**The role of the Catholic Church in regional development in Northern Ghana.
The case of the Diocese of Wa**

by

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DEDICATION

This work is dedicated to the late Mr.& Mrs. Martin Rüttgers who dearly made possible my primal visit to Germany (1992) and to all genuine and silent actors in authentic human development or promotion.

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This expression of appreciation is apposite to the experience that it is good to be nice and it is nice to be good at all times to all people. Honestly, in my mind's eyes and at the bottom of my heart, there is a tall or 'gigantic' list of people before me for whom I owe indelible and inexhaustible gratitude and appreciation for the support accorded me when I most urgently needed it. They are too many to be enumerated. God knows them all. He has inscribed their names in my hands and heart. May the Lord's glory and light, His countenance be imprinted in their faces always. Indeed and in fact, words alone can never adequately express my sentiments. For them and all who missed me as I toiled at this enterprise ,I vouch my ' Barka, Danke, Gratias', for your support, service and sacrifice.

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ABSTRACT

This study investigates, within the framework of the theory and practice of regional development planning and management, the role (possible or perceived, achieved and missed) of the Catholic Church as a regional development partner in Northern Ghana. The area is characterised by unsustainable lives and livelihoods coupled with political and integrative marginality and marginalisation, notwithstanding historic and contemporary Church and State presence and interventions. This paradox is part of the underlying and ultimate motivation for the study. The Church's role is pursued in relation especially to the State's in view of addressing the contextual twin core research problem of endemic poverty and chronic underdevelopment. The inquiry looks specifically at the Upper West Region which is coterminous with the Catholic Diocese of Wa. The study's conceptual and theoretical framework is couched in four main concepts (role, Church, State and development) and discussed within the social structure and organisation of the study area and extended time and space perspectives. Modernisation theory is reviewed coupled with self-reliant development as the leading theory.

The study employs a "mixed" methods investigation, blending qualitative and quantitative techniques. Its method of sample selection is purposive sampling suited to the nature of the study which is a formative evaluation, "exploratory", experience and knowledge based. Other reasons include its cost-effectiveness and use of mitigative measures. Out of a total of twenty-three parishes in the diocese, seventeen are selected and a survey of 180 respondents is conducted. It is preceded by a pilot study of key development actors in Northern Ghana, a rapid rural reconnaissance, desk studies and a study of some relevant socio-cultural values underpinning development. Some collaborating development organisations and practitioners, movements and societies within and outside the Church and the region scaled up the sample.

The analytical framework is the "Potentials, Opportunities, Constraints and Challenges" concept, abbreviated the "POCC" analysis, and the inquiry's results are encapsulated in a twelve chapter presentation. The major findings include the committed and sustained evangelisation of people and cultures since the epoch of missionary presence and enterprise in Northern Ghana. It has been a blend of evangelisation and development beyond secular development and typical "evangelism, missionism" and proselytism which dichotomise development and evangelisation. The Church establishes a strong linkage and sustains it in her evangelisation – development continuum, making her development pro-people, pro-poor and culturally-oriented.

Secondly, the Church has promoted indigenisation and inculturation towards self-reliant development by the creation of viable local constituencies and structural organisation, for example, twenty-three parishes, four deaneries and numerous movements, societies and organisations. She has established basic Christian communities, skills training and access to affordable rural social services, amenities and infrastructure like schools, clinics and hospitals. It has contributed to reduction of vulnerability and exclusion in needy communities through special education of the disabled and orphans as well as support of widows and the marginalised.

In the third place, the Church has instituted and sustained trailblazing development initiatives in the region including the first Department of Social Communications (1971), printing press (1978), radio station (1996), and basic and secondary schools, in Jirapa (1940 and 1959). In terms of pioneering efforts, the Church can be described as "father" of the region in the provision

of access to social services, amenities and infrastructure coupled with gender and development, natural family planning, disaster management, food security agriculture and environmental protection and management.

Additionally, it has been found out that the Catholic Church has been a strong facilitator for the prevailing peace in Ghana and has contributed to the democratic dispensation in the manner of a "surrogate opposition" via negotiations, advocacy, lobbying, pastoral letters, communiqués and networking. Local capacity building and empowerment has also been chalked by the Church.

The findings have significant development implications for the Church and the region's major stakeholders. For the Church´s continued presence and participation in regional development, she has sought to sustain strategic partnership with the State and other actors as in signing agreements or memoranda of understanding in the health and educational sectors. Normatively, the Church has to create institutional space for professionalism beyond "ad hocism", partnering through synergistic relations predicated, for example, on complementarity, subsidiarity and proactiveness. The lead role of the State and a legal framework for collaborative partnership in development are indispensable in the emerging development landscape. The Church requires the will power and resources to sustain her commitment and fidelity, and to operationalise her divine and social mandate in integral human development. One concrete way has been that distinct Christian values and principles like stewardship, preferential option for the poor, marginalised and vulnerable, solidarity and subsidiarity, are embedded in her development initiatives through institutionalisation and legitimisation in secular society and secular development.

Additional findings relevant to the development orientation of the Church, for example, the lack of a universally acceptable and applicable and regional development theory coupled with the multi-dimensional nature of development demand space for contextually relevant, culturally-sensitive, endogenous, interactive and grounded paradigms and multiple stakeholder interventions. This has the potential to address collaboratively poverty and underdevelopment and speaks to the scientific community to develop more pro-people, pro-poor and proactive strategies, paradigms and interventions. This is crucial for the specific role of the Catholic Church in regional development. She has demonstrated the capacity and capability to complement development, contribute to development ethics and promote self-reliant development.

About the Author

Stephen A. Koya attended the Local Authority Primary (1960 – 69) and Middle (1969 – 70) Schools in Nandom in the then Upper Region of Ghana. He proceeded to Nandom Secondary (1970 – 75) and Saint John´s School, Sekondi (1975 – 77) where he obtained the Ordinary and Advanced Level certificates.

He studied at the University of Ghana, Legon (1977 – 80); Saint Victor's Major Seminary, Tamale (1981 – 88); University of Science and Technology, Kumasi (1994 – 1996) and the University of Dortmund, Germany (1994 – 95; 2008 – 10) where he obtained diplomas and degrees including a Ph.D from the Faculty of Spatial Planning, Dortmund (2010).

Ordained Catholic priest, December 8, 1988, he has ministered as teacher, sectoral (regional) and national youth chaplain (Y.C.S.), Diocesan Development Coordinator (1996 – 2006) and is currently Chaplain of the Saint Theresa's Hospital, Nandom.

He has served on several boards: Habitat Humanity, Ghana; Nandom Secondary School; St. Anne´s and St. Clare's Vocational Institutes (Nandom and Tumu); St. Joseph's Orphanage (Jirapa); St. Theresa's Hospital; the Integrated Deanery Development Boards of Tumu and Nandom, In-Service Training Centre and Producer Enterprises Promotion and Service Centre (Wa) and the Wa Diocesan Pastoral Council. He is a trained, certificated and seasoned programme facilitator of Development Education (DELTA / DELES), Ghana Rural Animator Training (GRAT) and District Medium-Term Development Plans (DMTDPs).

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ACRONYMS

AAF	African Alternative Framework
ACDEP	Association of Church Development Projects
ADRA	Adventist Development and Relief Agency
AECAWA	Association of Episcopal Conferences of Anglophone West Africa
AFRC	Armed Forces Revolutionary Council
AIDS	Acquired Immune - Deficiency Syndrome
APRM	African Peer Review Mechanism
AU	African Union
BANGO	Brong Ahafo association of Non-Governmental Organisations
CBO	Community-Based Organisation
CCG	Christian Churches of Ghana
CDR	Committee for the Defence of the Revolution
CDS	Community Development Student
CHAG	Christian Health Association of Ghana
CIDA	Canadian International Development Agency
CORDAID	Catholic Organisation for Relief and Development Aid
CONIWAS	Coalition of Non-governmental Organisations in the Water Sector
CORAT	Church Organisation Research Advisory Trust
CONIWAS	Coalition of Non-Governmental Organisations in Water and Sanitation
CPP	Convention People´s Party
CSO	Civil Society Organisation
DACF	District Assemblies´ Common Fund
DAGG	Dialogue and Advocacy for Good Governance
DANIDA	Danish International Development Agency
DDO	Diocesan Development Office
DELES	Development Education and Leadership Services
DELTA	Development Education and Leadership Training in Action
DMTDP	District Medium Term Development Plan
EED	Ekklesial Entwicklung - Dienst
ERP	Economic Recovery Programme
EU	European Union
FIDS	Faculty of Integrated Development Studies
FGM	Female Genital Mutilation
GCBC	Ghana Catholic Bishops' Conference
GHS	Ghana Health Service
GOG	Government of Ghana
GONGO	Government Organised Non-Governmental Organisation

GPRSI	Ghana Poverty Reduction Strategy I
GPRS II	Ghana Poverty Reduction Strategy II
GRAT	Ghana Rural Animator Training
HIPC	Highly Indebted Poor Countries
HIV	Human Immune Virus
IBK	Indigenously-Based Knowledge
ICT	Information and Communication Technology
IGA	Income Generating Activity
IGP	Income Generating Project
INTRAC	International NGO Training and Research Centre
JICA	Japanese Agency for International Development
JIDIRDEP	Jirapa Deanery Integrated Rural Development Programme
MCA	Millennium Challenge Account
MDAs	Ministries , Departments and Agencies
MDBS	Multi-Donor Budget Support
MDG	Millennium Development Goal
MMDA	Metropolitan, Municipal and District Assembly
MOFA	Ministry of Food and Agriculture
MTDP	Medium Term Development Plan
NANDIRDEP	Nandom Deanery Integrated Rural Development Programme
NADMO	National Disaster Management Organisation
NAPRM-GC	National Peer Review Mechanism-Governing Council
NDC	National Democratic Congress
NDPC	National Development Planning Commission
NEPAD	New Partnership for Africa's Development
NG	Northern Ghana
NGO	Non-Governmental Organisation
NGLS	Non-Governmental Liaison Services
NIEO	New International Economic Order
NLC	National Liberation Council
NPP	New Patriotic Party
NRC	National Redemption Council
OIC	Opportunities Industrialisation Centre
OXFAM	Oxford Committee for Famine Relief
PDC	People's Defence Committee
PRONET	Professional Network
POCC	Potentials, Opportunities, Constraints and Challenges
PNDC	Provisional National Defence Council
PNP	People's National Party
PP	Progress Party
SAP	Structural Adjustment Programme
SECAM	Symposium of Episcopal Conferences of Africa and Madagascar
SED	Socio-Economic Department

SPRING	Spatial Planning for Regions in Growing Economies
SR	Self-reliance
SRD	Self-reliant development
SRID	Statistics,Research and Information Directorate
STM	Sensitisation-Training-Micro-credit/finance
SMC	Supreme Military Council
SNV	Netherlands Development Foundation
SWOC	Strengths, Weaknesses, Opportunities and Constraints
SWOT	Strengths, Weaknesses, Opportunities and Threats
TEPPCON	Tamale Ecclesiastical Province Pastoral Conference
TUDIRDEP	Team Deanery Integrated Rural Development Programme
UNCRD	United Nations Centre for Regional Development
UDS	University for Development Studies
UNECA	United Nations Economic Commission for Africa
UNFPA	United Nations Population Fund
UPNet	Upper West (Region) Network of Non-governmental organisations
USAID	United States of America International Development
UWR	Upper West Region
WA DIRDEP	Wa Deanery Integrated Development Programme
WFP	World Food Programme
W^5H	Why-Where-Who-When-What-and How?
WHO	World Health Organisation

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CHAPTER ONE

Introduction: contextual problem and issues

*"....the failure of the agrarian bias of non-development to find a source of trusteeship.... recreates the original but real dilemma of development...'choice' is fixed upon those who are to be developed." (*Cowen and Shenton, 2004:436)

1.1 Preview

In the growing or developing economies of the world, especially in Africa and Latin America, the role of the Catholic Church in regional development is indisputable and inalienable, notably in the wake of political colonisation, decolonisation, secularisation, secularism and politicosocioeconomic decentralisation(Daily Graphic, January 20, 2009: Editorial). This role must also be unambiguous as it exceeds the acquisition of managerial competence and social service skills towards social infrastructure and service provision. It tickles the Church in development and makes church development distinct from that of other development actors. It is contingent on moral stature and spiritual discernment. Kretzschmar in Omnis Terra (2008:107) cogently reminiscences:

"Some churches have become centres of social work, devoid of faith, and others ghettos of a limited, privatised faith surrounded by an increasingly alien world. Both options are totally unacceptable and need to be rejected if the Church is to be a credible witness in Africa in the twenty-first century" .

What then is the Church's authentic role in development in growing nation-states where in spite of tremendous states' efforts development seems to be eluding geometrically and strategically the increasing population of inhabitants? It is paramount and pivotal to note that regional development must endeavour to be human-centered and modern scientific and technological advances must be commensurate with or engender global justice, equity, solidarity, peace, progress, prosperity, a sustainable and humane social environment (Gaudium et spes, 1965: Number 35-36).

1.2 Overview

In this introductory chapter, an overview of the research study is given; the nature of the thesis and the subject of research coupled with a glimpse of the setting for research and the outline of the essentials of the research methodology. It highlights the key factors influencing the research agenda.

1.2.1 Why the choice and case of the Catholic Diocese of Wa in Northern Ghana?

To begin with, the Catholic Diocese of Wa in Northern Ghana has been specifically selected as the study area, the case, for a number of research-based reasons.
Firstly, for the reason of accessibility, to select a relevant research population and sample,
Secondly, it offers a good case of abundant knowledge-base and experience initially for a core entry point and
Thirdly, it is unique in its 'coterminiety' with the Upper West Region of Ghana with great potential for Church and State co-promotion of territorial governance, financing and fiscal accountability in development. It is a manageable geographical size, with comparative and competitive advantage in regional development.

It is the single Ghanaian case of a diocese sharing geographical and political (geo-political) boundaries with the region. Additionally, it offers a relatively peaceful environment for development. It is the youngest region also, with long missionary historical presence, potency and development interventions coupled with aggravating marginality and marginalisation. It constitutes a universe, complex and multi-faceted and transcends a simple "case study". It better fits a 'case of study' or a 'study case', much as some elements and advantages of the case study approach can be reflected in the case per se. Issues of technicality, methodological appropriateness and mutual comprehensibility therefore determine the choice of a case (of study) rather than a case study, pure and simple. Yin (1985) identified only four main research strategies: case study, experiment, survey and historical or archival analysis. In other words, the phenomenon under study, the research context and contemporaneity favour 'the case' not 'case study' approach. Time and resources, in the future, permitting the study area could serve as a base for a multiple or multi-case study with inbuilt triangulation mechanisms and multi-method data collection techniques.

1.2.2 Research context: emerging issues
An overview of the research context and background leads to two major emerging issues: an acknowledged historic presence-cum lead role of the Catholic Church in regional development interventions coupled with endemic poverty and unsustainable lives and livelihoods, bordering on political and integrative marginality and marginalisation. These impinge on the broader research problems narrowed down to the research topic, its definition and delimitation. The statement of the research problem will throw more light on its multiple and diverse or prismatic nature. This has influence on the nature of the overarching and core research questions and the research design and methodology. The nature of the research problem has significant implications for the Church, State and other development actors to mitigate poverty and underdevelopment in Ghana.

1.2.3 What is the general direction and focus of the study?
The focus of this study is to critically investigate within the framework of the theory and practice of the science of Regional Development Planning and Management, the role (achieved, perceived and missed) of the Catholic Church in Northern Ghana as a development partner in relation to other development actors and especially the State. In short, the focus is to conduct an

empirical study of the activities principally of the local Church of Wa in regional development, vis-à-vis the State, in Northern Ghana.

The above is in view of the research goal or the overall and overarching research objective:

To propose how to facilitate, accelerate and sustain the pace and process of establishing a workable framework and an enabling environment for Church-State partnership in view of poverty alleviation and improving people's lives and livelihoods in Northern Ghana.

To operationalise and achieve this basic goal set, the research formulates these five-fold specific objectives, to:

1. pursue, consolidate and expand the researcher´s earlier studies on the contribution of the Catholic Church to development viz. the financial sustainability drive in youth development and formation, provision of access to basic education and health service delivery.
2. analyse critically the role, contribution and performance of the Diocese of Wa towards rural self-reliant, sustainable and people-centered development .
3. explore possible, practical and concrete ways and means of effective and sustainable Church-State partnership in development in Ghana.
4. contribute to improve credibly and creditably the local Church´s capacity and capability to support poverty eradication and sustain lives and livelihoods.
5. recommend how to facilitate, accelerate and enhance sustainably the "enabling environment" for Church participation in development.

1.2.4 Rationale of the study

The rationale for the research is multi-faceted and synergistic. In outline, it hinges on the prismatic research problem or the following issues emerging from the research area:

1. Governments' inadequate recognition of non-state development actors and lack of sustained coordination of development interventions or activities in Ghana.

This has culminated in low development space, cooperation and impact, notwithstanding especially the historic and holistic contributions of several missions, churches, religious congregations, non-governmental organisations (NGOs), community-based organisations (CBOs), and civil society organisations (CSOs) to development in Ghana. Evidently, an offshoot of the above is the prevailing poor networking, cooperation and collaboration; duplication and unnecessary competition between and among development actors. The National Development Planning Commission (NDPC) has recognised this and is striving to ameliorate the situation in Ghana, as a core business of its operational background and mandate (1992 Constitution of Ghana, Article 527:86-87; Burnell and Randall, 2005:98).

2. Slow pace of effective decentralisation in Ghana.

The slow pace of effective and efficient decentralisation in Ghana impedes the consolidation of the young democracy. The roles and responsibilities of development actors have been delineated but the power (rights and resources) is (are) still centralised. The mode and formular of disbursement and sharing of Government of Ghana (GoG) grants, the District Assembly Common Fund (DACF), leave much to be desired.

3. Prevalent dependency syndrome in and outside Church and State.

In Ghana there is a prevailing high politico-socio-economic rate of dependency coupled with a narrow based active community participation in governance and development-oriented and related issues. The Church has also contributed to both development and dependency by the top-down, ad hoc and paternalistic approach to development (Handelman, 2006:12).

4. Prevailing low regional development cooperation and integration.

The slow pace, process and progress of regionalisation and integration in Africa finds a corollary in specific countries' attitude towards regional cooperation and integration. The slow march towards the African Union (AU), New Partnership for Africa's Development (NEPAD) and acceding to the African Peer Review Mechanism (APRM) demonstrate this. Inspite of potentials and opportunities favouring regional cooperation and integration, there are also factors militating against this. Ultimately, however, these constraints could be possible and practical challenges to development (Burkey, 2000:29 ;Maloka, 2002:6-7) .

5. Untapped indigenously-based knowledge (IBK).

Development has apparently not been incarnated in Africa, as often it is conceived in Western terms divorced from the relevant socio-cultural context. It seems, like the Catholic Church, to be an imported concept to be adopted. The relevant contribution of IBK to development has to be explored further to contextualise and home-grow development, like the Church has done in inculturation and indigenisation. Consequently, there has been an apparent scarcity of 'domesticated', tried and tested, endogenous development theories and alternatives to promote and sustain development in developing economies. Sustenance transcends permanent inflow of foreign aid, growth and development models, concepts, values, ideologies and technologies (Hall and Midgley, 2004:3; Cowen and Shenton, 2004:434).

6. Low institutional capacity development of (non-) state development actors.

The Church's seemingly low capacity for institutional and organisational development, planning and management militate against her sustained role in development. This is epitomised in the rarity of effective and workable socio-pastoral policies and strategic plans in many dioceses, inadequate management, structures, systems, practices and styles, coupled with poor maintenance cultures and time management as well as mediocre personnel and motivational systems (Christian Health Association of Ghana, CHAG, 1997-98:12 and 2003/4:9-10).

7. Dwindling external support.

There has been a lot of hue and cry in all dioceses and NGOs about the systematic dwindling of external and donor support (from development partners). Juxtaposed with low internal capacity for and unsustained internal mobilisation and management of resources, local development actors seem to be at a crossroads due to this intractable umbilical cord. Confer 2006 Conference of Church Leaders and Development Coordinators, Tamale.

8. High poverty and instability.

The high prevalence of poverty coupled with recurrent incidence of instability engender disease, squalor, environmental degradation and food insecurity in Africa. These hinder the achievement of the Millennium Development Goals (MDGs) and regional development in general (Fisher, 1998:2; Sachs, 2005:191).

9. Population "explosion".

Far though from the grim and gloomy Malthusian spectre, in Africa, the geometric growth of population outstrips the available resources. This perpetuates poverty and can be a precursor to instability and a myriad of other problems. Of direct economic and development import is the limited social infrastructure pitched against escalating demand and needs; the problematique of poor quality and decreasing access to social services against a background and backdrop of modernisation and globalisation. The AIDS pandemic can, however, never be seen as a blessing or a bane in development terms (Fisher,1998:2).

10. Upshoot in advocacy for partnering.

There has been a consistent and vigorous modern move towards advocacy and strategic alliances and partnerships as evident in the growth in networking, collaboration, cooperation and integration. This has a great potential for sustained development and an enhanced and impactful partnership beyond development programmes like the Structural Adjustment Programme, the Programme of Action to Mitigate the Social Cost of Adjustment, the Economic Recovery Programme, etc. This recognition has been reflected also in both Ghana Poverty Reduction Strategy and Growth and Poverty Reduction Strategy.

These issues are jointly and severally recognised by and reckoned with from the development point of view of both Church and State (Country Review Report, 2005 and the 2007 Annual Progress Report of the National African Peer Review Mechanism Governing Council) among a plethora of other sources consulted in the preliminary literature review or secondary data analysis.

In summation, the overarching research question is, can the Church in Northern Ghana be an effective development partner in the provision of access to social infrastructure and services, among others, to ameliorate and sustain lives and livelihoods to mitigate poverty? Can Church and State involvement in development be harmonised or are they antithetical from a genuine inquiry of the study area?
 The general direction and focus of this empirical study attempt to critically indicate or otherwise (modify) the role of the Church as a traditional and historical development partner. The "why-where-who-when-what –how" of the Church's role in spatial development ("the W^{5}H role") seek a scientific elaboration and assessment proactively (Figure 1.1).

Figure 1.1 The W^{5}H role of the Church in regional development
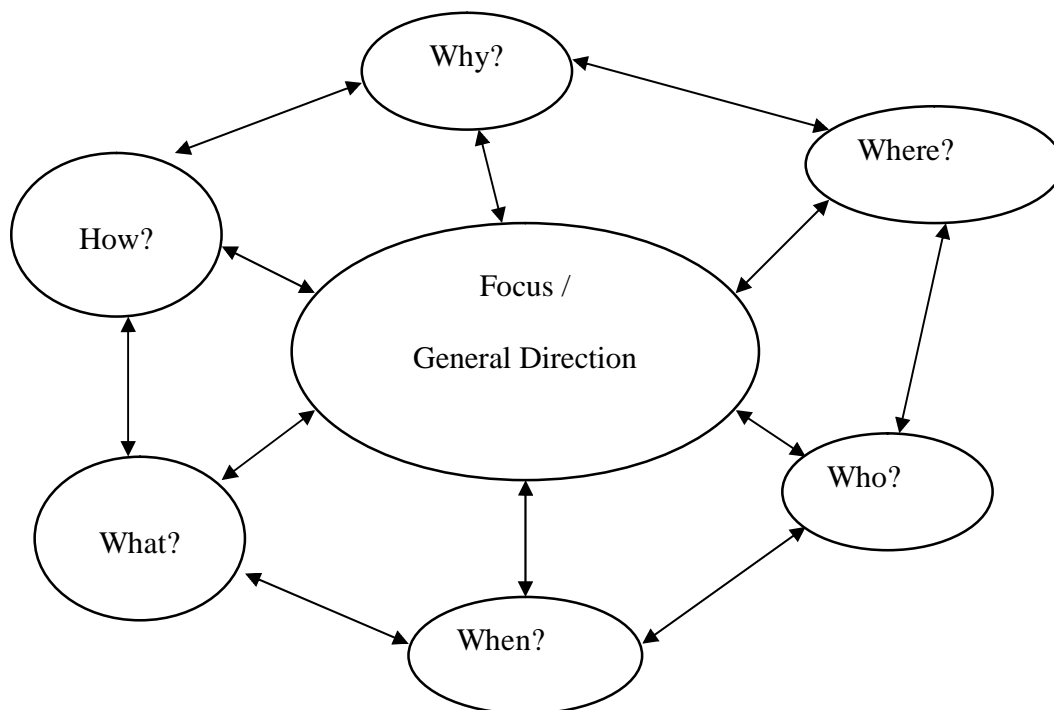
Source: Research construct,Koya

The diagram in Figure 1.1 is a microcosm of the rationale or motivation behind church-based, non-state and state activities, practice and the choice of appropriate theory. It contributes to and attempts to elucidate substantially Church–State involvement in regional development.

1.2.5 Basic research assumptions

These are necessary, not sufficient conditions, but pre-requisites to fuel and cross-country run the study in view of its goal and objectives. The basic research assumptions are three-fold:

1. Transformative and constitutive changes are possible and achievable.

In this regard, mindsets, values and attitudes can be positively influenced, changed over time and with participatory envisioning unleash integral potentials to facilitate, accelerate and enhance sustained regional development.

2. Conscientisation is the bedrock of and the bottom-line for development.

A systematic and sustained programme of awareness creation and local people's empowerment can promote liberative and participatory regional development with ingrained sustainability considerations. From this can also emanate credible and creditable partnerships in development.

3. Authentic development is pro-people.

Genuine multi-faceted and inter-disciplinary development is fundamentally and of necessity about people. It is people-centred, proactive and pro-poor. It is not simply about the purely

material, physical structures or donor aid. It is about the integral or total development of people, with people, by people and for the people.

1.2.6 Fundamental research propositions

Underlying the research are three specific fundamental propositions.

1. Nobody gives what he and she does not have ("Nemo dat quod non habet").

The people of Ghana and various civil society organisations especially the local Church of Wa among others have a track record, goodwill and commitment towards sustainable development of the country. Recognised, motivated and empowered, they can, in actuality, contribute their quota to regional development.

2. No country, organisation or institution is an island.

It is undeniable that no entity is self-sufficient or a closed or airtight system. There is need for reciprocity, solidarity, subsidiarity, complementarity, etc to enhance and take ownership of development among a host of other advantages. Consequently, the Republic of Ghana and non-state actors, like the local Church of Wa, cannot operate in isolation or in a vacuum. Development elicits and evokes cross-fertilisation of ideas, values, etc; building of bridges and synergies and operating in a relevant socio-cultural and political context with interdependencies.

