focus first on those who are especially lowly, poor, and weak.... We want

to fix a steady gaze on those who still lack opportune help to achieve a way of life worthy of human beings. (Daneulin 2009.p. 138).

From my findings, on why the catholic church is doing and had done as development is concerned, they have been doing their possible best to create many nursery and primary schools, secondary and technical schools, catholic university of central Africa, many hospitals and health centres in Yaoundé in order to give the population a healthy life, and to eradicate illiteracy. This has been very important for the young people as, it helped them to develop skills, talents and techniques, which help them to pursue their career. They also offer scholarships to young people that help them to study in higher and professional institutions.

The sisters of Monte de Soeur Yaoundé always lunch campaigns and organize workshops on HIV/AIDs with the intension to help combat this deathly disease and at the same time, free taste and counselling is done on the population. This is also done in schools and parishes. They try to make people know the danger of this disease and how it can be prevented. They also provide a high standard of maternal care that has gone a long way to reduce infant mortality and improve health in general.

This also provide job opportunities for people in almost all the sectors and departments which is very important because they can be well educated, live healthily, be creative and more so, participate fully in community life. Deneulin then confirms this by saying,

The end of development to opportunities is for people to reach their potentials as human beings, to be healthy, to be creative, participate in the life of the community, to engage in relationships, to live in a peaceful environment, to enjoy nature, to express themselves, to make decisions about their lives and so on.

I also realized that, one of the reasons the catholic church is involved in these development activities is because they want to create a means to take care of orphans and the abandoned by creating orphanages and motherless homes. Schools to reduce the level of illiteracy, hospitals of high standards to give the population good health. These services are very helpful because, they are almost free as very little money is taxed especially in cases of health.

We have seen why the catholic church is engaged in development works all based on my findings, and subsequently, we will see how the communicants, those handling those projects

and the priest feel about those services they get from the catholic church. These services could be to their satisfaction or not.

6.10 The felt effect

6.10.1 from the people who benefit from it.

We rightly saw above why the Catholic Church do development works and the various development activities they are engaged in. we will now see if it has an effect on the population more especially the population of the city of Yaoundé to be précised. I actually realized that, the members of the local community are satisfied with the development works based on my findings, but not every member of the local community can be satisfied. Majority of them testified that, they feel the impact of what the church do because, they participate in most of those activities, which means, and they are part of it. From what I observed, the members of the local community participate to the extent of taking part in decision making concerning some of those projects, which mean they are equally empowered. Talking about participatory development, Hopper in his own view says, though there exists numerous conceptions and variations of participatory development, it is possible to detect certain common themes such as, emphasizing upon localism, self-determination, grass roots activities, empowerment and popular agency. (Hopper 2012.p. 160) “He also observed that, contemporary development debates have come up with issues about power, self-determination, empowerment and also the purpose of development”. (Hopper 2012.p.159). He said again that,

Participatory development entails involving local people at all stages in the development process, including identifying what needs to be formulated so that they have a greater say in decisions that affect their lives (Hopper 2012.p. 160).

According to the compendium of social doctrine of the church (2004), men and women are supposed to work hand in hand in order to develop the community in which they live with the purpose of achieving a common goal. This is as well important for people who live in other communities to create a relationship of solidarity to communicate, cooperate in order to serve humankind (Compendium 2004 paragraph 150). This can be done perfectly when each and every member of the community participate in those community activities because everyone is called to contribute through representation, to the political, economic, social and cultural life of

his or her community. It is absolutely necessary to participate because, it is a duty and also to encourage the poor, marginalized or vulnerable etc. (Compendium paragraph 189).

6.10.2 Effect in the city of Yaoundé

This shows the various aspects on how the people in the city of Yaoundé feel. From what the priest and the members of the local community said, they all feel a positive impact of what the Catholic Church do. Massaro 2000 says that, the Catholic Church do everything possible for people to understand that, God made everyone in his image and likeness and therefore, must be treated the same. The catholic tradition interprets human life in a way that treats people equally without distinction (Massaro 200.p. 115-116).

