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The contribution of Caritas in development work in Cameroon

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Candidates name: Chi Hilda Yoh

Supervisor:

Professor of Ethics Heiene, Gunnar Harald

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Chapter one: Introduction

1.1 Presentation

Catholic Relief Services was established in 1943 by the Roman Catholic Bishops of the United States originally meant to serve war-torn Europe recover and the focus to resettled refugees. As Europe regain its balance in the 1950s, the agency began to expand its services to other continents such as Africa, Asia, the Middle East and Latin America. Catholic Relief Services presence have been seen in natural and man-made disasters such as the Kosovo and Hurricane Mitch in central America. In the case of Cameroon, Catholic Relief Services began in 1961 starting with the rising death of young children over the age of 5, then later the move to other areas such food supply in the drought-related hunger in the northern region of the country. These services have also been extended to health

related problems such as HIV and AIDS. The Catholic Relief Services is also best known for its concepts of Integral Human Development (Payne and Phillips 2010) with the theory of change through the promotion of good life for every person. This theory ensures sustained growth in individual culture, physical, natural economic, political, social and spiritual wholeness Daneulin with Bano (2009).

The Catholic community have been working with other actors to transform society lives, heal and structure their relationship to ensure peace and justice that respect the sacredness of life and the dignity of every person. The concept of Integral Human Development (Peter Bayer 2006) is to serve both the poor and Catholic community in general indicating that Human Development is very essential Haynes Jeffery (2007). This program is a charity based program in order to embody Catholic teachings and spreading the Gospel of Jesus message of Love to the world at large. Caritas is also known for its coordinated initiatives in the form of assistances, promotion and development undertaken by members and group of Christians communities motivated by charity and justice driven by the notion of Liberation. Caritas portray itself as a pastoral institution of Christian communities creating awareness of the problems and needs faced by its members around the world.

1.2 Research Questions

The main question will form the basis of my proposed project, also this is accompanied by sub questions;

- What is the role of religion in development?
- What is development and how can it be measured?
- What role does faith based Organizations play in enhancing development.
- How has Catholic social teaching enhanced development?

I understand the identity of the Catholic Church as an image that holds of itself and the context in which it places its development efforts. In this thesis am not only interested in development according to the catholic perspective but also the efforts played by both international and national FBOs in development. I want to explore how the Catholic social teachings view

themselves and how they understand their own identity especially in its faith works in the caritas. I would also present them in their basic documents which is based on their principles initiated by Pope John Paul XXIII in the mater et magistra. Through interviews I want to get the view of the employees at Caritas that can explain and elaborate on findings from the basic document and the organizational reports. A central concept which am going to pay much attention is an added value, in the ways Caritas view themselves as unique or different from others?

In this thesis I will provide the concept of development starting from economics development to human development, but my most attention will be on human development which is seen as a main tool in achieving development. With an interest of how FBOs understands their faith identity in the development process. I must underline that my focus is on the Catholic social teachings and its involvement in development practices, not forgetting other FBOs in their development efforts. Some of the organizations I will study are mission oriented, meaning they do not only have a focus on development but also on evangelization. I will mostly focus on their development efforts within the mission context.

1.3 Definitions

Development is the process of building or expanding on something initially established or available. It entails having a vision of advanced change and making provisions to accomplish it by setting definite conceptualized alternatives that is desirable and progressive (Carole 2007:22). Consequently, the 'basic needs theory' propagates development plans beyond the focus on ordinary expansion that deals with the material aspects of development. The theory further enhances possibilities in life and creates the awareness of human potentials. Here, emphasis is on basic necessities for sustainable living such as food, clean drinking water, shelter, clothing, health care, sanitation, educational facilities, and public transport, among others. Essentially, development ought to be about satisfying the fundamental needs of every human being and its plans should include national growth objectives and prioritize improvement measures in the standard of living for developing nations.

According to Payne, development is considered a route to positive change by objectively strategizing and intentional setting attainable goals. He expanded further the need for an actor in such a case, and in psychology, the personality and human characteristics of the actor might potentially not be or be completely developed (Payne 2010:5). Another activist, Haynes defined development as attaining the status of a modern state. That is an approach in dealing with the status of development of different nation and to achieve modernization. In addition, he explained that development is incorporating the various aspects of a society into the strategic aim of empowering people and making them live longer and healthier (Haynes 2007:6). The theory of development propounded by Preston argues that, development was initiated with the industrial revolution in Europe in regards to moderate the negative social consequences of industrialization and economic progress (Deneulin 2009:28). Salemlink viewed development as a moral engagement in improving economies, markets, cultures, and societies throughout the world (Salemlink 2004:1).

1.3.1 Religion and Faith

Definition of the concept 'religion' appears more complicated. Several scholars including scientists have attempted to coin the definition of religion into a single concrete statement, but without success. Their definitions were either in the substantive or functional categories. The substantive definitions of religion emphasize the content of the phenomenon while the functional definitions are based on its social and/ or psychological networks (Berger 1974:2). In other words, the substantive seeks to clarify what religion is whereas the functional is concerned about its duties and responsibilities in the society.

In my opinion, the definition of religion should be in functional category, taking into consideration the various definitions and explanations of development and religion. Religion is seen as a concept that influences the behavior of people and their interaction with their world. It does not matter what religion is about. The most important is the acknowledgement of its existence and how it impacts people behaviors. Again, it is essential to note these three aspects about religion.

First, public discourse on the concept of religion is largely with no proper specification or definition. Thus there exist tremendous variety in ideas within the concept of religion. Similar to most cultural and historical concepts, religion is connected to cultural and social life. The concept of religion is inseparable from the context where it operates. Second, religious traditions are continually being reinterpreted and revised, despite its conservative cultural

nature that is based on its holy messages, rituals and old institutions. Therefore, we are regularly regarded principally as a negative force. “Religion is a source not only of intolerance, human rights violations, and extremist violence, but also of non-violent conflict transformation, the defense of human rights, integrity in government, and reconciliation and stability in divided societies” by R. Scott Appleby (Appleby 1996:821). Third, beliefs should not be looked upon as mere opinions or superstition as opposed to empirically knowledge. Such distinctions are revealed by the fact that for the persons holding different beliefs it is to them as ‘true’ and ‘genuine’ (Harpviken and Roislien 2005:6) Moreover, the term ‘faith’ is often used in this concept, probably as an outcome of the category of ‘faith-based organizations’. Just like religion, faith could be defined in different ways and it appears even more complicated than religion. In Metaphysics, faith indicates a belief regardless of religious background. It also entails the belief in a dogma of religion, such as the Christian faith.

1.3.2 Faith-based organizations

In simple terms, a faith-based organization is any association that infers motivation and direction for its activities from the teaching and standards of the faith or from a specific interpretation or school of thought with the faith (Clarke and Jennings, 2008:6). In my view, this this definition is ideal since it is sufficiently wide to incorporate all the distinctive aspects of FBOs. The other definitions appear limited in context. In view of the complexity of FBOs or religious NGOs, Tvedt (2006) argues that the term faith-based organization should be evaded. His criticism was substantiated on a definition of FBOs as “non-state actors that have a central religious or faith core to their philosophy, membership, or programmatic approach, although they are not simply missionaries. FBOs are distinguished from secular NGOs by their access to ready-made constituencies” (Dicklitch and Rice, 2004:662 in Tvedt 2006:360). Tvedt argues that these criteria are vague and normative, and objects the fact that the definition infers that only religious people have faith. Virtually, Tvedt has identified a definition of faith-based organization that ties with his criticisms. For instance, little of the feedback applies to Clarke and Jennings’s more extensive definition. Tvedt appears to have a good idea on the extremely heterogeneous field of FBOs, that makes it somewhat difficult to be put in the general FBOs context and their extra values, however, I do not think that the category ought be ignored.

Scholars and students should understand the variety within the categories and acknowledge that ‘faith-based organization’ is an umbrella term enveloping the different types of organizations. With such clarity and acceptance, we can then adopt the term into other settings and identify

suitable sub-categories that can help us better appreciate the term. In this thesis, my discussion will be centered around Christian faith-based organizations, which I will refer to as 'Christian based organizations' or Christian NGOs. Nonetheless, majority of the literature on this topic prefer using faith-based organization. I will specifically expand on the Catholic faith-based organization known as the Caritas.

1.4 Method

During my research, the method I am going to use is the observation and the qualitative interview methods. Firstly, with the qualitative research interview strategy, emphasis is placed on words rather than quantity collected and analysis of data (Bryman 2012:380). During this research process, I am going to conduct interview to three (3) people involved in my area of research which will be, the parish priest of the Anglophone parish in Yaounde, the managers of both the emergency relief department and development project department. This interview will be semi-structured because, they are very flexible as my correspondents will use their own ways to define and answer questions that I will ask them which will then help me to have room to add more issues that are not in the interview guide.(Bryman 2012: 471). I will also use semi-structured interview because I will need to have rich and detailed data from different perspectives. More so, I would wish to go close to them face to face as it will help me to see how they react to the questions I will ask but unfortunately if things did go well I will have to conduct it by Skype. Furthermore, I will make sure I ask open ended questions as those questions will help the interviewees to bring up new ideas that will be of help to my research question, according to Bryman, there are various advantages of when the semi structured research method is used such as, it will help me to emphasis on greater generality in the formulation of initial research ideas and on interviewees own perspectives, it will also give a greater interest to their own point of view and it will at the same time give an insight to what the interviewee sees as relevant and important. New questions that follows the interviewees reply can also be asked (Bryman 2012: 470). On the other hand, I will also use the unstructured observation as it does not require or entail an observation schedule for recording the developmental contributions. The major aim is to record as much details as possible with the aim of developing a narrative account of behavior (Bryman 2012: 273).The unstructured observation is advantageous because, it gives room for information to be recorded which will be helpful in data analysis as compared to structured observation where a schedule is used and

if the observer does not put in certain behavior in the schedule, it will not be recorded, even if it is important and can probably lead to poor findings.(Bryman 2012: 283). I will use the purposive sampling, reason being that, it deals essentially with units such as people, organizations, departments and so on, which will have direct reference to a question being asked as the research question already indicates the units that are to be sampled (Bryman 2012:422).

1.4.1 Research Strategy

According to Bryman (2012 pg), research strategy is a general orientation to the conduct of the social research. I will use the qualitative method because of its inductive nature that allows examination of several aspects of the church .It will entail to examine a number of aspects more specifically and I will also compare my findings relating it to other developmental contributions by other churches. Consequently, it will help me to be able to characterize the inductive strategy as associated with qualitative research which will not be entirely straight forward. I will also use theory at the very least as a background to qualitative investigation. I will use this strategy to observe how the Catholic church has contributed to the development of Yaoundé which will be to examine thoroughly what they have done as economic development is concerned and what they plan to do in future etc.

1.4.2 Research Design

Consequently, I will use the case study design to address my research question which will first of all help me to discuss the research question and how to collect my data. The reason I will use the case study design is because, it will help me to do an intensive analysis of a single case. This design will probably help me with the frame work for the collection and analysis of data and to take decisions about the priorities that I will give to the range of dimensions of my research .Another reason is because, in social sciences, a researcher needs to observe listen to conversations, examine documents and write up his or her own impressions in field notes. This study will probably help me to do a detail exploration of a specific case.

1.5 Thesis Structure

This thesis is made of organized into eight chapters. Chapter one is the literature review that includes definition of key terms and concepts, fundamental theories, thesis objective and research methods. Chapter two will explore the renaissance of religion in relation to development. Furthermore, certain theoretical aspects of development such as economic development theories, human development theories as well as critics of development theories

will be examined. In chapter three, I will provide an overview on the methodology used in the research by describing how sample were selected and data analysis. Chapter four is going to comprise of the background chapter, discussing the history of Cameroon in the domain of social, political and economic concerns. Chapter five I will based on religion in development works this is going to consist of mostly the practical work of some faith-based organizations at large but Catholic faith- based in particular. Also in this chapter am going to present development in Catholic perspective. Chapter six will present the findings from the analysis of the interview data, offering the view of how development has been achieved using catholic social teachings, offering the informant view on their understanding of the report of the works of Caritas. In Chapter seven, I am going to analyse and discuss the finding from the three previous chapter, drawing on relevant literature. And finally I will present my conclusion and some final thought in chapter eight.

Chapter two: Development Theories

2.1 Introduction

The issue of development has always raised concerns as an important factor in a modern society which began as far back as the 1970s with the aim to reduce poverty, increase economic growth and to raise the standard of living especially in the developing countries. The United Nations Assembly in 1961, came up with an initiative to both developed and developing nations to work together in achieving development goals for developing countries. Development has long been a term has been difficult to make a real meaning out of it. Until after the World War II that this word began to have a clear concept not only in the war torn Europe but also to third world countries and in southern America which include Africa, Asia and the Caribbean. Development has been marked from various theoretical approaches such as geographical, economic, political and also social scientist sees development as a more complex concept (Payne 2010:3,5). The primary role of state in development is now questioned, not only by many development practitioners and academics specialising in the study of human development but also by international development agencies, including the largest, the World Bank as well as civil society in many developing countries (Haynes 2005a).

Development is increasingly viewed as a more practice of development agencies like multilateral organisations, government, NGOs and civil society who conceptualize development in alleviating problems and setting targets and thus to achieve a “modern state” (Hopper 2012:12.). Development was seen by these agencies as a way to renew the Western attempts to encourage developing nations to rethink their reforms on economic policies in order to increase economic growth. Western Government such as the USA, Britain, Germany and the International Monetary Fund (IMF). The first stage of development was set against the belief economic growth because to them it was would achieve higher living standards. This difficulty was because the studies of development constitutes different social sciences for which each group has its own conception of development but also do not view religion and its role in people’s live in the society Michael Todaro’s “Economic Development (2006). The 1961 adoption of a resolution by the UN General Assembly edging member states to intensify their efforts to mobilise and sustain supports for the measures required on the both part of the developed and developing countries accelerate the bases for the UN Millennium Development goals which was expressed by Allan Thomas in September 2000 which synthesized the various declaration and targets from numerous international submits and conferences held during the 1990s. Eight goals intended to eradicate poverty and gain better development were set to be realized by 2015, and this includes;

- a. Eliminate hunger and poverty
- b. Afford worldwide elementary education
- c. Endorse gender equality and women empowerment
- d. Reduce child mortality
- e. Improve maternal health
- f. Combat HIV/AIDS malaria and other disease
- g. Ensure environmental stability
- h. Develop a global partnership for development (Hopper 2012:13)

Development was seen as an integrated approach within all aspects of the society with the aim of helping people more productive and able to live a longer and healthier lives. Some authors came out with different approaches putting the theories of development in a wider sense (Payne and Phillips 2010) examine development from political, economic perspective as they talked about the classical theories of development such as, classical liberal economy theory, classical historical materialism, and classical economic sociology. While authors like Adams Smith and

Karl Marx's was interested in political economy through the Marxist and liberal concepts such as the theory of moral sentiments and the role of Religion. In this concepts, the states is seen as an active player in the central role in the development process through their commanding position in the governance of society (Haynes 2005a). There are also alternative theories including the human development approach, human basic needs approach, gender approach and environmental approach. In this chapter am going to divide it into two sections, the first discussion and analyse will consist of economic development theories, and secondly on human development approach. The human development approach is a new way in which some important factors was seen as contributed greatly to development apart from the economics point as put forward by the economic theories of development and finally am going to discuss criticism of some of these development theories.