3. A bird in the hand is worth two in the bush.

The process of learning to support oneself (as an individual, community, organisation, nation, etc.) based on self-image and innate dignity, cultural heritage and natural endowments is crucial to endogenous regional development. Properly motivated, the people of Ghana and the local Church among other actors are prepared, poised and strategically positioned to embrace and sustain credible partnerships and authentic development. No entity is a 'tabula rasa' and development must encapsulate knowledge of the local peoples' environment, ecology and cultures as an asset or "capital".

1.2.7 Some major research questions

Underpinning the research are posited five key or core questions to validate or refute the study's focus or topic which have crystallised from the problem statement, serious literature review, ongoing reflection and passed through a battery of constructive critique. The core and relevant interpellations stated below are problem-solving and meet field-specific desiderata (Gerry,2006:89).

Question 1.   What available resources (type, quality and quantity), capacity and capability does the local Church, as a development partner, have to initiate, engage in and support the development process and activities in the country?

Question 2.   In the wake of the processes of decentralisation and democratisation, is it still feasible, possible and practical for a local Church in Ghana to continue to be an actor in regional development?

Question 3.   In the Ghanaian context, what concretely is the achieved, missed, perceived or possible future role and responsibility of the local Church as a regional development partner?

Question 4.   Does the Church in the light of current and contemporary development challenges require some major institutional and organisational shifts to substantiate her mission and role in developing economies?

Question 5.   In the traditional cultures, are there any strategic and significant impulses towards partnership in regional development (e.g. values, systems, attitudes, perceptions, structures, organisations, festivals etc) that the Church and/or the State can harness to promote sustainable development in Ghana?

In a nutshell, Figure 1.2 depicts and summarises the features of the research cycle as has been envisaged.

Figure 1.2 Cycle of research characteristics.
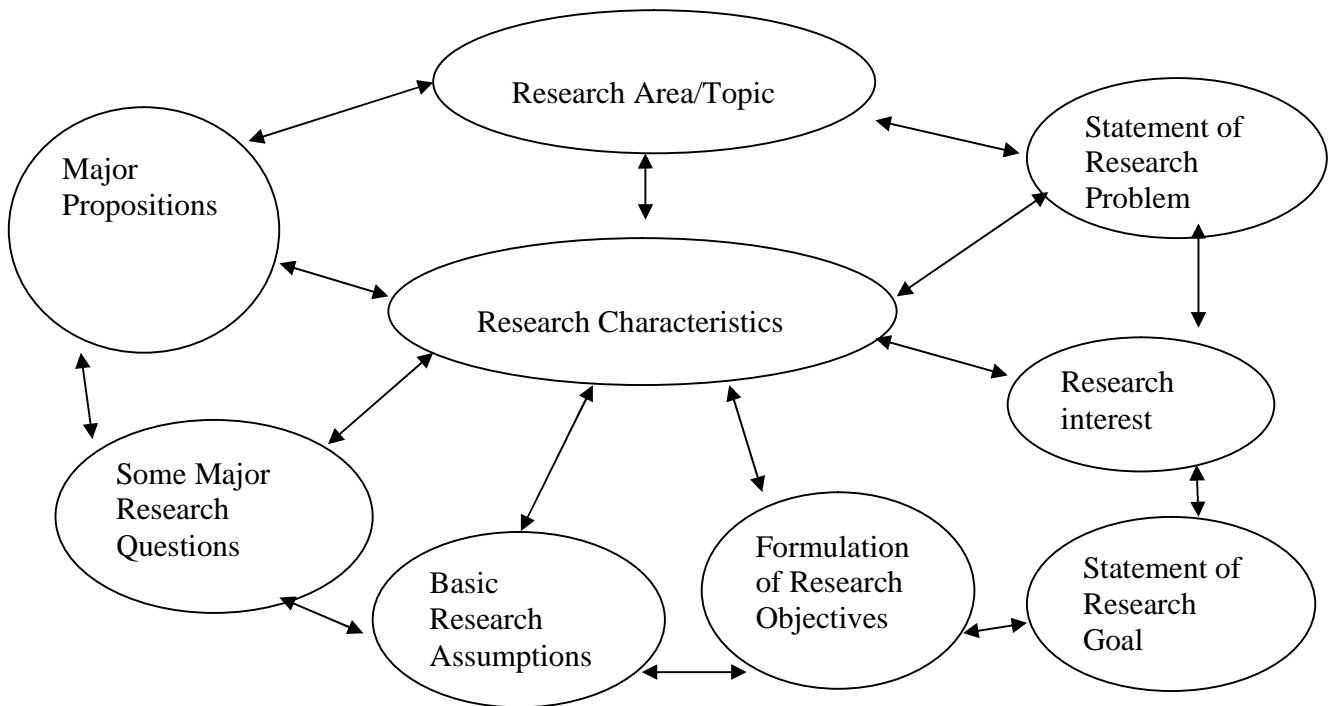
Source: Author`s construct

1.2.8 The research knowledge gap

From the ensuing discussion and presentation, it seems evident that there is a research knowledge gap, a backlog, and even a development trap.
It can be expressed in a triad:

1. The existence of an indeterminate or inelastic actor spatial and integrative referent to the Church in regional development in Ghana.
2. The persistence of poverty and underdevelopment in Northern Ghana, its basic conditionalities, and challenges, and the critical way forward to proactively mitigate this twin problem.
3. The future of self-reliant regional development theory in the light of localisation, regionalisation and globalisation. Is there a trend towards exclusivity, additivity or a "fait accompli" in paradigm shifts in development?

1.3 Some foundational explanatory concepts

The basic and fundamental concepts of relevance central to the research topic are four .They are role, development, Church and State. These are defined, discussed and illustrated to steer stringently and sometimes in an embedded manner in the analysis and presentation.

1.3.1 Role

The concept evolved basically from a cross-disciplinary study of the social sciences but as a dramaturgical metaphor, it was first systematically studied in the 1920s by George H. Mead and the University of Chicago sociologists. It is descriptive of the expectations (beliefs) and enactments (conduct) contingent on an achieved or prescribed social status. It encompasses behavioural and attitudinal patterns, socially identified coping strategies which interactively are generally harmonious and productive (Sills 13,1968:546-557). In role theory, it designates role differentiation and accretion marked by clarity of role definition and degree of role overlap among a plethora of characteristics such as persistence, reciprocity, goal setting and achievement, adaptivity, creativity, etc. Its analytical significance is that it lends itself to multiple modes and models of participation in the provision of development services and products especially via public-private partnership such as patronage, paternalism, centrism or centralism, statism as well as comparative, competitive, and absolute advantage in production.

Discussions of role purport to bring to the fore certain basic prerequisites or preconditions, strategies, actors, models or pathways, outcomes and assets streamlining the capacity and capability to exercise any significant role in regional development.

The supply side of role elucidates what immediately comes to mind when one talks of role-the basic triad: primary, secondary and tertiary levels of role. Institutions and organisations among others endeavour to identify with these levels for example the Church. The primary role of the Church, for example, is evangelisation and "secular" development is secondary much as there is a strong nexus between them.

Figure1.3 The supply side of role.


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                              ┌──────────────┐
                              │     Role     │
                              └──────┬───────┘
              ┌──────────────────────┼──────────────────────┐
         ┌─────────┐            ┌───────────┐           ┌──────────┐
         │ Primary │            │ Secondary │           │ Tertiary │
         └────┬────┘            └─────┬─────┘           └────┬─────┘
      ┌───────┴───────┐       ┌───────┴───────┐       ┌──────┴───────┐
 ┌──────────┐ ┌──────────┐ ┌───────────┐ ┌───────────┐ ┌────────┐ ┌────────┐
 │Evangeli- │ │Evangeli- │ │Development│ │Development│ │Services│ │Services│
 │sation    │ │sation    │ │           │ │           │ │        │ │        │
 └──────────┘ └──────────┘ └───────────┘ └───────────┘ └────────┘ └────────┘
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Gospel, sacraments, witness, values, etc.   Infrastructure (physical, technical, etc)   Infrastructure(social, etc)
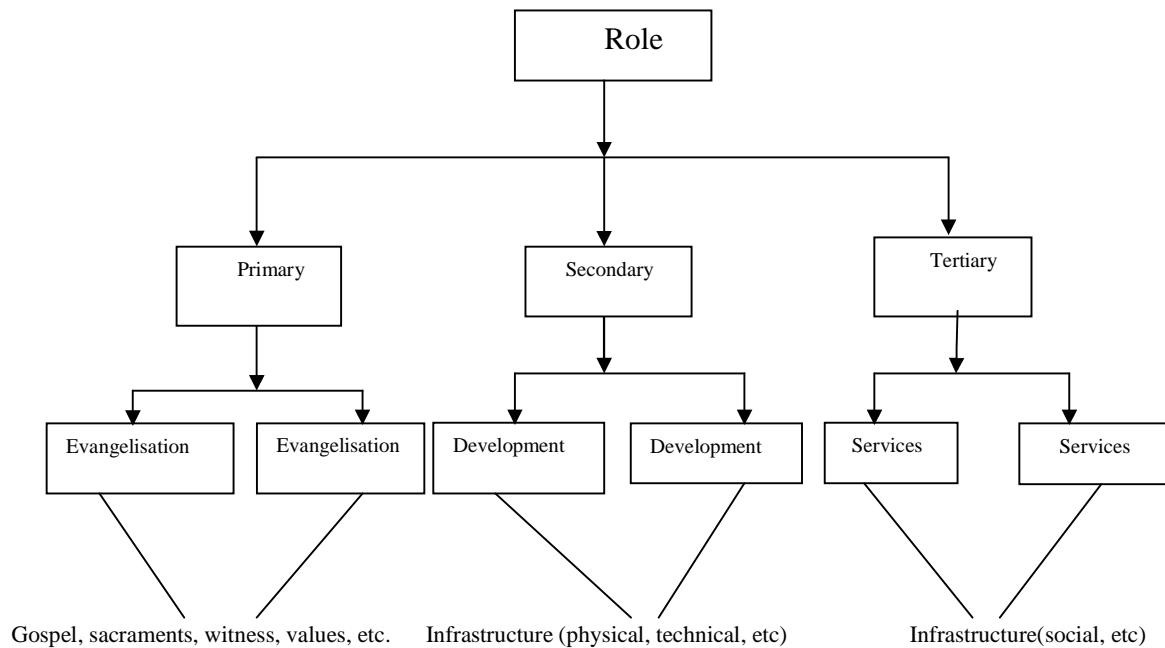
Source: Author's construct

To complement the supply side of role is the demand side which evokes an interplay of factors or determinants to operationalise and buttress the 'beliefs' and 'conduct' contained in the definitional level of role. In other words, this side highlights and accentuates the preconditions necessary to actualise role. It responds to the question: what makes role (play) effective and efficient? It brings into focus the input-output as well as outcome/output and impact synergies within the framework of development potentials, opportunities, constraints and challenges. The degree to which a development actor, like the Church, is able to maximise its potentials and opportunities, and minimise its constraints and challenges charts its role in development. Simply put, has the Catholic Church as a development actor these prerequisites to engage in any meaningful role in regional development and can this role be substantiated and sustained?

11

Figure 1.4 The demand side of role

ACTUAL DEVELOPMENT OUTPUT/OUTCOME
eg provision of access to infrastructure, services, etc.

CHURCH´S DEVELOPMENT CHALLENGES
- Dwindling donor support
- Marginalisation and globalisation
- Negative mindset (eg paternalism, poor time management, culture of maintenance etc.)
- High vulnerabilities (weather, policies, etc.)

Human capital

Natural capital   Social capital

DEVELOPMENT POTENTIALS

(INPUTS)

Financial capital   Physical capital

Spiritual capital
(DEVELOPMENT STRATEGIES)

CHURCH'S DEVELOPMENT CONSTRAINTS
- Changing vision, will, power and commitment of leadership
- Lack of capacity and motivation
- Parochialism ('home page')
- Low coordination and horizontal networking
- Minimal integration
- Weak governance and reporting structures or systems

DEVELOPMENT OPPORTUNITIES
- Democratisation
- Information ,communication technology
- Rising development-oriented policies, standards, institutions and processes, etc.

DEVELOPMENT IMPACT
- Extent of poverty alleviation
- Stabilisation of livelihoods
- Peace index

Implications for paradigmatic shifts:
- Politics- Policy
- Government- Governance
- State welfarism or centralism- Partnership

Source: Koya's construct

1.3.2 Development

There is a growing consensus among development planners, professionals and practitioners that development is inter or multi-disciplinary with its tap root in the field of economics (Rostow, Higgins 1968; Gabriel, 1991:7). It is a value-laden operation (Myrdal, 1968), a powerful biological metaphor (Conti and Giaccaria, 2001:150) and it seems to defy concise definition. There is ambiguity and variety in its definition depending on persons, organisations, institutions and disciplines. It generally, however, refers to the process of changing from a present state to a better, improved and desired alternative condition (Bekye, 1998:65). From the post-war Marshall Plan through various development paradigms, it immediately brings to mind a motley of development approaches and strategies. These include the "big-push, balanced approach, westernisation, modernisation, endogenous and exogenous, local resource mobilisation, small is beautiful, basic needs, top-down, bottom-up, grassroots," etc. No doubt, Higgins (1968:369) subscribes to the open-membership of the development enterprise: *"the philosopher needs to be added to the development team; without a clear concept of the philosophy of development, the team becomes a simple ad hoc mission."* Consequently, others argue for mainstreaming into development: ethics, gender, ecology, sustainability, local legitimacy, cooperation, etc (Njoh, 2003; Lucy 1988:14ff; American Institute of Certified Planners' Code of Ethics and Professional Conduct, 1986; Vatican II; Cole,1976:16f). A review of literature on development reveals some degree of acceptance, comprehensiveness and circumspection in some operational definitions:

Morse says *"development is a process intended to enlarge and expand the confidence, the capacity, and the creativity of human beings and thus to enrich their lives and improve their futures" (Quoted in Pradervand, 1989 : X).*

The Report of the South Commission states inter alia, that development is *"a process which enables human beings to realize their potential, build self-confidence, and lead lives of dignity and fulfillment … frees people from the fear of want and exploitation … a movement away from political, economic, or social oppression" (1990:10).*

These two definitions are quoted extensively because they are reminiscent of the Church's understanding or view of development enunciated in the moral justification in development. They engender the Church's necessary ingredients of and conditions for integral human development, a livelihood´s system approach to development embedded and exteriorised in self-reliance development (Chapter Five and Figure 1.5) reckoning with shifts in development in both focus (from project to programme and politics to policy) and in emphasis (from development for and of, to with, and by the people). Diagrammatically represented, light is shed on the multiple and diverse, interrelated and complementary elements of development. They are a good compass and a compact of the Church's Social Teachings on development at regional level with implications for both territorial-functional (spatial) and regional development-the defined context, purpose and identified levels of development: international, national political administrative region (state or provincial), district (metropolitan or municipal), sub-district, community etc. confer Uphoff, 1986:11; Winckler, 1999:4.

Figure 1.5 Church's spectrum of development
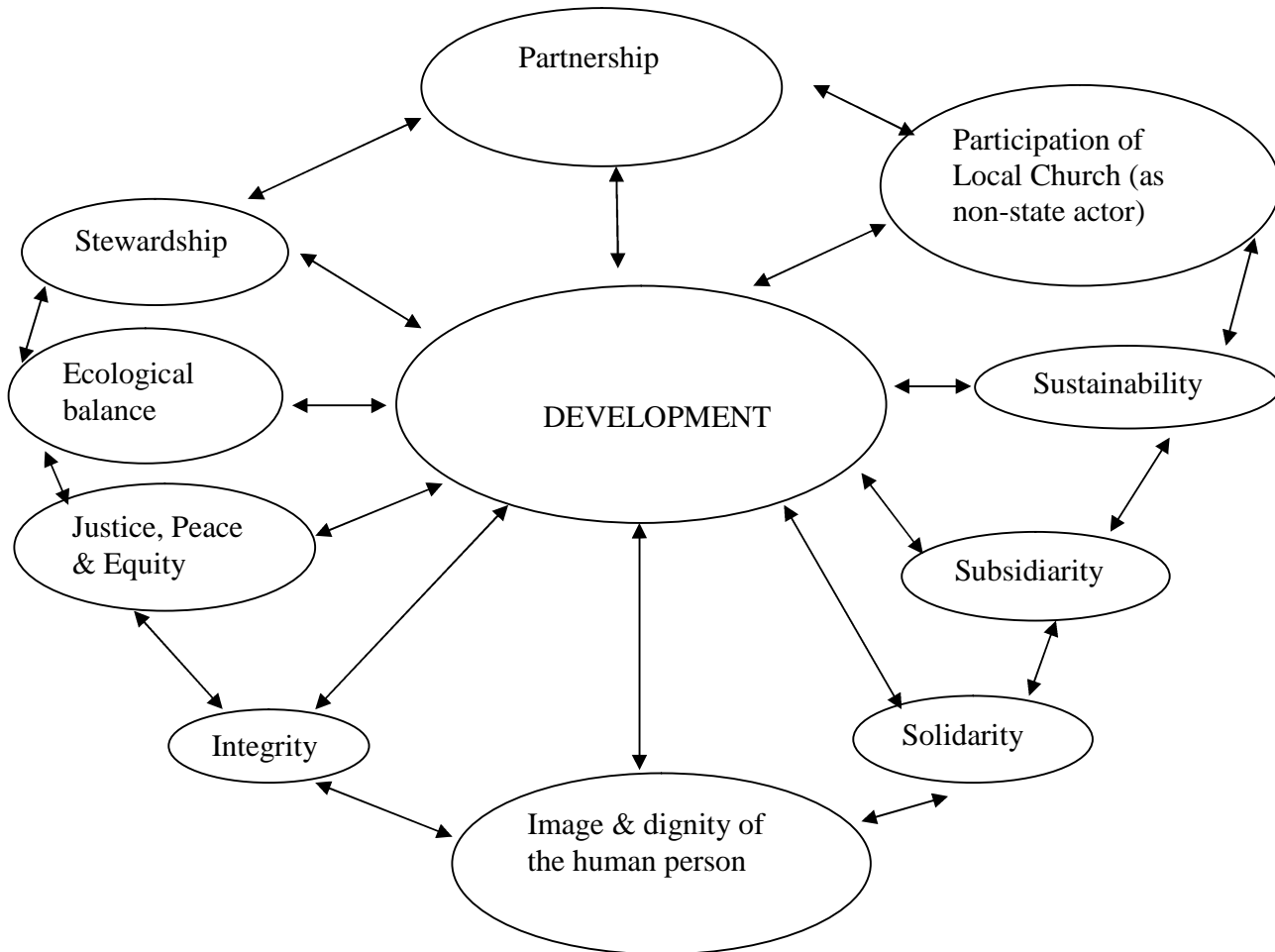
Source: Research construct

Some salient development indicators include the achievement of the desired objectives or stated goal(s), efficient and effective management of scarce resources and sustainable improvements or changes in people's lives (cf. Epstein, 1972:247 quoted in Gabriel, 1991:23f.). Other indicators are variously stated as the "Eleven Commandments of Development Leadership." They are; effective planning, teamwork, participation, implementation, monitoring and evaluation, time management, motivation, socio-cultural orientation, interactiveness, flexibility and impact mainstreaming.These are deductively arrived at from the Impact at Ground Zero: Where Theory Meets Practice of Doyle and Tindall, quoted in Gordon, 2003:73.

There are various theories and paradigms of development but this study for reasons of time and more importantly, to keep focus, only reviews them. Moreover, several writers have expended their energies on these development models. It suffices to attempt an overview only of these models. The Church has followed most of them closely but has been essentially disenchanted with them.

Table 1.1 An overview of development theories or models

PERIOD	DOMINANT MODEL	CHARACTERISTICS
1900 – 50s	Classical, Marxist Economic theories e.g. The Big Push Method with the trickledown effect.	. Positive, linear growth . welfarism . quantitative and economic indicators gross domestic product, gross national product, national income, growth rate, income per capita, etc. . industrialisation . modernisation and socialism . national and regional economy
1950s – 60s	Neo-classical, e.g. Rostow's stages of economic growth, Perroux's growth pole, etc	- do -
1960s – 70s	Self-reliance/self-reliant development endogenous; growth from within/below; basic needs, neo-liberal theories; eco-development, liberalisation	. redistribution with growth . people-centred . quality of life . equity . structural adjustment . market forces
1970s – 80s	Globalisation	As below
1980 – 21st century	Globalisation Neo – capitalism Neo – liberalism Eco – development Self-reliant development Top-down/bottom up	. market economy . liberalisation . industrialisation . partnership . regionalisation . local initiative and participation.

Source: Research construct

The overview of development paradigms, in the context of Ghana, has a lot of universal significance. Firstly, it buttresses the experience that there is no universally acceptable or special path to development. Development is never a unilinear process of growth and change; irrespective of ecology, culture and the prevailing substructure of society. "No one best way, is the one best way," paradoxically. In development, one must therefore reckon with paradigm shifts (Cheru, 1989:159; Conti & Giaccaria 2001: 246). Secondly, there are multiple development paths and this multiplicity or diversity co-exists simultaneously and contextually, that is, at the same time and in the same locus or place.

The 1960s (especially with the cocoa miracle) constituted the best of times in Ghana and Sub-Saharan Africa. The wind of independence was blowing with its expectations, a good colonial legacy base of infrastructure, a relatively favourable world economy and international development geared towards modernisation. The post-independence enthusiasm waned coupled with mismanagement so the 1970s witnessed a collapsed economy and the 1990s became the

worst of times with a shift in economic ideology (Jamal & Weeks, 1993: 1f; Roemer and Stern, 1975:80f).

There is a plethora of studies on the structural changes in the Ghanaian economy. The Guggisberg Plan and the intervention of a renowned economist, Arthur Lewis and its aftermath are well- documented in the economic history of Ghana (Confer: Szereszewski 1967; Birmingham, Neustadt & Omaboe, ed. 1966 etc). The spate of failed development plans are inexhaustible. Lessons have been learnt and factored into Ghana development history: a fledgling democracy with political decentralisation.

1.3.3 The Church

Generally speaking, the Church is a non-state actor belonging to the family of the civil society organisations (CSOs) but it is not a purely non-governmental organisation (NGO). This study does not intend to offer a theological treatise on the Church, an ecclesiological exposition. It purports to offer a simple and clear understanding of the term "Church", and to avert any misconception or misunderstanding of Church as often happens. To begin with the Church is not the pyramidal or hierarchical structure in terms of the office of Pope, Bishops, Priests, Religious, clerics and finally the lay people. It is not a bureaucratic institution, per se, as conceived by sociologists like Max Weber, Emile Durkheim, etc. Secondly, it does not connote the physical infrastructure as is visible in the buildings or structures "representing" the Church. It is simply the People of God, an assembly or community of people who adhere to the belief in God, not a structure. It is not merely one of the institutions, clubs or identifiable bodies.

Etymologically speaking, the word "Church" comes from the Greek word "ecclesia" which means a gathering or convocation to perform juridical activities, hence a political assembly. The Hebrew term, 'Qahal' comes closest to the Greek word in the Christian sense of 'ecclesia'. It means a multitude of persons gathered together and 'Qahal Yahweh' designates a particular community or assembly of God (Numbers 20, 4). Translated into Greek 'Qahal Yahweh' becomes 'ecclesia tou theou'. This is where the German word for Church, 'Kirche', is a derivative too but closer to the Greek 'Kuriake or Kyriake': House of God or House of the Lord or Saint Augustine´s "City of God".

The mission of the Church is to work assiduously towards the operationalisation and attainment of the universal salvific will of God (1 Tim. 2:4). It is the Church's primary role or responsibility to propagate the liberating knowledge, power and presence of Jesus Christ as the way, the truth and the life (Jn. 14, 6). This renders the Great Commission mandatory. The Church accomplishes this mission in five principal ways, thus the forms of mission.

The first reason or motive for the Church's existence is to propagate the good news of Christ, the liberator and mediator. In short, the mission of the Church is evangelisation, the integral development of the person.

Secondly, the Church also pursues self-evangelisation as nobody gives what he does not have ("Nemo dat quod non habet"). To be an integral part of Church, to have authentic membership in the Church, one has to have a personal encounter with or experience of Christ in one's life to

share with others (1 Jn 1:3) especially in basic or small Christian community living and / or membership of church societies, organisations, etc.

In the third place, the Church promotes primary evangelisation, the primal proclamation as a core entry point into the Church especially in areas where the good news has not yet been proclaimed. Here a lot of catechetical instruction is carried out and basic Christian communities founded among others.

Fourthly, through the ministry of service as evident in the institution of the seven deacons (Act 6, 1-7), the Church pursues in the mission of service of development. The Church seeks to liberate people from all de-humanising circumstances reckoning with the dignity of the human person created in the image and likeness of God (Gen. 1:26). This borders on her secondary and tertiary roles, confer Figure 1.3.

Fifthly, the Church sustains her mission through the programmatic process of faith consolidation, an on-going formation to keep the flock or folk in tune with changing trends and the fundamental non-negotiables of faith.

During the 2001 and 2003 National Catholic Laity Council, Ghana Laity Week, the mission of the Church was extensively explained and applied to the development of self-reliance.The motives for mission is subject matter partly of Chapter Two: justifying the reasons why the Church participates in development.

In summation, we note it is easier to discuss models of Church than to subject Church to any precise definition as a lot of confusion arises in this enterprise. The Church is both a human and divine institution with a mandate or mission to promote and sustain the image and dignity of people of all walks of life. The Church is the Assembly, Family or Community of God: the Body or Bride of Christ and the Temple of the Holy Spirit. The Church is trans-cultural and trans-national and therefore a force to reckon with in the process of integral human development. She plays a pivotal role in spiritual and moral development. Through her socio-economic or socio-pastoral interventions she also promotes human and regional development of the calibre necessary for poverty eradication, improving lives and livelihood access to make the world a peaceful place to live and congenial for all aspects of positive development. The structural organisation of the Church gives credence to and evidence of constituencies favourable for structures of democratic governance and local institutional development and decentralisation as well as legitimisation of values and principles at various organisational development levels, for example, the small Christian community, the parish, deanery, province, diocese, national, regional or continental and international.