6.10.3 Human basic needs

This approach stands on the fact that, development should be the provision of human basic needs such as, sense of purpose in life and work, and self-determination. Payne made mention of the fact that, development brings about opportunities for people to integrate socially, culturally and politically which gives them chances of realizing their human potentials and talents. Those needs lay emphasis on the need for food, shelter, clothing and other necessities to service. Not excluding other facilities such as, health care, clean drinking water, sanitation, public transport and education. The last but not the least, the need for people to be able to participate in political and decision making processes that will have a positive effect on people's lives. (Payne 2010.p.120)

It shows that the members of the local community greatly feel the impact of the development activities of the Catholic Church as they mention the existence of many orphanages, charity homes, schools from nursery to university level, hospitals of good standard. They testify that, these facilities are of great help as suffering people, the abandoned, old, less privilege, disabled etc. are well catered for by the church that is almost free. Quality education is given to children who study in catholic schools.

There exists the congregation of sisters of charity that is, the sisters of mother Teresa of Calcutta in Yaoundé whose main mission is to help the poor, the old, disable, orphans etc. They are well known for the care and financial assistance they give to the population irrespective of their denomination or nationality. They give free health care to people, have some members that are registered and they supply those people with monthly foodstuffs. They also go to the Yaoundé

central prison (Kondengue) every Friday to give food and clothing to prisoners. They also offer free consultation for general health care where they administer treatment for diseases such as, malaria and communicable diseases so, in situations where they have severe cases, they are sent to the hospital for proper treatment. They also construct or rent houses for the homeless, help educate the poor and less privilege children. Keep and care for orphans, the disabled, the old and the abandoned. They do not take care only of the population of Yaoundé but also of people from other countries who come to Cameroon as refugees that is, people from war countries like, Democratic Republic of Congo and people from countries like Chad and Central African Republic.

Furthermore, they provide job opportunities for people as some are employed as accountant's secretaries, drivers, yardmen and women, cleaners etc. This then help them to live in a dignifying way as they interact and integrate in the society. Olssen said,

Throughout the developing world, various religious entities own and provide services such as, health care, education, help the poor, people in need, orphans and disabled people and also support income generating activities by farmers, fish folk and slum dweller.

According to my findings, the Catholic Church own schools and are still creating some. Not forgetting libraries and bookshops, train teachers, health personnel. Some of the people I interviewed said, these schools are created to improve the level of education and some said it is to reduce the level of illiteracy in Yaoundé and Cameroon in general. The United Nations had estimated that, around 115 million primary school age children remained outside formal education system in the year 2000 and they finally ended up in adult illiteracy. 880 million adults are illiterates in the world so, the World Bank then put emphasis on the provision of practical and vocational forms of education, science and technology because it will serve developing countries in future. (Hopper 2012.p.86). The Catholic Church is trying to meet up with the demands of the world banks by providing all forms of education for the people.

CHAPTER 7

7.1 Conclusion

The mission of the church is to talk on the salvation by God and which will affect only those who believe and follow his words and teachings. The preaching of the word of God consists of providing the correct and direct path to the faithful on their journey to heaven, love and happiness of God. Actually, mission cannot be determined because, it consist many spiritual works of believers, which is in various dimensions. What we need to look upon is, does mission actually have anything to do with development? However, if the church is engaged in development works, thinking and planning it, therefore mean that, the two work together as the church is concern.

Taking in to consideration the atmosphere of the church from inside and from outside, and from the assumptions of some men of God on their approach to mission of the church, it is a multicultural society. There are times where the church clashes with the government for some reasons where they do not seem to come to an agreement on issues that concerns development either when one of them is over stepping its bounds.