2.2 Economic development theory

Economic Growth Theory.

The economic growth theory is generally associated with the keynessian approach following the great depression crisis which was mostly felt at the international market levels. This theory influences government worldwide to acts positively in assuming the role to stimulate economic growth. In the theory of employment, interest and money in the (1936), the keynessian of economic development t insist that government could play the role in economic growth through its investment on infrastructural projects even if they have to borrow money to fund thus projects, meaning with the implantation of this kind of investment, it would leads to what us called "the multiplier effects" and through this effects, will soak out unemployment in the society. Thereby giving customers more purchasing power enabling them to buy more goods and services which will intend promote economic growth (Paul Hopper 2012:30). To Keynes, if consumers choose to buy goods and services from other countries, then the wealth generated by the country pursuing thus approach will reduced. Despites the contribution made by economic growth theory in its fight to reduced poverty in mostly developing nations, it also has it shortcomings, since it was solely based on short term stability of industrialised economies and not for not for the so called " underdeveloped economies (blomstrom and hethe 1984:12). However, Keynes contributed greatly in the notion of active and interventionists developmental state in the post-war period with his work been used by development theories (Paul Hopper, Preston 1996), and also his works challenged classical economists in the market.

2.2.1 Modernization theory

The concept of modernisation theory got its wide range of ideas from economic, political, geography, politics and psychology (Paul hopper 2012, Haines 2000, Peet with Hartwick 1999). The main theme of the various modernisation theories is a linear concept of history which sees country moving from traditional nation to a modern societies. According to this theory, traditions and customs acts in response to development and progress for which if a country decide to move from tradition to modern, its enjoys substantial growth. In this regards, the modernisation theorists tends to discover the causes of underdevelopment in conditions and structure with a nation, rather than any external forces or factors (Haines 2000). Difference modernisation theories have had its solutions for enabling developing countries to “strate” which could include increase savings and investment, the west provides the formation of westernizing elites or simply the dissemination of liberal capitalist values (Paul Hopper 2012; Rapley 2007; weiner 1966). The modernisation theory is based strongly on cultural dimension with the values and practices of the west and considered suited development of western countries rather than for other societies. Modernisation theory was seen as emerged from the period of cold war politics in the late 1940s. In this light, according to western government, modernisation was considered as another way to development for the third world from that which was offered to them by the Soviet bloc and the communism and this same time some academics in the united states called this era “ the end of ideology” (Paul Hopper 2012).

However, modernisation theory have drawn some critics especially as its considered societies in a more history concepts for which societies undermined the process by seeking to stay on their past. This is not true because so many countries can be seen today still having some elements of their past tradition. Moreso, there have been a growing concerns for modernisation theory to accepts different concepts of multiple modernity whereby the process of modernisation should have a bite of cultural and historical traditions of every individual society (Paul Hopper 2012: 32). This means modernisation theory also attracts critics for assuming that the model of development is universally applicable and can be readily adopts by southern countries (Martinussen 1997). This leads to the understanding that developing countries cannot handle their destiny because of the international economic order. Also critic argues that modernisation theory focus more on internal that external factors thereby placing only a little insight into development.

2.2.2 Dependency Theory

The dependency theory was introduced in the 1960s following the critics of modernisation theory pointing figure that despite the approach of development which was supposed to witnessed in the south, the lack of economic development was seen persistently due to global inequality in the direction that the attention was increasingly pointed toward explaining state affairs, especially among radical and neo-maxists critics for which some whose writings became the dependency theory. In those years, the level of development was at significantly disparities due to an increasing capitalism which was based on series of imperialistic and exploitative relationships which the North benefited from the wealth of the Southern countries. A good example was presented by Gunder Frank in the (1967) focusing on capitalism and underdevelopment in Latin America. Using Brazil and Chile as his case study, he found out that underdevelopment is directly link to development somewhere in the world. According to him, this is because during the sixteenth century capitalism was been linked to metropolitan periphery or city relation that brings development and domination to the so called “First World”.

During the post-war period dependency theorists see these relation as have been included in the nature of the international division of labour, high interest to repayment made by western banks and government, with the payment of fees of patent and information services, profit and capital flight resulted in the going out of money from what he called the South into the North. As Arghir Emmanuel noted, there was an unequal exchange, according to the study of imperialism and trade (1972), the free movement of goods and services have always favoured the developed nations because they have a greater production capacity in which they produce quickly and cheaply. In this regards, this relationship only deepens the dependency of the south to the north.

As writer such as Samir Amin pointed the legacy of colonialism as responsible for the lack of development in the south. During the colonial era, the colonies were made to produce goods which were needed by the European markets making them to end up in a one-product economies (coco, bananas, cane, sugar etc). Which as a consequences experienced price fluctuations in the international market. Critics of the theory of underdevelopment (1974), Amin insist that imposed specialisation has been a backdrop hindering development in the south. Furthermore, because there are many developing countries are solely engaged in the export of foodstuff and raw materials, prices remain potentially low. Emmanuel (1972), he was concern with the structure of the international economy, arguing that unfairness had already been built into the system which the western societies have been determining and controlling the terms and conditions of trade through its import and export prices in the world market. The dependency

theory is based on the concept that there exist unequal exchange at work, because low prices are attached to primary commodities (raw materials and foodstuff) in the south while the north earned high price after these commodities have been manufacture. In addition, following decolonisation, the ex-colonies entered the international market which have already been shaped by the former colonial master. As a result , this has leads to continues debts rise in the countries in the south, they did actually achieved a constitutional or political independency also known as the “flag independency” while they remain economically dependent to the North, hence no true independence(Paul Hopper 2012:40)

2.2.3 Neo-Liberalism

The concepts of neo-liberalism is a mixture of economics and politics focused on the policies and approaches put forwards by government to ensure the smooth functioning of its society. It is concerns with the ideological understanding of the role of the states and the markets, as well as the relationship between people and their societies. This understanding is called the “new right” (Paul hopper 2012). The neo-liberals were seen on the spot light during the 1980s because because of its contributing ideas which influence both national and international policy-making, such as the demise of the Bretton wood system in the early 1970s due to an increased international economic instability during this period and also the growing critics of the keynessian economics and statist planning approach (Paul Hopper 2012:39). The neo-liberalism gained its intellectual origins from the market of libertarianism of Friedrich Von Hayek in 1971 and the monetarist economists of Friedman Milton and the Chicago school. Within this development era, neo-liberals became the new orthodoxy in the 1980s with the help of the Reagan administration in the US and the Thatcher government in the UK and its most significant part in the structural adjustment programmes and the world development report published by the world-bank in 1983. The neo-liberals focused on the conception that the state is one that perform minimum but also accelerates enterpreneurial freedom private ownership, free market and free trade (Harvey 2005). The main idea to establish these conditions is to encourage the free operation of global market, which was also seen as a tool for development. Ultimately from the neo-liberals points of view, the characteristics of societies is not relatively important to development process as compare to what is more relevant in individual freedom which need to be maintain, since other countries must operate under the market conditions and the state role is kept at minimum (Paul hopper 2012; Bauer 1981).

In the 1980s, the work of neo-liberals was actively praised by some economists like Havey Johnson (1964, 1971), Peter Bauer (1972, 1981) and Micheal Beanstock and many other who were connected to the world-bank and IMF. Development on this regard could only be achieve if countries rely on the markets in determining economic decision like price and wage levels in order to obtained efficiency and maximised their economy. For example the less developed countries were estimated to have an addition of 3percent per a year and reduce foreign debts, which can be made possible through the free trade within the international economy by selling their primary products to the north (little, scitovsky and scott 1970). The neo-liberals insist that if countries remain or became export-oriented and development strategies this will reduce protectionist policies like tariffs, quotas and subsidies which may stand as a trade obstacle. In this light government should also reduce their influence on their national economy, since often than not their decisions are mostly political rather than economical. In addition, whenever the state tends to involved heavily in economics affairs, this may leads to an obstacle to development by generating excessive bureaucracy which can slows down the economy as well as the initiative of the entrepreneurship of the other economic actors. What unites the neo-liberals is their harsh responds to the keynesian theory and all other structuralism theorists of economic development and planning which has been inefficient, thus let to poor economic growth. The neo-liberals ideology have been seen as a “counter revolution” to all development theorists (Paul Hopper 2012; Toye 1987, 1995). Within the trade freedom, we can have themes like privatization, deregulation, fiscal austerity, financial liberalisation and currency devaluation, all these factors have a contributing aspects in achieving economic growth and attracting more FDI. The neo-liberals argues that if these policies are put into use, this will leads to an increase in employment, reduction in poverty in the developing world. For example currency devaluation of agricultural products from the less developed country can be sold at a cheaper price meaning more products will be sold. Finally, free trade enables home product are protected and create competition in the international market in order to survive which tend to encourage overall economic development (Paul Hopper 2012:41, Chang 2003:111)

2.3 Human development Theory

2.3.1 The Human Development Approach.

Poverty eradication and wellbeing is seen as the main cornerstone of human development approach. But the approach adds to it the centrality of human freedom. Development approach

has its roots from the works of Economics Nobel Prize winner Amartya Sen which he saw human development in direction connection with human freedom which is essential to the process of development. Firstly, the evaluative reason; assessment of progress has to be done primarily in terms of whether the freedoms that people have are enhanced. Secondly, the instrumental reason; achievement of development is thoroughly dependent on the free agency of people (Sen, 1999:4). Development is all about expanding freedom that is enabling people to be able to choose and value; for instance to be healthy, educated, and participate in the community. The greatest contribution of development approach is seen as to bring values back on the centre stage. Development is based on the values. According this approach, development becomes legitimates only when it is based on underlying social concerns and values within a particular society (Severine Deneulin and Masooda Bano, 2009:46). Other authors focused the bases of human development approach on human basic needs, as put forward by Payne (2010:119,120) “human basic needs should be a prioritize goal over the objective to aggregate national growth and continued improvements in living standards.

2.3.2 Human Basic Needs Approach

The basic human needs approach came up in 1982 with it focused on Developing Countries. This approach was seen as an alternative development paradigm for economic growth. Development would make sense if the provision of basic human needs including education about sense of purpose in life, work and self-determination. 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 prioritizes over all the objectives of aggregate nation growth and continued improvement in living standards (Payne and Phillips 2010:119,120). The ‘basic need approach’ in dealing with development endeavors to give chances to the full mental and social improvement of the human identity and then infers methods for accomplishing the objective. This approach argues that these basic needs are not as an advantage for poor people, either their income or employment opportunities. It is exceptionally important focus on poor people and the jobless. Moreover, it was emphasized that development ought to be the satisfaction of the basic needs of every individual, and this should be prioritizes over the objectives of overall national growth and proceeded with improved living standards (Payne and Phillips 2010:119,120). Looking at the basic needs approach by Hopper 2012, it was championed by the World Bank under the presidency of Robert Mc Namara and the ILO.

The basic needs placed emphasis on the necessity for;

- a) food, clean drinking water, shelter, clothing and other necessities for survival
- b) access to service such as, health care, sanitation, public transport and education facilities
- c) people to be able to participate in political decision-making that affects their lives (ILO 1976; also Streeten al 192), Payne and Phillips 2010:120).

The human Rights Development approach that was launched by the United Nation as Development Program (UNDP) and the annual Human Development Report (HDR) was first published in 1990, serving as a pioneering influences in laying the foundations of basic needs development approach (UI Haq 1976, 1995: Haq and Ponzio 2008). Human basic needs in this context was seen as a human development process enlarging people's choices including the ability to live a longer and healthy life.

2.3.3 Gender Approach

Considering the UN General Assembly Commissioning report in 1962 on women in development (WID), where the role of women in economic development was emphasized, it was disputed that women had been marginalized in both development policy and reproductive economy. Women earn less than men from their activities as workers in rural production, which is unfair because the Universal Declaration of Human Rights does not mentions any consequence against discrimination on gender base ideology. However, equality should cut across every aspect including sex, race and religion. This marginalization in turn affects women social status, reinforcing patterns of exclusion and deprivation and leaving basic needs unsatisfied gender-wise.

Gender and Development (GAD). This approach deserve particular attention for which the first relates GAD analysis of the highly gendered impact of neoliberal development strategies(especially structural adjustment policies (SAPs)) and the concomitant transformation of global and local markets. GAD theories explored carefully the connections between the rise of export-oriented growth sectors and the transformation of the terms on which women increased participation in the labour force was realized.

The WID writers had argued that, development planners have been seeing and still women's primary role as housewives and not earners. The main aim for WID is to strengthen women's position within the labour force and marked economy. Practically, women are required to have equal access to education, as they will get employed as skilled workers and also 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.

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: 107-10).

2.3.4 Environmental Approach

This approach criticizes the neoliberal theories with regards 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;) Payne 2010: 133). Looking at the environment critique of main stream, it gained grounds from the basic needs human development and gender approach critique. In fact they put more interest to those relating to hungry, famine, food security and the need to ensure greater access to ownership 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).

2.4 Criticism of Development Theories

The journey of the development theories have has it complexity and criticisms through each stage and era by development researchers, leading each group with it strength and weakness from its own ideology. In this regard am going to discuss the critics of two most important development theories which have gotten attention at the level of international community.

2.4.1 Critics of dependency theory.

The dependency theory have a wide range of criticism which were coming from different aspect found in the dependency ideology. Firstly, according to critics of dependency theory, it overstated the level of dependency, with even some challenging weather such a relation between the north and the south. They denounced the claimed that the South was effectively functioning in its economics activities before the arrival of the North countries. A central premise of dependency is that capitalism actually exist in different levels of development which led to many dependency theorists to believe that a metropolitan society like the USA continues to proper at the expense of underdeveloped countries on the periphery. (Paul Hopper 2012:34; Brewer 1990: 23). This was contrary to what the USA experienced in reality, the USA suffered economic crisis in the early 1970s including China, India and other countries in the South-East Asia, which they later catch up in some areas of manufacture out-product (Wellerstein 2003), and such rapid pace was known as capitalist development. Crstobal Kay in Latin America theories of development and underdevelopment argues that dependency theorists were pessimistic because they failed to acknowledge that capitalism could lead to development in non-western nations.