1.3.4 The State
In the discussion of church-state relations in development in time and space there is an explicit discussion in gem and germinal form on theorising the state, the evolution from traditional polities to the modern state. The liberal, neoliberal and conservative theories of the state, pro-state and anti-state (or roll back) roles in development actors are highlighted. In essence, however, towards an operational or working definition, we distinguish between the state and

government. The state refers to the recognised and created political entity with a geographical boundary, an operational circumference, structure and organisation. It is a permanent geo-political and legal entity. However, the government is a referent that designates only the political and legal entity charged periodically with the administrative functioning of the state as determined by the arms of government: the executive, judiciary and the legislative. Normally, within a prevailing democratic dispensation, it is vested with power and authority emanating from the ballot box not the bullet-power (the gun). It is democratically elected as opposed to a military, dictatorial and traditional (for example monarchy or a religion-based rule) government among others.

1.4 Outline of essentials of research methodology

The preliminary outline consists of a synopsis and a visualisation of the field tools pointing to the nature of the methodology.

1.4.1 A synopsis

The foregoing coupled with the study area analysis, the literature review and the theoretical analysis (conceptual framework) provided the bases to identify and formulate the core research questions and select an appropriate research design (Figure 6.2).

Though generally a qualitative study, it must be mentioned in passing that a top-down extensive quantitative approach blended with a bottom-up intensive qualitative approach has been advisedly employed. Non-probability (non-random and purposive) sampling is the preferred and chosen sampling method and technique. Due cognisance is taken of its twin limitations of subjectivity and limited generalisability. It is guided by certain criteria of respondent selection, ethical considerations and a transparent process coupled with a balanced appreciation of its strengths and weaknesses – a justification of or motivation for its usage.

Desk studies (literature review) and participant observation aside, other methods of data collation/collection include focus group, panel discussions, key informants interviews and questionnaires as depicted in 'Method-Field Tools' in Figure 1.6

1.4.2 Visualisation of method: field tools

In the "mixed method approach" to qualitative research, there is an opportunity to employ a menu of research-based tools as depicted in Figure 1.6.

Figure 1.6 Method– Field tools

Participatory Research and Evaluation

Coordination/Control Mechanism
- Research Team
- Vetting
- Monitoring/Supervision
- Validation workshop

Qualitative Methods
- General Methods
- Field-Based Techniques
- Workshop-Based Techniques
- Self-Assessment Tools
- Cultural Methods
- Secondary data analysis

Quantitative Methods
- Closed-ended Questionnaires
- Statistical analysis
- Secondary data analysis

- Key-Person Interviews
- Open-ended Interviews
- Discussion-Focus group discussion and Panel
- Case Studies
- Desk Studies

- Rapid Rural Appraisal
- Participant Observation

- Validation
- Social + Gender Analysis

- Checklist
- Ordinal ranking

- Traditional Communications
- Popular Culture- festivals etc.

Source: Adapted from ed. Edward T. Jackson & Yusuf Kassam, 1998:54

1.5 Significance of the study

It is anticipated that the data generated by this study and their assessment would assist Church-based, State and other non-state development actors chart a sustainable path towards the key overarching conclusion, proactively, for strategic complementarity, sound policy and good governance in regional development. It would hopefully also enable development practitioners, planners and policy-makers in determining strategic partnerships and encapacitate academicians, researchers and students of development studies to appreciate generally the contribution and role of non-state development players in poverty alleviation and promotion of lives and sustainable livelihoods without rolling-back the State.

The study therefore also contributes to original knowledge establishing linkages and synergies in development of theoretical insights with practice and policy (Marshall and Rossman, 1995:23; Mikkelsen, 1995:73; Taylor, 1992:214; Anselin, 1991:419) and suggests further research areas.

In a nutshell, this research study is justified on a number of grounds. It contributes to restating the theory of church-state relations in development and its operational mode, policy or practice in development grounded in various principles (subsidiarity, participation, complementarity, etc), background experiences and knowledge-base or development actors' track record. These can be vindicated by ongoing and current and further research areas suggested by this study. The current development processes (decentralisation, democratisation and national peer review), the emerging relevance of regional rural development to underscore policy documents like the Ghana and Growth and Poverty Reduction Strategy (GPRS I and II) and the achievement of the Millennium Development Goals stand to benefit from this study in Ghana.

1.6 Summary

The introductory chapter has highlighted the following;
1. The subject matter of the research.
2. The broad context of the study area.
3. The essentials of the research design and methodology (outline).
4. The general research direction and focus: the research problem, and its overarching objective, specific objectives, assumptions, propositions, core research questions and the research four-fold foundational concepts/variables.
5. The significance or relevance of the study and prepares for
6. The emerging overall structure of the report in a sequential, iterative and logical form. Chapter Two therefore seeks to elaborate and carry forward the Church's motivation for development, subsequently to be placed within the relevant background and context of study as the precursor to the focus on the relevant time and space dimensions of development in Chapter Three: Church-State relations in regional development. The relevant contextual problem and issues highlighted chart the investigative path in terms of the study´s framework (conceptual, theoretical and analytical) and the empirical enterprise.

CHAPTER TWO

Church in development: the motivation and background

2.1   Preliminary considerations

2.2   The motivation

2.2.1   The Great Commission
2.2.2   The evangelisation-development continuum
2.2.3   An alternative model of development
2.2.4   The Church´s social teachings on development
2.2.5   Sustaining a strategic partnership in development
2.2.6   The missing link in development

2.3   Intermediate summary

2.4   Brief background and context of the study

2.4.1   Background of the study
2.4.2   Context of the study
2.4.3   Summary and emerging issues

CHAPTER TWO

Church in development: the motivation and background

".....the Church and the local churches.... cannot be reduced to being a centre for social services....joint-stock companies; ....to the role and status of managers...." (Editorial of Omnis Terra, May 2009:179)

2.1 Preliminary considerations

The Christian churches, generally speaking, have contributed substantially to the holistic and historical development of Ghana, especially in the determination of the present state, status and the pace of growth of the nation's educational, health, economic, cultural, social and political development (Northern Advocate, June-July 15, 2003:10, Daily Graphic, January 20, 2009:16; The Ghanaian Times, April 30, 2009:16). Aptly recapitulated, the history of development of Ghana is inextricably intertwined with or emanates largely from the advent, contribution and impact of the churches since the era of colonialism. The churches' mission is not incompatible with or diametrically opposed to regional development and they harbour no "hidden agenda". Proactively, we have to eschew what may be termed the 'conspiracy theories of history' (Taylor and Mackenzie, 1992:239).

Prior to independence, especially in Northern Ghana, the churches had programmatically strategised as the principal non-state development actors. They were largely unparalled and unchallenged, until the mid 1980s (Association of Church Development Projects, 2004:1). No doubt, in the three northern regions of Ghana (the Upper East, Upper West and the Northern), the churches have been dubbed the pacesetters and pathfinders in integral human development.

In Ghana, it can be positively asserted that there is no complacency but room for improvement, in the churches' role, contribution and impact, vis-à-vis regional development. The experiences and interventions have been tried, timely and tested for a track record in regional development. Can the Church be the converse or perverse of development in Africa? (Cowen and Shenton, 2004:433).

2.2 The motivation

The foregoing brings us to the Christian churches, more specifically, the Roman Catholic Church's motivation for embarking regionally on human and socio-economic development. A motley of reasons underpin and undergird this enterprise and serve to justify the Church in development. Succinctly, authentic development for the Church, must among other things, be liberating not domesticating, integral, people-centred, dignity-enhancing, promotive of justice and peace, equity, culturally relevant and transcendental. These constitute an added value distinct from secular development in the Church's drive to mitigate resilient poverty and entrenched or strangulated underdevelopment.

2.2.1 The Great Commission

The Church's motivation for involving in development-related activities stems from the Scriptures (the Bible). In a nutshell, there is a strong biblical foundation for the Church in development or human promotion. The Great Commission (Mt 28, 18-20; Mk.16. 15-18; Lk.24, 47-49, Jn. 21, 21-23, and Acts 1, 8) of the New Testament has been predated by the Old Testament. Salient passages mandating the Church in development include the following:

The Creation story, Gen. 1, 1-31, sin and restoration, Gen. 3, 1-24, the Exodus Epic Ex.3, 1-15, the prophetic tradition, Is.1, 10-17; 3, 13-17; Amos 2, 2-8, 4, 1-3; 5, 21-27; 6, 4-10 and other relevant teachings of Jesus include the fullness of life, Jn. 10, 10, provision of basic needs Mt. 25, 31-36; Mk.6, 34-44, the parables of the Good Samaritan (Lk.10, 25-37), of the talents/pounds (Lk.19, 11-27), the dishonest steward (Lk.16, 1-18) and the institution of the Seven deacons (Acts 6, 1-7).

Synoptically, the creation story (Genesis 1, 1-31) recounts the genesis of the world and the origin of the human person and the mandate given to exercise 'dominion' (v.26, 28). Authoritatively, it engenders the responsibility to take ownership of and exercise prudent stewardship, plan, develop and sustainably manage the earth's resources. This is what theologians like Karl Rahner describe in the Church's development motivation as the drive towards "total self-realization" and "radical self-transcendency; Josef Fuchs as "progressive humanization" of the world; Philip Land and Paul Abrecht as the "humanization of life" (quoted in Zalot, 2002:30,31).

In the fall story (Genesis 3, 1-24), there seems to be a negative motivation for labour, it sounds punitive but ultimately corrective as it gives dignity to labour, a sense of co-responsibility as well as stewardship to the human person. It also echoes his fragility, limitation and the need for responsible resource use and management to enhance sustainable regional development and livelihoods.

The Exodus epic (Exodus 3, 1-15) portrays Moses as called by God to liberate the Israelites from oppression and injustice. The God of history intervenes in mundane affairs through the instrumentality of human agents. Moses like the prophets would become a harbinger of liberation, solidarity, social justice and the development of the People of God. Prophets like Amos, Isaiah and Zephaniah, would harp on honesty, integrity, justice and peace as essential ingredients of human development as a prelude to the New Testament periscopes. The provision of basic needs, the emphasis on skills development and utilisation to enhance lives and livelihood chances are not left out of human resource development and management. Seeds of transparency, accountability and probity are embedded in the parables of Jesus. In sum, responsible stewardship is the model of management hinged on what today may be termed development ethics and good governance within a democratic dispensation.

In essence, there is an organic continuity in the Old and New Testaments (Scriptures) with a motley of periscopes on the biblical motivation for the Church to participate actively in human development. These all give credence to the Church's development mandate partly accounted for in the Great Commission. The Church would therefore not be a credible and creditable instrument of human promotion without the execution of the Great Commission. The promotion of purely spiritual development, exclusively moral and ethical-oriented would be tantamount to

living on earth without our feet gripping it and with heads in the clouds. The Church would be grossly indulging in day-dreaming and ostracise herself from the physical world of reality, required to facilitate transcendental or integral human development. Either the Church would have short-circuited and short-lived her functional wholeness or become a sign of absolute contradiction in her evangelising role.

The Great Commission initiative has enjoined the Church to vigorously pursue the path of integral human development – Christ in his holistic care of persons, does not make an antithetical dichotomy between "body" and "soul" as if one was the Church's preserve and the other the State's. Into the bargain, it must be emphasised that Christ never used material development or things to bait people or to proselytise and the Church does no proselytism.

These scriptural references are merely a tip of the ice-berg but they serve to authenticate the motivation for the Church's development-oriented interventions. God has endowed the human person with the co-responsibility to develop the world and manage its resources sustainably for the good of all persons and the holistic progress and prosperity of society. The Church is not a mere vehicle of preparing, saving and transporting "souls" to heaven. Inalienable to the Church's nature is her three-fold responsibility of the proclamation of the word of God (Kerygma-martyria), the celebration of the sacraments (leiturgia) and the exercise of the ministry of charity (diakonia). (Pope Benedict XVI, Deus Caritas Est 25 in Omnis Terra n.366, 40th year, April 2006).

The Church's mission is to make people whole and holy. Coupled with the foregoing, it is imperative to state that the good news of Jesus Christ is love, peace and progress. If peace is another word for development, it stands to reason that there is a strong linkage or nexus between evangelisation and development. However, there seems to be a prevailing and misleading dichotomy between the two concepts. This can be traced to a variant of the interpretation of the institution of the Seven Deacons (Acts 6, 1-7).

2.2.2   The evangelisation – development continuum
Another pillar of the Church's development-based activities is to strengthen and operationalise the evangelisation–development continuum. Evangelisation without development is mere 'evangelism' and 'missionism', that is, futile and barren. It loses the balance inherent in integral human development, the values and principles encapsulated in the Church's social teachings on this continuum. Some think evangelisation is 'spiritual' and development 'secular.' They sacrifice the gains of mutuality on the altar of compartmentalisation and separated resources, roles and responsibilities, modernisation, secularisation, secularism, division of labour and specialisation, professionalism and globalisation. This dichotomy seems to be reminiscent of the age-old separation of the roles and responsibilities between Church and State and/or the nature-nurture controversy. Simply put, it evokes the question in genetics: Is intelligence innate or acquired? The heredity versus environment debate unfolds. The novelty of the continuum is that it takes development beyond the provision of basic needs, material and economic progress, growth without development, the creation of wealth without equitable distribution and social justice. It inculcates into authentic regional development not only sustainability and ecological considerations, but also certain aptitudes, attitudes, values and principles stemming from the Church's social teachings and the special field of development ethics. It gives a human face to

'human-centred development;' not a race for scientific and technological advancement and an unexamined craze for globalisation as well as information and communication technology without an educative and underlying moral ethic. This is tantamount to irresponsible development. Confer the wave of internet or cyber fraud in Ghana (2009), popularly called 'Sakawa'.

This point is brought to the fore by a pioneer missionary in the Catholic Diocese of Wa, coterminous with the present-day Upper West Region of Ghana, Father McCoy. In his book, Great Things Happen, he states cogently a variant of practising what one preaches:

"All through this book, I have been at pains to emphasise the holistic nature of our mission among the Dagaabas and Sisaalas. Helping to improve material conditions always goes hand in hand with preaching the Gospel of Jesus Christ. In fact, until people's stomachs have been filled, their bodies clothed, their troubles listened to sympathetically, their tears shared, it is often useless and even disrespectful to try to fill and clothe their souls" (McCoy, 1988: 216).

2.2.3 An alternative model of development

It is an indisputable fact that the Church in Ghana through the missionaries has been the pioneer in development. Later, several actors entered the development scene, the World Bank, the International Monetary Fund, the United Nations and a host of other governmental and non-governmental organisations or civil society. The Church gave up her lead role and complemented the efforts of these development actors. From the dramatic success of the Marshall Plan after World War II, the Church patronised this model of development. Real development by the Church had to transcend charity, philanthropy and welfare. This gave birth to a theology of development. What was more the Church realised the inappropriateness and inadequacies of the secular development model as poverty became endemic. There was an ever widening gap between the rich and poor nations and sustainability considerations were lost to the wind. This gave an impetus to the Church to reconsider her role in development, thus the re-emergence of the Church on the development scene up to date to chart a renewed path to an alternative model of development not another or alternative development. The underlying reason is that models of development exist but there is only one earth, one world with serious empirical and value alternatives or directions (Des Gasper 2004:14; Cowen & Shenton 2004:115,472).

The Church's alternative model (informed by the development spectrum, Figure 1.5 of Chapter one) can be variously described as the Yeast in the Dough model based on Mt.13:33, a self-reliant development or a culturally-integrated or a culture-based development model. Whatever the designation of the model, it is informed by the socio-cultural values, tradition, the failure of the Western economic development models and the endemic poverty of the Church's operational zones which militate against authentic regional development and the renewed evangelisation drive of the Church. The Church's theology of development is grounded in all of the above, development ethics and the vast array of the Church's social teachings as evident in the encyclicals of the various popes. Characteristic of this alternative development model is its insistence on the dignity of the human person, the principle of subsidiarity, integral human development, the preferential option for the poor and ecological balance in view of sustainability among a plethora of principles and values. It is not liberation theology pure and simple.

2.2.4 The Church's social teachings on development

It is informative that the Church's social teachings on development are a compact of all of the above and span the entire history of the Church. It is imperative that the Church implement the mandate for integral human development as an essential component of its reason for existence (raison d' être). It is a conditio sine qua non for her primary evangelisation role

A summary review of the Church's documents from Vatican Council II and the Social Teachings serve abundantly to substantiate the multi-pronged motivation for the Church's role in human development or promotion. There is no paucity of such writings or works. In gem, what they view as inimical to human promotion or development is the spate of unjust structures, plans, programmes, projects, policies and laws that perpetuate underdevelopment and institutionalise abject poverty. These are tantamount to structural injustice and constitute unfair, human or sinful conditions to be frontally addressed to promote and sustain authentic development.

To illustrate the above, we attempt a cross-sectional review of the following documents or teachings of the Church. The Dogmatic Constitution on the Church, Lumen Gentium, 1964 is a circumspect teaching on the constitutive dimension of the Church in the modern world with its demands, challenges and constraints. It offers a definition of the Church, her nature and mission, "the light of humanity". The exposition is a precursor to what today is termed "globalisation" as it sees the modern world as a global village. It has a call to collaboration and union of all people. It stresses the prophetic tradition in inculcating social justice, peace and solidarity into human promotion geared towards establishing a just politico-socio-economic order. It highlights some models of being Church and the mission which negate the Church as a conservative institution without a definite development philosophy and policy. It has impulses towards participatory regional development which takes cognisance in germinal form of the principles of subsidiarity, solidarity, defined roles and responsibilities and the need for world integration.

It stands to reason that 'Lumen Gentium' is a long prologue and prelude to the Pastoral Constitution on the Church in the Modern World, 1965, Gaudium et Spes. It highlights among other urgent and pertinent development-oriented issues solidarity, service provision, the changing and challenging world context, basic human development principles, the threat of secularism and secularisation, the common good, equality, moral ethic, responsibility and participation, the development problematique, Church and world (State) relationship, proper development culturally and economically. It touches also on investment and money, ownership, socio-economic activity, the political community and the Church, peace, international aid and cooperation, the Church's role and the need for dialogue.

Evangelisation in the Modern World, Evangelii Nuntiandi, 1975. An apt synopsis of this document is that genuine evangelisation must elicit concrete and practical interventions or action in the temporal world. There is an intimate and intricate relationship between evangelisation and liberative development, justice and peace. They are "*necessarily compatible or consistent*" (1975:725), emphasises the document. It is however, quick to add: "*the achievement of the liberation, the development of prosperity and progress are not of themselves sufficient to assure the coming of the Kingdom of God.*" In other words, development per se is not the panacea to people's multi-faceted problems, aspirations and well being especially devoid of social justice, equity, sharing and solidarity. The document makes a clarion call for positive change, renewal

or transformation. It emphasises the evangelisation-development continuum which should never be de-linked and should be person-centred and respectful of cultures eschewing any cultural inferiority or superiority complex. It echoes the Great Commission or the universality of evangelisation as a fundamental motivation for the Church's role in development-oriented interventions. "The Church is in duty bound … to proclaim liberation … and … assuring its full development" (1975:724). It elucidates Christ the evangeliser and the evangelising Church, defines cogently evangelisation, its content, agents, its means and impact.

Pope Paul VI's teaching of a strong linkage between evangelisation and development has been a very fertile ground for the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) to build very important pastoral statements from the early 1980s (Zalot, 2002:149). They are "Justice and Evangelisation in Africa" and "The Church and Human Promotion in Africa Today."

Literally, this document has become a working paper for several African Episcopal conferences to discuss a ramification of issues on the economic development of their respective countries, politics and development and the evolution of an African Theology of Development. All these have contributed significantly to strengthen and authenticate the Church's prophetic role, advocacy and lobbying potential to fuel integral human development in Africa. The current lead of Ghana, for example, in matters of being a model in sub-Saharan Africa for democracy, the African Peer Review Mechanism (APRM), the Ghana Poverty Reduction Strategy (GPRSI), the Growth and Poverty Reduction Strategy (GPRSII), her leadership role in the African Union (AU), the New Partnership for Africa's Development (NEPAD) and her being a prime beneficiary of the Millennium Challenge Account (based on meeting the Millennium Development Goals) can largely be traced to the enabling environment pioneered by the Church in Ghana. If Ghana attains a stable middle income country status in the coming decade, the Church shares in this achievement, no doubt. However, the Church in Ghana cannot rest on her oars or become complacent. She still has a long way to go to chart an irreversible and sustained path to integral human development. This has pre-empted some major research questions in Chapter One relevant to the Church's contribution to and her continuing motivation for involvement in human development.

In earnest, the above exposition constitutes a drop in the ocean as far as the Church's documents and/or social teachings on development are concerned. Truer to state explicitly, is that these constitute the kernel of and the foundation for the vast repertoire of these documents today. Suffice it to add that the development motivation, impulses and implications or relevancy restrict us also in this enterprise. Moreover, the place of the theology of development and management still has to be officially accorded in the inter-disciplinary forum of an all-inclusive development planners, professionals and practitioners.

Critically, there is consensus that the primary mandate of the Church is evangelisation (Mt.28, 18-20) as has been elaborated in the Great Commission. Involvement in material or secular development is therefore secondary. The nuance is that development is the umbilical cord of the person to be evangelised, and thus the evangelisation-development continuum. This is why, with characteristic pungency, Bühlmann stated that in the preponderance of Third World deprivation,

it is a higher order Christian responsibility to cooperate towards *"the mystique of development as the break-through of God's Kingdom"* than decry sins of matrimony (Bühlmann,1978:109).

Stemming from the discussion so far it is evident that a motley of reasons vindicate the Church's development drive. These arguments span philosophy, theology, scripture and the Church's tradition among others. Into the bargain, it is imperative to mention that the Catholic Church possesses a repository of magisterial documents on the social concern of the Church towards authentic development. These encyclicals predate what has been termed above as relevant and core or fundamental documents. For example 'Rerum Novarum' (Leo XIII, 1891), the Workers' Charter on the conditions of the working classes. It is an indictment of early capitalism's exploitation of the 'proletariat' (Handelman, 2006:52). Schumpeter's 1945 endorsement of its teaching on corporatism catapults it into modern economy with great praxis (Cowen & Shenton, 2004:398). Quadragesimo Anno (Pius XI, 1931) aptly presents the social order and the role of the faithful in the construction of a better world order, it is in commemoration of the fortieth anniversary of Rerum Novarum. It is the cradle of subsidiarity. Synoptically, Populorum Progressio (Paul VI, 1967) brings to the fore the great social problem of sustainably promoting people's development. The subject matter and core business of Laborem Exercans (John Paul II, 1981) is human work, on the ninetieth anniversary of Rerum Novarum. The principle of solidarity is enunciated in Pope John Paul II's Solicitudo Rei Socialis, 1987, 38/5.

In summation, the Church's justification for participating in development is multi-faceted. In Ghana, no doubt, the Catholic Church plays a significant role in the African Peer Review Mechanism (APRM) which seeks to factor into development certain core values, attitudes, principles and approaches. The APRM is a mutually agreed instrument for self-monitoring by participating African Union member countries to ensure policies and practices of African States conform to the agreed political, economic and corporate governance values, codes and standards of their declaration on democracy, political, economic and corporate governance. Ghana was the first country to accede to APRM and the National Executive Secretary of the National African Peer Review Governing Council (NAPRM)-GC) received the 2007 German-Africa Prize for his efforts contributing to governance reforms in Ghana and the African Continent as a whole (Daily Graphic, October 19, 2007, p.14).

2.2.5 Sustaining a strategic partnership in development

The Church is making a strategic move from patronage or paternalism to partnership.The historical involvement of the Church in development has endowed her with a creditable wealth of experience and a credible track record. The history of Church-State Relations, the age-old church-state separation of powers, the existence of concordats between various states and the Vatican have all contributed to this motivation. The Church finds it expedient to build bridges with both state and non-state actors in development. This seeks to sustain a strategic partnership in development. This motivation has predated the MDG#8: promoting a global partnership for development. The principle of complementarity, among others, buttresses this motivation. What is more, the Church also operates in deprived and distressed rural areas sometimes inaccessible to government. Many such "overseas" like the Afram Plains of the Ashanti and the Funsi-Kundugu settlements in the Upper-West Region of Ghana see the Church's presence as the forerunner to governmental interventions. No doubt, the Funsi people once referred to the Catholic Church as their 'government', especially in the wake of the Church's provision of

access to hitherto non-existent social services and amenities to ameliorate people's lives and livelihood chances. In Northern Ghana, the Catholic Church gallantly and with pomp and pageantry celebrated "One Hundred Years of Grace in the Tamale Ecclesiastical Province 1906-2006." Southern Ghana prides in a similar experience and impact of the Church.

It is part of the study's core business and value-addition to validate or negate the Church's potentials, opportunities, constraints and challenges to partner other actors in sustainable and integral human development in space and time. It is the bedrock of this motivation that the development problematique especially the critical issues of dependency, community participation, under-development and poverty are hydra-headed and call for a multi-pronged intervention and an interdisciplinary approach to frontally address them.

Contingent upon the drive globally towards decentralisation, democratisation and sound private sector development as the engine of growth and positive change, a critical mass thinks the state needs to strategise to roll back. Thus Chambers' (1989b:20) "enabling state" and his "strategy or paradigm of reversals" which advocate that only some state functions are indispensable and inalienable in so far as they are non-negotiable and non-transferable. These are enumerated as follows:
1. maintenance of law and order for peace, security and stability;
2. provision of the basic or the underlying socio-economic infrastructure and management of the economy;
3. formulation of the policy framework for development
4. ensuring back-up or support and logistics-financial, institutional and technological; and
5. designing, facilitating and accelerating the decentralisation of decision-making: providing a regional platform for coordination, healthy competition and equitable growth (UNCRD, 1998: 21, 28) Confer also 1992 Constitution of Ghana, Article 36.

That the underlying sub-title of this study could be "The Place, Power and Pride of Partnership" has been thought through, challenging and thought-provoking. Moreover, for the global development agenda to be proactive, pro-people and pro-poor, it calls for strategic development alliances or partnerships. This thinking unleashes a wide spectrum of advantages, for example, efficacy, efficiency, local legitimacy and management; cross-fertilisation of ideas, systems and technologies; coordination, avoidance of unhealthy competition and duplication or dissipation of scarce resources, to mention but a few. The rationale of the study synchronises well with this motive and to reduce conflicts between the Church and State in development practice.