This study was aimed at investigating on what the Catholic Church has contributed on development and the reason why they are engaged in development work in Yaoundé, and how the people receiving the aid feel. In addition, to see the effort they put in as development projects. This was very necessary to investigate on the various way the community get the development brought by the catholic church, and what they feel(impact) because, the felt effect could be affecting the population either positively or negative.

In this regard, my main research question was; why has the catholic church engaged in the developmental work in Yaoundé, and what is the felt effect of the people in the local community that receive development aid. In addition to the research question, were the following questions: Do the people understand development? Do the people know the development work of the catholic? How does the priest explain why they do development work? Do they know about development? Do the people know why the church is doing this? What do the priests think are the effect? What do the people think are the effect in relation to this?

To answer the above questions, I chose the case study research design as a framework for collection and analysis of my data. Two catholic priest one from saint peter and Paul parish simbock and the other one from saint Benoit, four people in charge of catholic projects in the city of Yaoundé, seven members of the local community. All these took place in Yaoundé the capital city of Cameroon, in the centre region precisely. My research method consists of qualitative research method and literature research. I went through what some catholic documents and some writers have said in relation to my topic plus other related issues. This went a long way to help me in the understanding of the concept of development, and to formulate my research questions. They provided me with the theoretical framework of my discussion.

To be able to analyse my data, i decided to separate the questions for the priest and those in charge of the catholic projects and members of the local community. A questionnaire was an option in some cases because; some of my informants were not able to offer me their precious time. Although I wanted to get detailed responses that could provide me with an insight of the development projects carried by the catholic church. (Bryman 2012,471). I had an interview guide but most of the interviewees had a lay way of responding. The interviews were conducted in English, French and Pidgin English. I interviewed fewer people than expected but I believe I had enough material to come out with some conclusions and also to present interesting findings.

With the qualitative research method, I conducted empirical studies as a strategy of collecting data. I used the empirical studies as a research strategy of collecting data. Two main research tools were semi-structured and unstructured interview types. After data collection through these techniques, development theories and some important issues were gotten from the literature. Subsequently i am going to show the various ways I used to answer the research questions.

Chapter 2 was based on examination of theories from the secular perspective, and on the concept of development from the catholic perspective. These brought together then provided bases for the analyzation and interpretation of my data. This chapter focused on theories and works that have contributed to the research question under the study and to the interpretation of research findings.

Chapter 3 was to talk on Roman Catholic Church. I explained about the catholic in this chapter, its structure, and how each of them functions. Most importantly, how the Catholic Church started in Cameroon (its origin), the activities they are engaged in as mission.

Chapter 4 of this study provided the context by bringing out the geographical location of the study. This was carried out in the saint peter and Paul parish Simbock, Saint Benoit all in the city of Yaoundé that is in the centre region of the country. Besides, I gave a brief history of Cameroon including culture and social life, administration, geography and religion aspects of the people.

Chapter 5 brought details of my research study on, Do the people understand development. Do the people know the development work of the Catholic Church? How does the priest explain why they do development work? Do they know about development? Do the people know why the Catholic Church do this? What do the priests think are the effect? What do the people think are the effect in relation to this?

Chapter 6 was to analyse and discuss my findings within the frame of theories of development subsequently followed by the conclusion containing interview guide, and then, the bibliography.

7.2 Answer to research question and sub-questions

The aim of my study was to answer the research question and sub questions in other to find out why the catholic church is engaged in development work, the felt effect by the local community who receive development aid. The method used helped me to answer these questions (qualitative research method). Regarding my findings, local community understands the meaning of development. The members of the community all know the development works the Catholic Church is doing such as, taking care of the poor, disabled, marginalized and the old. Creation of schools at various levels, hospitals and health centres, own and manage bookshops and libraries, road construction projects, markets etc. The priest said, development of the Catholic Church began many years back. They further said, the catholic church know that the social and material conditions of man help him to leave a decent life, man is a social being and live with others in various milieu which could be education housing, water, food etc. According to the Catholic Church, development is integral aspect in the life of a Christians as it goes a

long way to reunite people. Definitely, they all know about development because from the catholic teachings, they have learned of spiritual and material development. The catholic priest had to explain the reasons why the catholic church do development work which was that, the church had discovered there were many children of school age who were at home without being educated because, they did not have the financial means so, the church created schools in order to help those less privileged. They build up orphanages to cater for the abandoned and for those their parents have passed away, the church has charity homes to feed, clothe, and take care of the sick, old, abandoned and war victims. The Catholic Church builds hospital to save lives of the sick.