Secondly, dependency theory failed to see the internal causes of under development. Critics argues by over emphazing the role of western societies and the international economic system, they could not see that the internal factors could also be responsible for underdevelopment in the South. This raises a wide gap in the dependency theory with its focus upon economic and ignoring other factors such as politics, social, cultural and environment factors which can also contribute to development. Especially the role of the Elite is now recognised to be a determining factor that can undermined development in the south. For example corrupts and authoritarian elite in most African countries which have been accused of stealing the wealth of their nation, but also implementing inappropriate economics strategies in achieving growth. George Ayitte

in *Africa Betrayed* (1992) accuses African elites of implementing a form of black neo-colonialism. The dependency theorists on their part respond by saying it is as the result of dependency to the North that have paved way for the elite to enrich their lives with the wealth of their societies.

Thirdly, critics have asked what hope did dependency offered to the developing south? They argued that dependency theory did not offer any real solution to the south in order to attain its economic development but rather attributed to the roots causes of underdevelopment and poverty in the south. Now it seem that development can never be achieve unless dependency is over from the North. Dependency theorists are indirectly telling the south to disconnect from the international economy for which is increasingly difficult under the condition of globalisation or the creation of new international economic system which is not a solution to developing countries, dependency theorists did not understand that few strategies for improving the economic performance of the developing countries have emerged from this tradition. Consequently, from the dependency perspectives countries of the south will struggle to move toward such strategies because of the very condition under which they operate.

2.4.2 Criticisms of the neo-liberalism.

The neo-liberals have received a number of rejections on the following grounds. It claims that the merits of free trade is a development tool which have been disagreed upon, saying that it produces comparatively low economic growth and other factors are attributed to play a more significant role. No doubt to achieve economic growth other factors can come into play in a very complex ways which cannot be reduce to a single factor. In addition, as a consequence by exposure to the global markets, this means many domestic producers in the south struggles to compete with their counterparts in the North who frequently enjoy greater productive capacity and technological superiority. More so, not only has the wealth generation promised by neo-liberalism be even, but there are scants signs that this wealth has trickled down to the poor with developing countries and if anything has actually depend their internal income inequalities (Haines 20000:49). Finally to a broader perspective it is claimed that the operation of free market global capitalism generates its own social, political and environmental resources of developing countries as they seek to compete in the global market place.

Chapter three: method and material

3.1 Introduction

This part of my thesis provides an insight into the procedures utilized in data collection and analysis. Here, I employed the quantitative research method, which was based on research questions and strategy involving interviews. The data analysed for this thesis was gathered on the basis of the following research interview questions.

- What is the role of religion in development?
- What is development and how can it be measured?
- What role does faith-based Organizations (Caritas) play in enhancing development?
- How has Catholic social teaching enhanced development?

These research questions were channeled to Caritas organization in Yaoundé-Cameroon via emails and interviews conducted on Skype. Originally, I had planned to carry out my research in the southern part of Cameroon but because of the ongoing crisis in this region and mainly because of the internet black out left me to re-think about it. However, I had to move my research to the capital city of Cameroon and fortunately the right people were contacted.

Qualitative research method implemented in this study have the following advantages. Firstly, the interview strategy emphasizes words rather than quantification in the analysis of data (Bryman 2012:380). During this research process, I conducted interview with the following three people in my area of research; parish priest of the Anglophone parish in Yaoundé, manager emergency relief department and the manager of development project management department. The interview was semi-structured and flexible as my correspondents used their own ways to define and answer the questions and I could redirect and add more issues that are not in the interview guide (Bryman 2012:471). The strategy of interview provides rich and detailed data as it targets different perspectives. According to Bryman (2012), research strategy is a general orientation to the conduct of the social research. Second, the qualitative research method is also inductive, that is, it helped me examine a number of aspects of the Catholic Church and the Caritas's development projects. Furthermore, this method enabled more specific investigation and the findings could be compare to other developmental contributions by other churches.

In fact, the purposive sampling I used deals essentially with units such as people, organizations, departments and so on, which will have direct reference to a question being asked as the research question already indicates the units that are to be sampled (Bryman 2012:422). Even though I succeeded in my research, some drawbacks encountered are poor internet connection, limited time from informants and was especially boring as it was not a face-face interview.

3.2 The Caritas Sample

There is a multitude of faith-based organisations in Cameroon, but I choose to focus on the Caritas because of its tremendous support for development projects in Cameroon. Caritas carries out its project based on the Catholic social teachings which is my main subject in this thesis. A non-sequential sampling approach according (Bryman 2012) which is what am going to use since it identifies different types of religious faith-based organisation which was also an important criterion for the selection, but at a time I had to limit the sample to the scope of a master thesis. I decided to focus on the Caritas because it represents the majority of Catholic faith-based organisation which is involved in development and shares faith-based concepts that are influenced by the Catholic social teachings.

During my data analyses, I considered the criterion of diversity and two sub-criteria were applied. Firstly, the gathered information emphasized on their faith-based identity and appeared to have different interpretations of the various development projects that they carried out depending on the situation at a particular period. Secondly, I wanted my sample to reflect the relationship between the various development projects, and the general preparedness of Caritas in case of emergencies such as natural disasters as well as their urgent response to such situations since it operates in Cameroon, a third world country.

I choose to focus on Catholic Relief Services because it is a Christian Mission organisation that seemed to emphasize its faith-based in somewhat different ways. Cameroon being a third world country, Caritas have affected many communities through a combined relief and emergency work with long-term development. It was overwhelmingly surprising to me that Caritas development projects could be felt throughout the national territory. Also, as a Catholic, it was more important and easy for me to collect data since Caritas' mission of social and charitable action networks could be found in most diocesan communities in the country. In addition, I also chose Caritas because I wanted to know more about how the employees are coping with the Sudano-sahelian region of Cameroon which is suffering from severe climatic conditions and natural disasters notably the recent floods in 2010 and the drought in 2009 and 2011. The

Northern religion is also noted for its conflicts affecting neighbouring countries which have resulted to the arrival of almost 100000 refugees and asylum seekers, primarily from the Central Africa Republic, Chad and Nigeria since 2012 fleeing from the extremist fighters boko Haram. The refugees are mostly women and children.

The Governance of caritas is recycle every four years when representatives from all member organisation worldwide meet in the Vatican City to review work carried out and approve a strategic frame work and a budget. From the Report I obtained, funding in caritas is well organised and structure depending on the relief or emergency project at hand. I was told of the emergency response for which in this case, the emergency response team work with members of the Caritas in the country where it is find itself to help families affected.

Fund a voice campaign is another way of raising money within the organisation, this type of fund raising is when Caritas takes their concerns to the world leaders and the international community. Global Action Fund is one of the largest since the fund raised did impacted globally. After the general explanation of how caritas fund it organisation globally, I will now move back to the case of Cameroon in particular. Caritas in Cameroon with the head quaters in Yaounde located in a street called Mvolye, has an employee of over 50 persons and one voluntary work. Its budget for 2012 was 1.56, 000eurs.

3.3 Written material

After identifying my sample, I collected the written material that I was to analyse. At this point I had planned to go on with my interview, but one week after I decided to change my original location in which I was supposed to begin my interviews. Therefore, I went ahead with the option to contact the organisation which was the only way in which I could request for access to written materials. I sent emails to Caritas and the parish priest at the Saints Peter and Paul Anglophone parish presenting my research project and myself. These emails were forwarded to individuals within the organisation who work with relief and emergency department. There were those who responded to my email and provided me with some written materials I needed while others accepted my friend request through Skype in which they were willing to exchange my needed information.

The basic documents are documents in which the organisation presented itself and their work- to their members, supporters and donors. Different kinds of basic documents could be found in

the organisation, both in term of topics covered and in term of volume. For me to be able to analyse these basic documents, I had to limit my sample and identify document that had 1) address the organisation as a whole, such as principles, document and statutes, and 2) document that addresses the organisation development work such as strategies program document. Although these document have been written at different times, there all were valid at the time of analysis. At a point, I viewed the differences in the document types and volume as bulky,, but I proceeded which gave me the understanding that the variety of these document could reflects the important of this organisation and therefore becomes a part of my analysis.

I found the basic document interesting because there were formal document in which there describe the organisation regards to who they are and what they do. A taught came to me to seeing these document as the result of internal processes within the organisation and thus what is emphasized in the document can help us understand how the organisation view itself as a faith-based organisation. The focus of these documents in terms of target diocesan group is often both internal and external, but there are variation between the groups. Some basic document are more accessible than others. I still regard the basic documents as first and foremost being written for the organisation themselves.

Unfortunately for me the only report I could have access to be that of 2012 simple because like I mentioned above caritas globally always reviewed it budgets and other strategies in a period of fours. So the report for the case of Caritas in Cameroon shall be coming out this year. As for the report of 2012, some challenges could be seen because it was conducted in different format and in terms of volume the report ranges from pages. Similarly to my perspective on basic documents, I view not only as a methodological barrier but just as another factor in studying faith- based organisation.

Why did the report of Caritas 2012 interesting to me? First of all, the report represent one stage of upward communication in the aid system. The report are written for the donor. I realised it is through this report that the organisation communicate the result of their organisations projects to their donor (the international community). The report together with the application for funding, represent a majority of the formal communication between the organisation and its donors. Many may see an organisation`s written material “windows into social and organizational realities” (Bryman 2012:554) to reveal something about an underlying reality. Others argue that documents are a distinct level of reality in their own right and thus should be examined in terms of the context they were produced and their implied readership. Some

activist debate that a written document convey an impression (Atkinson and Coffey 2011; in Bryman 2012). However, both views are interesting and I assume that in these basic documents the identity of faith-based organisation are reflected differently. Still, either as a window to a reality or a distinct reality on their own right, documents cannot reveal everything about the organisations. Nonetheless, these can definitely provide us with interesting insight. In analysing the written materials, I applied the traditional qualitative content analysis where coding is a central process (Bryman 2012:557, 568). From my research questions, I already had two main codes: *identity and relation*. In addition, the related to identity was a coded value.

3.4 Interviews

About two months into my research process I decided to include interviews as a method in the research project. I was clear that the criteria for selecting informants were mainly to be the degree of involvement in the organisation development effort and the reporting of its work. I went ahead to interview the managers of both emergency relief department and development project department, and also a Catholic parish priest. These individuals are interesting informants as they can both offer an inside view of the organisation and an interpretation of the written material. What does the faith-based imply? How did they see themselves as a faith-based organisation's added value? Why Caritas is reported the way they are? The informants of course could not give us the entire picture, but they offered one interpretation from the same source of information that compliment the written material. The informants were somewhat natural because I already contacted the organisation. I think I was lucky because the informants gladly accepted my proposal for interview and this happen to be those that I contacted through emails.

I had in mind two main themes, the identity of caritas and the role of Catholic Church in development, when planning my interview. To be able to have get the correct data, I decided to repeat some of my questionnaire, because I wanted a rich, detailed answers that could provide the inside view of the organisation and Catholic church role in development. I ended conducting a semi-structured interview (Bryman 2012:471). I had lists of questions and topics to be covered (an interview guide) but the informants had a great deal of delays in their responses. The interview guide consisted of two parts. Firstly, I asked what made the organisation a faith-base. How this faith-based affects development efforts, and what does makes Caritas different from other faith-based organisations. In the second part I asked the informants how he understood the organisation. The interview was conducted through Skype

Cameroon being a third world country, the internet connection was not good at first I decided to record this interview. After the interview I could reply it time and again in order to get the responses clearly. The data from my interview was analysed in a semi manner just like the written material using content analysis.

3.5 Research ethics and limitations

Ethical principles should always be taking into consider when it comes to data collection. In Bryman`s opinion, the main concerns lies with “the ethical issues raised in relations to researchers and research participants in the course of investigation” Bryman 2012:133). In my research the informant was really strict because the Skype interview was carried out during work hours and in the office. There was about three reasons for choosing this informant. Firstly, it was clear that he was an English speaking Cameroon and from my same region, showing his willingness to give detailed responses, which I wanted him to speak freely as possible. Secondly he is the manager, meaning power was involved. Thirdly I was not focus on any belief because religion is a very sensitive topic. Still, the interview was recorded in a way in which, it can be easy to be deleted with any other getting to it. This was an ethics on my part.

Although the sample of faith-based organisation were diverse, I had to limit the research of this thesis to properly fit the scope and the time allocated. I did not capture the diversity of most of the rural community who are also involved in these development projects. My interview was originally meant to take place in the Southern region of Cameroon but because of the ongoing crisis, there is internet blackout in these regions. This became difficult for me at first to change my originally plan. Even though I decided to move my interview in the region where I could access internet, I still faced the situation of poor internet connection, it was a bit stressful because I did Skype several times before the connection finally became manageable. My informant almost lost patient during the interview because of poor internet and I could feel how other worker was looking behind as he Skype ran many times. Because of the poor internet I felt discourage, I had wished to interview more individuals. However, the data collected was sufficient and provided some interesting findings and conclusion for the master thesis study.

The interviews were limited in that it was not a setting the informants usually found themselves as the interviews were conducted through Skype. It was somewhat difficult to understand the informants, so the interviews were not in substantial form, and I wish I had done this interview face-to-face. In addition, there might be issues the informant took for granted or that were sensitive, leading to a situation where the informant might not share relevant information. In

my experience the informant was open and honest. Another limitation is the interviewer, I did not experience as I went on, but I took some notes down because the informant brought up issues that I was not aware of, but found interesting. Still, I had to repeat my questions over again.

Chapter four: A brief history of Cameroon

4.1 Introduction

The name Cameroon was derived from Cameroes, meaning “Shrimps”. In the 15th century a Portuguese explorer Fernando Po named the River Wouri, Rio dos Cameroes (meaning river of Shrimps). Cameroon is a unitary state found in central Africa precisely in the Gulf of Guinea. It is bordered by Nigeria, the Central Africa Republic, Congo, Gabon, Chad and Equatorial Guinea. This country emerged in the 1961 after the former British Cameroon voted to join French Cameroon in 1972. It is also called Africa “miniature” because of its geographical and cultural diversity and regarded to be of utmost importance to the security of the region. With Yaounde as its capital city and a population of approximately 19.60million inhabitants, the Republic of Cameroon is a 475,440km² area consisting of ten regions including the Sahel regions, highlands, northern plains, plateau such as the Adamaoua in the north and the tropical forest. Mount Cameroon is the highest in the country and in Africa at large. Its main big rivers include Sanagal, Benue and Nyong. Its largest cities are Yaounde, Douala and Garoua. The country is renowned for its native genre of music, national team, and the Waza national park meant for the protection of both the red and green Monkeys, lions and leopards and ranks 150 on the UNDP (Human Development Index).