Authentic development partnerships also resolve the contradiction between the neo-fabian thesis that the State should do more and the neo-liberal anti-thesis that the State should do less (Encyclopaedia Britannica, Vol.4, 1976:590). This paves the way for proposing the private sector's role in "genuine development" (Goulet, 1989:168). There seems to be no doubt Private Sector Competitiveness and Development has taken a centre stage in GPRSII and necessitated the creation of a sector ministry by the Kufuor Administration to champion this course as a pillar of good governance (GPRSII, 2006-2009, vol.I, 2005 29-40).

The Church's capacity and capability as a development actor necessitates sustaining her strategic partnership in development as a facet of her motivation for a place in charting the path for peace,

progress, prosperity and development in Ghana. Certain policies and programmes however of government seek to systematically stifle Church development efforts. The dilemma of ownership and management of mission health and educational institutions is a case in point. The status of the creation of and the provision of logistic support to the NGO Desks in the District Assemblies, the legislation (draft) to regulate civil society affairs, the registration of religious bodies act, the establishment of the Multi-Donor Budget Support (MDBS) and a common pool of donor funds for all local development actors smack of a 'censured' partnership in development. Government explicitly seems to want a lead role in all development activities. The prevailing breaks on decentralisation in practice, witness, the non-decentralised departments, the debate on whether to elect or appoint District Chief Executives, the government portfolio of appointed members in the assemblies, and the hold on the disbursement of the District Assemblies Common Fund (still centralised!!!) raise issues of centralisation versus decentralisation with outright implication for partnerships in development.

Rhetorically, can true partners in development share the burdens and benefits of development equitably? Or can rights and responsibilities be completely decentralised for genuine development? Ghana is growing in the democratic experience, as a beacon of hope, and has to be circumspect and receptive of all the necessary preconditions, standards of excellence, which echo strategic partnering in the wake of globalisation, democratisation and with the irreversible information and communication technology (ICT) breakthrough. Partnerships improve and promote synergies and the 'service chain' in development. The Church has a long experience in the development spirituality that "No Man Is an Island" (Thomas Merton). Mutatis mutandis, this can be extended to all development actors and thus the need for cooperation, collaboration and networking of all development partners.

2.2.6 The missing link in development
In addition to the various reasons justifying the role and motivation for the Church's participation in development, she has a privileged place to offer an added driving force to human promotion, the institutionalisation of Christian values and principles. She acts as the collective moral conscience, the prophetic voice and the voice of the voiceless, of the marginalised and underprivileged in society in the development of people of all cultures, creeds and politicosocioenomic background. She also contributes immensely to the 'software' of development in this respect to avert human development of the malaise of creating scientific and technological giants but moral dwarfs. Development without the 'software' – moral ethic, human – centred and fundamental/foundational principles and values is destined to chart the path of materialism and secularism and secularisation. The Church takes on board an ultra conventional development agenda, rare in secular organisations´ development.

Development must engender growth and positive change: attitudinal changes, transformation of mindsets and the establishment of structural justice and solidarity. This spectrum of the missing link in development is factored into the Church's motivation in development. The spate of scandals, escalating corruption and the perpetuation of poverty interpellate the Church and her motivation for development. This motivation is also the Church's development paradox: being both a 'referee' and a 'player'! In Ghana, institutionalised corruption, poor time management, the deteriorating culture of maintenance, lack of patriotism and nationalism deprive development of indispensable ingredients and sustainability.

It is an added fact that strategically positioned, geographically and resource-wise, the Church could facilitate and accelerate local resource mobilisation especially in this epoch of decentralisation and democratisation. In the process of modernisation and advancement as evident in the 'Information and Communication Technology (ICT) globalised village' the Church without any pecuniary motivation or advantage, can act as the moral conscience to advocate and lobby for the inclusion of 'education' into 'ICT' to render it more sustainable development-oriented. The 'use or morality' of ICT has to be addressed frontally. It is like promoting sustainable development without any sound ecological policy and programme. The ICT explosion could be detrimental to "genuine development." This is not far fetched in the Ghanaian development scene: growth without sustainable change, wealth creation without equity, democratisation without social justice (in spite of the proverbial Ghanaian hospitality and being the political beacon in Sub-Saharan Africa and the oasis of peace and stability).

It is in the light of the above that Dovlo convincingly argues that the Church as pivotal in civil society has a social mandate in development in a distinct manner (Scheidtweiler ed. 1998:67 and Dovlo 1997 a). What is more, he contends, in Ghana, the Church as a 'surrogate opposition' with the potency of pastoral letters, communiqués and seminars helped to bring the country back to political democracy (Scheidtweiler ed. 1998: 70).

2.3 Intermediate summary

In a nutshell, the first part of the chapter has sought vehemently to elucidate the motives behind the Church's role in regional development. These are to fulfil the Great Commission, facilitate the evangelisation-development continuum, offer an alternative model of development, vindicate the Church's social teachings on development, sustain a strategic partnership in development beyond patronage and paternalism and ultimately provide for the missing link in integral, sustainable and regional development. These are not at variance with the study´s three-fold fundamental research propositions and its rationale.
A juxtaposition of the Church's perceived motivation with the operational background and context in regional development coupled with her achieved and missed role in development subsequently will highlight a more self-critical assessment to chart on objective way forward.

2.4   Brief background and context of the study
        The background and context of the study helps to elaborate, ground and orientate Chapter One.

2.4.1   Background of the study
The research topic and the research area resonating in the Church partnering in sustainable human development, are relevant to the research locus: the Catholic Diocese of Wa in Northern Ghana. The locus is coterminous with the political administrative designation, the Upper West Region of Ghana, the empirical referent of the research project. (Confer Fig. 2.1: Map of Ghana) A review of literature on the research topic brings to the fore that there is no paucity of information on Northern Ghana and the Catholic Diocese of Wa even if the area is mired in poverty.

It is on record that from the beginning of the evangelisation and development of Ghana, and particularly Northern Ghana in 1906, the missionaries adopted a holistic approach (McCoy and Dionne 1988) as a Church to human promotion. The advent of Christianising the research locus began in 1929, and three decades later, the Catholic Diocese of Wa was established in 1959. The Upper West Region was carved out of the then Upper Region only in 1983. In time and space, therefore, the Church took the lead in the development of the area. The total land area is 18,476 square kilometres and the estimated population is 660,000, 4% of the national population. About 89% live in rural areas and are predominantly subsistence farmers, eking out a livelihood and dependent on rain fed agriculture and the vagaries of the weather (Nsiah-Gyabaah, 1994:6). There are nine (9) political administrative districts and 23 parishes and four deaneries (Confer Fig. 2:2, Map of Catholic Diocese of Wa). The region is home to poverty and one of the poorest in the country. Poverty is defined as the lack of access to basic social infrastructure and services coupled with inadequate basic human needs satisfaction based on the core welfare indicators (Ghana Poverty Reduction Strategy 2002-2004:6; Growth and Poverty Reduction Strategy 2006-2009:4). According to GPRSI:30, four out of five live in poverty in this region and in 2000, the incidence of poverty in the three Northern Regions: Northern, Upper East and Upper West, was 69%, 88% and 84% respectively. This corroborates the incidence of poverty in Northern Ghana (Taylor and Mackenzie, 1992:228).

The Catholic Diocesan Development Office (DDO) established in 1974, prior to the creation of the region, is the development wing of the Diocese. It coordinates all socio-economic development interventions in the Diocese, and has spear-headed development in the Region as the pacesetter and pathfinder. The Church Organisation Research Advisory Trust (CORAT), 1983 Evaluation of the Diocese states, inter alia:

"There is an appreciable infrastructural development, which has provided the populace with schools, vocational training institutes, hospitals and health clinics, boreholes and feeder roads among others. Further the diocese has integral socio-economic development in areas of women and development, agriculture, etc. all geared towards uplifting of the standards of life of the people." The 1992 Ollennu Report details the mission, vision, goal, objectives, functions, etc of the DDO. *"The Church has contributed to agricultural promotion and food security, environmental management, gender and development, micro- finance/credit, community-based rehabilitation of the differently-abled persons, the provision of access to water and sanitation, health and education. She has promoted justice and peace, the establishment of credit unions, farmers' and artisans' cooperatives; emergency relief and disaster management among others"*.

This brief background of the study points towards cooperation between Church and State in development. Moreover, lessons learnt from other areas can be factored into the Church's role in

Figure 2.1: Map of Ghana
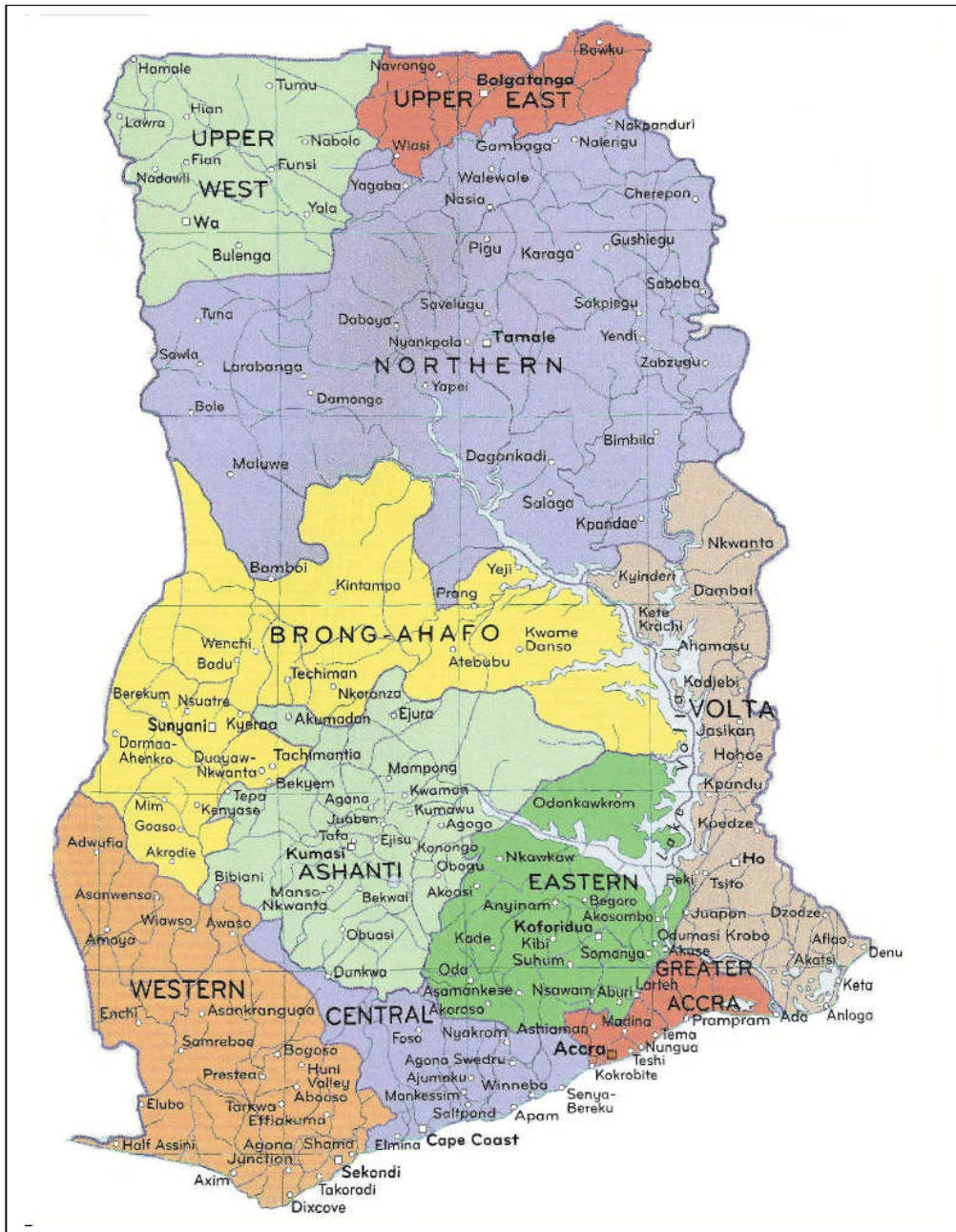
Source: Department of Town and Country Planning, Wa

FIG 2.2 : UPPER WEST REGION (WA DIOCESE)
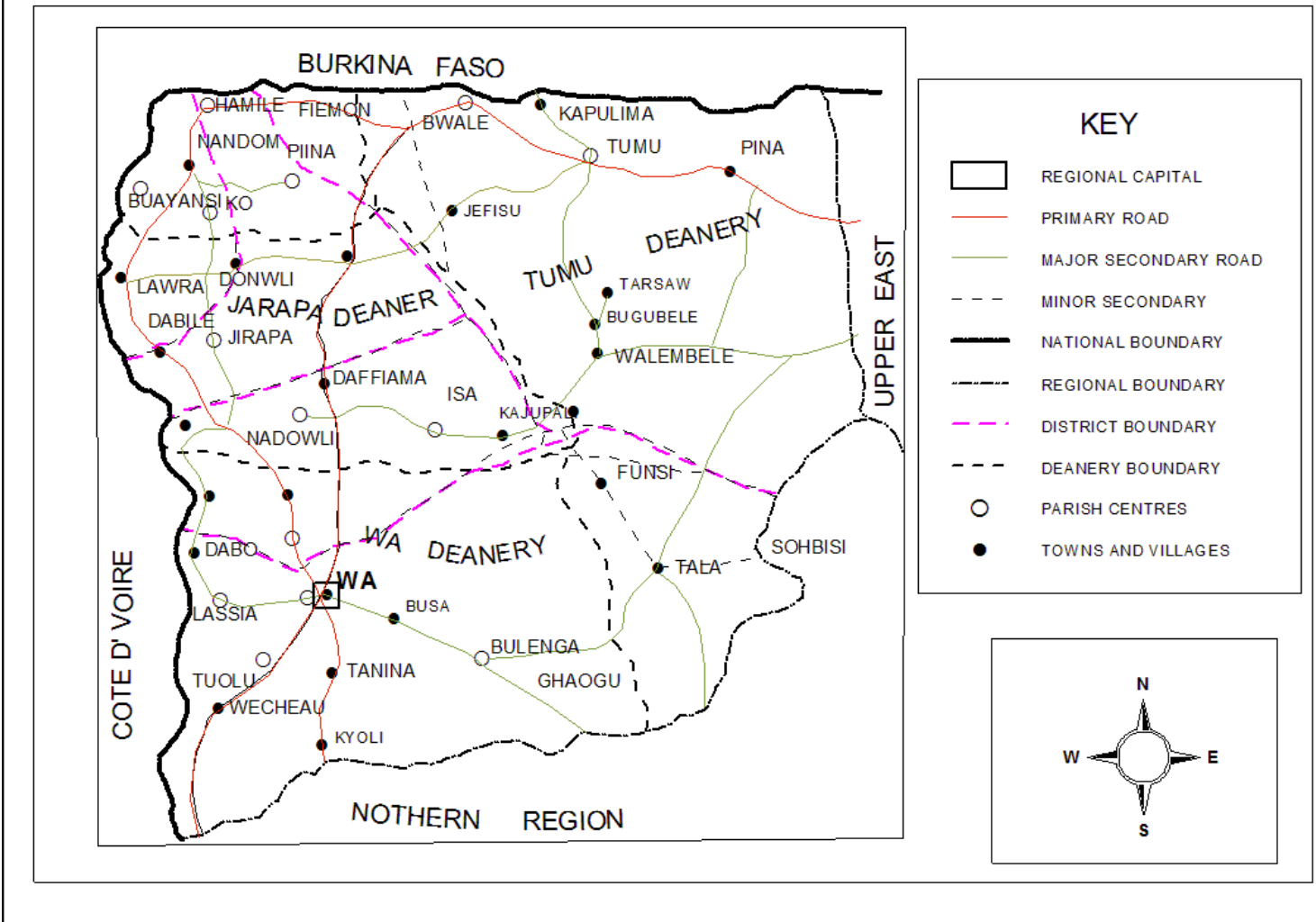
Source: Town and Country Planning Department, Wa

FIG 2.3 : MAP OF UPPER WEST REGION SHOWING NANDON AND OTHER HEALTH INSTITUTIONS
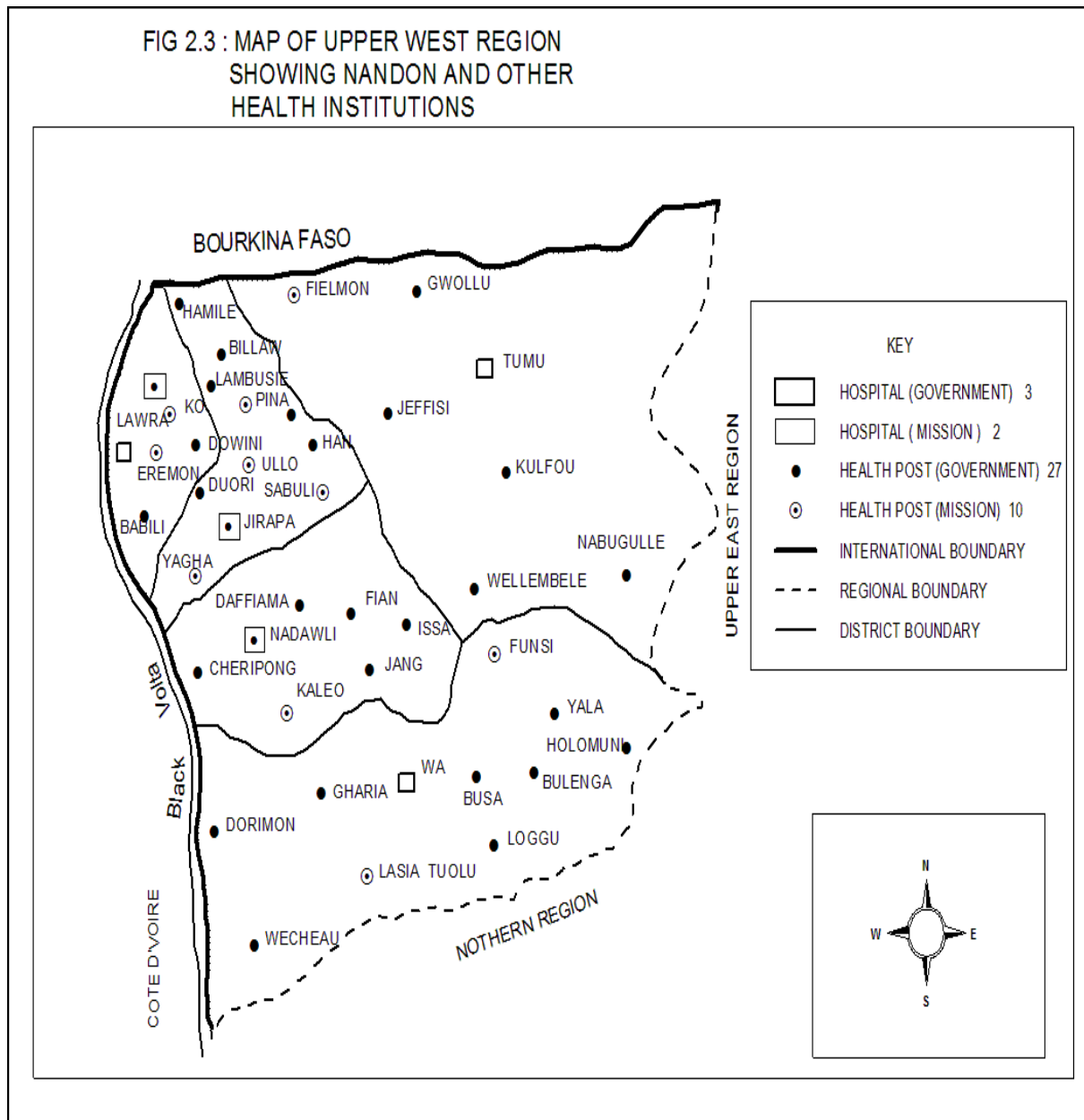
Source: Diocese of Wa

development. In Germany, for instance, since the 1960s, there has been a flourishing and fruitful cooperation of the Church Development Service (EED) with the institutions and organisation of the German government's development cooperation for reconstruction and development. The Church's participation in the German Federal Government's, "Action Programme 2015" has been properly motivated in the struggle for halving extreme poverty globally. It "acknowledges that it needs partners with many years of experience in development cooperation at the grassroots" (Annual Report 2002/2003 EED:14). It is noteworthy also that EED is a member of

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the Association of German Development NGOs and of the World Council Churches-related Development Organisations in Europe.

From the foregoing descriptive and operational background coupled with the aforementioned motivational background and historical experience of the Church in development in Ghana, it can be vindicated that the Roman Catholic Church has a significant and substantial role to play in regional development. It remains to discuss the context of the study and the synergies between the Church and the State in charting an integral and sustainable path to regional development. The socio-cultural impulses are key to this enterprise as both actors: Church and State, operate in the same society for genuine development.

2.4.2 Context of the study
To situate the study or research, it is incumbent on us to present the relevant context of the study. This will be captured under the following headings:

Geo-physical or socio-spatial
Social demography
Socio-cultural
Socio–political
Socio-economic
Socio-pastoral

Geo-physical or socio-spatial
On the basis of three criteria, soils, climate and vegetation, Ghana can be classified into three main geo-physical or socio-spatial zones. These are the rainforest, the transitional and the Savannah regions which can be further sub-divided into and according to total land area, the high rainfall forest evergreen (4%); the semi-deciduous forest (21%); the transitional (11%); the coastal (7%) and the northern savannah (57%). The northern savannah covers the northern Brong Ahafo and all of the Northern, Upper East and Upper West Regions. Our study area in the dry northern savannah has a mono-modal annual rainfall of 800-1200mm. The vegetation has fire resistant trees and bushes mixed with grassland. The soils are generally infertile (reddish brown, gravelly brown, well drained) and conducive for growing yam, maize, sorghum, millet, cotton, groundnuts, tobacco, cowpea, beans, soya etc. They necessitate long fallow periods and constant application of fertiliser and/or compost, farm yard manure etc (Sarris and Sham, 1991, 25).

The study area has been variously described as a high agricultural 'risk zone,' 'severe agricultural climate,' etc. (Norman, 1979). Its proximity to the advancing desert impacts negatively on the fragile eco-system and productivity, coupled with the erratic and mono-modal rainfall pattern. This partly accounts for the recurrent droughts and famine, even though socio-cultural practices and attitudes bear also the brunt. The environmental problems of the area can similarly be discussed much like the prevailing and endemic rural poverty.

The area is best described as far as its geology and topography are concerned, by three principal geological formations: the Lower Birrimian Phyllites and Schists; the Upper Birrimian granites

and gneisses and Amphibolites and Hornblende Schists. With regard to the topography, it is generally gently undulating.

Table 2.1 Overview of major features: Upper West Region by districts.

Agro-ecological zone	Admin. area	Major ethnic groups	Geology & soils	Rainfall	Vegetation	Major crops
Wa Municipal	Wa	Wala	Ground water laterite	>1000mm	Tree savannah	Groundnuts
Wa West	Wechiau	Wala/Lobi	"	"	"	Yam
Wa East	Funsi	Sissala	"	"	"	"
Sissala West	Tumu	Sissala	"	"	Tree savannah	Corn
Sissala East	Gbwollu	Sissala	"	"	"	"
Nadowli	Nadowli	Dagaaba	"	"	Grass savannah	Millet
Jirapa	Jirapa	Dagaaba	"	<1000mm	"	"
Lambussie	Lambussie	Sissala	"	"	"	"
Lawra/Nandom	Lawra	Dagara	"/sand stone	"	"	"

Source: Author's research construct

Social demography
The Dagaaba/Dagara, Wala and Sissala constitute the major ethnic groups in the Region, whilst the minority ethnic groups include the Vagala, Lobi, Kasena, Chokosi, etc. There is high cultural affinity consolidated by largely long periods of peaceful co-existence and cemented by inter-marriages.

Table 2.2 Main ethnic groups' distribution

Ethnic group	No. resident in Ghana	No. resident in Upper-West	% outside the Region
Dagaaba	641,926	315,434	49.1
Wala	173,536	89,607	51.6
Sissala	165,335	87,556	53.0
Total	980,797	492,597	50.2

Source: 2000 Population and Housing Census

There is an obvious high net out-migration, basically in search of better socio-economic opportunities. Comparative figures from the 1984 and 2000 censuses confirm this. Averagely, about 50% of indigenes live outside the region with its implications on local development. Since gaining a regional status, urbanisation has been growing; from 10.8% of the population living in urban areas in 1984, it has risen to 17.5% in the 2000 census. Demand for social infrastructure consequently arises with pressure on existing ones especially in both the regional and district capitals.

The population of the Region, according to the 2000 Population and Housing Census, was 576,583 projected to 638,498 (2006) representing 4% of the national population. Compared to the national average density (77 person/sq.km.), the regional average density (34 person/sq.km), is quite low. Additionally, the growth rate of the region declined significantly from 2.3% according to the 1984 census to 1.7%. This could partly be attributed to the impact of the high out-migration and of the adoption of family planning practices among others. Table 2.3 shows the district distribution of population, sex and typology (rural or urban).

Table 2.3 Distribution of population by district and sex (2000)

District	Total Pop.	Sex		Locality of estimation		Usual resident pop.	District share of total pop.	Proportion urban	Sex ratio males to 100 females
		Male	Female	Rural	Urban				
All Districts	576,583	276,445	300,138	475,735	100,848	622,162	100.0	17.5	92.1
Wa	224,066	109,627	114,439	157,422	66,644	233,166	38.9	29.7	95.8
Nadowli	82,716	39,375	43,341	82,716	-	100,019	14.3	-	90.8
Sissala	85,442	41,141	44,401	76,584	8,858	89,114	14.8	10.4	92.9
Jirapa/ Lambusie	96,834	45,500	51,334	83,529	13,305	104,783	16.8	13.7	88.6
Lawra/ Nandom	87,525	40,802	46,723	75,484	12,041	95,080	15.2	13.8	87.3

Source: 2000 Population and Housing Census

Since the 2000 census, there has been again a steady growth in population as vindicated in Table 2.4:

Table 2.4 Projected population of Upper West Region from 2000 Population Census

District	2000 Pop. Census	Projected 2003	Projected 2004	Projected 2005
Wa	224,066	235,334	239,695	162,300
Nadowli	82,716	87,007	88,486	89,990
Sissala	85,442	89,874	91,402	92,956
Jirapa/Lambussie	96,834	101,856	103,589	105,350
Lawra	87,525	92,065	93,630	95,222

Source: GHS (UWR) 2005 Annual Report

Apart from the Nadowli and Lawra Districts, new districts have been carved out of the other districts namely Wa Municipal, West and East; Sissala West and East; Jirapa and Lambussie from Wa, Sissala and Jirapa/Lambussie respectively.