The catholic priests think that this has a positive effect on the population, as majority of them are part of it. The population also have a positive feeling because they get to enjoy most of those services. Although not everyone could get the same satisfaction, some members were complaining of high taxes charged by the church as school fees for children and financial contributions they make in their various churches, in order to assist the poor, old less privilege.

7.2.1 Main research question

The main research question is, why has the Catholic Church engage in development work in Yaoundé, and what is the felt effect in the local community that receive development aid. From my findings and what I observed, the catholic church engaged in development work in the city of Yaoundé because, it saw that the government could not satisfy citizens by providing schools and hospitals to help the population and the needy in particular. Therefore, the church then engaged itself in the constructing and running of numerous schools and hospitals in Yaoundé. Catholic schools in Yaoundé produces best results in the city and their hospitals are equally of good standards and offer quality care to patients. The people in the local community who receive development aid professed that, they greatly feel the impact of those services because; they feel the value of love, solidarity, equality etc. As they take, part in most of those activities (participatory development) either through employment by the church, or contributing in the decisions of those projects. The morals the children who study in catholic schools get is another positive effect the members of the local community get, help and free health care facilities as well.

What I can say on this is that, taking in to consideration what I observed, the Catholic Church does a great job as compared to other development agencies that carry out development projects

of this sort in Yaoundé. What I also believe as life itself is concern is that, human being needs to be free, educated, have shelter, clothing etc. which all of these reflects what we already said in the theory of basic human needs approach. Those needs are the main priorities of the catholic church of Cameroon, towards the population, without taking in to consideration the denomination of each individual.

When we look at sustainable development, (gender-centred and environmental approaches), they are concerned with some sort of poverty alleviation, gender equality and women empowerment. The catholic also affirms on the importance of environmental sustainability, which they have some, similarities with the UN Millennium Development Goals as the Catholic Church organise pastoral farming in order to support those who cultivate cash crops such as, cocoa, coffee and alternative agriculture. This is very important, as agriculture is one of the main economic activities in Cameroon.

Human beings ought to exercise and promote freedom with responsibilities and conjunction to God's will. Because this lead to realising a genuine development. From the Christian perspective, injustice, inequality, exploitation and destruction of the environment are seen as human rebellion against God that is, when we fail to love, lack solidarity, being greedy and lack respect for human dignity. Working for development, work alongside good health.

7.3 My own contribution

The Catholic Church has its own weaknesses and shortcoming. They embark on very large-scale development projects and some will be mismanaged or end up not reaching its final state because of limited finances and resources so, they end up charging higher school fees that some people end up being unable to afford. There is great need for the Catholic Church to work in collaboration with other stakeholders in order to attain a certain level of those developmental activities since the governments support is insignificant.

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Appendix

Questionnaire

Which areas of development is the Catholic Church involved in?

Why the choice for such areas?

How does this influence the growth of the church?

How does this influence the population?

How does this influence the city of Yaoundé?

What are the impressions of the catholic communicants towards the development towards the development contributions of the Catholic Church?

What are the impressions of the catholic communicants towards the development earmarked by their church?

What are the impressions of the Yaoundé city dwellers towards the development made by the Catholic Church?

How does the government enhance the development projects made by the Catholic Church?

What will the Catholic Church wish to do more in terms of development?

What more does the population wish for the Catholic Church to do?