Cameroon is blessed with rich fertile soil, features and a wide range of natural resources such as petroleum, Bauxites, Iron ore, Oil, Cocoa, Coffee, Timber and hydropower. The southern regions in general humid and equatorial, but the northern regions are semi-arid. The geography of Cameroon is highly diverse and its topography features impose climatic variations in both south-north. The low-lying coastal plain rise rapidly to the inland regions of the high plateaus and mountains. The Cameroon mountains range stretches along the country’s northern border with Nigeria with a peak in excess of 3000m. The northern regions of Cameroon is the hottest and driest part of the country experiencing an average temperature between 25-27C in the cooler

season and 27-30C in the warmer season, while the southern regions are largely dependent on altitude ranging from 20-25C with a little variation in seasons.

The map of Cameroon



4.2 The Population Cameroon.

As mentioned above the population of Cameroon is approximately 19.6million. The first group of people to arrive on the Cameroonian soil are the Bantu also known as the pygmies located in the East and the south region precisely in the forest such as Yokoduma, Lomie, Yoko and Ebolowa. Generally, Cameroon has an extremely heterogenous population made of 250 ethnic group with the largest been the Bamileke and the Bamoun found in the northwest region of the country. With an ethnic fractionalization, Cameroon is ethnically diverse tan most of the sub-Saharan countries occupying a fith position in the 162 countries. These 250 ethnic groups are unevenly distributed throughout the country with the most populated areas been, the central, littorial, southwest, northwest and the west region. The variation is due to environmental and economic oppourtunities.

Regions, religions, ethnicity, language and colonial heritage provide potential cleavages. Many of these cleavages coincides with disparities with income distribution. The two most politically social cleavages are languages of colonial heritage namely (Anglophone vs Francophone) and (north vs south). Each of these groups are further divided into the political lines. The Northern regions of Cameroon with the population of 2,311,179 inhabitants is consider to be the poorest part of the country than in the South. More Muslims are found in the North and the Christians to the South. Although it can be seen that the north is less ethnically diverse than the South, the northern region of Cameroon is also divided along ethnic groups and religious lines. The fulani(or Fulbe) are the dominant group in the region despite being 25% of the total population(Kofele-kale 1986:55). The remainder are the non-muslim kridi. While the southerners are divided by language and colonial heritage, the two Anglophone regions are the (North West and the South West) make up about 21% of the total population and occupies 9% of the land surface (Kofele-Kale 198:62). The Francophone south is also ethnically divided such as the Bamileke who originally from the western highlands bordering former British Cameroon and who are believed to be the economic backbone of the country (joseph, 1970: 9-10).

Politics and Administration: Prior to the development of the society that led to community living and centralized political system, people lived in independent settlements where powers was concentrated at the centre and often in the hands of single leader. Generally, the leader exercised substantial powers. Administrative stations were established with the coming of explorers into the hinterlands by the signing of treaties with national rulers urging them to accept foreign German rule. Later, the head of each station made and exercised administrative, military and judicial roles. Following this, the administrative units were extended as districts forming centres for coordination with telephone, postal and road facilities and placed under commissioners in Victoria, Dchang, Yaoundé, Ebolowa, Kribi etc. However, the most senior government official was the governor who has the autonomy to make decrees. The governor is overall competent in the different areas including general administration, taxes, tariffs, labour and education, judicial and military matters. During that period six governors were in position. Presently, Cameroon is ruled a president who is the head of state, and his closest in position is the Prime Minister and Head of government. It is a bilingual country with English and French as national languages.

4.3 Religions

Religion is believing in the existence of a supernatural and powerful being, the maker and controller of the universe. It is known to be one of the different systems of faith and worship based on such conviction. (Second edition oxford student dictionary: 526). The most popular type of religions in Cameroon is Christianity with a percentage of about 69% of all religions. Islamism or Muslims are 21%, and about 6% practice traditional indigenous religion, although it is not organized but it still exists. However, other religious groups such as, Baha'is, Jews, etc, do exist but with less than 5%. Christianity is divided into Roman Catholicism (38.4%), Protestantism (26.3%) Pentecostalism (4%) (Tajoche 2003:67).

4.3.1 Types of religion

There exist four major religions based on their beliefs and mode of worship; Christianity, Islamism, Buddhism and Hinduism. The Hindus, worship a being of ultimate oneness (Brahman) represented by gods and goddesses incarnated within idols, temples, gurus, rivers, and animals etc. Believers of Buddhism, do not worship any God or gods rather they worship the ascetic and sage known as Buddha. Islam believes in the existence of one almighty God, named Allah, who is definitely superior to human kind. The Muslims consider Allah as the creator of the Universe and the source of all good and all evil. Christians believe in a loving God who reveals Himself and can be experienced in a personal way in this life. The focus of Christianity is not on religious rituals or performing good works but on relationship with God through Jesus Christ and growing to know him better. In Cameroon, Christianity and Islamism are the main types of religions.

4.3.2 Islam: Islam religion is divided into the Sunni and the Shia. This division arose following a dispute on leadership or a new shepherd after the death of Prophet Mohamed in 632. The Shia Muslims are a significant minority (10 percent) and Shia is always a small group of world's Islam today (Bowker 2002.p.283). The Sunni reform movement is populated and was founded by the Safavids and these Muslims follow the tradition of Mohammed. Although the differences, these two divisions of Islam share the same beliefs that are based on the Qur'an and Hadith (Bowker 2002.p.284). In Cameroon, the Sunni Islam is practiced.

4.3.3 Christianity: Christianity movements in Cameroon includes the Protestants, Catholics and the Evangelicals. These denominations share belief in Jesus Christ as a mediator through which the people experience God. They believe that the whole world and all that is in it was given to Jesus, not just the Holy Book (Bible). Furthermore, Christians hold the faith that Jesus took the

human form and experienced suffering in self-sacrifice as expression of creator`s love for all mankind.

4.3.4 Protestants: The Baptist, Orthodox, and Presbyterians are the major protestants in Cameroon. These groups of Christians are interested in the response to God`s mercy, which emphasized conversion of people through genuine experience with the creator. These Christians teach a profoundly personal religion that not accountable to the government or any organizations but exclusively to the New Testament under a congregation of believers (Bowker 2002,p254). The founders and leaders established an intellectual systems similar to that of the catholic. The Protestants movement actually were former Catholics who separated and grew into a majority. The different protestant churches are wide spread all over Cameroon, but the Orthodox exists in one region of the Country that is, in the Adamawa region.

4.3.5 Pentecostals: The Pentecostal movement started with the experience or event that took place on a day termed “Pentecost day” in the book of Acts of the apostle in the New Testament of the Bible (Bowker 2002:255). The Pentecostals are expanding really fast because their gospel directly deals with real life issues such as ill health, poverty etc, as they preach prosperity and perform miracles convincing followers from other religions. One of the evidences preceding the experience of God`s power is speaking in unknown tongues that first occurs on the day of Pentecost after the resurrection of Jesus Christ. Pentecostals believe that the society is wicked, hostile, hopeless and corrupt and thus they separate themselves from the society. Initially, the beliefs and practices of Pentecostals were thought to be odd and erroneous (Synan 1997:187-188). In Cameroon today, Pentecostals are the fastest growing religious movements and includes churches like the Redeemed Christian Church of God, Winners chapel, Full Gospel mission, Church of Christ, Christ Embassy, True Church of God amongst others.

4.3.6 Evangelicals: The word Evangelicals emanated from a Greek word which means “good news” or the bible. This movement preach the good news of salvation made 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 consider bible messages as infallible and trust in it rather than latter teaching. They also rely on sermons rather than sacraments because their goal is to spread the gospel (Bowker 2002:255).

4.4 Roman Catholics Church in Cameroon

The Catholic Church dependably connect significant weight to convention. The congregation has addressed inquiries in past times seeing its experience through hundreds of years as a perfect disclosure close by the book of scriptures. They positively trust that God demonstrations ever. The Catholics take the long perspective of things which are by and large ease back to change. As the catholic church created over hundreds of years, certain essential divisions set in as the Roman domain had been separated in to Eastern and Western regulatory units under the sovereign Diocletian, with Constantinople otherwise called Byzantium and Rome double capital. Thus, the Christian holy places in these two zones started to move down particular paths in the long run, taking shape in to customary, Christianity of the east and Roman Catholicism in the west (Allen Jr.2014:49-53). Today, the estimated number of Christians worldwide is 2.3billion which is about 33% of the general human populace. Slightly greater than half of the total number of Christians (1.2 billion) are Catholics, 300million are orthodox, and 700milliom are Protestants (Allen Jr.2014:55).

Majority of Christians in Cameroon are Catholics. The Catholic Church first went to the city of Douala-Cameroon on the 25th October 1890 under the authority of two Pallotine priests, Heinrich Vieter and George Water with five reverend brothers and a seminarian. On the 8th of December that same year, they celebrated the first holy mass in a house in Marienberg (Mount Mary) in they built in Edea, and entrusting Cameroon to the protection of the Virgin Mary, Queen of the apostles. They opened the first missionary school and the first 15 students were baptised the following year at Christmas. In 1904, the apostolic vicar, felt sick and was moved to Yaoundé, where he eventually died and was buried. At the end of 1913, 16 missionary station governed by 34 priests, 37 brother and 3 religious orders, all Pallotines, 223 catechists and 28179 native Catholics at the time. Following the First World War, among different impacts such as sicknesses, was the expulsion of Germany. Consequently, the pallotines went back because the aim was to defeat Germany and divide Cameroon into French and English territories. They later came back to Cameroon in 1964 solicited by religious administrator from Yaoundé Msgr Jean Zoa, who came to Rome for the Vatican council 2, and requested that the palatines come back to Cameroon. He believed they were the "Fathers in the faith". They at that point came and set up the missions in Yaoundé the capital city of Cameroon and named the parish as St. Vincent Palloti. From Yaoundé, the Catholic Church kept spreading to different parts of Cameroon

4.4.1 The structure of Catholic Church in Cameroon

Today, the Roman Catholic Church is the world's largest Christian denomination. There is an estimate of 4.25 million baptized Catholics in the republic of Cameroon constituting about 26% of the population and in 33 dioceses. Presently, there are 1,356 priests and 2,600 men and women in religious order. The Catholic Church is a section of the universal church under the leadership of the pope. There are five ecclesiastical provinces headed by an archbishop, these include, the archdioceses of Bamenda, Garoua, Yaoundé, Douala and Bertoua. Every province has at least a diocese governed by the bishop, and which are made of different parishes headed by the parish priests.

4.4.2 Ecclesiastical Province

It is an area governed by a bishop, sometimes with auxiliary bishops assisting him such as the bishop's private secretary who most probably be a priest. The vast majority and particularly numerous Catholics don't really understand the meaning and importance of the term ecclesiastical province, yet this organizational structure assumes an imperative part in the Catholic Church. It is a unit of religious government existing in certain Christian churches. It is actually an ancient form of chapel association but still in function. In Cameroon, ecclesiastical province is fundamentally, one expansive archdiocese or an institute that governs all local churches and dioceses allocated to it. Generally, each ecclesiastical province is made of a number of dioceses for obvious reasons. Certain liturgical issues such as the decision whether to transfer the celebration of some feast days and solemnities to Sundays are always discussed in ecclesiastical provinces to ensure the uniformity of liturgical celebrations among local churches (dioceses). The issue of priest transfers and appointments from one diocese to the other is always decided by the ecclesiastical province. In Cameroon, there exist 25 wards in five religious areas which are additionally separated into wards, the local groups of Catholics.

4.4.3 A Diocese

Diocese is the second administrative unit after the ecclesiastical province and handles the immediate issues from parishes. Diocese comes from a Greek term *diakonia*, meaning an administrative unit in the old Roman Empire. The term was then assumed control by the Roman Catholic Church to allude to a geographic area enveloping numerous areas under the authority of a religious administrator. Essentially, there is no authority over the diocesan bishop as he gives requests and registries on how every parish should function. The pope (bishop of Rome) drives his own authority by virtue of being the commander and overall decision maker of all diocesan bishops in the world (Allen, Jr. 2014:17).

4.4.4 A Parish

A parish is an essential place 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. 2014:15). In Cameroon, dynamic members of the Catholic Church do significantly more in the parish for example, taking Bible lessons, participate in spiritual activities in the church such as divine mercy devotion or the Catholic Charismatic Movement. Parish Christians participate in Holy Mass such as belonging to a choir group, readers club, church wardens etc. Each and every Catholic is supposed to attend the parish with closest to their geographical residence (Allen Jr. 2014:15).

4.5 Freedom of religion in Cameroon

Generally, the Cameroon government recognizes and respects the freedom of religions. However, Catholics operate two of the few modern private printing presses and print weekly newspapers called *L'Effort Camerounais* as well as secular newspapers. The state-sponsored radio and television stations also broadcast Christian and Islamic religious services.

Universal Declaration of Human Rights (UDHR)

According to article 2 of the Universal Declaration of Human Rights, everybody is qualified for all rights and freedoms put forward in this declaration, without refinement of any sort, for example, race, sex, language, religion, political or other assessment, national and social origin, property, birth or other status. Besides, no distinction should be on the basis of political, jurisdictional or global status of the nation or domain to which a man has a place, regardless of whether be it autonomy, trust, non-self-government or under some other sovereignty. Additionally, article 18 of the UDHR states that, everybody has the privilege to opportunity of thought, still, small voice and religion, this privilege incorporates, flexibility to change his religion or conviction, and flexibility, either alone or in the group with others and openly or private, to show his religion or confidence in educating, practice, love and recognition (All-inclusive Declaration of Human Rights article of tenth December 1948). The Cameroon government entirely regards the Universal Declaration of Human Rights that is the reason every last Cameroonian national chooses which religion to consider.

Religious tension with government

The pressure amongst religions and government frequently result from basic issues, for example, misappropriation, unemployment, corruption, poverty and so on. At long last this on occasion results to death of some religious pioneers which toward the finish of it, the legislature has not successfully cure the circumstance (www.everystudent.com/features/connecting.html <https://www.google.no>).

Chapter Five: Religion and Development.

5.1 Introduction

Religion in development process has been an issues which had raised concerns in recent years. Development theories and practitioners have tried to bring out the relationship between religion and development in many developing countries, development in this sense cannot only be achieved in secular “scientific” terms (Ebaugh 2002). The changed in focus in the consideration of religion regarding development process may have been seen more generally as “helpfully suggesting the need to rethink contemporary knowledge production in order to better understand religion” (Jeff Haynes 2005a). The rise of religious resurgence in many parts of the developing world have come to the understanding that many people now feel an increased sees of religious fervour and to the faith-based organisation where they belong and may even compensate lack of material capacities and comfort (Berger 1999, Thomas 2005).