This steady growth in regional/district population is also captured for 2006-2008 from the District Medium Term Development Plans (DMTDPs).

Table 2.5 Districts' projected population, U.W.R. 2006-2008.

District	Growth Rate	2006	2007	2008
Nadowli	1.5	90,495	91,852	93,229
Wa West	1.7	78,692	80,029	81,389
Wa East	1.7	67,486	68,633	69,780
Sissala West	1.7	51,182	52,052	52,922
Sissala East	1.7	51,882	52,763	53,644
Jirapa/Lambussie	1.8	107,141	109,069	110,997
Lawra	1.7	96,837	98,483	100,129
Wa Municipal	4.0	84,721	88,010	91,398
Total		628,436	640,831	653,488

Source District Medium Term Development Plans (DMTDPs), 2006-2009

The characteristic steady growth apart, what is also of interest is the typical age-structure of the population. It is a fairly youthful population with its socio-economic implications and demands. Approximately 53% of the population in 2000 was under 20 and 7% was 60 and above. This results in a high dependency ratio for the economically active population (40%).

Socio-cultural

The Dagaaba/Dagara who form the dominant ethnic group occupy the Lawra-Nandom, the Jirapa-Lambussie and Nadowli districts. The Lobis and Birfuole among the minority groups, live along the Ivorian border. There are several cultural affinities much as cultural diversity cannot be taken forgranted. There exists a high rate of inter-marriage. The social structure and organisation of the various ethnic groups though distinct, dovetail, as there are multiple commonalities especially in the area of social institutions. Generally, there is peaceful co-existence. The ethnic groups have their unique cultural festivals which are occasions of shared celebrations, for example, the Kakube, Kobine, etc. and they have a high development and tourist attraction potential. The local people being predominantly subsistence farmers, these festivals are agricultural-based, promote unity, peace and development.

Table 2.6 Major annual cultural festivals, U.W.R

Festival	Traditional Area/Town	District
Kobine	Lawra	Lawra
Kakube	Nandom	Lawra
Paragbelle	Tumu	Sissila East
Dumba	Wa	Wa
Jenbenti	Wa/Kaleo/Nadowli	Wa and Nadowli
Wilaa	Takpo	Nadowli
Kukurbaghr	Fielmuo	Sissala West
Bon-ugo	Jirapa	Jirapa-Lambussie

Source: Author's construct

As regards religion, the main ones are the African Traditional Religion, Christianity and Islam. The last two are making serious inroads into the first, as it is a fertile ground for gaining adherents and converts. The Christian-Muslim Dialogue is a feather in the cap of the diocese in

the promotion of peace and development. However, the diocese and region cannot be complacent in this wise. Land and chieftaincy disputes are a tip of the iceberg and are surfacing with a potential for a volatile atmosphere. Socio-cultural problems such as alcoholism, witch-craft, land litigation and degradation, desertification, succession irregularities ,chieftaincy ,poor time management and poor culture of maintenance, widowhood rites, child-abuse, female genital mutilation (FGM), etc difficult to nib in the bud, must be frontally addressed to pave the way for authentic development. This heralds and has significant implications for the presentation in Chapter Four based on traditional communications, popular culture (for example, festivals) as a technique of data collation and collection (Figure 1.7).

Socio-political

The political designation, the Upper West Region, the youngest of the ten regions, was created in 1983 from the former Upper Region, headquartered in Bolgatanga. It borders Burkina Faso in the north, the Northern Region in the south, Côte d'Ivoire in the West and the Upper East Region in the east. It occupies roughly 7.8 per cent of the total land mass of 258,538 square kilometres, that is about 18,476 according to Ewusi 1984 and Boateng 1987 (Quoted in Nsiah-Gyabaah, 1994:6).

From colonial times to date, this geographical location has been grossly neglected in terms of its potential and actual development. This partly accounts for the spiralling comparative underdevelopment, regional disparity and discrimination, escalating poverty, high propensity to environmental degradation, stagnating malnutrition, recurrent food insecurity and susceptibility to a host of debilitating diseases (typhoid, malaria, hepatitis, trachoma, HIV/AIDS, upper urinary tract infection, etc). Notwithstanding the foregoing, this geographical zone has specific resources or potentials which properly harnessed can transform it into a dependable 'food basket'. It has a tremendous potential for the growth and cultivation of shea-trees, sorghum (especially the Kapaala for Guiness brewing), cotton, rice, groundnuts, soya, cowpea, beans, legumes not to mention animal husbandry, irrigation, tourism (with eco-tourism and heritage sites) solar and wind energy generation.

The regional 'youthfulness' coupled with the negative impact of colonial development among other factors have a made the region a recipe for under representation in government and parliament and the distribution of the national development funds especially for infrastructural and strategic amenities. Ultimately, this scenario undergirds the manifest poor intra-and inter-regional and district cooperation and access leading to unskewed development space. Politics and policies must transcend campaigning for the vote and the stomach (egoistic and inward looking politics).

Socio-economic

The Ghanaian economy is predominantly agrarian and agriculture constitutes (86% of regional output), the backbone of the Upper West Region. However, the performance of the agricultural sector has been bedevilled with problems like the erratic and unimodal nature of the rainfall pattern, poor market access, the escalating environmental and land degradation, high post-harvest losses, poor infrastructure and low technological adoption rate of farmers among others. These impact negatively on production, productivity, prices and incomes.

Tables 2.7 and 2.8 highlight the region's agricultural performance viz the production levels of crops and livestock over the period, 2003-2006.

Table 2.7 Crop production figures of the major crop cultivated in the Upper West Region (U.W.R.) from 2003-2006 (in metric tonnes)

Crop	2003	2004	%Change	2005	% Change	2006	% Change
Maize	60,710	60,835	0.21	74,312	22.2	48,128	-35.24
Millet	54,630	43,228	-20.9	45,776	5.9	47,602	3.99
Sorghum	127,820	89,912	-29.7	104,335	16.0	90,380	-13.38
Rice	3,770	11,255	19.9	7,776	30.9	5,124	-34.11
Groundnut	124,900	97,658	-21.9	102,162	4.6	166,540	63.02
Cowpea	46,210	42,105	-8.9	26,490	-37.1	53,453	101.29
Yams	309,280	275,977	-10.8	365,893	32.6	307,065	-16.08

Source: MOFA, UWR, April 2007 – Statistics, Research and Info. Directorate (SRID)

Generally, aside the above bottlenecks, the region has the potential to be food sufficient. Its minor crops are soya, bambarranuts, sweet potatoes and vegetables like okro, tomatoes, pepper and other leafy vegetables. For cash crops, there are cotton, soybeans, sorghum (Kapaala), and groundnuts.

Livestock production has been on the ascendancy in spite of cattle rustling and some socio-cultural problems. Ministry of Food and Agriculture (MOFA) and some development-oriented organisations have been promoting breed improvement, range over sowing, pasture development and other animal husbandry practices. MOFA through its Veterinary Services has promoted veterinary delivery viz disease surveillance, prophylactic and clinical treatment of livestock.

Table 2.8 Livestock production, 2003-2006

Species	2003	2004	%Change	2005	% Change	2006	% Change
Cattle	259,068	287,566	11.0	316,328	10.0	351,119	11.0
Sheep	536,837	649,573	21.0	758,505	16.0	877,833	16.5
Goats	941,710	1,148,886	22.0	1,361,430	18.5	1,606,487	18.0
Pigs	119,712	142,457	19.0	162,401	14.0	186,761	15.0
Poultry	2,671,699	3,032,300	13.5	3,638,760	20.0	4,384,706	20.5

Source: MOFA, UWR, Livestock Census Figures 1996 – 2006

With concerted and coordinated efforts of relevant development organisations, malnutrition and poverty could be seriously halted in the region. It is worthy of note and consideration that the improvement of economic infrastructure in the region could go a long way to enhancing the agricultural potential of the region as a catalyst for integral human development. What is typical and pronounced of this region is that it is the only region without any good and direct link or network with any part of the country. Both intra-and inter-regional linkages are nothing to write home about. Services like transport, electricity and telecommunication have a long way to move

towards effective and efficient improvement in access. Health interventions and management have improved as about 70% of people have geographical access to health facilities, but recent demographic health survey indicators portray the three northern regions as a significant contributor to deteriorating national health status. The Upper West Region has high fertility (5.5. compared to 4.4 at national level); a high infant mortality rate (105 per 1,000 as compared to 64 per 1,000 at national level) and high under 5 mortality rate (208 per 1,000 compared to 111 per 1,000 at national level). There is an acute shortage of key health personnel. This finds expression in these ratios (2005, compared to the national); the doctor population ratio was 1:57,027 compared with the national's 1:17,733; the laboratory technician population ratio was 1:24,850 compared with 1:14,025 at the national level; the pharmacist population ratio was 1:75,767 against 1:45,030 and favourably the nurse population ratio was 1:1,343 as compared with 1:1,510. Consequently, as regards the regional human resource status, there is generally a shortfall.

With regard to the provision of access to education and the performance of the educational sector, it is quite good with no room for complacency. The relevant institutions ranging from pre-school to tertiary exist including a fledgeling polytechnic and university campus. Enrolment has shown a progressive trend according to Ghana Education Service, Upper West Region. The role of Government, Church/Missions and NGOs has been on record improving gender parity index, performance, teaching and learning outcomes. According to Ghana Education Service, Upper West Region, the gender parity index was 1:0.98 (2006) compared to 0.97:1 in 2003 and 2004.

The water and sanitation status has improved. According to Community Water Sanitation Agency Upper West Region, coverage for water before Community Water Sanitation Project II in 2000 was 62.75% and has improved regional coverage to about 80%. On the contrary, sanitation coverage is extremely low, about 5% for a number of reasons including this 'sector's' low donor support because of its low attractivity for investment for directly observable results and returns coupled with socio-cultural practices militating against its improvement. Solid and liquid waste management is poor. However, the District Assemblies in collaboration with some NGOs (ADRA, PRONET, PLAN Ghana and International Trachoma Initiative), as well as a sanitary engeneering company, Zoomlion are making significant inroads into this deplorable situation. More conscientisation and educational exposures have to be embarked upon to reverse this trend. Purely calculative and direct investment returns in the short to medium terms cannot be applied as criteria to enhance investment attractivity or pull to improvement of sanitation. Its long term benefits will manifest in enhanced health status, reduced disease surveillance costs and environmental sustainability devoid of pollution and outbreak of diseases, air or water-borne.

Socio-pastoral
The Catholic Diocese of Wa, created on November 3rd, 1959 owes its humble beginnings to the pathfinding and pacesetting missionary efforts and activities of the White Fathers (Missionaries of Africa). On November 29th 1929, the first Catholic Missionaries arrived in Jirapa in the north-west of Ghana and established the first mission station there. The local Church has since grown by leaps and bounds and expanded its activities of integral human development to embrace the entire region. Indeed, the Diocese is coterminous with the Upper West Region of Ghana, the youngest and tenth administrative region of Ghana. The Church has grown numerically (viz,

number of converts, structures, and mission stations), and qualitatively in terms of impact (leadership roles skills training for livelihood). The Kaleo and Nandom stations were opened in 1932 and 1933 respectively and up to 2009, the Diocese has twenty-three (23) parishes established. These parishes have been grouped under four deaneries ("pastoral districts"), Nandom, Wa, Tumu and Jirapa . They are a bedrock for the Church´s existing decentralised structures to catapult development and popular participation coupled with the basic Christian communities, societies and the diocese´s policy of self-reliance.

Table 2.9 Diocese of Wa: parishes and deaneries

	Deanery	Number of Parishes
1	Wa	Cathedral, St. Cecilia, St. Benedict (Wa); Bulenga-Chaggu, Lassia-Tuolu, Kaleo (6)
2	Nandom	Nandom, Ko, Piina, Duotang, Hamile, Fielmuo (6)
3	Jirapa	Jirapa, Han, Lawra, Dongmen, Daffiama, Issa, Nadowli (7)
4	Tumu	Tumu, Gbwollu, Funsi, Wellembelle (4)

Source: Author's construct

The parishes and deaneries cut across all the nine political administrative districts of the region and their multiple interventions are geared towards human promotion or development.

In terms of structures (physical, organisational and management), the Diocese can boast of a plethora of these. In the fields of health, education, agriculture, income generation, that is pastoral and aligned socio-economic development, these structures abound.

In the field of education, 259 catholic schools and institutions exist in the diocese with a total number of 44, 827 students and 933 teachers: 755 and 178 trained and untrained respectively. Of the total enrolment of 44,827 students, 15,639 are non-Catholics (35%). (Catholic Education Unit, Wa, 2005). In the 2007/2008 academic year, the number of schools rose to 312 that is an increase of 53 schools in about 2-3 years; while enrolment was 68,696, an increase of 23,869. Generally, access to services is without discrimination of creed, colour, status, background and political affiliation.

In health, there are two hospitals, eleven health centres and six clinics. The Diocese has two nurses' training institutions and plays a pivotal and strategic role in mitigating the HIV/AIDS pandemic.

The five rural-based agricultural stations are championing the course of food and income security, environmental management, access to micro-credit, agricultural inputs, market, etc. The Nandom Deanery Integrated Rural Development Programme of the Diocese is championing the operation and entry-point discussions into the Upper West Region to address programmatically poverty-housing alleviation. The lead organisation is Habitat for Humanity Ghana, a non-governmental organisation with more than a score of years experience in the southern regions predominantly and the Upper East with a small scale intervention. There is growing cooperation, collaboration and networking between the Diocese and Diocesan Development Office and the

regional and district medium term development plans (MTDPs), a credible and grassroot non-state development actor.

2.4.3. Summary and emerging issues

The second part of the chapter has provided the reader with a brief background and context of the study area in Northern Ghana. The challenging and emerging issues are how the local Church of Wa as a development actor in the region can promote and enhance development to alleviate the endemic poverty and sustain lives and livelihoods in the geographical zone. In other words, coupled with the Church's motivation for participating in regional development, how can the Church concretely address the contextual problem and issues highlighted in Chapter One? This anticipates the discussion in Chapter Three on Church- State relations in time and space.

Specifically, a number of salient issues emerge from the discussion:

1. The continuing rationale of the Church's involvement in regional development and the relevant background. In other words, why is the Church still in development? Is regional development its core business?

2. The capacity and capability of the Church as a development actor to learn from society, best practices and those in whose lives, she seeks to intervene; put differently, is this development apt, participatory and contextually relevant?

3. The specificity of Church development. What makes church development different from that of other actors and how? There is interest in the extent of principles and values, for example, subsidiarity, solidarity, complementarity, modesty, empathy and respect impacting on regional development. What right has she to get involved in others' lives?

4. The drive to identify with and reach out to the voiceless: speak for the marginalised and deprived. Can the Church be a voice for the voiceless? (cf. Also Verhelst and Tyndale in Eade, 2002:14-18).

5. There is a significant symbiosis between the background and context of the study and the basic research assumptions as they are contextually relevant with development implications.

The overarching implication of all of the above is that the Church's prismatic and synergistic motivation and background in Ghana have to be tested or exteriorised in authentic historical and empirical trend analysis to be validated.

CHAPTER THREE

Church – State relations in regional development

3.1   Introduction

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3.2.2   Evolution of distinction and separation
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3.4   Church-State relations and development in Ghana

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3.5   Summary

CHAPTER THREE

Church-State relations in regional development

"Raumplanung ist die demokratische Entwicklung alter und neuer Städte, Dörfer und Regionen, Länder, Ortschaften und Landstriche zu Lebensräumen für eine menschliche Gesellschaft." (Universität Dortmund, Fakultat Raumplanung)

3.1 Introduction

"Render to Caesar the things that are Caesar's and to God the things that are God's" (Mk12:17).

From the above scriptural quote, it is in the germ evident that the history of Church-state relations in development has been an age-old discussion and debate, sometimes bordering on controversy. However, Christ has made a seminal distinction regarding their respective domains: the need for respect and the fulfilment of one's duties towards both state, nation or government and religion (the church). Church and state are not necessarily diametrically opposed. Both operate in a common environment, the human society and for the common good. Thus, Romans 13 calls for cooperation and co-existence in the performance of duties between Church and state: *"He who resists civil authority resists what God has appointed"* (Rom.13:2f.).

It is indisputable that the relations need to be synchronised to avert any chaotic, sporadic and uncharted "landscape or future responsive societal learning, first or long range spatial development, Lrsd" (apologies to Donald N. Michael). What is more this topic is core to the discussion of this thesis or study. Clémenceau in the Forward to Watzel's work states that the revolution is begun on the day, Christians live their faith: *"Die Revolution ist gemacht an dem Tag, an dem die Christen nach ihrem Glauben leben"* (Watzel, 1984:4). In brief, faith in the Church or membership of the Church does not ostracize or insulate one from social participation or activity.

3.2 The historical development of Church-State relations

It is our contention that a systematic exposition on the relationship between Church and state in development would contribute immensely to the comprehension of the research topic. The history of development of Church-state relations is over twenty centuries. However, to encapsulate it, the subject hinges on *"the existence among the same people of two institutions, religious and secular, both claiming the people's loyalty"* (Encyclopaedia Britannica, vol.4, 1976:590). Clearly defined and delineated in theory, it stems from the aforementioned "Caesar – God problematique" (Mk.12, 17; Mt.22, 21) operationalised in performance of duties, civil or temporal and ecclesiastical. Both powers claim loyalty from the same citizenry.

3.2.1 Background and rationale

In the traditional or primitive human society, one central feature is the unity and inseparability of the religious and the temporal order. This led anthropologists like Mbiti and Parrinder to describe the African world-view, for instance, as "notoriously" or "incurably" religious. In fact, the multiple and diverse aspects of traditional community life, tribal activities like hunting,

farming, law and order, justice, marriage and procreation and indeed the rhythm of life and death were punctuated with religious concepts and rites. Man and nature were the umbilical cord of the divine, the gods, which led to community veneration of impersonal supernatural forces: rivers, trees, mountains and hills among others. Broadly true of all early civilisations, China, Egypt, Babylonia, Assyria, Greece and Rome, priesthood and kingship were as inseparable as monozygotic twins. No doubt with the christianisation of Rome, the Emperor saw as his birth-right the title of pontifex maximus. He did not only control the state religion, but wielded power as a terrestrial object of worship – as a god. In the ancient world, the concepts of Church and state were foreign, if not bizarre. State and religion (Church) were inextricably intertwined. In brief, the notion of Church-state separation was obviously foreign to the Greco-Roman world.

3.2.2 Evolution of distinction and separation
The distinction between 'Church' and 'state' gained currency with the evolution of the secular and the religious community or communities within a political entity. The early distinction of and relationship between Church and state can largely be attributed to Christianity. However, the process was initiated in Judaism especially with the fall of Jerusalem (586 B.C.). It essentially evolved the distinction between religious fellowship and secular citizenship in Palestine and the diaspora. It is noteworthy to mention that Christianity itself was a constitutive schismatic movement from the official Judaism. This separatism led to the Roman persecution of Christians and gave birth to the "Church" ("ecclesia": Greek; or "qahal": Hebrew). A new page of Church-state relations opened with the introduction of toleration by Emperor Constantine the Great. This coup de grâce, in the fourth century ended this period of persecution. Without outright disenfranchisement of the Roman state paganism, Christianity was elevated as the official state religion. Christian emperors became 'pontifices maximi". The cleft in the loyalty of Bishops in the East and West escalated in matters of the episcopate as the chief or sole depository or custodian of Christian revelation and tradition. Towards the end of the fourth century, Theodosius the Great, gave birth to the "res publica Christiana," Christianity became the sole official religion of the Roman Empire. Consequently, paganism and Christian orthodoxy were proscribed. Paradoxically, this move stifled the development of Church-state relations. Freedom of conscience and worship were nibbed in the bud and forcible conversion became the order of the day or the rule and practice. The dilemma of the Church surfaced and the Church was caught in a cross-fire at a cross-roads. Heresy and state orthodoxy led to major political problems. Arian Christianity (Teutonic barbarians) crucified Catholicism (in the West) and persecuted Vandal Africa, until the conquest of Gaul by the Franks and Emperor Justinian I's reconquest of North Africa and Italy in the 6th century. In the East, a spiral of resistance emerged especially as the teachings of the Coptic and Syrian churches were thrown overboard by the Council of Chalcedon (451).
Dissident Egypt and Syria in this state of insubordination of 7th century Christendom opted for the contemporary militant Islam rule as the lesser evil, even though Islam embodied the unity of religious and secular. Islam was a serious rival and military threat to Christianity but it played no role in forging Church-state relations. Islam propagated indivisible unity of Church and state!

In the Middle Ages, there emerged two divergent notions of Church-state relations. This escalated into overt schism in the 11th century between the Eastern and Western churches but the papacy remained international power.

In the East, "caesaro-papism" was in vogue, Church and state were merged. The emperors, without sacerdotal status, saw themselves as divinely appointed protectors and guardians of the Church. In essence, the Church was subordinated to the state and emperors meddled with Church administration. The balance between Church and state in both East and West, became a function of the occupant's vitality or frailty. Church autonomy was only achieved with heightened ecclesiastical opposition (Bréhier, 1949:442) in the last centuries of the Eastern Empire.

In the West, there was a comparable scenario of Church-state relations up to the 11th century. The theory of papal supremacy prevailed even though the Church was not completely autonomous from secular powers. Pope Gelasius I in a letter to Emperor Anastasius I had pronounced in 494 the doctrine of papal supremacy. He insisted on papal sacred authority and royal power but this would in the history of Western Christendom be subjected to multiple and diverse interpretations and lead to conflicts. A few centuries after 494, the pendulum swung in favour of state or imperial supremacy. The consolidation of the Carolingian Empire and its canonisation by the Pope's coronation of Charlemagne as "Emperor and Augustus" in A.D. 800 have been epochal. Charlemagne received the power to preside over the Council of Frankfurt (794).

The late Middle Ages and the Reformation witnessed the antithesis to the Carolingian system. Consequent upon, the decay and disintegration of the system, the demise of centralised secular institutions could only be placated with dirges. Feudalism was in vogue. Land and clergy became outright and conspicuous property of Kings and great vassals. Bishoprics and abbeys became private churches. Fiefs appointed Bishops and abbots. Simony and abuse of celibacy were on the ascendancy. Pope Gregory VII tried to intervene with some success. The struggles between popes and monarchs, over the natural superiority of the Church however, did not cease. This continued to the 13th century as there was no universal acceptance of the theory of papal supremacy within and outside the Church. Dissidents included clergy and national monarchs, like King John of England. Pope Boniface VIII in the bull (Unam Sanctam, 1302) went beyond the 'ratione peccati' argument for indirect papal power in temporal affairs. Ultimate temporal supremacy was considered a constitutive and delegative element of the transmission of power to the apostles: "the two swords." Christ bestowed on St. Peter and his successors, Lk.22:38. The pope's failure to enforce it issued in his quarrel with the Fair of France (Philip IV) and the pope's subsequent kidnap and death. Generally, in the Middle Ages, secular power triumphed in the national states. The 15th century conciliar movement further weakened the papacy. Concordats or ecclesiastical treaties were in vogue with the states of Western Europe. The papacy was subordinated to the general councils of the whole Church. The kings of England had the prerogative of nominating bishoprics' candidates, who were then rubber stamped by popes. Henry VIII had parliamentary backing for the exclusive appointment of bishops before he severed relations with Rome. His predecessors chose them with minimal papal consent.

The stage was amply prepared for the Protestant reformers. Luther's outright rejection of any authentic distinction between the spiritual and temporal powers naturally affirmed State control of Church. He emphasised the function of the common or general priesthood over and above the ordained priesthood. Naturally, he negated sacred ordination as the source and summit of priestly powers. Huldrych Zwingli favoured state autonomy in the organisation of religion and

the teaching of its doctrines. John Calvin conceived of a mutual Church-state relationship between the two "equivalent" organisations. The Church prevailed in the areas of doctrine and maintenance of moral discipline (spiritual censures) and the State predominated in the enforcement of civil discipline. Calvin emphasised on lay participation in the Church government. The epigram of the French scholar, Georges de Lagarde is therefore apt: Luther secularised the Church and Calvin clericalised the State. This is important in the relationship among Roman Catholicism, Lutheranism and Calvinism. The first is closer to Calvinism than Lutheranism.

3.2.3 Development significance and conflicts
From the forgoing discussion, it is evident that peace is a necessary prerequisite for development; no peace, no development. This is why the effects of religious wars on Church-state relations cannot be lightly dismissed or treated. The three warring religious factions paid a high price for peace. They sacrificed autonomy for State control as they could only survive with state support. Lutheranism in Germany, Calvinism outside Geneva (The Netherlands and France) and Roman Catholicism in Spain, France, the New World and the Holy Roman Empire. It was thanks to the 1555 Peace of Augsburg that Catholic and Lutheran princes were reconciled through the instrumentality of the principle of cujus regio, ejus religio ("whose kingdom, his religion"). The local prince had the veto power on his territorial religion and religious territory. This solution or compromise was a lesser evil and restrained wars till the outbreak of the Thirty Years' War. The Peace of Westphalia (1648) ended this war and permitted the endorsement and extension of the principle to Calvinism. This paved the way as far as the French Revolution for the state control of religion as the mode of operation and co-existence (modus operandi and modus vivendi).

In the evolution of Toleration, religious minorities also played a significant role. Notwithstanding persecution, minority groups and invincible smaller sects, upheld and defended their individual conscience. Secondly, the drive towards unity of the state also facilitated and accelerated toleration. The French politiques worked relentlessly towards the consolidation of toleration, thus paving the way for the subordination and subjugation of religious differences to nationalism or patriotism. The principle was subsequently espoused and adopted by both Henry IV, King of France (1593) and the Edict of Nantes (1598). The road to Church-state relations in time and space was not littered with roses. It was no easy road travelling to the principle of separation of roles between Church and State. Cardinal de Richelieu in the Peace of Mais (1629) curtailed the privileges granted by Henry IV after the Huguenots' rebellion. Louis XIV repealed the edict (1685) and the French Revolution "reinstituted" it.