As Amartya Sen (1999) has noted, for some among to a great degree poor countries in the creating scene, paying little mind to particular religious conventions, religious confidence is a critical feature of their character. In any case, this does not imply that improvement ought not be dynamic, but rather ought to be supplemented nearby religious practices with a specific end goal to esteem all parts of human flourishing, for example, wellbeing, wellbeing, learning, significant work and play, self-bearing and culture. A key estimation of religious confidence is that it can encourage accomplishment of a level of quietness, giving importance to life where life was nonappearance or decreased.

Lately, numerous participatory and multidimensional advancement have confirmation the importance religion in supporting numerous among the poor in the creating scene to adapt to a humble material position. For instance the current voices of the poor investigation by the world Bank which gathered thoughts of prosperity communicated by around 60000 individuals in

more than 60 nations who were thought to be poor-stricken families just came to find that they were living "congruity" with otherworldly issues, for example, profound life and religious conviction watched this was frequently observed as their principle factor of prosperity (Jeff Haynes 2005a: 55). This does not only explain why many people in the developing countries need to belong to a religious group, but also shows how religion can play a great role in development. This remark can be inferred from the fact that several of the world religions, including Judaism, Islam and Christianity are trying to express the transcendent reality of God in normal conceptual and everyday language, this is to say trying to express religion in terms of rational secular way of thinking is not going to achieve its development goals since this has never been accepted by most religions believers. A significant example was provided by 9/11 and its aftermath, Following the attack on the twin tower and the pentagon in which Muslim intellectuals and those interested in Islamic world began a major search for the "holy grail", "a liberal and moderate Islam that could be identified, championed and disseminated in order to combat the religious extremism and terrorism of religious ideology.

However, religion has also been attributed in advancing or hindering economic. Author such as Lewis places the impact of religion to the development process based on the valuation of material good and the accumulation of wealth. To him, if a population is against the accumulation of wealth, material good and work, this will negatively affects the economic growth of its country while on the other hand if a population is in support of wealth accumulation, work and material goods this will positively affects its country's economic growth and thus brings development to that nation. (Lewis, 1995:27). In addition, He also cited that development and religion moves in the same direction. Economic changes largely depends on the religious teachings of a country. Lewis implicitly alludes to the facts that, the centre teachings of religion may subject to re-interpretation in the light of new situation in the world. The condoning of the charging of an interest rate in Christianity is an example of how a religious teaching can change in the light of economic development. The Second Vatican Council is probably one of the most striking example of how the core teaching of one religion with regard to fundamental issues such as its understanding of freedom, of authority and of participation in economic and political life have been re-interpreted. Actually, not all religions have reinterpreted its teachings with the intention of boosting development such as the Hindu regarding the treatment of cows, according them is a sin for one to eat cow since it is consider as equal to humans. Another example is the Catholic Church with the issue of contraception.

5.2 International faith-based organizations

Faith-Based organisation have become an instrumental tool for developments in its faith works and principles through the expression of its activities. Before going into the details of FBOs I would like to start by defining the meaning of FBOs.

What are FBOs?

A faith- based organisation is any association that communicates its motivation and direction for its exercises from the points of view on its instructing and standards of the faith or from a specific interpretation or school of thought inside the faith. At this juncture, for an organisation to be consider a FBOs, it must be connected with an organized faith community in a form of a particular ideology, drawing of staff, volunteers or a leadership from a particular faith denomination. In addition, other qualities that a faith-based organisation must have are religiously-oriented mission statement, the ability to receipt support from a religious organisation or the initiation by a religious institution. It is also important to know that the unique identity of FBOs is their ability to influence developments works by their philosophies of sponsoring religious organisations. According to Clark's organisational typology 2008, classifying FBOs in all its dimension.

Faith- based representative organisation or apex bodies:

- 1 Faith-based representative organisations or apex bodies: their rule is known on doctrinal matters , govern the faithful and represent them through engagement with state and other actors;
- 2 Faith-based charitable or development organisations: which mobilize the faith in supporting the poor, vulnerable and other social groups, in this regards the fund and manages programmes in addressing poverty and social exclusion;
- 3 Faith-based socio- political organisations : these organisations interpret and faith as a political construct, organizing and mobilizing social groups on the bases of identities formation but pursuit of broader political objectives or, alternative, in promoting faith as a socio-cultural construct, as a means of uniting disparate groups on basis of faith-based cultural identities.

- 4 Faith-based missionary: they communicate key faith messages beyond the faithful, by effectively advancing the faith and seeking believers to it, or by supporting and engaging with other faith groups on the basis of key faith standards.
- 5 Faith-based radical, illegal or terrorist organisations: Promote radical or militant forms of faith identity engage in unlawful practices on the basis of faith beliefs or participate in armed savage acts legitimized on the grounds of faith.

This have become increasingly important that religious communities and organisations have had a long history in their faith activities to reach to all through its projection to what is called development. In the 1980s, because of the limitation of states sponsored projects, this gave way to private organisations and the FBOs to make their presence felt on the world stage. The World Bank estimated that in 2000 FBOs was had influenced both health and educational sectors in Sub- Saharan African (Deneulin and Banso 2009). The International community have had as an obligation towards the MDGs by implying the need for both developed and developing countries to work together in resolving development concerns. They collaborate with come up with strategies for achieving better development objective, for instance increased partnership between secular development agencies and faith-based organisations.

In the 1990s and 2000s, initiatives were formed concentrating on intelligent association which united invested individuals to talk about courses and to work practical solutions to identify pressing development problems (Jeffrey Haynes, 2005a). During 1998, an important initiatives was created named the World Faiths Development Dialogue (WFDD), jointly inaugurated by James Wolfensohn , the president of the World Bank and George Carey, an Archbishop of Canterbury and the head of Anglican Church which sought to promote development dialogue between several religious faith and the World Bank and IMF (WFDD 2001:16). This initiative also sponsored case studies such as organised publication and workshops with faith-based organisation and development professionals on various themes, including; World Development Reports. PRSPs and, the MDGs as well. At the same time, other international initiative emerged such as an IDB initiative (Social capital, Ethics and Development), while the World Council of Churches was also engaged with development organisations like ILO, IMF and the World Bank. Kathrin Marshall, an analyst at the World Bank and the focal figure in the establishment and development of WFDD, has published several articles on the relationship between religion and development (Hayes 2007:51, Marshall 2005a).

Furthermore, the United Nations population Fund also began a continuing dialogue with faith leaders (working from within 2004). Overall, these initiatives were seen as a way of bringing both the secular and faith-based organisation on their understanding of the role of religion in development. Transnational faith-based organisation was also classified as in other religious entities views on education, services delivery and non-marketable goods which includes, the Christian and Islamic world. For example the international transnational NGOs in Africa, operating in several countries like Uganda and Kenya. Catholic Relief Services and the vision international which are consider to be the largest NGOs.

National and regional initiative were created in developing countries aimed at tackling development issues and have achieved prominence in the context of civil society support for development priorities (Haynes, 1999; Thomas 2005). As a way of revising the assumptions of modernist social theory on religion`s role in development and politics more generally. Various religious actors have become very active in civil societies worldwide notably in the developing countries and the former communists countries of Eastern Europe. This is to renewed development focus in secularisation of civility (Weigel 2003; Ramet 1998). In addition many social secular movement now draw some example of justice and equality from Catholicism, Judaism and Buddhism. Some religions deliver range of services for consumer including religious school paid for and directed by Churches, mosques and temple, while government –funded directed programmes can also be faith-based.

The United Nations report in 2003 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 appraised of MDGs progression in September 2007 and was led by the United Nations Development Programme (UNDP) which showed that many developing countries especially in 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 conference between donor representatives and faith-based organisation leaders. In 1998 and 2002 the knowledge and policy discourse on faith and development emerged in such conferences. Development and faith has been regarded as critical to the article action of the Millennium Development Goals (Haar 2011: 27, 58). Faith-based organisations have been instrumental to fundamental individual institutional and societal transformations that development represents, both in today`s developed and developing 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 almost every development

aspect. However, religious institutions and FBOs have also been used to resist in some areas of social change (Haar 2011: 50-60).

There are multiple examples of faith-based organisations that actively participate in development and share faith concepts that enhance better living of its workers and functional societies. For instance, Norwegian faith-based organisations; Norwegian Lutheran Mission (NLM), Norwegian Mission Society (NMS), and the Norwegian Mission Alliance (NMA). Other FBOs working absolutely with issues regarding development is Norwegian Church Aid (NCA), and Global Mission Church Aid (YMCA-YWCA). Africa FBOs has also played important role influencing social norms which are related to development combating HIV/AIDS and initiating other social programs such as education. The acknowledgment of the proceeding with significance of FBOs in economic and social infrastructure development created an awareness worldwide. President Bush`s faith-based initiative in the United States and UK Chancellor of Exchequer, Gideon Brown`s 2.16billion pounds global immunization programme to combat malaria and HIV/AIDS (Haar 2011: 61).

5.3 Presenting the works of Caritas.

Caritas international began in the year 1897, founded by a young Germany priest called Lorenz Werthmann in the city of Cologne. The name caritas was named after a Latin word meaning love and compassion. Caritas international is made up of a confederation of 165 Catholic relief, development and Social service organisation currently operating in over 200 countries worldwide. Caritas mission is in line with the Catholic Church social teachings to serve the poor and promote charity and justice to the vulnerable throughout the world. The main ideology behind Caritas is to spread the Gospel of Jesus by it teaching of the people living in poor countries round the globe. It also encourages everyone to respond to humanitarian disaster, to promote integral human development and to advocate on the poverty and violence. In addition, caritas is noted for its quick responds to humanitarian crisis such as natural disasters, conflicts and the effects to climate change. It main aim is to help relieve suffering and rebuilding lives and communities in the long term. This allows men and women in poor and vulnerable communities to survive and recover from crisis to live safe in a secure environment. Furthermore, caritas in most parts of the globe acts as player in transforming lives through the promotion of human development activities especially to people in the worst off and disadvantaged communities to live in a flourish and peaceful ways. The environment is totally managed in a sustainably in the interest of the entire society. More so, caritas seeks to act as an

advocate for the poor in making the world a better place. According to the Catholic social teaching, the world should be a place where those men and women of the most disadvantaged and communities are able to influence the system, decision and resources that effects them.

Caritas is an example of an international faith-based organisation which is actively involves in integral development action for rural communities in the Northern region of Cameroon. Created in 1994, Caritas have has as a responsibility to animate and foster participatory role in Christian development. Their services accompanies rural communities in their development efforts based on catholic social teaching of the Roman Catholic Church. As a faith-based community, its inspirations are drawn from the catholic social teachings standing as a witness of Christ through its developmental works. These development actions are never discriminated upon regardless of gender, race, faith, politics and age. Since 1994, Caritas have been working in collaboration with a number of partners in its development services ranging from education, community mobilisation, sustainable rural youth skill development, rural women empowerment, preventing child trafficking, trafficking of persons, rescue and insertion of trafficked persons, construction and renovation of schools and health facilities, constructions of bridges and other infrastructures. The main goal of these services is to bring relief to community, families and to reduce poverty as well as rural exodus and also to improve living conditions for thousands of people in the Bui and Donga Mantung division in the Northern region of Cameroon.

5.4 The Concept of Development Catholic perspective

Development according to catholic perspective has always been based on its social teachings as a significant step in order pursue human dignity and reduce poverty. Initiated by Pope Pius XI in 1931, catholic social teachings was focus on principles which were used to expression the voice of the people in the society and a nation as a whole. In this section, am going to discuss the three main principles of catholic social teachings and the part they play in development. The aim of the Second Vatican Council for the Catholic Church was that, Christianity and the world were broad with its critical impact on development process and results. Furthermore, the role of religion in development cannot be fully understood without understanding in religious traditions itself. The Council declares that the church want to help and promote institutions in which men founded. She doesn't want anything more than to serve the general welfare of the populace (Deneulin 2009, 138). The nature and structure of the Church was improved at the Council in a way that had significant impacts for the exchange with others Christian sections,

religions and present day world. The Catholic Church characterizes itself as a fellowship of individuals joined in God in spite of section and religion (Deneulin 2009, 139). This ecclesiological reform changed the nature and structure of faith-based development work. The Roman Catholic could now collaborate with other denomination and religions in the transformation of the world in the light of Gospel. Catholics have progressed toward becoming accomplices with Muslims to enhance the effort and viability of destitution lessening exercises. After the Second Vatican Council, Latin American Bishops attempted to try the substance of the Council records. The Council gave more prominent specialist to nearby ministers and furthermore put more prominent accentuation on Episcopal collegiality which permitted diocesans worldwide to settle on choices on their domain be it national or religious level.

In addition, the aspects of the value of human right have been one of the most important dimension for the Catholic Church. The identification and proclamation of human rights raised an important steps to effectively respond to the value of human dignity. The Catholic Church sees this as an opportunity this modern time has to offer through the affirmation of these rights and the recognition of human dignity which is characterised by God the creator in His creature. The Universal Declaration of Human Rights adopted by the United Nations in 1948, gained a positive value which Pope John Paul II defined as “a true limestone on the path of humanity’s moral progress”, (compendium of the social doctrine of the church, p. 254). These rights are found in the dignity that belongs to each human being which is inherent in human life and equal in every person. It is consider that these rights are supernatural given by God and having been profoundly wounded by sin, which was taken and redeemed by Jesus Christ in his incarnation death and resurrection. The ultimate source of human rights is not found on the will of human beings, in the reality of the states, in public powers but in man himself given by God His creator. These rights are universal, inviolable and inalienable. Universal because there are present in all human no matter the time, space, race and gender. Inviolable because there are present in all human beings and human dignity. Inalienable because no one can deprive the other from living. Furthermore, some permanent principles of the Catholic social doctrine constitute the common good, subsidiarity and solidarity seen as an expression of the truth, reason and faith. These indicate that “men are born in the message of the gospel demanding the supreme commandment” of God love and neighbour in justice with the problems emanating from the life of society. These principles are the most general and fundamental character, since there concern the reality of society.

Equality in dignity have been a clear message sent by John Paul II and the Second Vatican Council (Acts 10:34, Romans 2:11, Galatians 2:6, Ephesians 6:9) which states that all people have the same dignity as they are all creatures of God`s image. In His word there is neither Jews nor Greek, neither slaves nor free, neither male nor female ; for all are one in Christ Jesus, (Galatians 3:28, Romans 10:12; Corinthians 12:13, Colossians 3:11). Equality is the ultimate foundation of the radical fairness and brotherhood among all individuals regardless of their race, nation, sex, origin, culture or class. Moreover, the need for educational and cultural formation are essential element of the Catholic social doctrine. According to this teachings, the economy is no doubt an important aspect of the society in terms of production and consumption of goods which contribute to the social life and value, but this is not enough without taking into account the socio-cultural aspect by ignoring the ethical and religious dimension, since life does not only depends only depend on production, goods and service alone. Materialistic dimension because the life of man just like the social life of the community cannot be reduced to this, even though there are necessary to improvement. Nevertheless, a cumulative sense of God and self-awareness are essential to any complete development of human society. The advancement of technological and economic progress is also appreciated by the Church as an “existence which is qualitatively more satisfying and legitimate, but had also raised concerns on the dangers of this phrase in history. Calling on the spiritual dimension should suitably differentiate new and higher forms of satisfying basic human needs from artificial needs that hinder the formation of a mature personality.

5.4.1 Principle of solidarity, common good and participation.

Solidarity can be defined as a way in which the society as a social community for which a person live is complete by sharing with others. This is to say most individuals can live in isolation, since it is important to pair our rights with duties. According to the social teachings a human is to experience not only rights but also obligations to others. Solidarity is a broad word because it is focused on the attention that people are interdependent, they rely on each other for almost all of their biological and social needs. The needs creates social life which includes language, art, culture and education. In order, “Solidarity “means that we recognise human interdependence not only as a necessary facts but also as a positive value in our lives (Thomas Massaro, P. 120). This is to say helping each other should be a way of achieving or realising our full potential as appreciate the full meaning of dignity.

The social encyclicals, *Laborem Exercens* on (Human work), Pope John Paul II repeated calls solidarity as essential virtue of social life. For which He argues that God did not only allow us to share with each other but also to be our neighbours keepers because we all belong to Him our creator. Solidarity is also considered as an inner attitude which can only be demonstrated by expressing its external activities in our commitment to wellbeing of others. It is seen as a natural phenomenon because just as a child we naturally reach out in making social friendships with our community, in this light Catholic social teachings portrays each person as a naturally fitting into the large society. Human flourishing is always communal and social in the sense that it's fulfil the human nature and dignity which come only in the context of community life where many relationships develop and ripen.

One cannot talk about solidarity without mentioning its two very significant aspects of social life, common good and participation. These values cannot be considered satisfactory if one does not look beyond one's private benefits. In *Mater et Magistra*, Pope John XXIII defines common goods as "the sum total of those conditions of social living standard where human are more energetic to fully and more readily to achieve their own perfection. (*Mater et Magistra*, no. 65). The value of common good gives us the responsibility to contribute to the lives of others in a positive way in order to reduce the rate of poverty and injustice, hence there by bring human development in less developed countries. Education has been one of an obligation in the common good in order to flourish human society. Education is also considered to be expensive that is why Catholic social teachings encourages every member of the society to sacrifice for such improvement that will bring broad benefit to society, including future generation.

On the aspect of participation, Catholic social teachings sees all members of the society as having equal right and duty to participate in most of the activities and institutions of social life. Participation is equally an important aspect of the document which focus to stamp out injustice in the social milieu. For example injustice can be witnessed by the exclusion on unreasonable restrictions on voting rights for minorities or economic participation that is a racial or gender discrimination in education or employment, all these offenses are considered as a violation of human right. The aspects of participation portrayed by the Catholic social teachings fight against the violation of human rights and inequality thus leading or appreciate development in societal life. Also, when people participate in economy life of the society through labour, Catholic social teachings encourages them especially on work and employment. To this light, ordinary people can participate in political life through a democratic activity that allows them to determine

through interest vial government structures. In this regard, catholic social teachings portray Government as a legitimate body who assist the efforts of its people to purse happiness, prosperous and meaningful life without undue interference with our God-given liberties including freedom of religion and conscience.

In addition, the people of solidarity demand act to promote the good of every individual because we are all really responsible for all. The idea lays out the appreciation to fight against poverty which poses a problem of injustice with its various forms and effects to the social life of a community. Poverty is a shortcoming to the fulfilment humanistic expectation of the church. The fight against poverty is a strong motivation in the option or preferential love of the church for the poor. The whole of catholic social teachings, first and foremost fundamental principle is the universal destination of goods. (John Paul II, message for the 2000 world Day of peace, 14: AAS 92, 2000). Furthermore. Solidarity is not only seen as a social principle but also as a moral virtue, solidarity have been transferred from interdependences between individual and people to tending relationship toward a genuine ethical-social solidarity, which is a requirement inherent in all human beings. The aspects of more virtue is consider as the above all to determine the order of institutions. Solidarity as a principle must be overcome by the purification and transformation into structures of solidarity involving regulation and juridical systems. Solidarity is additionally a credible good ideals not a sentiment obscure empathy or a method for indicating trouble for those individuals who are in require either close or far. But on the other hand it should be a feeling of firm and preserving commitment of oneself in doing a common good, which is a way of fighting against inequality and discrimination. Looking after each other is a social responsibility of all human. In this sense solidarity ascends to the rank of central social ethicalness since it places itself in the circle of equity (catechism of the Catholic Church: 1939-1941). It is a virtue guided second to none to the benefit of all and is found in a guarantee to the benefit of one`s neighbour with the availability in the gospel "to lose oneself for the other as opposed to misusing him, and to" separate him" rather than mistreating him for one`s possess advantage (cf. Mt. 10:40-46, 20; 25, Mk 10:42-45; Lk 22:25-27). Solidarity is also consider of leading to the common growth of mankind, this is because the catholic social teachings have identify solidarity as having a strong bond with the following social values; common good, universal destination of goods, equality among men and people and between the peace in the world. Portraying solidarity as a composite ties that unite men and social groups among themselves (John XXIII, Encyclical letter Mater et Magistra: AAS 53 (1996), 407). The principle of solidarity requires that men and women of our time should have

the altitude of cultivation and recognition that they are debtors to the society of which they found themselves.

In this regard one can consider solidarity as an integral part of development according to the catholic social teachings. It is a fundamental task of those actively involved in international economic matter to achieve for mankind. To achieve this task, it must involve the actions of the international community and their economy to assure the equal distribution of resources and that is responsive to awareness of the interdependence on economic, political and cultural in order to unite people definitely among themselves and makes them feel linked by a sole destiny. As social problems increasingly felt at the international level, no nation can have a solution by itself so there is a need for solidarity and are concretely aware of the necessary to move beyond an individualistic culture. In this case, there should be an ever urgent need to develop more models of development which seeks to take on the task not only of raising people to the level of currently enjoyed by the richest countries but rather building up a more decent life through united labour, by ensuring every individual dignity and creativity as well as his capacity to respond to his personal vocation and thus to God's call (compendium of the social doctrine, p.210). "A more human development in solidarity will also bring benefit to the richer countries themselves.

5.4.2 Principle of Subsidiarity

The term subsidiarity was initiated by pope Pius XI in the 1931, in his effort to distinguish between the "higher collectives, lesser and subordinated bodies of the society. in this regard, subsidiarity can simply be defined as a relationship where by the various levels of the society relate and assist each other for the best interest and in order to raise a better outcome of people. The pope message was all about the separation of labour among human institutions. For example he emphasized that there should be some projection which can be carried out by the local community while other complicated task and goals can be handled by the state. In this sense, catholic social teachings rely as much as possible on these solutions that are closer to the people affected and which employ the smallest groupings and mechanism that are still affected.

According to Abraham Lincoln, "a government has as its objective to do for a community of people whatever is needed to be done, but cannot carry out all for themselves in their separate and

individual capabilities, with this involvement of community grouping in the society catholic social teaching encourages developmental aspects within the society, the principle of subsidiarity is also seen as beneficial for its respect and natural groupings that exist between people in the society. For example a group of people from a small villages may have a goal that is (building a road, cleaning up polluted areas) and have the means to do it, in this case, the larger bodies or the states should not be involve. Pope Pius XI significantly did not mention only geographical groupings but centre his point of view on vocational groupings such as trade and professional bodies which may include labour unions and medical occupational guilds they replaced. He insist that among such association there should be a rightful autonomy where needed and these activities should not involves the larger authorities unless there is a good reason or a benefit.

Nevertheless, Pope Pius XI also remind us that, there are also some real occasion where the larger bodies can play a significant role at the local level. For example in the American system, the federal states assists and supplement the efforts of municipalities and countries in areas such as public works, building of roads, infrastructures improvement, pollution control and even police investigations. This inside of the Popes message acknowledge the facts that, human history demonstrate large-scale effort of national government are often the only effective means of marshalling the resources needed for immense and complex task. As he mentioned that without the authority and funding mechanism of the states, many activities are not possible to achieve. As code, “you should only have the government you need, but also all the government you need”. The principle of subsidiarity is very important due to the recognition of drawbacks and inefficiencies of an over reliance on large-scale government, is certainly the time for the states or government to respect the authority of local institutions from voluntary organisation and to families themselves. Nevertheless, our government should not been seen as our enemies but rather as our partners in which we can work to achieve a common goal ensuring that people live a decent and dignify lives especially in the task that cannot be accomplish at a local level. As long as there is a robust relationship between larger bodies, voluntary associations, and the individuals and the national government, there will be a health balance in the society free of violence. In this regard, most citizens will discover their richest satisfaction in belonging not just to a nation but also to organisation, example like-minded, Elks clubs, the St. Vincent de Paul society and numerous leisure associations. Through these, society can progress and develop by taking advantage of the large scale and at the same time respecting the rights and prerogative of individuals and as well as the local levels. According to the catholic

social teachings, the main point of the principle subsidiarity is to distinguish between the states and the society by mindful of the fact that the strength and vitality of a people is worth more than government structure and officials. Putting the family as an important part of the society which is to be served and not to control.

5.4.3 The principle of peace and justice.

Stability has and will always remain an important factor to development process because it renders both economic and human development. This is a starting point for dialogue about how to make the society more humane so that reflects the values of principle of peace, justice and compassion. These values give us a proper view a world where rights and dignity is a priority for all. From this view we can challenge government, corporation and individuals to reflect on this when making laws, practice and choices. In order to achieve these values which is a goal of catholic social teachings, basically there must be a pursuing lifestyles of peace, justice and of exercising social responsibility on most local levels. Naturally, we turn to admire high profile figures who speak about peace and social justice such as the popes, prophets, missionaries and politicians (heroic actions for peace), but we should not forget that we all have our own contribution in achieving this in wherever we found ourselves in the world. For example Mother Teresa, a hero to millions was famous for calling her admirers to “find your own Calcutta” (Massaro, S.g, p. 199). By this word, she encourages every one of us to use the opportunity wherever they find themselves to work for social justice, in order word justice is actually the way God want us to do for one another. Another example can be seen in the works of St Peter Claver (1581-654) who was an ordinary Spanish Jesuit found himself ministering to the oppressed during the slavery period especially to thousands of kidnapped Africans sold in the market of cartagene and Colombia. Peter claver dreamed of heavily involved in confronting the weakness of colonialism which gave him the courage of visiting the slave’s ships and prisons where he consoled, counsel and offer sacrament to those deprived of their freedom and dignity (Thomas massaro, S.j, 2000).

Furthermore, catholic social teachings outlines its course for defending peace which requires legitimate armed forces of the states to serve in justice for the purpose of peace and unity. In Supporting everyone whose serve especially the armed forces to defend good, truth and justice in the world. Many of those who are in such circumstance have sacrificed their lives in order to achieve these values and in defence of innocent lives. The estimations of catholic social educating have extraordinarily contributed in shielding peace as it apparent in an expanding

number of military staff serving in multinational strengths on philanthropic or peace-keeping missions advanced by the United Nations (John Paul II, rub for the 2004 world day for peace, 6: AAS 96 (2004). In this respects, each individual from the furnished compel is ethically oblige to oppose wrongdoing illegal of the countries and the all-inclusive standards of law. It is very important for every one t remain full responsible to avoid the acts of committing violation against individual or people or of the norm of international humanitarian law

5.5 Catholics conservatism and gender

The Catholic community is noted for its conservative responses on sexual orientation which has always been based on its teachings and doctrine well rated down in a lists of most of its important teachings and beliefs. Practically speaking, however conflicts within the church on sexual doctrine and practices have of late shown themselves able to overshadow serious conflicts on much more fundament ideas. Nevertheless, one can understand that, the church teachings on sexuality can have a far more direct and daily impact on the lives of individual Catholics than the teachings on the Trinity. More so, Catholic sexual attitude and beliefs have has increasing differences between Catholics and non-Catholics community. As time went on, the conflicts between the Catholics and non-Catholics reduced due to the present of the Catholic view on the mainstream politics. But one of the area of tension have remained undoubtedly evident that was focused on sexuality especially in family-planning, witnessed an obstacle in most Western states programmes on family-planning for example in the USA. Even though, some prominent Catholics lay or clerical have join the movement on the right to reduce birth, it is still not enough within the internal Catholic community and has caused an ever heated battle between the Catholics themselves than with non-Catholics. Some changes were made such as contraception, actually not in a much more extensive way especially in the Catholic community. Abortion too have caused a serious internal debate among the clerical in the church.

Chapter six: Data presentation and Analysis

6.1 Introduction

This chapter is going to be divided into two parts, data analysis which represents the interviews I carried out in finding the following. First I was interested in understanding how Caritas sees itself in terms of; identity, mission, faith-based development actor, the value added by the organisation, diakonia. Also, the other part of the chapter will consist of the views of the informants on the practical development works which Caritas has been engaged in in Cameroon using its religiously Catholic social teachings made up of the most important domains throughout the country which include health, education, water supply, refugees support, and food distribution. As I mentioned, I have interviewed the manager of emergency relief services, the manager of development projects and a Catholic parish priest. I have chosen not to explore the variables of gender since findings suggest these are not significant. It should be noted that the opinions of these informants do not necessarily reflect the views of the organisation themselves. However, the informants gave us some valuable insights into how they themselves understand the identity of the organisation they belong to.

6.2 Identity

Identity has been a very important aspect of describing an organisation. I will proceed in presenting the informants' understanding of the organisation's identity as a faith-based development actor and what they see as their organisation's added value. Firstly I will look at how the informants describe the organisation as faith-based. Secondly, I explore how the informants understood the practical implications of being faith-based and what they regard as the added value of their organisation.

6.2.1 Mission.

Even though, all three informants recognised the organisation as faith-based, but they often do not use the term themselves when describing the organisation. These informants clearly distance themselves somewhat but admitted that the organisation is seen as a *mission* organisation and in an umbrella-term.

According to the manager of emergency relief services, he said the word faith based also sounds same as a mission organisation since we carried out our development projects based on the catholic social teaching which looks more like a spiritual organisation (informant 1)

In this case, the informant points out to the fact that the term faith-based is somewhat obvious. It was the term that the informants recognised and identify with, but to him the term seems

collective and not capturing the organisation's identity. The mission organisation have already set a term (mission) in which their self-identity is built around.

How was the concept of mission understood by the informants? The catholic parish priest explains that, "a mission is like a sets of objectives which an organisation or group has to accomplish in order to meet its development goals. These things together is mission from the way we see it" (informant 2). I realised that the views of the manager of emergency relief services in caritas had similar understanding.