The development towards toleration encountered a lot of ups and downs. It sometimes became a function of the prevailing political circumstances and the magnitude of pressures. Due to the Reformation, in the British Isles, the doctrine of the royal supremacy was upheld. The English Reformation was purely political and not doctrinal. It was ignited by the refusal of Pope Clement VII to effect the nullification of Henry VIII's marriage of Catherine of Aragon. It was to pave the way for him to enter into conjugal relations with Ann Boleyn in the frantic search for a male heir. The nullification was finally granted by Thomas Granmer, the Archbishop of Canterbury. In retaliation, Henry abrogated the title and power of supreme head of the Church and further institutionalised protestantism as the state religion. Later, Mary I reversed the

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situation (1553) and projected Catholicism. However, Elizabeth I, Anne's daughter, restored in 1558 royal supremacy with a religious compromise. Religious and political disputes also fuelled the process towards Toleration. Restive Irish resented forced conversion coupled with English rule, and in Scotland, the radical Protestant (Calvinist) Reformation was abhorred.

The rise of Anglicanism (British establishmentarianism), was a via media between Roman Catholicism and Protestantism of the continental types. In England, the Anglican model of Church settlement survived into the 21st century-royal supremacy prevailed. It was only improved by the 1919 Enabling Act. The Anglican Church thus remains the nation's official established Church, though other churches could operate. The Catholic Emancipation Act of 1829 abolished anti-catholic legislation.

The French Revolution in Europe contributed immensely to the continental solution. It laid to rest the old concept of Church and state as opposite sides of national society. The Revolution was staunchly anti-clerical, secularist and coloured by 18th century Enlightenment ideas. It not only sought vehemently to undermine Christianity, it tried copiously to implant a natural religion stemming from philosophy and propagate outright paganism. This created the enabling environment for the secularism and atheism of Jean-Paul Sartre and Albert Camus among a host of others. An experiment with a democratically organised and state-controlled church in France failed woefully. Consequently, Napoleon concluded the Concordat of 1804 with Pope Pius VIII. The compromised system was a confiscation of all Church landed property by the State who then remunerated Catholic Bishops and their clergy. Protestant ministers and Jewish rabbis also received stipends.

The right to nominate bishops was retained. Under Louis XIV, authority and power were highly centralised and he could utter: I am the state ("I'état, ćest moi") in April 1655. In fact Napoleon unilaterally added Organic Articles, abrogated power to restrict papal rule in France and interfered with seminary curricula. The Dreyfus affair in 1905 was the last straw to break the camel's back. The Third Republic denounced the concordat and severed diplomatic ties with the Vatican. The French Catholic Church became self-supporting. The state approved the use of churches, legally state bonafide property; however, offerings of the faithful were to be destined for the salaries and upkeep of the clergy. The money to maintain German churches is from the tax-paying public whose income tax and contributions are deducted automatically unless otherwise (Stern, 1999:15).

In the 1960s, Pope John XXIII 'revolutionarised' the Church toward a liberal direction with greater emphasis on social concerns. The 2nd Vatican Council (1962-65) encouraged a 'paradigm shift': a plea for transition from conservativism and authoritarianism to contextually relevant issues for example, democracy, human rights and social justice viz political dialogue (Handelman, 2006:66; Sigmund,1990:19; Lehmann,1990:108-110). It opened the 'floodgates' to liberation theology in Latin America with world-wide repercussions which since the 1980s, the Vatican had to deal with drastically and timeously.

3.2.4 Conclusion
It comes to the fore that Church-state relations in the modern world vary from country to country in view of promoting and sustaining development. In most Roman Catholic countries,

concordats between states and the Vatican delineate the Church's legal position and the extent of self-government. There is no union between Church and state, the exceptions being Ireland where Roman Catholicism is formally recognised as the religion of the majority. In the Eastern Orthodox world, the Greek Church also retains the old Byzantine tradition of Church-state unity with predominant state control. Elsewhere, it co-exists with largely under, Muslim or communist regimes. In the Soviet Union, staunchly anti-religious, strict surveillance and control are exercised on the Church.

3.3 Contextual and empirical relevance of Church-State relations in Ghana.

"From education and training, to the regulation of labour and trade, to the organisation of government, Germany was then that which the British state was intended to imitate. Japan is now that which is to be mimicked by all" (Cowen and Shenton, 2004:427).

For Ghana today, Germany can be taken as a role model in development-focussed and development-sustaining Church-state relations without any iota of complacency on either side or country. The U.S. is more radical and liberal depending on the emergent issues of doctrine and always acts as the Big Brother; sometimes gate-crashing on other sovereigns and their ideologies.

The emerging conclusion of the separation of Church and state in their rights, roles and responsibilities is that the two entities can be powerful partners in development in their co-existence and cooperation. In the U.S. where there is strong freedom of religion, worship or conscience, this acts as a catalyst of genuine development. The First Amendment of the ten original amendments to the constitution forbids congress to do otherwise. All religious bodies are considered within the state as voluntary organisations with privileges but subject to laws governing them. This has led to the evolution of a general pattern of Church-state relations in democratic states (like Ghana). Freedom of religion may not be explicitly enshrined in the Constitution but it is practised subject only to the decent requirements of public order and peace which must not be breached.

3.3.1 Development-oriented theories of State and models of Church emerge
Church-state relations in view of development are not cast in iron. There is room for variability and flexibility to hold burgeoning poverty and under-development at bay. Various theoretical and empirical models of the state, for instance, liberal pluralism, Marxism, Weberian and Neo-Weberian, democracy, etc. (Jessop, 1990) and of the Church (Avery Dulles), the provided for Church, pastoral council Church, the task group Church and the laity participatory Church model or the self-reliant Church (e.d. Sir Knight John Nimo, Laity Week Programme 2001:34). It is with circumspection that the World Bank states, inter alia, regarding the changing world and dynamic institutional roles: *"The world is changing, and with it our ideas about the state's role in economic and social development"* (World Development Report, 1997). Coupled with the exposition on the Church's social teachings (Chapter 2, esp 2.1.4) and other motives expatiated for the Church's participation in development, it stands to reason that the discussion of Church-state relations has to cement a strategic partnership for sustainable development. The state needs other non-state development actors to pursue its development agenda to provide for the needs of all citizenry adequately. The Millennium Development Goals with 2015 as target date have a

fixed goalpost and presently unachieved, call for all hands on deck to deliver. The U.N. Secretary-General, Ban Ki-moon, cogently states:
"We need to tap fully into the innovative and bold contributions of all allies and partners, including business, civil society and faith groups" (Round-up, United Nations Non-Governmental Liaison Services, NGLS, 129, August 2007:1).

3.3.2 Concerted development focus, goal and advantages evolve
The end goal of all development should be the eradication of poverty with the necessary and comprehensive milestones spelled out in the MDGs. Making poverty a historical phenomenon, a thing of the past, a thing of history is the bottomline of development. Development will always be in the process and on the march until poverty, a multi-faceted phenomenon of human life goes through or transcends the crucible and litmus test of the MDGs. All development actors, Church and state included, have their potentials, opportunities, constraints and challenges to bring on board the ship of development to eradicate, alleviate or reduce poverty in the long, medium and short-term respectively. What is more, development is necessarily inter-or multi-disciplinary and non-linear.

Another motivating factor in the treatment of Church-state relations is that it engenders the principle of comparative advantage and a plethora of the Church's principles of integral development: subsidiarity, solidarity, justice and peace, human dignity, human-centeredness etc. No development actor can be regarded as sacrosanct or outmoded. With Mark Twain, we can say of any development player:
"The report of my death was an exaggeration".(Oxford Dictionary of Quotations, 3rd edition)
With the wave of diocesan synods, confer the 2nd Kumasi Diocesan Synod, 1994; Wa (1998), Navrongo-Bolgatanga (2000) etc. development has been espoused as a common denominator in both Church and state. The topical issue of "self reliance" has surfaced forcefully. The Special Assembly of the Synod of Bishops of Africa (1994) led to Pope John Paul II's Post-Synodal Apostolic Exhortation, "Ecclesia in Africa" (1995) highlighting the significance of self-reliance for Africa (no. 104). The Bishops of English-speaking Africa, AECAWA (1998) also dwelled at length on this theme. The Socio-Economic Development wing of the Ghana Catholic Bishops' Conference in collaboration with the Diocesan Development Offices (SED/DDO, 2000) researched into self-reliance for the Church in Ghana. In Ghana, from 2001-2003, the Laity Week celebrations of the National Catholic Laity Council centered on the self-reliant Church. The Pastoral Guidelines for the National Pastoral Congress in Cape Coast, 7-14 April 1997 also made an exposé on self-reliance. The Church therefore is advocating for a self-reliant Church and suggesting for the state the need to chart a path to sustainable and self-reliant development which Church-state relations engenders for integral human development. Church-state relations discussed, thus far in time and space, are geared towards establishing a development-focussed and development-oriented symbiosis between the two strong institutional actors for the common good of society.

One other important lesson learnt from the treatment of Church-state relations is that prevailing development and political philosophies influence the type of outlook and working attitude between the two development actors. Philosophies that are antithetical to the Church and leanings towards them tend to depreciate the relations between Church and state, subordinate the Church to the state or aggressively submerge the Church. To illustrate, Neo-marxist and other

radical development philosophies see the Church as masking what Engels believes to be the class struggle between the proletariat and the bourgeoisie. These paradigms conceive of the Church as anachronistic and dysfunctional to the modernisation or development process or even as "the opium of the masses" (Karl Marx). Consequently, such paradigms tend to stifle the existence, reality and operation of the Church (Haynes, 1992:4). In Ghana, the revolutionary government of Jerry John Rawlings (Armed Forces Revolutionary Council, AFRC and the Provisional National Defence Council, PNDC) especially from 1981 had a very aggressive relationship with the established Christian churches. The government had a strong socialist and Marxist dosage in its perception of the Church. The voice of the Catholic Church, the Standard newspaper was banned in 1986 and the Church leaders termed conservative, anti-revolutionary and vilified. Government leaders and officials and their philosophical or ideological leaning therefore influence Church-state relations. Even in the wave of democratisation and political decentralisation in Ghana, the attitude of the state towards partnership with civil society, especially, the Church is a source of concern. Educational and health institutions of the Church (missions) are in a dilemma for logistic support and their operational performance. Attempts to confiscate these schools to the state, stifle their service delivery and moves to register religious bodies and NGOs are all subtle efforts for state dominance. The move towards a common pool of funds, the Multi-Donor Budget Support (MDBS) smacks equally of this drive: a forced registration of CSOs engaged in development to streamline all inflows of development funds, in fact check all in-country funds flows. The above is indicative of a subtle struggle for power, not for power-sharing, which militates against genuine development and strategic partnerships in development. It debunks all the motivational factors for the Church's participation in development and promotes the neo-fabian thesis that the State should do more. It negates the neo-liberal antithesis for a roll-back of the State. Confer also Wallis, 1989:14f.

3.3.3 Lessons learnt towards development emerge
The Church is not a democracy or a purely democratic institution but in the modern era of internalisation of politics or democratisation, globalisation of economies and internationalisation of information and communication technology (ICT), there is the need to build bridges and explore synergies of all actors with a track record in integral human development. Church-State relations must be pro-people, pro-poor and proactive. In the study or research area, the importance of good Church-State relations towards development has been underscored. The Church as a development partner has contributed immensely to the current state and status of Northern Ghana. And with concerted efforts of the State a lot could have been achieved in Northern Ghana to forestall the North-South divide, with the North lagging woefully and visibly behind in development. Were it not for the Church's or the missions' development interventions and initiatives, the whole of Northern Ghana would have been a pool of hewers of wood and drawers of water. (W.J.A Jones, Chief Commissioner of the Northern Territories, Annual Report 1937 , cited by Bening, 1990:178 and 186). The relation between uneven development of space and ethnicity in the north would have been aggravated and poverty accentuated were it not for the Church. There was a systematic obscuring of the effects of state strategies and hegemonic practices on the social formation (Frank, 1966; Rodney, 1972). Colonisation and imperialism have impacted negatively on the development of Northern Ghana (Onimode, 1988:209). Critically though, the underdevelopment and poverty of the North cannot exclusively be placed at the doorsteps of colonisation and colonialism and imperialism .They are a matrix of history, geography, polices, and geo-politics.

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Sachs (2005:191) admonishes us cogently: *"In sub-Saharan Africa, therefore a good differential diagnosis is urgently needed. The political story lines of both the left and the right reflect platitudes and prejudices, with little explanatory power about economic development"* This is substantiated in his clarion call and advocacy to nib poverty in the bud viz, 'the Big Five development interventions to spell the difference between hunger, disease and death and health and economic development-agricultural inputs. Investments in basic health, education, power, transport and communication services, and safe drinking water and sanitation.

It can be attributed, with circumspection, to both internal and external factors, or endogenous and exogenous variables (Bassand, 1986; Chase-Dunn 1998; etc). The emphasis solely on external causative factors is inelastic and reminiscences a crescendo of passing the bug and a self-defeating confrontation (Cole, 1976:8) aptly captured in the dictum: "Folk memories die hard" (Cole, 1976:5). In the same vein, we critically view Kunbuor's cogent paper "Going Back into the Future: Background to the Issues of Governance Poverty in Northern Ghana" as a good piece of post-mortem compelling a surgical operation of Northern Ghana's truncated development. (APRM – NEPAD – TEPPCON Forum, Tamale, 2006) It serves to reconscientise the North on what went wrong and the way forward programmatically. The lack of political will, a strong policy direction and unity of purpose in the Northern body politic are worth considering in the programme of action to spearhead, streamline and sustain the development of Northern Ghana beyond rhetoric and conspiracy theories of development.

3.3.4 Conclusion
From all of the above, it stands to reason that Church-State relations in the development of Ghana can be expanded and extended into a wider platform and programme of action of State and non-State actors, including civil society organisations, in the development agenda of Ghana facilitated by the State. Church-State relations in focus constitute a tip of the iceberg with a clarion call on all development-oriented actors to stop sitting on the fence, subtly competing with each other and with the State; dissipating resources, and promoting unhealthy or uncalled for duplication of programmes and projects. Proactively, government has become a lead agency in recharting the development path, focus and intervention through the instrumentality of both the Ghana Poverty Reduction Strategy (GPRS I)and the Growth and Poverty Reduction Strategy (GPRS II) which still leave a lot to be desired. Though a step in the right direction, there is a lot of room for improvement to minimise conflicts in development practice and sustain development.

Interestingly enough, the Church in Northern Ghana has always been poised and well positioned for partnering with both State and other non-State development actors. In our interview, viz a focussed questionnaire administered during the August 14-15, 2006 ACDEP and Development Coordinators' preparatory meeting in Tamale towards the October 2006 Conference of Church Leaders and Development Coordinators, this position of the Church was corroborated. Proactively, one of the Conference outcomes was for Church development wings and offices to embrace and accelerate the process of registration as NGOs as a circumstantial and substantial paradigm shift for the Church in development. This was partly based on our results of the situational Church development overview of programmes and projects.

3.4 Church-State relations and development in Ghana

In the preceding presentation, we have discussed Church-state relations in development broadly or generally in space and time. It now behooves on us to pin down this discussion to the specific historical development context in Ghana, albeit an excursus. In this context, we endeavour to sketch this from the pre-colonial eras down to Ghana's attainment of independence and up to 2009.

3.4.1 The pre-colonial era

Christianity in Africa pre-dates the 15th century as in the early centuries it flourished in African soil in two significant centres, Egypt and Alexandria. The failure to indigenise the Church impaired its development potential coupled with the great crisis of the African Church (Donatism) and the battle with Islam. Moreover, the Sahara was then a no-go-land for Christianity, (Waites,1999:101), not Islam for a number of reasons. It was the epoch-making trip of Prince Henry of Portugal (popularly called Henry the Navigator) to Africa in 1416 that broke the myth and extended missionary presence beyond the Sahara, having also impenetrated the invincible North African Moslems. He was spurred on for commercial, (especially the trade in gold:"Gold Coast"), strategic, scientific, political and missionary motives. Following the death of the Navigator in 1460, the enterprise bleakened until 1469 when the King of Portugal, Alphonse V, encouraged non-governmental involvement viz contracting exploration. In January 1474, two people in such an employ of the King, Joao de Santarem and Pedro de Escabar landed in the environs of Cape Coast and established a base at Shama, captivated by the trade in gold for which arms were exchanged especially between 1471-1481. The Portuguese government seeing the magnificent trade profitability took over direct supervision and to establish a permanent fortification in the God Coast blessed with a plenary indulgence from the Church, Pope Sixtus IV, in 1481. Arriving at the Mina Coast on 19th January, 1482, Don Diego de Azambuja negotiated with the Chief, Nana Caramansa, to build the fort, the castle of St. George (Sao Jorge) and later others at Axim, Shama and Accra thus entrenching their operations in the Gold Coast with monopoly over the Guinea trade. Competition with Spanish, English, French and the Dutch led to the famous line of demarcation by Pope Alexander VI on 4th May, 1493 and also the 7th June 1404 Treatise of Tordesillas. It is significant that both world powers, Spain and Portugal, were Catholic nations, with expansionist plans in their exploratory development. The decline in gold trade around 1530 gave birth to the Transatlantic Slave trade, a bane of exploration and missionary initiatives (Waites, 1999:103). The Dutch came zealously onto the scene towards the end of the tenth century and tactically and strategically eliminated the Portuguese and the Spanish explorers and missionaries, with their mighty Dutch naval power.

Stemming from the above, one realises an explicit seed of Church-state relations in development for the Gold Coast. The explorers and the missionaries worked like hand in glove and even though development was not consciously planned; it was fortuitous. It was "Don Quixotic" but the missionaries had in mind primal evangelisation. Church-State relations in development were in gem and germinal, as evangelisation or development was unmethodical confer also Serageldin (1992:546). Their presence was largely motivated by commerce, not yet for education, agriculture, etc. in pursuit of development. It was when in 1525, King John III of Portugal, forbade at great cost the slave trade for purely Christian reasons, that an educational programme

was launched in Elmina. Consequently, the first Christian school was opened in 1529 in the Gold Coast with a high premium on education. The arrival of the Portuguese Augustinian monks in 1572, the Jesuits having declined and missed a golden opportunity, saw the advent of methodical socio-pastoral and development work around Elmina. It expanded later, especially strengthened by the arrival of Fathers Morin and Murat and the two surviving French Capuchins from Assisi in the Ivory Coast taking refuge in Axim.

It must be mentioned, at least, in passing that there have been other significant Roman Catholic attempts in the Gold Coast as well as numerous other non-Catholic ones, especially by the Protestants. There have been the ups and downs, successes and failures but in all, they have contributed in Church-state relations in development in Ghana and beyond. It must be strongly stated that Christianity played a very instrumental role in the anti-slavery movement and this action was an indispensable prerequisite to implant Christianity in Africa, Ghana inclusive. This gave birth to new missionary societies coming on board to accelerate evangelisation and development. It was an era of missionary awakening, without which Ghana's development path would have been charted very lately.

3.4.2 The colonial era

Prior to the advent of the Europeans, the Gold Coast presented no unified front. It was made up of diverse states, kingdoms, chieftains, empires, etc. It was only in the 19th century, that it gradually metamorphosed into a British colony. The British had long intermittent clashes with the Ashantis and other rivalries with other Europeans. It was only in July 1874 after the Ashanti war, that with the protectorate states annexed, proper beginning of the colonial era began. The scramble for Africa had been unleashed. In 1902, Ashanti became a crown colony and the Northern Territories annexed as a protectorate. The colonisation of the Gold Coast was a tortuous and assiduous task not attained on a silver platter, in a nutshell. It saw itself through several battles, negotiations, agreements, treaties, changes in traditional and native authority and social structure, emergence of new states in the North and South coupled with their expansionist strategies for mastery of trade routes. In the 19th century, there was a favourable trend towards Church-State separation in European countries with echoes in Ghana. The abolition of the slave trade in 1807 was a contributory factor to enhanced evangelisation or missionary work. These conditions contributed to authentic development in Ghana.

To recapitulate the specific development initiatives of the infant Church in Ghana, we sketch the significant contribution of the Basel Mission (1828-1874), the Methodist Missionaries in Ghana (1835-1874) and the Bremen Mission (1847-1874) having described those of the Roman Catholic Church and other earlier protestant efforts. In sum, we recognise and reckon with the role of the Christian churches in the Gold Coast development agenda. It was a mixed bag of development initiatives.

In 1826, the governor of the Christianborg Castle arranged for the first batch of Basel Missionaries to the Gold Coast. They arrived in 1826 but fate (death) decimated the number and finally eliminated them almost like the second batch. The only survivor, Dr. Andreas Riis (Dane) made an important decision to move to Akropong which proved to be a fertile base for evangelisation and its expansion. It became a cradle of leadership in spite of conflicts between the British and the Danes. The emergence of tension between the colonial administration

threatened to expel the missionaries. The Kumasi mission was prepared for from Akropong and the need for inculturation and indigenisation, the cultural dimension of development was reckoned with and factored into their plans. The failed attempts saw the exit of the Danes from the Gold Coast and the handing over of schools to the Basel Mission. Various development enterprises were established: the Basel Mission Trading Company promoted indigenous trading as well as external trade (exports). Agriculture was enhanced with the introduction from the West Indies of new crops-coffee, cocoa, tobacco, mangoes and coco-yam. Akropong became an important agricultural station especially with the agricultural school established in 1857. A demonstration farm coupled with the introduction of cooperative farm management especially in Abokobi sped up congregational developments in a spirit of self-reliance. Education accompanied missionary presence notwithstanding conflicts with and suspicions from traditional religion. With ingenuity, teaching and learning were introduced, with syllabus, games, manual work, as well as the middle school system, adult and children street schools in villages, etc. Girl and female education met with a lot of socio-cultural obstacles but in 1858, Miss Wilhelmina arrived to start a girls' school in the Ga district and opened the way for boarding schools, kindergartens, seminaries and mission craft centres and schools, all Church-centred. They also encouraged and promoted work in the vernacular and thus developed vernacular educational literature. The philologist, Christaller made a scientific study of the Twi language and the autography was made uniform.

With regard to the Methodist Missionaries, the pioneer was Joseph Dunwell who arrived in the Gold Coast on January 1st 1835. A native trader from Dixcove, William De-Graft who completed the Cape Coast Castle school armed with an English Bible started the Bible Band or the Society for the Propagation of Christian Knowledge, thus literacy coupled with religious education. With a foundation laid, the missionaries built on and promoted the Church and education. What was more they entrusted the administration to the natives, thus encouraging local participation. Governor Maclean cooperated with the missionaries who had the capacity to maintain law, peace and order for his political-economic goals. The missionaries respected and courted the cooperation of the native administration especially the chiefs. The rapid establishment of mission stations went along side the opening of schools under Freeman. The pearl of the Methodist Church was the embarking on the Africanisation drive and her weakness was too much emotionalism and singing.

The Church established a training institute for African helpers in 1841 in Accra, a Methodist Seminary, later transferred to Cape Coast. In general, the mission gave little importance to education, compared with the Catholic and Basel Missions. They taught a few skills but gave no systematic training in formal education and trade.

As regards the Bremen Mission, officially called the North of Germany Mission Society, they started in Cape Coast and on Freeman's advice, more effectively among the Ewes, thus the start at Peki, not the more natural base, Keta which had been destroyed by the Danes because of the slave trade. Indigenisation was the guiding principle spurred on by the characteristic traits of honesty and assiduity of the natives to evangelise and educate. They encountered some fatalities and in May 1853, the Peki mission station was abandoned due to spiralling local tensions. What is more the English colonial administration was in financial straits and this led to the 1852 Assembly of Chiefs which introduced the poll tax amidst mounting tensions and disagreements.

The shift to Keta to rebuild and develop the area as a base was opposed as missionary presence was misconstrued as a bait to monopolise the flourishing trade, especially by the aggressive Anlo tribe. This was partly only true because there was evidently a missionary faux pas as they neglected to pay the customary respect due to the Anlo paramount chief in Fia/Anloga having settled down for the past half year. There was an acceleration of the missionary expansionist plans and trade was not neglected as Keta became a renowned centre of commerce, locally and internationally. Between the years 1866-74, the Bremen Mission had a herculean task as the local government and the missions battled against the continuation of the lucrative Anlo slave trade. It led to strained relations and insecurity or instability for a period, only rectified by the tactical mediatory role of John Wright from Teshie, a Basel Missionary convert, son of a businessman with good relations with the Ewe. Anlo confidence was recaptured completely by 1874. It was the Ashanti invasion of 1869 which retarded development in this era.

In sum, two fundamental areas where the Bremen Mission is indisputable in her contribution to Gold Coast socio-economic development, purely missionary works aside to establish the Church, are in the work in the vernacular and formal education. The mission established and consolidated Ewe as a school and Church language. Wolf prepared an Ewe Primer and some hymns and Schlegel translated parts of the Old and New Testaments. In formal education, the mission ensured continuity with the Basel Mission's school programme even though their development of schools for circumstantial reasons was slower. Poor local accessibility to and demand for English coupled with the tendency towards little ghetto schools and communities of influence retarded their educational pursuit and progress, until 1866 when the situation changed favouring education. The spirit of missionary collaboration also helped to streamline and strengthen development initiatives, a classical example, being the first joint establishment in 1943 of Trinity College for various Protestant Churches. All of the above point to the fact that Christianity in Ghana has had a lead role in human development.

3.4.3 Independence era to date (1957-2009)
One significant aspect of this excursus is that not only is there a strong linkage or nexus between politics and policies, government and governance but that good politics, governance and strategic partnering enhance national development. The historical experience of Ghana is no exception as illustratively substantiated below. Since independence, it is worthy of note, at least for comparative analysis in Africa, that Ghana has experienced four military governments: 1966-1969, 1972-1979, 1979 and 1981-1992, that is, four successful coup d'états and several fouled ones. There have been six civilian governments: Convention People's Party (CPP, 1957-1966), Progress Party (PP, 1969-1972), People's National Party (PNP, 1979-1981), National Democratic Congress (NDC, 1993-2001) and the New Patriotic Party (NPP, 2001-2009) and NDC (2010 -). They have variously impacted on national development.