Caritas is a holistic organisation. The three programs; development for especially local communities, Evangelism and church work, and emergency relief service, all together are mission. With all three being equal (informant 3)

As earlier mentioned, a holistic approach implies different things at different times. Here I was I was focus on how mission organisation view their effort in a wider picture. The different aspects of their work form a holistic whole. The parish priest also share this idea

It is always a point of discussion: to understand what constitutes the large term and the small term. For me, mission is the large term, which expresses the holistic calling that we have as an organisation and as a people-the mission. It includes Evangelization and sharing with especially the poor, that is how I see it. Many may have a narrow understanding of mission, but I think we have a broad understanding (informant 2).

He says faith-based is a term that give an organisation its identity and meaning as many can easily understand that it has to do with religiosity, but when comes to identity we say our organisation is a catholic relief services operating in Cameroon which represent the interest of the common man on the street. First we are church- based, and then we will say faith-based and mostly we say we are a civil society organization (informant 2)

This informant makes it clear that Caritas belongs to several domains that influence their identity. Both informant from the caritas in Yaounde sees their organization as "Christian, ecumenical organisation for international diakonia.

The most important thing is that we are part of a worldwide alliance that comprised of old faith-based organization. Though this notion may vary from country to country what that means today. Traditionally caritas is a Christian faith-based in which it development works depends on the catholic social teachings.

6.2.2 Diakonia

The impression I got from the review of the basic documents was that Caritas is an organisation that is most concern with spirituality why also relates itself to concepts actively when talking about development works. This impression was confirmed in the interviews. The (informant 2) the manager for development works tries to tell of the understanding of reaching a shared understanding of the concepts:

I would like to say, the word diakonia “has everything to do with both development and Christians activities in general”, this views is express here at home. But when you go abroad, you are faced with the opposite meaning of diakonia one can understand that it seems like having nothing to do with spirituality but focused solely of the physical aspect on a person’s life but it the word mission has come to say it also consist of evangelizing on the other hand (informant 3)

This quote simply tell us that the word have been understood in different concepts across the world with some understanding depending on where you find yourself. This concepts too can be further distinguished in both the African and in the European ways underlined by the informant. From the basic document, Caritas see itself as a diakonia organisation, and which apply the concept in describing their development efforts. The responds from the catholic priest understands the term as a Christian or ecclesial concepts; it is not a development concepts and therefore does not apply to development strategy.

One could say about some years ago, we were more concern about the diakonia identity, perhaps working more with spirituality, but we have now come to use the word with the development efforts in accomplishes what is written in the Bible, helping the poor and the needy. Stand up for those consider their government have failed them, support in cases of human or natural emergency disaster worldwide (informant 1)

In trying to understanding the use of the concept of diakonia, there are great differences between organisations. Form the interview I got the impression that caritas development effort has a direct relationship with this concepts since it a biblical word. Both (informant 1 and 2) however emphasised the difficulty in defining the concept, but informant 3, simply have the understanding of the concepts because of the Christianity aspects of the word.

6.2.3 Caritas Being a faith-based development actor

How Caritas do identifies itself with development activities? As a faith-based we encourage other religious organisation to become our partners since it is obvious that with have same goals and objectives. In this case we have no particular country as favourite since we can operate in all countries. (Informant 2) explains:

It is important for us to operate with religious organisation that share same beliefs and objectives in order to avoid discrimination among groups. As a large network we encourage work that will support the lives of families same as we are doing for our catholic family. (Informant 1)

The organisation seems to be more important than them being faith-based. Since the manager for development projects insists that their goals is to reach where is least reachable, in this case our social teachings takes us directly where we can operate. (Informant 2)

In most countries that we operate with it always seems like we have a concept of natural partnership- or core partners. Our partners can also be call faith-based since we have something that brings us together such as common language, a similar way of looking at our role in society and most importantly seeing the need to work with other religious groups as a part of solidarity “in order to manage our resources (informant 1).

In many ways it points out the views that Caritas there is a preference for working with Roman Catholic churches all over the country or faith-based actors. Sometimes however, it is not possible for example when caritas enters a new country or the preference of faith-based organisation collides with other principles in the new country or area, such as target group involvement and control of projects. Working with secular partners could be challenging. Informant 1 explains.

In the North region of Cameroon we work with local authorities as implementing partners. In this case there can be challenges working with other staff in terms of how they carried the Christian identity in the projects. Some of the people I visited are not conscious about Christian’s values, but I still think we have an opportunity to emphasise issues such as human dignity in creating awareness that all people are created from God’s image and have a unique value, (informant 3)

It is clear that caritas Christian faith-based influence their projects, which is why it can be challenging working with secular partners. Despite the challenges, Caritas is working well with other religious communities in order to positively affect the lives of people especially in the

poor regions of the country. Informant 3 further describes Caritas as a catholic representative structure and makes it an important principle that targeted groups should be drivers of the project.

6.2.4 The added value of Caritas.

I was very much interested in finding out what is Caritas added value? In the other sense what unique separates their organisation from others? Surprisingly, this was not an easy question for these informants. But the informant in charge of development project in Cameroon tries to response by saying he did not see much differences in their development work. What should I say?

Probably I did not see much difference in what we do and others, since there are many development agencies have come to Africa in the last decade and in Cameroon especially the Islamic development agency in the northern region of the country. We often have a strong focus to on empowerment; a focus on that people should not just get their own things but be able to do things themselves. Again, not a big difference from secular actors. In many situation we encourage people to come to faith despite the fact that they will meet opposition from friend or family. In this context I will say they greatest difference is that we operate based on our Catholic Social Teachings and to recognised what is good for all human (informant 1).

Other informant also find this question some difficult since there was no direct and quick answer. The informant from the department of emergency relief went to say;

We in the Caritas have our characteristic and the thing I hold high, is that we always response as quick as possible to any emergency situation throughout the country be it a natural or man-made disasters. This is possible because we have our relief teams in almost all the rural areas in the country especially in the Northern region which is prone to its harsh droughts with little rain fall almost all the year round. I think this is a unique added value to the caritas in Cameroon as I can say.

The informant 3 that is the Rev. Father answered this question with focused on the scriptural concepts what attempting to describe the organisation's added value:

It is difficult to put a name on it, we have great resources on practicing diakonia in context that developed. I think we have three concepts within diakonia that makes Caritas special:

- *According to our Catholic social teachings it is clearly understood that all human beings are born equal and all created by in God image. So people need to be in solidarity with one another in order to give the least reachable a dignifying lives.*
- *So if we come to the understanding that we are all equal in God's eyes they we can help to transforms and empower the lives people in our society to life and work and to become independent.*
- *After we must have consider one another as oneself , then we will applied strictly the principle of reconciliation, forgiveness and healing since all three consist can be found in the faith-based context.*

Added to our value we must keep up fighting against the devilish spirit from hell and not to relent our effort as indicated in the bible

I think it means that we have an understanding of peoples' worldviews and that their understanding of reality also a spiritual dimension. As a faith-based actor, regardless if you meet a Christian or someone from another religious background, one relates to the fact that life and reality is just secular, but God, spirits, something larger, is drawn into explanations of causes and effects and that the meaning of life is connected to something more (informant 3)

This contexts describes a reality how religion to a large extent is part of daily life. The informant points to the importance of understanding religion and peoples' spirituality. The informant from the department of development have some explanation to the same question:

It is very concern to us that physical, social and spiritual needs are to be taking into consideration. It is very impossible for one to concentrate only on the physical needs such as water, food and shelter for it is an advantage for people to be aware of their whole human and spiritual being. And we hope that also means that one sees what the other believe and respects. It is not just to focus to what we want to communicate (informant 1)

As presented above, it can be seen that both the Rev. Father and the development manager acknowledges the needs for spirituality for human beings. The development manager also mentioned the importance of respecting the beliefs of others and not just focusing on the message the organisation want to cover. This leads to another response from the Rev. Father (informant 3):

As strongly indicate by our Catholic social teaching, the church has the right to better improve the lives of it community without discrimination based on faith or religious groups. In the

southern region of Cameroon dominated by the pygmies that when people become Christians and get rid of old tradition like not allowing female child to go to school, sometimes it can contribute to development. The church struggles with this, they want people to become Christians but at the same time believing should not be a condition for participation in development activities.

For this informant, he sees a close spiritual need with evangelisation. It seems this can be one of the challenges Caritas might be facing in the northern region of Cameroon. On the other hand it is important to match spirituality with development works but staying focus on their main goal.

6.3 Development works.

This leads to ask the question in knowing if Caritas have been involving in development works?

The parish priests said went on to say:

Caritas is based on human development works as essential for human lives which is also a way of preparing one's heart to accept the Heavenly Father according to the last parable of the last judgement. This can be explained in other way, meaning that material help given to a person helps dignify the lives of that person here on earth, and as started in Genesis chapter 2, taking care of a man's body and soul is essential for his spiritual and social well-being.

In the same question was asked to other informant, this was what informant 2 had to say:

Yes we greatly have contributed in the development around the country especially in the poor communities of the Northern region and the North West regions. Based on the principle of solidarity helping one other gives less burden to the souls and encourage people to live a dignifying life.

The answer from the manager of emergency relief from Caritas leave me with the impression that, the staff also tries to clearly define their role to the local community letting them to know that the Catholic Church is the form of their development works in Cameroon

From the moment this question was asked, I could see the excitement from the informants' faces to go ahead in listing the types of development works Caritas under the Catholic Social Teachings of the Catholic Church in Cameroon have been doing. From my interviews it was clear to me that the development works of Caritas did not start of recent around the country.

6.3.1 Types of development work

The Catholic priest gave a particular role in which Caritas in playing in the Northwest region of the Cameroon:

We provide well fare services like Mobilizing, animating and sensitizing the grassroots communities to develop in communitarian charity and also encouraging them to engage in income generating activities that will up-lift their standards of living. Ensuring the development of the whole person and caring for the wellbeing of the poor and vulnerable. From its creation to date, the coordinator of the service engaged in networking with the National office BASC-Caritas and the CODASC –Caritas of other dioceses. (Informant 3).

The Rev. Fathers responds I could also see from the written document some of the development woks carried out by Caritas which cited the various projects as from the year 2007 in a division in the northwest region:

The Njinikom orphanage, the Akum Deaf/ School, 3 Treasure Centers, and SAJOCAH. - Seeking out and meeting Street Children: The coordinator made personal contact with some street children in and around Mankon stadium in Bamenda. - Bamenda Self- Reliant- Services (BSRS): A C.I.G. with a micro-credit component was registered in 2010 and launched in 2011 to enable individuals Catholics and C.I.G. Groups have access to funds to start self-reliant income generating activities or projects that can partially solve the problem of unemployment in our communities.

If put together the views of the managers of Caritas and the catholic priest on the type of development brought by Caritas through Catholic social teachings and why they are engaged in those developmental works. Looking at the above responses, they are similar in relation to the questions which means that, they are in the same agreement on the various development project. *Same question was ask for the manager of relief services and here was his response;*

Caritas Cameroon has created an operational unit to support the local Church in responding to the refugees' needs. An appeal for funds was launched to meet the refugees' immediate needs, and food and non-food items were distributed. Medical supplies were also made available. Road construction, health services and business projects that are aimed at using the benefit for helping the poor, the sick and the abandoned was not left out. The Catholic priest gave a particular role in which Caritas in playing in the Northwest region of the Cameroon.

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Clearly one can see that the informants had listed some of the development works in which Caritas have been involved and still today starting as far back as the beginning when education was introduced in Cameroon. He considers this development work very important since education is the back born of the society, implying Caritas have indeed touch every part of the country be it in cities or the local communities in rural areas, as seen below

1. Education
2. Health
3. Charitable works
4. Pipe borne water
5. Road construction
6. Book shops
7. Libraries

6.3.3 Effects to the local community.

The present of Caritas in Cameroon have especially be felt by the local community be it in the city centre or in the rural villages in the country. The aim of my question was to know how exactly has the development works of Caritas have positively affects the lives of the people both physically and spiritually. *Caritas Cameroon organises community training courses on livestock farming and agriculture. It keeps an eye on the well-being of populations. Partners: Misereor, Secours Catholique (Caritas France) and other organisations with whom we are having talks. Plans were also made to improve buildings and temporary structures, while water is still a priority for everyone. Caritas Cameroon is working on improving the water supply by building additional distribution points, and organising environmental awareness-raising campaigns in order to protect water points, forests and land (Informant 1)*

The same question was answered by the Priest in terms of spirituality:

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6.3.5 Opinions

In many part of Cameroon, Caritas is known as having a huge impact on especially local communities. From my interviews it was clearly started by the informant that, the impression of the both city dwellers and the villagers were similar since. The present of Catholic Church had been established in almost every part of the country. So this lead me to ask the question what is the impression of the city dwellers in Yaounde on the development done by Caritas?

Without good health people cannot reach their full human potentials. Our projects in most big cities in Cameroon are been focus on the health issues because without good health the country's economy cannot grow. Caritas delivers health care to people who need it in both

emergency and in day to day situations. Caritas build the capacities of local communities to prevent onset of illness and provide medicines and other life- saving supplies for treatment programmes. (Informant 2).

The priest went further to say:

The Catholic Church itself is one of the biggest global health providers. It runs thousands of hospitals and dispensaries as well as houses for people who are elderly chronically ill or who have physical or learning disabilities. Caritas also provide ethical and just hospital polices and practice through advocacy at organisations such as UNAIDS and the World Health Organisation.

6.3.6 Expectation from Caritas

Cameroon being a third world country, it is not surprising that the population would expect more development projects in the form of whatever service. It was clear from my interview that even though they people of Cameroon are very happy with all the development projects offered by Caritas, they are still lacking in some areas of development. These were the responses I got from this question what would the population want from the Caritas to do more?

As a faith-based organisation, we understand that the population will expect more from us especially as we identify ourselves as a mission based on organisation based on Christian's value. I know the population will expect fair distribution of development resources without any discrimination and that is exactly what we are engaged on in order to bring out human potentials in our communities. (Informant 3)

This was another response from the same question:

The population wishes that the Caritas 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". (Informant 2)

Here was the priest responds:

We in the Caritas we often do our best to avoid any form of social or religious discrimination in our development work. For we consider everybody to be equal in God's eyes *(Informant 1).*

From these diverse responses to the various questions asked, it is clear that all three informants are verse with the works been carried out with respect to the different departments. They focuses

on the need for the acknowledgment of human dignity not only spiritually but most importantly physically since it is through this means that human beings can appreciate God's work in the life of the people. They all also did not try to distinguish their response based on gender and religion, since all man and women were created in God's image. So no matter the gender or faith we all are God's children.

Chapter 7. Discussion

Chapter seven is going to consist of the findings and discussions of the theories especially in relation to chapter two and at the same time I will be trying to answer my research questions. My priority here is to make understand how Caritas work and why it is engaged in development. Answering my research questions will give us the reasons why Caritas performs its development projects and to show how the Catholic Church and development influences the lives of its population. Caritas can be cited as one of the humanitarian and non- governmental organisation that carried out its developments projects in respect to its faith and religious objectives. In order to find out Caritas goals and orientation why need to ask, why is Caritas engaged in development works? A similar question can still be asked how they are different from other faith-based organisations. These questions will help us in our analysis and discussion below. As said in chapter 6, when the Catholic priest was asked what is the mission of Caritas and its values to the population he responded similarly to the other informants which was to help the Catholic community in Yaounde lives according the Catholic social teachings? Even though, almost all the informants took their responses too personal, one could understand that they all were from a catholic background and expects nothing other than that. It was clear that their understanding was focused on development and humanitarian origins as they touches positive aspects as the contraction of roads, refuges , health care, building and managing of orphanages, emergency relief services in the case of the Boko Haram victims in the Northern region of Cameroon and the provision of portable water. Most of their response one could understood that it was surrounded on economic development but notwithstanding, the aspect of spirituality and moral perspective was also present as the priest pointed out that the students from Catholic institutions are help to build good behaviour and character following the Catholic Social Teaching. As I move on am going to further analyse and discussion why Caritas are engaged in development and also cited some benefits to the population. In this light I will also

like to refer to caritas as Catholic Church since its development works is mainly based on its social teachings.

As we have seen, it was not easy for the informant to clearly distinguish their added value from other actors especially from the secular ones. It seems that Caritas views of development is similar to that of others in the field. From the difference approach obtained from the informants, we can sense the difference, in the opinion of the informant, has something to do with values, a view that development covers more than just economics or material development. Still, the informant was seen struggling with finding the word. About the value of converting to the Christian faith are obvious, but the differences are not directly link to development activities. Other informant also find this question some difficult since there was no direct and quick answer.

7.2 Analysis of the perspective of the Catholic Church (Caritas)

7.2.1 Why Catholic Church (Caritas) is engaged in development work.

We can see from the informant point of view that, he was so emotional in his opinion on how prepare they were in case of emergency situation and with confident he could be bold to say despite the challenges the Caritas team may face in the Northern region of the country they are always present to carry out their relief projects without fear of any extremist group such the Boko haram presently in the North. To him, this can be seen as an added value to caritas for its focus on deliver of relief services in the mists of all odds. In my own reasoning it is clear that the informant wanted to let me know how committed they are in their domain of activities as guide to serve human lives and to supports all others who might be affected as it is in accordance with the Catholic Social Teachings. Instead of focusing on Caritas added value, the Rev. Father went ahead to highlights on the scriptural context leading us to know that they existence of the works of Caritas is the word of God that have come to pass in the lives of His people by giving them hope and to be saved from the forces of destruction. It seems clear to me that the Rev. Father acknowledge that the development projects of Caritas is form under the word of the Catholic social teachings, that is evangelising the people of the love of Jesus Christ which is to be show in the love we have for one another. According to him, caritas is manifesting the word of God through its development works in reaching to especially the poor and respecting human dignity for all. Though the other three informants were more vocal in describing their ideas of

a holistics approach, the answer differ greatly. It seems that the informant from the same organisation understands the question differently. All three informants had a similarity in a way. In one of the basic document from the caritas underlines that people have spiritual, material and social needs. I went further to ask what is meant by religion in the domain of spirituality.

Caritas is seen as one of the largest faith- based organisation in Christian denomination, which carried out it development and humanitarian work based strictly on its Catholic Social teachings. Caritas sees human development works as essential for human lives which is also a way of preparing ones heart to accept the Heavenly Father according to the last parable of the last judgement. this can be explain in other way, meaning that material help giving to a person helps dignifies the lives of that person here on earth, and as started in Genesis chapter 2, taking care of a man´s body and soul is essential for his spiritual and social well-being. To this effects, Caritas engaged in development work matches in light with the theory of “living Justice” in which Massaro (2000:120-121) sees solidarity as applicable to all human without and distinction. He further explained;

Even though, people seems to be independent, most humans depends on others for almost all of their social and biological needs. He admitted that life is made of complex fabrics of social life which some include human achievements such as language, education, culture and also on shared field of human Endeavour’s. To Him, solidarity is to accept that there exist human interdependence which give human beings a positive value in their lives (Massaro: 120-121). On the other hand different authors that supports human development works can also be cited such as Deneulin, which on his own part sees development as the essentiality in the provision of basic needs, not necessary materials ones such as food and shelter but to give human beings the real meaning of life which is the purpose to live and work. Building of churches according to him is far better than the construction of roads. It can be found in his conclusion on non-material human needs, but he later acknowledge the important of material need such as education, food and infrastructure (Deneulin 2009:37)

Based on my findings, Deneulin’s idea on non- materialism matches with the response giving by the Priest which he says teaching the population the way of the lord is as essential as giving them food and shelter, meaning material and spiritual life goes together. Solidarity is important in Deneulin’s approach since he sees it as people living and helping each other. The informant emphasizes that Caritas’ identity is a faith-based organisation because is mainly linked to its relationship to the international network. And its donation partners are mostly the international

community so therefore they needed to be identify as a faith-based even though their activities is solely influences by the Catholic social teachings preaching to help the less privileged and the poor. The context in which Caritas place their development works vary. Mission is the large term that includes both evangelizing and development projects. Despite the weighing of these two, we can say that the organisation has not only identify itself with spiritual but physical development work, more objectives could still be expected. Clearly the informant sees the organisation as church-based and faith-based.

7.2.2 Development work done by Catholic Church (Caritas).

Caritas has been the back bone of development works in Cameroon especially for the poor and less privileged persons around the country. The organisation is notable for its charitable works which is solely based on Christian's values and on the Catholic Social Teachings. Based on my interviews, I was made to know that Caritas as a Catholic Organisation is not discriminated on their development works for other religious communities, since their motor is to raise the living standards and to dignify the human person. The interviews also gave me the impression that, there was a general consensus that they are aware the Caritas is involved in development works. Generally, the informants told me that most of the local community were just aware the catholic is involved in development works with examples such as water supplies mostly the empowerment of the right of women.

From the interview which I conducted almost all my informant agreed and even name development work which has been done by the Catholic Church and Caritas which include most of development relief services in areas of disaster be it natural or human. They provide service like health care, food and shelter for the victims in a matter of no time. They are also involve in longterm development work like the construction of roads, provision of portable water, charitable works, construction of health care facilities and the opening of bookshops for its catholic community and other faith as well. These development activities matches in line with the theory of development which include spiritual and moral development. In this light, according to Haynes (2007:55), he mentioned that it is important to cope among other poor religions group who had taken into consideration that it more valuable in observing religious practices with other intrinsic value of life such as safety, health, knowledge, meaningful work and play, self-direction and culture. To him, religious faith can help in achieving a degree of serenity, provide a meaning to live where it was absent, even though poverty can be consider as lacking some development goods, in this case religion is consider as important but yet

difficult for the well-being of that person which contribute significantly on a person existence (Haynes 2007:55). Looking at my findings Haynes illustrates how religion had help and is still helping most poor people especially in the developing world to operate within a lower material position.

7.3 Human development approach

Human development approach is consider to be one of the most important aspect in development theory since as it comprises human basic needs which include foods, shelter, access to portable water, health services, sanitation, education and the right to participate in political process in a society. This theory further matches with UN Millennium development goal in combating HIV/AIDS and other deadly disease not forgetting infant mortality rate, poverty reduction and to improve mental health services (Hopper 2012:13). This theory relate directly with development work which Caritas has been performing in Cameroon especially in the North region of Cameroon as indicated by my most of my informants. Based on the interviews that I conducted, it was clear to me that most informant are all aware of the types of development works which Caritas have being in Cameroon. As far back in the year 1999 Caritas in Cameroon has assisted children orphaned by HIV/AIDS and school dropouts by providing scholarships. The organisation has also opened a computer training centre to train and teach youths of both sexes about the power and uses of the computer. Then I went ahead in asking the types of development works that the Caritas are involved in?

As mentioned above, emergency health facilities are one of the main objective of Caritas as well as education. Since health and education plays a very significant role in every society in a modern live today which are made up of educational background, family life housing and the level of political stability in a Country. Health and education is consider as many as giving a meaning and individual potential to one's life which intends bring out his individual potential, talent and enjoyment of freedom as citizen of a country. Long and healthy live for an educated person give them a reason to live a dignify way, self-respects and political freedom as human beings. Massaro on his idea of a society see a family as occupying a particular place in the society where people cooperate with one another, know about their identities and interact with one another. Massaro, idea further matches with the response from the priest on coming under a church as one family, he went ahead to a church is very important for especially the young ones for it is their first encounter to know God, to awake their consciousness and learn moral virtues. In other word a church can also be called "the first cell of the society", for a family

plays the most important roles in forming a good society (Massaro 2000:125). Education is also considered as one of the development tools by most human or faith-based organizations because it better helps the individual to have an independent life and to excel in other fields in the society. It also helps to build our attitude towards self-motivation and hard work. According to (Paul Hopper 2012:292-3).

7.4 Environmental approach.

Caritas also has as an objective in working with the Cameroon population especially in the North region in order to reduce hunger and providing various farming methods to avoid famine in drought areas. According to the response I got from my interview, Caritas is also more interested in sustainable development in the long run in order to ensure food security to mostly the less privileged societies in Cameroon. From the theoretical point of view, authors such as Payne have also encouraged environmental development because it brings about economic activity through its development strategy in order to reduce famine in the world's poorest countries (Payne 2010:135), pastoral farming has been one of the ways in which food is secured in Cameroon.

7.5 Government support to Caritas.

Government support, be it material or moral, is very important for every faith-based or humanitarian organization's operation in a country. This is because, as stated in the doctrine of the Catholic Social teaching, it does not only dignify life to the community but also shows a form of democracy that is practiced in the country as well. Furthermore, when the state enhances support to an organization, it leads to a way of community life for its citizens and inspires them to freely and responsibly participate in their civic role, which is a pillar of democracy, meaning that democracy must be participative (Compendium paragraph 190).

From my findings, it was clear that the Government is doing little or nothing to support Caritas with their development work in Cameroon. Caritas depends only on their finances in carrying out their projects through annual budgets and contributions made by other foreign institutions. Haynes, in his book, mentioned that it is always the case of poor countries as their governments are unwilling to collaborate with religious groups in order to help them accomplish development goals, for the state did not take into consideration that these groups make a significant contribution in the domain of health services and education (2007:107). Even though, as I mentioned earlier, at least in Cameroon, the government was engaged in providing

subvention for some Catholic churches especially the ones in the villages but now they are gradually reducing it to nothing at all. Since the Catholic social teachings focus on the needs of solidarity among communities that is what the Caritas is doing despite little help from the government.

7.6 Human basic needs.

This approach stands as to point out that it is very important for development to provide human basic needs in order to give meaning to life, work and self-determination. According to Payne, “development bring out the potential and opportunity for relate with each other socially, culturally and politically making them to realise their individual talent. food, shelter and clothing are also necessary not leaving out health care, portable water, sanitation and education, and most importantly there have to be the needs for which people should participate in political and decision making in their public life in order to give a positive lives (Payne 2010:120).

Caritas had been strongly in support of human basic needs development in most regions of Cameroon as they already have established orphanage, charity homes, schools from primary to university levels, hospitals, helping food security providing shelter in the invaded region by the Boko Haram. Most of my informant agreed to the fact that these facilities are great help to the less privilege and disadvantageous people especially in the rural communities and most importantly drawing people closer to God.

8. Conclusion.

This thesis comprise of an introduction which main point is the *role* of religion plays in development and also the how Caritas identify itself in enhancing development in Cameroon. I did make an attempt to define what is development, why Caritas is engaged in development works? How has the Catholic social teaching enhance development, and general view on how faith based organisations are engaged in development work. The thesis also tries to bring out some useful development theories which is going to help us understand the concepts of development not only in it practical form but also in it theoretical viewpoints. Furthermore, the method used in gathering my data was also an important tool for this thesis. I also taught it was necessary to introduce a brief history of Cameroon in order to give the examiner the understanding of the geographical location the thesis is referring to. In additional, my interest was also to include both national and international faith-based organisation and with a particular

focus on the Catholic faith-based organisation which carries out its development work depending solely on its Catholic social teachings. My findings and discussion was also part thesis. Moving in analysing my result on based on the research questions answered by the informants, it led us to the understanding that, Caritas sees itself more as a faith-based organisation than just been a humanitarian organisation. Also depending on the answers given by the informants on the aspect of mission goal of the Caritas, it was clear that they all were focused on the principle of solidarity in order to give a dignifying lives to the Catholic communities around the world and not forgetting other religious denomination. As the question of what made Caritas different from other faith-based organisations, even though it was not an easy question, it was clear to me that there were not so much differences when it came to development work and objective.

As to how the Catholic church enhanced development based on its social teachings as mentioned on my discussion chapter , it was clear to me that Catholic social teachings did not only focus on the spiritual aspects of human lives but they are deeply concerned with the physical aspects as well meaning the dignity of human being. From the principles of solidarity, subsidiarity and common good identify the concepts of development according to the Catholic Church. The Catholic social teachings must obtained the following goals; common good, universal destination of goods, equality among men and women and above all peace in the world as in light with John XXIII, “the principle of solidarity requires that men and women of our time should have the altitude of cultivation and recognition that they are debtors of the society themselves”. Also, based the basic document which I had studied shows that aspects of the value of human right have been one of the most important dimension for the Catholic Church. The identification and proclamation of human rights raised an important steps to effectively respond to the value of human dignity. The Catholic Church sees this as an opportunity this modern time has to offer through the affirmation of these rights and the recognition of human dignity which is characterised by God the creator in His creature. The Universal Declaration of Human Rights adopted by the United Nations in 1948, gained a positive value which Pop John Paul II defined as “a true limestone on the path of humanity’s moral progress`, (compendium of the social doctrine of the church, p. 254). These rights are found in the dignity that belongs to each human being which is inherent in human life and equal in every person. It is consider that these rights are supernatural given by God and having been profoundly wounded by sin, which was taken and redeemed by Jesus Christ in his incarnation death and resurrection.

The ultimate source of human rights is not found on the will of human beings, in the reality of the states, in public powers but in man himself given by God His creator. The Catholic Church has its weakness and shortcomings. Catholic responses on gender and sexual orientation has been a one big thing troubling my mind as a teenager. I could remember when I was still a young girl growing up as a Catholic it was extremely difficult since as a girl I was taught never to put on men's wears such as trousers and tennis especially to Church. In the same vain it is very visible within the Catholic milieu that one of the most tensed areas in Catholic conservatism is family planning and Abortion. Nevertheless, it could be understood that Catholic belief and practices are based solely on the Catholic Social Teachings but they should consider that it could as well keep on troubling little minds like mine when I still a little girl.

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