1957-1966: Convention People's Party and development

After long and arduous struggles and intensive campaigns, the CPP under the abled and sterling leadership of Dr. Kwame Nkrumah emerged the victorious political party in independent Ghana, the first country south of the Sahara to attain such status. Initially, Church-State relations were generally cordial in view of national development. The churches cooperated and contributed

substantially to the march towards national independence, national unity, the provision of access to education, health, infrastructural development; African Liberation and Pan Africanism. Dr Nkrumah himself had been theologically schooled and alert until he tried to deify himself. He became power drunk and wanted to entrench himself as a national political liberator – "Osagyefo". For development planning, he pursued African Socialism. The First Five-Year Plan of the colonial period, was extended to include a Consolidation Plan which ended in 1959, followed by the Second Development Plan (1959-64). They were basically public investment programmes with focus on infrastructural development and provision of social (welfare) services and amenities to ginger economic and industrial development. The Seven-Year Development Plan (1964-70) was comprehensive in scope and production-geared (Damachi, in ed. Damachi et al. 1976:49). He officially introduced and codified socialism as the State ideology notwithstanding opposition and institutionalised the one party system in preference to the multi-party system. He also introduced the obnoxious Preventive Detention Act in 1958 and the Young Pioneer Movement which was to help immortalise him. In all these, the "opposition" (churches generally) did not spare him their candid criticisms. To counteract his Committee for Youth Organisation, a Government Organised NGO, GONGO, the Catholic Church strengthened her logistic support and programmes of formation for the Catholic Youth Organisation. In 1962, the expatriate Anglican Archbishop of Accra was deported for his criticism levelled against Nkrumah's deification by the Young Pioneer Movement and for the violation of human rights. (Gyamfi, Vol.2, 2005:106). Such "Nkrumaist" excesses coupled with others like the 'Cppification' of State institutions paved the way for the fall of Nkrumah's regime with the first military-cum-police takeover on 24th February, 1966. Its leaders were Col. E.K. Kotoka, Major A.A. Afrifa, and Mr. J.W.K. Harley. This plunged the country, 1966-69 in the hands of the National Liberation Council, NLC, with Gen. J.A. Ankrah as Chairman until the April 17, 1967 coup when Kotoka died and Major Afrifa became Chairman.

The National Liberation Council in terms of development agenda plausible to the churches promoted democracy and respect for human rights; these the churches preached and constituted music tickling their ears. The Preventive Detention Act was made less repressive and repackaged the Protective Custody Act. The National Liberation Council paved the way also for civilian rule and released political detainees in addition to fighting against bribery and corruption and promoting educational reform or review. These moves were a feather in the National Liberation Council's cap but the churches did not favour military adventurism into the political arena. They did not mince their words and strongly advised and advocated for a speedy return to civilian government to ensure sound continuity of the development agenda plausible to the churches' tradition and social teachings. They favoured a democratic dispensation.

At least, Nkrumah ushered Ghana into political independence and the First Republic, 1st July, 1960 – 24th February, 1966, and ensured massive physical and sound infrastructural development: the Akosombo Dam and Tema Harbour and Motorway, among many others, even though he confiscated some mission schools to the State.

1969-1972: Progress Party and development

The first Ghanaian military government hastened to realise their agenda and prepared the country for the next civilian regime via the ballot, which was short-lived. The Progress Party won the

elections. The Second Republic 3rd September, 1969 – 17th January, 1972, with Professor K.A. Busia as Prime Minister was inaugurated. The churches heaved a sigh of relief with return to constitutional rule to ensure peace, justice, separation of roles and human/socio-economic development. Like the churches, the government promoted respect for human rights and further created a specific ministry for rural development to champion poverty alleviation, provide employment and reverse the rural-urban drift. The government introduced the National Service Scheme in 1970 and promoted indigenisation of the economy especially through the Aliens Compliance Order (1970); the Ghanaian Business Promotion (1970) and established the Management Development and Productivity Institute. It also introduced the national population policy (1969) and was the first government in Ghana to discover oil but its exploration and exploitation was fouled by the 1972 coup d'état of Lt. Col.I.K.Acheampong and the National Redemption Council, NRC (1972 – 75). It became a fertile ground for instability as the 'NRC metamorphosed' into the Supreme Military Council I (1975-1978) and SMC II (5th July 1978-June 4, 1979). The palace coup replaced Gen. Acheampong with Major Gen. F.W.K. Akuffo (later a full General) especially following the abortive Union Government national referendum disputed by civil society organisations. However, the NRC/SMC government promoted accountability, punctuality and agriculture/industrialisation based on an indigenous ideology of self-reliance especially the drive towards Operation Feed Yourself and Your Industries, a real legacy towards 'domestication' and indigenisation. The zeal of the NRC/SMC waned and precipitated the June 4th, 1979 revolution of Ft. Lt. J.J. Rawlings. As the third military government, it lasted, as the Armed Forces Revolutionary Council (AFRC), till 24th September, 1979 when the Third Republic was inaugurated with the PNP government in power.

All along, it must be reiterated that the Ghana Catholic Bishops' Conference and the Christian Council of Churches praised civilian and military governments where praise was due but strongly castigated them as and when they had to. Their general attitude was to caution against military rule. Through several pastoral letters, communiqués and meetings with government, the churches were relentless in promoting good governance, peace, justice, accountability and equitable development to arrest poverty, disease, squalor, lack of access to social amenities/facilities. The NRC, SMC and the AFRC regimes met with a barrage of criticisms from the Legon Observer magazine and the Catholic Standard Newspaper/Weekly, a mouth piece of the Ghana Catholic Bishops' Conference and the Catholic faithful. The "*Abosam Fireman'* series was a constructively critical, fiction styled and entertaining serialisation of the paper. The satirical series brought into the limelight the weaknesses of people in and situations of government with comic relief.

1979–1981: People's National Party (PNP) and development

The Third Military Government, the AFRC, was faithful to its timetable to return the country to civilian rule. In less than half a year, AFRC (June 4, 1979 – September 24, 1979) handed over timely to Dr. Hilla Limann's PNP. The churches had worked relentlessly and constructively towards this as Rawlings, in spite of excesses, executions by firing squads, confiscation of properties etc still had a listening ear for the churches' admonitions.

The Third Republic was short-lived as it stayed in office for only twenty-seven (27) months and was judged inefficient and ineffective, not surprisingly by Rawlings and his associates. They

tried to justify their return to power by the 31st December 1981 coup and revolution. In terms of development achievements, the PNP had introduced a novel and attractive Investment Code to attract foreign investment to revamp the mining, agriculture and industrial sectors. It solicited external support to exploit the country's oil resources and prioritised agricultural promotion and the revamping of existing industries. (Prah 2005:326).

Church-State relations in view of promoting development could best be described as neutral during the PNP dramatic political presence and performance. The Church-State partnership for development had no sufficient time to operationalise towards consolidation as the PNP had hardly found their feet, in spite of their political haunting fears of Rawlings and lack of dynamic leadership vision, maturity and drive. While still in the political dressing room, Rawlings suddenly and strategically hit back as he felt he had been hurried to hand over in the steam of his ambitions and charismatic exploits. The adage: 'taste not or drink deep' was called into play. For the people of the Upper West Region, however, the dream for a separate political or administrative region was a great development-oriented creation of the PNP, even if the PNP only 'rubber-stamped' it.

The demise of the PNP occasioned the long fourth military government of the Provisional National Defence Council, PNDC under Rawlings 31st December, 1981-1992 in the second instance. Only later, it metamorphosed into civilian rule (NDC 1993–2001). Church-State relations deteriorated and a culture of silence and fear prevailed. The rule of law was thrown to the dogs and political pluralism vanished into thin air. Revolutionary socialism reigned, Peoples' Defence Committees (PDCs) and Committees for the Defence of the Revolution (CDRs) were in vogue as part of grassroot participation in development and politics/government. The churches met with a herculean task to work towards democratic rule especially pitched against the obnoxious Religious Bodies Registration Act of 1981. This materialised in the drive towards local government, democratisation and decentralisation. In 1988 PNDC Law 207 paved the way towards decentralisation but it was a strenuous and tortuous journey. The districts grew from 65 to 110 and multi-party system was to be given a chance again. Ultimately, Church-State relations ameliorated, in spite of the astronautical spate of the PNDC's human rights violation especially as witnessed in the abduction and murder of the three High Court Judges and a former military officer on June 30, 1982. The fruits of the churches/civil society organisations' relentless efforts could also be expressed, qualitatively and quantitatively, in the PNDC's championing of the establishment of the National Commission on Democracy (NCD). Also the Committee of Experts, the creation of the consultative assembly and the national referendum on the Constitution which revisited the multi-party system led to the 1992 elections and the inauguration of the Fourth Republic. The sad addendum was the 'political faux-pas' of the other parties (opposition) withdrawing from the 1996 parliamentary elections.

1993-2001: National Democratic Congress (NDC) and development

On the 7th of January, 1993 after all the political electioneering, the Fourth Republic was inaugurated in Ghana with Rawlings' National Democratic Congress (NDC) in power. This meant an overwhelming presence and performance of the Rawlings' factor in Ghanaian politics, both in military and civilian governments. The Vision 2020 document was to be the government's development blue-print in their two terms, NDC I (1993-1997) and NDC II (1997

– 2001). There was a fluctuating but maturing Church-State relation in view of development on all fronts; notwithstanding periodic escapades and intermittent hand-twisting. The creation, suppression and reorganisation of sector ministries point to the development zeal and focus of government. Generally, the NDC is credited with improved infrastructural development, good access to social amenities, education, health, industrial development, transport and communication among many others. What legacy the NDC has bequeathed to Ghana is that all the 110 administrative capitals, including several rural communities, were connected to the national grid. This is so, not to mention the improved macro-economy with a 'spiralled down' inflation from 69% to 8.5% (Gyamfi, Vol.II, 2005:185). To the NDC's credit also was the maiden passage of the bill introducing the Ghana Education Trust Fund (GetFUND) for which the NPP administration would serve as both midwife and baby nurse. The overriding strength of the NDC was its antecedent status and performance in the AFRC and PNDC 'traditions' in spite of the motley of its problems and mistakes, like the suppression of press freedom, blatant abuse of human rights and political corruption.

These excesses courted the wrath and 'whistle-blower' interventions of right-minded and well meaning civil society organisations, not excluding the churches, and external development partners. National insecurity, ritual murders and armed robbery were on the ascendancy. In the light of the above, Church-State relations in the NDC era were not the best for sustained development, much as both providers or development partners did not relax their contribution to development. The churches did not succumb to any political manoeuvres and intimidation nor throw in the towel. The sidelining and ambiguous state of ownership and management of Church or mission educational institutions was severally revisited by Church leadership. The teaching of moral and religious education which inculcated a sense of discipline had been ostensibly played down by the NDC but the leadership of the churches would not relent on the indispensability of discipline and moral fibre as non-negotiable development ingredients. Advocacy, lobbying and networking were embarked upon especially by the Ghana Catholic Bishops' Conference (GCBC) and the Christian Council of Ghana (CCG) for sound, sustainable and participatory development. It was also their priority to ensure effective decentralisation, democratisation and an enabling environment for sustained development in justice, peace and equity. In essence, the churches favoured authentic development, that is, not mere economic growth but growth with positive change. Development, in the churches' view must be undergirded by equity or equitable distribution of the means to satisfy basic human needs and aspirations. Development had to be integral, pro-poor and pro-people.

2001 – 2009: New Patriotic Party (NPP) and development

The December 2000 general elections were keenly contested and a test case of NDC popularity, policy direction, programme impact and political performance in Ghana. That the NPP emerged victorious, on the second round, was a testimony to their responsive and responsible application of resources, respect of the campaign environment and organisational strategy nationally. This was coupled with the changing international political environment that favoured the NPP. The NDC's complacency, internal power wrangles and arrogance contributed to its undoing. On January 7, 2001, the NPP ostensibly was inaugurated for the third parliament of the 4th Republic. It had two terms like the NDC: NPP I (2001-2005) and NPP II (2005-2009).

The salient, strategic and sterling achievements of the NDC constituted a solid bedrock and foundation for the NPP to build on and do no less. It was a critical challenge. The 'Rawlings factor' was technically disqualified and knocked out. However, in the 'dressing room', he was strongly shadow – boxing to chart a path to resurrect in 'the political boxing arena; not by any military adventurism again!

Having achieved political power and settled down to business, the NPP ensured the consolidation of previous development gains and achievements by a policy of continuity and inclusivity. The maintenance of law and order, viz logistic support of the army and the police, was unparalled. Respect for human rights was upheld viz minimal political victimisation, the repeal of the criminal libel law and receptivity to civil society organisations' criticisms and views. To address the economy, the Vision 2020 was ameliorated in focus and made better implementable as a national development programme/policy framework or strategy – the Ghana Poverty Reduction Strategy (GPRS I, 2002-2005) and the Growth and Poverty Reduction Strategy (GPRS II, 2006-2009). The National Development Planning Commission (NDPC) was better resourced, to oversee districts in the development of District Medium Term Development Plans. This facilitated and accelerated the decentralisation and democratisation process and the districts were increased from 110 to 138 in the first instance. As at the time of this research, the number of districts stands at 158 (2009) and 163 (2010).

Generally, Church-State relations in the NPP era have been more cordial in view of development. There have been consultations, constructive criticisms, collaborative instances and government recognition and appreciation of the role of the churches viz State awards, appointments to the Council of State and commissions among others. The Catholic Bishop of Wa in Northern Ghana has been a member of the African Peer Review Mechanism (APRM) from its inception in Ghana. However, it must be pointed out that the NPP Government in its diplomacy has sometimes silently sidelined the churches as in the case of mission schools' ownership and management, not to mention government's move to institute the Common Pool of all external development partners, reminiscent of the call to register all Civil Society Organisations for operational efficiency, transparency and accountability. Confer the Multi-Donor Budget Support. This Church-State relationship reminiscences a "sweet and sour" relationship (Tandon 1989:11).

The above aside, government's national development agenda has been consistent and focussed. Innovativeness and proactiveness have been factored into the agenda. The Presidential Special Initiative has been fairly equitably implemented, coupled with the Rural Enterprise Development Programme which has become Community-based Rural Development Programme to augment employment creation. The Heavily Indebted Poor Countries Initiative (HIPC), in spite of criticisms levelled against it like the Economic Recovery Programme (ERP) and the Structural Adjustment Programme (SAP) of the PNDC era, has yielded some development benefits. Same can be said of the Millennium Challenge Account (MCA) that the country has assessed and accessed to support the achievement of the Millennium Development Goals (MDGs). The National Health Insurance Scheme has taken off in all districts replacing the cash and carry system but a lot has to be considered towards its sustainability.

Nationally and internationally, the image and status of Ghana has sky-rocketed. It has become an oasis of peace and stability and the African star of democracy and democratisation with a congenial investment attractivity. In sports, laurels have been achieved and in macro-economic performance, Ghana has become a lead country on the way to middle income status. It has become the first African country to accede to the African Peer Review Mechanism and a giant in continental development as evident in her leadership role and contribution to the formation of the New Partnership for African Development (NEPAD) and the African Union (AU). The tourist potential of Ghana has been developed and tourism or hospitality services have become a huge foreign exchange earner.

In a nutshell, the code and model of national development of the NPP has been encapsulated and recapitulated in the GPRS I & II with 5 and 3 themes respectively:

1. .macro-economic stability

2. production and gainful employment

3. human development and provision of basic services

4. vulnerability and exclusion; and

5. good governance; as against:

> 1. private sector development/competitiveness

> 2. human resource development/basic services

> 3. good governance and civic responsibility

The above excursus is therefore a panoramic and condensed exposition on the contribution of post-independent successive governments in Ghana towards development. This can be juxtaposed with what role the missions and churches have, collaboratively or in partnership, contributed to national development as members of the civil society organisations in (the Gold Coast and) Ghana. It is therefore true to state good politics, governance, government and policies influence regional development and the strategic partnering with other development actors, authentic and sustainable development can be facilitated and accelerated. This will contribute substantially to the achievement of the MDGs, wealth creation with equitable distribution and ultimately poverty eradication, not merely poverty alleviation or reduction. In essence, there is growing consensus that improved Church-State relations can undergird genuine and integral regional development.

3.5 Summary

The literature review has brought to light relevant development implications for the Church, state and other development actors in Ghana as a whole.
The discussion on Church-State relations in regional development, in time and space, world-wide and in Ghana, has thrown light significantly on the historical development of these relations and

the contextual and empirical relevance in Ghana's development history. It has not only vindicated the view that development transcends 'economics' but that it is ultimately political without ignoring religion. Economics, politics and religion among others colour development and its theories.

From the review of literature, the positive synergies between religion and development in Ghana are substantiated. The advent of Christianity earlier in the South (1482) as compared to the north (1906) has contributed to a higher level of development in the south. The evangelisation-development motive among others is carried through and vindicated. Church-State relations in regional development have been acknowledged, much as there has been some dark spots, questions raised and the need to modify or introduce paradigmatic shifts.

Early modernisation theorists viewed religion as antithetical and an impediment to development (Handelman, 2006:45) while dependency theorists marginalised its role or significance. David Little (quoted in Sisk, 1992:3) attributed a significant role to religion in politics and development. In a similar vein, the interactions determine the pace of development or retrogression (ed. Burnell and Randall, 2005:98). Consequently, one can evolve a typology of Church-State relations (Table 3.1).

Table 3.1 A typology of Church-State relations

Confessional	Generally Religious	Established Faith	Liberal Secular	Marxist Secular
Iran, Saudi Arabia, Afghanistan(under the Taliban)	Indonesia, USA	England, Demark, Norway	Netherlands, Turkey, India, Ghana, France, Germany	China, Albania(until 1991), Russia (until 1991), North Korea

Source: Burnell and Randall, 2005:98

This means an explicit acknowledgement of the social importance of popular religiosity in regional development. One emerging issue of this discussion is that one has to reckon with the fact that 'Church' as a concept is for some nebulous and cloudy as it reflects the parochialism of the Anglo-American type limited to Western Christian traditions. What is more, some other religions (example Hinduism and Buddhism) have no ecclesiastical structure and Church/State have differential connotations in Islam and Christianity: Islam does not permit of any separation of 'Church' as a moral community from the 'State', a political community as both are divinely ordained.

Another lesson and issue emerging from the literature review is that the Church in Ghana, like other Christian Churches world-wide, has contributed significantly to the democratic process, as in Eastern Europe and non-Marxist Latin America in the 1980s and 1990s. This does not negate the role of the contemporary revival of Islam in some of the formerly communist Central Asian countries vis-á-vis the process of democratisation (Haynes in ed. Burnell and Randall, 2005:101) and other religions (Handelman, 2006:47).

The contribution of the Christian Churches in Ghana to socioeconomic development is phenomenal and documentary spanning from education, health, agriculture and food security, sustainable livelihoods, provision of access to water and sanitation, vulnerable and differently-abled persons, establishment of cooperatives, credit unions, etc. to civic and political empowerment. In all of these interventions, both State and Church seem to favour the neo-liberal development. In addition, there is no empirical evidence and justification to roll back the state. State-led development does not overtly militate against cooperation, collaboration, networking and strategic development partnership. Democratic decentralisation seems to be a common agenda of Church and state united with civil society to guarantee people's participation and empowerment for Ghana to become a middle-income country with poverty becoming history, a story of the past. This means the four principal actors: the state, civil society, the market or business society and the international development or financial agencies have to work together towards the national development agenda.

It is certain that these actors operate within a particular socio-cultural context in order to deliver regional (or national) development goals, goods and services. It is therefore incumbent on us to delve into or describe this context or enabling environment in which they are situated. The following Chapter Four will serve to meet this requirement and also as a prelude to the conceptual and theoretical framework of the study (Chapter Five) and the research methodology (Chapter Six).

CHAPTER FOUR

Socio-cultural impulses towards integration in regional development planning and management in Ghana

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CHAPTER FOUR

Socio-cultural impulses towards integration in regional development planning and management in Ghana

"The earlier cultural and intellectual reservoirs of the continent do not seem to have played a significant role in Africa's contemporary development thought." (Tesha, 2002:9)

4.1 Relevance of socio-cultural context and impulses: introduction

There is an urgent need for regional development planning and management all the world over to be people-centred and owned, participatory, sustainable and contextualised. This elicits the need to systematically bridge the gap between development research and practice (Taylor, 1992:214; Mikkelsen, 1995:73). This also brings into focus the cultural relevance of scientific investigations of the nature of this study. What is pivotal is that development is about people and culture makes a people. Socio-cultural impulses must be factored into development planning and management (Tesha, 2002:9). What is more there is no universally accepted path to development, rather there are multiple development paths that co-exist at the same time and in the same place (James Manor, ed. 1991 quoted in Handelman 2006:18; Conti and Giaccaria, 2001:246). Africa, like Ghana, must chart indigenous development paths cognisant of its culture and ecology, without adopting Western and aligned development paradigms (Rahman, 1993:7; Waites, 1999:139). Experience has led to documented reports that development strategies which ignore culture breed a motley of problems – indifference, lack of ownership and management; alienation, social discord and lack of sustainability among others (The Report of the South Commission, 1990:45f). Flyubjerg's study (1992:45) reactivates phronetic investigative research, the science of concreteness; provides the linkage between development research and practice as a kind of "action-research".

4.1.1 Centrality of socio-cultural impulses
In his discussion of the centrality of values, power, presence or engagement, the minutiae, practice, concrete cases, context, and dialogue, culture is 'incarnated' in relevant research at the four-fold level of:

1. subjects of the study
2. other analysts or researchers
3. decision-makers and key persons
4. the general public

Socio-cultural impulses, like participatory methods, teach us to be "REAL" and "LEARN." These 'acronyms' call for the need to:

1. Respect (of) the people ————————▶ R
2. Encourage people to share ideas ———▶ E
3. Ask questions ——————————▶ A
4. Listen carefully ————————▶ L

And to LEARN to:

1. Listen ⟶ L
2. Encourage ⟶ E
3. Ask ⟶ A
4. Review ⟶ R
5. Note ⟶ N

(Mikkelsen, 1995:73).

4.1.2 Contextualised development potential

Decentralisation is catching on as the mode of democratisation to make good and corporate governance sustainable and participatory by the State. On the level of the Church, relevant adaptation, contextualisation and inculturation are being pursued to concretise the evangelisation-development continuum. These separate approaches of Church and State have a common confluence, bringing 'socio-cultural relevancy' into participatory and sustainable development, as a mark of good governance and corporate governance for multiple reasons.

Other proponents of the significance of socio-cultural impulses include the indigenously-based knowledge theorists (IBK theorists: Taylor, 1989; Atte, 1989; McCall, 1988; Richards, 1985, Chambers, 1988: 51-52). The experience and lessons from community development planning and management also strongly suggest that heritage, local identity and cultural tradition cannot be glossed over in research works (Lloyd, 1977:23). The local community with a sense and value of continuity develops "a series of norms, habits, forms of behaviour, customs and traditions" that impinge on community action. It is this action which gives vitality to its institutions which is stable even if the subjects disappear. Subsequently, these institutions condition new subjects' action and also are influenced by them (Conti & Giaccaria, 2001:148/150). It has also been observed that even today, contemporary local factors in business and development transcend the purely physical to encapsulate socio-cultural aspects and factors. These determine local competitiveness and development. Contemporary and modern planning must perforce transcend physical or spatial planning and evolve towards social planning. The Spatial Planning for Regions in Growing Economies (SPRING) Programme in Dortmund (Germany), Bangkok (Thailand), Tanzania and Ghana seek to pursue and ensure this renewed sense of planning. And so does the Faculty of Integrated Development Studies (FIDS/UDS) in Northern Ghana and Community Development Studies also take cognisance of the salience of socio-cultural factors in development.

This is what Doyle and Tindal term the "Impact at Ground Zero: Where Theory Meets Practice (quoted in Gordon, 2003:73). In essence, these important parameters of true development: the local or regional identity, tradition, institutions, ecosystem, cultures and values are indispensable and non-negotiable (cf. also Gordon, 2003:153). This has been the missing link in conventional development models, as they did not give much elbow room and cultural space to or even totally ignored these social and societal variables.

During the colonial administration in Ghana, some officers saw the sense in authentic development not to forcefully Westernise the African and destroy his roots, "the African

atmosphere, the African mind, the whole foundation of his race" (Duncan – Johnstone, Memorandum on the introduction into and development of native administration…. 14 April, 1930 RHL, Mss Afr. s.p593 quoted in Lentz, 1996:253). This is what later writers, like Chambers, describe as the significance of 'local diversity', be it social diversity e.g. ethnic, cultural, economic, educational, occupational, gender and age; or ecological diversity e.g. differences of soil, slope, vegetation, crops, livestock, etc. These further inter-lock from which interaction emanates a multiplicity of variances and other variables.

Carola Lentz in her epochal work: "Ethnicity and the Making of History in Northern Ghana" has cited and demonstrated lots of "socio-cultural impulses" relevant for development. They are either catalysts or obstacles, even if some of them can be contested objectively as selective and refined remembrance of history by her informants and research assistants in the field. Outsider knowledge can sometimes be pitched against experiential and objective insider knowledge. To quote Frank Moulaert extensively with whom we agree: *"… power groups are numerous, institutional dynamics follow various logics, history petrifies good and bad habits. In the end, many networked regional identities supersede and articulate with each other – also meaning that they all talk to their privileged network modes (and local development associations can be) beautiful dragons with many heads and occasional bad teeth"* (Journal of the Regional Studies Association, Vol.38, No.3, May 2004, p.337f.). In a nutshell, our socio-cultural research has to be guided and analytically presented. This is more compelling as results can be skewed more to the tastes and preferences, biases, etc of particular or vested interest groups (Yeh and Webster, 2004 vol.31No.2 March p.164-5).

4.1.3 Preliminary concluding remark
It is worthy of stating that the study of socio-cultural impulses can be likened to a double-edged sword. Studied in a circumspect manner, they can be good building blocks for sustainable development planning and management especially in Africa and other growing economies. They have an intrinsic development value and an integrative capacity and potential. It is our intention to explore the transformative and constitutive elements in Ghanaian culture and society in this study later, much as these could also be inhibitive of development unharnessed as in ethnocentrism, tribalism, fanaticism and other parochial complexes.

4.2 Social structure and organisation

It is also discussed that the social structure and organisation of the study area are significant factors motivating a renewed development planning and management in Africa, and Ghana especially. The guidelines for Medium Term District Development Plans (MTDPs), of which the writer has been both a co-facilitator and participant in the development of MTDPs of the Upper West Region have demonstrated the relevance implicitly of distinct and disaggregated social structure and organisation.

4.2.1 Structure
By structure, one refers to the set of basic elements and significant relations coupled with relevant and specific feedback features or characteristics descriptive of an operational situation. The structure is not static but subject to changes; it is dynamic. It is essentially a necessary not sufficient prerequisite of an intelligible system.

4.2.2 Organisation

Organisation denotes the specific and specifiable mode of guaranteeing the mutually beneficial relations and cohesive wholeness or integrity as well as the set of processes of the structure. Organisation is functional only within a structure. It stems from the Greek 'system'-to unite, hold together with great clarity and aptly. Maturana and Varela (1987:62) state inter alia:

"Organisation is understood as being the set of relations that must exist between the components of something such that it can be considered as belonging to a particular class. By the structure of something, we mean the set of components and relations which, in practice, constitute a particular unit in the realisation of its organisation".

4.2.3 Environment

Another important element of social structure and organisation is the defined environment. It connotes the marginal propensity or degree of receptivity or non-receptivity in relation to other systems. It measures the degree of "openness" or "closeness" of the system to others spatially or territorially and thus the descriptive enabling environment.

4.2.4 Autonomy

Autonomy is also a characteristic trait. It does not mean 'the sky is the limit' or unlimited freedom, liberty or independence; neither by it does one posit a mental and/or attitudinal and multi-dimensional drive towards unrestrained 'receptivity or rejectivity potential`. It is coterminous with self-reliance or self-reliant development potential as it denotes an entire system's capacity and capability towards receptivity or otherwise for selective inflows and outflows in the environment. It is not egoistic but ultimately altruistic. The system, environment, structure and organisation can evolve autonomy and are inter-related.

4.2.5 World-view and crisis management

The world-view of the people of the study area will be reflected in a subsequent analysis of some development-oriented values in tradition and culture. This will buttress the cultural and traditional management of crisis and vindicate the social institutions which ultimately undergird sustainable and integral human development. In moments of crises and their management e.g. famine, food insecurity, flood, war, etc several disaggregated coping strategies are called into play, not excluding the sacred and contingent upon the functionality of the social institutions and the social-structure and organisation aforementioned (Dei, 1993: 73-74; Taylor, 1992:225; Songsore in ed. Taylor and Mackenzie, 1992:83).

The social structure and organisation and their relevance for development has been discussed cogently or summarily in Chapter I under the context of the study. The social structure and organisation constitute a mirror to view and analyse what we term relevant socio-cultural impulses with an integrative potential and capacity for self-sustaining and appropriate, genuine or authentic development of the nature pursued in this study. Even for structuralists like Levy-Bruhl and functionalists like Malinowski, Radcliffe Brown, Taylor, etc, the essence of their sociological and anthropological enterprise is to arrive at the value addition of these social structures to social institutions and its functioning in terms of social institutions.

In essence, no meaningful development planning and management can be executed outside the context of the social structure and social organisation. The structural organisation of society, in other words, is the relevant context of development.

4.3 An analysis of development-oriented values and ethics in tradition and culture: 'The Twelve Apostles'

Any attempt to study in a circumspect manner the tradition and culture of a people brings to the fore certain basic ingredients of society. Ghanaian society exemplifies and vindicates this. Twelve core values, over time and from experience have been explored, code-named 'The Twelve Apostles.' They permeate the cultures of Ghana and give an enriched or added value to regional development (Goulet, 1971:23-32; Harriss, 2002:1f.). They have a great potential to promote eco-development and eco-services as they manifest an intricate relationship between human nature and natural environment. Furthermore, they provide a context for dialogue with the Church´s institutionalisation of Christian values and principles and the drive towards adaptation or inculturation in development.

4.3.1 Assiduity

Assiduity or hard work is not peripheral to any Ghanaian enterprise, be it social, educational, political, marriage and family, religious, medical, etc. In Ghana, it is uncontested that nothing good or worthwhile comes easily or is received on a silver platter. No doubt on many commercial vehicles, one finds the inscription "Suffer to Gain", "No Sweat, no Sweet", etc. Among the Dagara/Dagaaba, a non-minority ethnic group in Northern Ghana, especially within our study area, a study of proverbial sayings or proverbs corroborates this assertion. A proverb like "The wood-pecker says, it is out of sweat, one obtains the sweet" (*"Kyankyankpogra yella ke kpaaru mi mii fu di bon kaa"*). Perseverance yields tenable results is aptly captured in *"Be be kyier teng da yen pagr tan zie i"* (One does not strike the earth with the axe just once to reach the 'red soil' (gold)). Another common proverb translates "one who works around the clock, eats around the clock" – (*"Tokpen mutong,nu mi di kpen mutong"*). "Late cooking, is not tantamount to sleeping on a hungry stomach" is translated yet from another proverb (*"monkogru be i kong gaa i"*). It means patience moves mountains or the English equivalent that 'there is light at the end of the tunnel' or 'every dark cloud has a silver lining'. All these proverbs or wise-sayings encapsulate the need for hardwork, perseverance, patience, honesty and above all discipline for positive development end-results. It is therefore perplexing and mind-boggling that with audacity it is uninformedly stated that "the two great flaws in the equipment of the average African (Temple): the inherent lack of honesty and mental initiative." (Report on the Northern Territories for the year 1929 – 30, Accra: Government Printer 1920:9 quoted in Lentz, 1996:257). Lentz 2006:260f, expounds this virtue, assiduity, of the Dagara/Dagaaba. They have a positive work ethic in the challenging and distressing northern savannah condition, explainable also in their forced seasonal migrations, astuteness in resource management not excluding time, and a plethora of coping strategies or mechanisms. Even of the child, it is proverbially said that he or she who refuses to run errands, does not eat oily or good food (*"Bibi tonzagru be dire bunkaai"*) and of all, perseverance earns a livelihood (*"vire nakpi nu mi di tur"*).

4.3.2 Respect

Mutual respect is exhorted and well-grounded in all cultures with a great potential towards mobilisation and management of resources, not excluding respect for time or time management. When it inculcates a sense of ownership, it can be pivotal for instilling a culture of maintenance in Ghana. The notion of "Church' or 'State' property evoking distance from ownership can be arrested and rectified for good development and management. Mutual respect also enhances responsibility, trust and reciprocity. These values involve the socio-cultural institutions of the local community. (Putnam & Leonardi, 1993). Economic development, for instance, cannot be sustained without the underlying and supportive socio-cultural institutions (Conti & Giaccaria 2001:253). Among the Dagaaba, mutual respect is light and beautiful, expressed proverbially; the chameleon says mutual respect is good: "*Gbulantiib yelke yangtaa ni vielu.*" The ticks on an animal skin do not laugh while it is burnt-cleaned with fire for meat, *("Bebe vuule baa, ba eme laare")* also cogently drives home the need for mutual respect and empathy. This cultural cognitive system is a common property, it is shared by all members, save the social and cultural deviants. It forbids lying or lies and peddling in untruth as well as character assassination. Mutual mistrust or disrespect can militate against progressive development. A typical example is the tensed neighbourliness between the Dagara and the Sissala discussed by Lentz, 2006. Obviously, it spirals conflicts and controversies hindering peace and development, like in the creation of administrative districts and capitals in the process of decentralisation. This is what Lentz describes as '*Die konfliktreiche Nachbarschaft zwischen Lambussie und Nandom '*(the conflict reign in neighbourliness between Lambussie and Nandom). At least, their cultural affinities, inter-marriage and vicinity should eschew development myopia and stagnation/retrogression in this era of globalisation and modernisation.

4.3.3 Truth

Truth is another cardinal value and a compass point navigating the social structure and organisation of the Ghanaian culture. It is a pivot around which Dagara morality or moral ethics revolves. Truth is the opposite side of the honesty coin. This attribute needs to be developed in Ghana in all wings of government (executive, legislative and the judiciary) as without it bribery and corruption and many social vices invade and permeate the social, political and economic fabric of the country. Truth, honesty and integrity have advanced economies as the systems work in unison. A mere journey on Ghanaian roads, a visit to offices for transactions, etc. exhibit or sign post endemic corruption. It is a bait to amass wealth without conscience or dignity. Professional, intellectual and mass media dishonesty are nothing to write home about. The traditional Ghanaian cherished the truth but today it seems thrown to the wind or the dogs to be trampled on.

Truth is tested and tried in the crucible of adversity, or challenges, states a proverbial Dagara saying: you shake the tree to notice how its leaves fall off ("*Fu mi vuuni vaar, e wo a suoru*"). The roan antelope says they move in pairs as an antidote against lies, to uphold the truth ("*wala, yel la ke ziiri yangna a tuur taa ayiri*"). Truth is like a shadow in the blazing African or tropical sun, the animal must gravitate towards it: "*Wala, nu mi bieri mhaaru, mhaaru be dang bieri walai.*" When instructions for the truth fall on deaf ears, disaster strikes ("*Wulguu be ter baghr*" or "*Be mi yelke eba nu fu yel ke dangmaa nu*"). In short, truth liberates and always stands. A society built on truth is resilient says many Dagara elderly informants.

4.3.4./5 Justice and Peace

True freedom has as its bedrock justice and peace or as its shining fruits. It is common knowledge and practice not to delink justice from peace. The absence of one negates the other. True development should unleash and presuppose justice, peace and equity. The creation of wealth without equity in its distribution makes justice and peace contentious if not contemptuous; may be that is why we have the Justice and Peace Commissions and The Truth and Reconciliation Committees. Selfishness or greed must be eschewed ('*Nibeen be obr waab*"). Literally, 'one person does not consume snake meat'. The traditional society does everything within its power to ensure justice and peace; proverbially:

1. 'The hen and the grain should not be put together for safety'
    ("*Be be pagr nuo ni kabir e*").

2. 'The impatient puppy gets its head soiled with baby faeces'
    ("*Bale nu bobrâ, ku zu mar bine*")

3. 'You don't push the blindman down and indicate his point of fall'
    (Be be dare zong, e wule ô loba ziei")

4. 'Conflict, disagreement and struggle lead to retrogression'
    ("*Tagr, n tagr nu mi ar ngman*") literally, struggle breaks the calabash,

5. Disaster does not strike an individual
    ("*Nibeen ma be kpiir zivaanne*")

6. Mediation may not always yield positive results
    ("*Ngmaa yi za mi teri kpapuo*" or "*Ngmaa yi za be dang ter kpa pula*")

7. The eye does not weep, while the nose keeps quiet
    ("*Nimir be kone, nyuor tang nei*")

8. Patience is the hallmark of leadership
    ("*Pantir kyiine be pagr pantie yang e*")

9. Early warning averts disaster
    ("*Burngmaan gure pii, o tobr sibu*" or "*Wulguu be ter baghr*")

10. Before looming danger, one has to be tactful and prudent
    ("*Be be gure puor kyogr man, e tagr ura i*")

4.3.6 Hospitality

To many a people, especially non-residents, foreign visitors, there is much talk of the proverbial Ghanaian hospitality. This gesture or attitudinal value reflects the world-view of the Ghanaian, for example, the Dagara, Sissala, Akan, etc. The world is inhabited and visited not only by living human beings but also the living dead (the ancestors) and spirits (good and evil). Communal living and sharing especially with the vulnerable and the disadvantaged which

includes a whole array of people, travelers, visitors, beggars, the poor, elderly, disabled etc is normative. These all must enjoy friendliness, warmth or hospitality not hostility. It therefore has both anthropological and cosmological underpinnings and significance in their social organisation and structure. It is not built on the mentality merely that one good turn deserves another or that it is a scriptural injunction. This spirit of generosity is also demonstrated during festivals, disasters, or crises and permeates the African cosmology or cosmos-vision.

4.3.7 Equity
Equity implies fairness, justice and a spirit of sharing that ensures peace and development. Wealth, per se, for example in Dagara philosophy is meaningless until it guarantees the participation or benefit of people to promote their dignity. In brief, wealth is people-centered or pro-people ("*Nibe ni a tera*") goes the proverb in Dagara. The distributive aspect of wealth among people is the bottomline of wealth creation especially in view of poverty reduction or eradication. Equity undergirds whatever the Dagara do. "*Zonpo yelke sebru teri pole*" literally, the hedgehog says, dancing has its patterns or styles. The extent of satisfaction influences the intensity of participation in the duel ("*Kangkangdora yelke a diru na di muo a nimie a le na a zebr mi na zeb muo, a nimie*"). This underscores the rationale for equity, like also in the effort to avoid discrimination. When the hen exposes itself to danger, to the leopard, both should be blamed ("*Be mi yeli nyuo, e yel nuo*"). It is a kind of structural or distributive justice, fairness in judgment.

4.3.8 Sharing
The Dagara society and culture eschew laziness and approve hardwork to earn a living and be responsible or capable of assisting others. The clan and lineage system promote a kind of communal property and sharing, much as it can also lead to indolence and dependency eating away accumulated capital or savings for investment. The elder in the clan or lineage or even the household head should be assiduous and caring or meeting the needs of all and sundry, especially the poor, the marginalised and the disadvantaged in society. Literally, 'he has a big mortar'– "*tokpee sob'u*" and he does not discriminate: "*O be bang zong bii kong e*". The culture places a high premium on sharing timely and generously: "*Daaber yeng, mi daana kpen dio*" or in the wise saying that the first to die cannot be denied the funeral/burial garments ("*Dang kpiire so kure*"). In the legendary anecdote of the famous hunter who ate his game for scores of years by sharing with others, who reciprocated, is vindicated the socio-cultural imperative to cultivate a spirit of sharing according to an elderly informant. This, however, is not to uphold or substantiate ′the myth of Merrie Africa′- the continent without paupers as Europe knew them (Waites, 1999:211). In Ghana, there exists both conjectural and structural poverty.

4.3.9 Solidarity
The spirit of solidarity, a facet of sharing is well enunciated in African culture generally(ed. Serageldin,1992:1; Waites,1999:211). In crisis situations like sickness, drought, funerals etc, the Dagara/Dagaaba like the Sissala demonstrate a high sense of solidarity. The coping strategies are solidary. In times of joy, success and achievement, these are celebrated, for example, marriage, elopement, betrothal, solidarity permeates the principal livelihood activities of the people: farming, hunting, construction etc as is reflected in communal labour ("*songtaa*") or gang/peer farming ('*kotaa*') which is often rotational, like the '*nnoboa*' system of farming in Southern Ghana. It is a kind of cooperative spirit like the '*susu*' (group savings). Most

Ghanaian ethnic groups value solidarity in 'joy' and in 'sorrow' ("*Fu ni nir wa lang nuo, nyi mi langnituo*"). This may partly account for Jirapa in the north-west, precisely the Upper West Region/Diocese of Wa, being the birthplace and cradle of cooperative credit unionism. No doubt, the golden jubilee celebration (1955-2005) ensured a home-coming to its roots in Jirapa. In fact, credit unionism has fuelled development in the nooks and crevices of Ghana. They have filled a missing gap in the banking/financial institutions to avert, we state with Songsore "the denuding of impoverished rural regions …. (and) the haemorrhage of capital" (Goulet, 1989:167, Songsore in ed. Taylor and Mackenzie 1992:83; Lenin 1978:30-79; H.T. Thomas, 1988:8, 10; Bentil et al.1988:126). It has engendered community self-help and self-reliance. Having stated the above, there is no room for complacency for credit unions as they preponderantly served as vehicles penetrating the capitalist production relations in the regional periphery. In a nutshell, they have been more agents of incorporation rather than agents of development.

The celebration of various ethnic festivals annually like the *Kakube* of Nandom and the *Kobine* of Lawra, are all agrarian-related festivals exhibiting solidarity, sharing and gratitude to the gods and ancestors for a good farming season reflected in a good harvest. Usufructual rights also echo sharing and solidarity.

4.3.10 Integrity

Integrity for most Ghanaian ethnic groups, at least in theorising, is the embodiment of a just life, goodness, wholeness and sanctity (holiness). This, in practice, leaves a lot to be desired in Ghanaian social witness, in the echelons of government, the judiciary, the legislature and the executive as same can be said of the public services, with circumspection. Acquaintance with and experiential knowledge of most traditional societies brings to the fore that integrity encompasses truthfulness with oneself (intrapersonal) and with the other (interpersonal). It could also be intra – and inter-generational; and it is multi-faceted as it evinces also relatedness and relationship with the sacred and the environment. The destruction of fauna and flora indiscriminately, land and aligned resources at the cost of extinction exhibits lack of moral integrity and probity as well as responsibility and accountability. This is where and how integrity dovetails with procreation and stewardship. In fact these "twelve apostles" or cardinal virtues/values of tradition and culture are not disparate but form an integral prism. They constitute cultural unity in cultural diversity, not uniformity.

Among the Dagara, the elder must be a microcosm of integrity and thus it is often said 'the elder must be exemplary' ("*Nikpee be zore kabule puoi*") or 'one can jump across an elder's walking stick, but not reject his good counsel ("*Nikpee dabol nu fu mi gang, e fu be zagre o nuor e*"). Often it is said he must have a leadership acumen (*"Zumkpee be mhuole kuo i"*). As part of his/her integrity, there is the need to be reconciliatory in nature ("*Bibile mi zen tampellu ti don nikpee*") or simply every elder is comparable to a garbage dumping ground or midden ("*Nikpee za mi in tampuor*"). He must also be circumspect and enduring or persevering, weathering all situations or challenges *("Fu mi mogni tampellu ti yin zo zu").* In all these ways, the elder is a stable, disciplined and predictable character, a beacon of integral morality.

4.3.11 Procreation

The procreation motive among the Dagaaba transcends the generativity capacity, capability or natural prolificness or fruitfulness among people and animals. It encompasses a growing and

dynamic environment that must be sustainable especially with regard to land productivity, structural and ecological systems balance. The social institutions must be self-sustaining, enduring and mutually reinforcing for (w) holistic existence in relation to the sacred cosmos. The cultural observance of forbidden days of farming, fishing, hunting etc for example, the "*tako or nangmame daa*" are sacred and of functional significance to conserve the limited environment, sustainably manage the scarce resources, not excluding flora and fauna. They have a conservative and regenerative potential and constitute traditional or cultural survival techniques and strategies. Diagrammatically, they are inter-locked as is seen from the relationship of man, society and nature in Chapter Three (3.2.1).

Figure 4.1 Procreative symbiosis
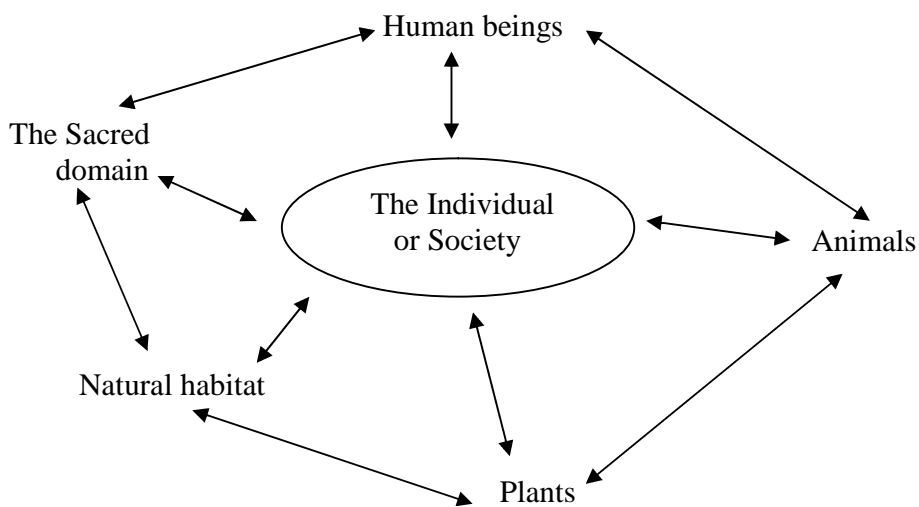
Source: Author's construct

Procreation also encapsulates stewardship or responsibility. The prolific person must be necessarily responsible. Proverbially expressed one must not be an irresponsible parent, guardian or custodian *("Dog be guole saa")* and likened to the cock which exercises its reproductive potential devoid of the responsibility of the hen, that fends, guards and protects the chicks in season and out of season. To ensure procreative continuity, one must also be at peace with the sacred and sacrosanct world of the beings, spirits and ancestors who constitute and uphold the potency of the entire world and constitute the base for "spiritual capital" necessary for development.

4.3.12 Stewardship
Closely linked to procreation is stewardship, ostensibly opposite sides of the same coin. Stewardship encompasses accountability and probity in view of continuity. It also encapsulates and seeks or strikes a moral imperative cord with the procreative symbiosis above, at least, cognisant of ingrained sustainability considerations and the drive towards transparency. It evokes also a sense of trust, service-cum-respect. Proverbially, 'a child does not expose the matriclan's or matrilineage's Achilles' heels or frailties' ("*Bibile be yuore o mayir dug zagre*"). Simply put, the child should not as a cultural or moral etiquette, betray the guardian or

progenitor, genital or surrogate. As the corrolary, the elder must not be a bad example, scandal or ineffective role model ("*Nikpee be zore kabule puo*" or "*zumkpee be mhuole kuo i*"); literally translated: 'the elder does not play among young grain shoots' or 'the big fish does not muddy the waters.' Failing these socio-cultural and mutual roles, there is a great predilection towards irresponsibility and disaster.

'The broken down or unmaintained and dilapidated wall or structure facilitates the climbing of goats to the roof top ("*Dakyine na kpugr/gbine, a buur do garu*") or the crack in the wall, houses scorpions ("*Dakyin wera puo na, a nang me kpe*"). In several traditions and cultures in Africa, stewardship transcends merely managerial acumen and prowess, from the foregoing, but with circumspection the practice deviates from theory. The practice shows more of tangentiality than perpendicularity as there is obvious manifestation of parasitism not a symbiotic relationship. When all is said and done, stewardship is of genesis, sacred or a moral imperative, to be operationalised in society and cultures, notwithstanding the divergences in theoretical research studies and empirical ones.

4.4 Critique and way forward

The foregoing analytic presentation draws the curtain on the research regarding socio-cultural impulses and their possible integration into development in Africa and with global implications (Waites, 1999:94). They are not disparate but constitutive and transformative dimensions which resonate in integral, self-reliant, people-centred, sustainable and genuine development. They are supportive of development and democracy. They are reminiscent of the proverbial and epoch-making, Japanese development model which factors cultural traits and values into it and its work ethic (Handelman, 2006:14). The same can be said of the development methods, agents, strategies and techniques adopted and pursued by the Asian tigers to reach where they are as development models today. Ghana and Malaysia were independent about the same period. Today, according to the GPRS I and GPRS II, Ghana is still aiming vigorously at attaining a stable middle income status by 2015 comparable to Malaysia. There may be several explanatory variables but the "ape-ism" of the West without a contextualised and relevant inculturation and adaptation has cost Ghana a fortune – multi-million dollar (Euro) price. (Cowen and Shenton, 2004:14)

The external under-development causality, which apportions blame largely to imperialism and colonialism must not be totally exonerating but de-motivating as it retards development (Cowen and Shenton 2004:436:the Schumpeterian exogenous of development-colonialism, war and famine). The 'general malcontent with development' and its presumptions are neither here nor there (Ibid, p. 455f) and we need no verbiage and barrage against pre-modernist prognosis of development. This has been the stance of writers, especially Rodney (1972) in his work: "How Europe Underdeveloped Africa" and Fanon (1969:81): "The Wretched of the Earth". However, we do posit that there have been internal factors also militating against Africa's development, in the past and in the present times. The past can best be historical landmarks to navigate in the present towards a better or enhanced status and future in integral development, especially as Ghana is not lacking in the underlying factors or prerequisites for sustained development, internally. The lack of sustained and political will and commitment has now been replaced with the enabling environment and a policy framework to move forward. It is only hoped that the

stable political atmosphere and the democratic dispensation can flourish unhindered and proactively to propel Ghana into a stable middle income status by 2015. News (of 2007) that a couple of economically viable and feasible oil deposits have been discovered in Ghana, if properly managed could be a blessing, not a bane. Ultimately, however, the socio-cultural values must be wholly integrated and incarnated (home-grown) into Ghana's development agenda alongside the MDGs. All these can substantially chart a sustained and irreversible path to being an 'advanced' economy.

4.5 Some emerging issues

In this chapter, an attempt has been made to explicate the socio-cultural ambience, relevance and contribution of the 'cultural dimension' of Ghanaian society to regional development. The reliability and validity of this component may transcend Northern Ghana. However, what is more important is that it projects the 'value-orientation' within which both development actors (Church and State) pursue and contextualise development.

Its fundamental and foundational emerging issues are the following, to be reckoned with and factored into the conceptual and theoretical framework as these also impact on the research methodology:

1. The general and overarching significance of the socio-cultural dynamic in home-growing regional development is non-negotiable, non-transferable and inalienable.
2. The topical, structural and functional relevance of socio-cultural factors in the choice and application of theories of regional development undergird the theoretical and conceptual framework of the study.
3. The contribution of the socio-cultural dimension of regional development has been substantiated. Development without a moral fibre, ethics or values is a dragon; at least it must be human-centered and the Church factors this into conventional (and ultra-conventional) development viz. value institutionalisation or legitimisation.
4. The need for contextualised and circumspection of development agents and national leaders. Both religious and other indigenous values must primarily be treated or analysed in a functional not merely instrumental mode. The sensitivity to these local values must be related more to endogenous development models and their goals, even if they have the capacity of further rationalisation and harmonisation (Goulet, 1995:208f.).

A non-instrumental stance can forestall using tradition, culture and religion to engineer popular compliance with development policies and programmes. More positively and proactively, it can postulate that these values have an inherent dynamism which properly channelled or harnessed can serve as spring boards for more human(e) and endogenous or indigenous development paradigms. These are coupled with several inbuilt self-sustaining advantages, minimal social cost/maximum social benefits. These include, for example, little human suffering cum cultural destruction/alienation and better chances of ownership, or sustainability viz a sense of identity and cultural integrity. In short, they have a menable or malleable coefficient of socio-cultural and socio-economic insertion and a capacity to instil in development actors a high coefficient of secular/historical commitment. They have a propensity of reckoning with religion, tradition or culture a development function/potential to be pursued. It was the anthropologist and theologian

Teilhard de Chardin who distinguished between an 'atheist' and a 'true Christian humanist' as follows: the former loves and exploits the earth merely for utilitarian reasons while the latter loves and explores it for its liberative and enlightening potential (Quoted in Goulet, 1995:212). Hence, it is fallacious to assume any incompatibility of religion, tradition or culture with development as their interaction is mutually beneficial and reinforcing or challenging in the match of the modern sciences (Brokensha et al. 1980).

The literature review thus far coupled with the outcomes from the analysis or interpretation emanating from the empirical use of cultural methods of investigation bring to the fore some implications for regional development. The commonalities of values in modern and traditional societies have a great tendency to promote social capital and social development. The impulses, the social structure and organisation of traditional society can have catalytic or inhibitive "forces" for (under-) development depending on how they are harnessed or managed as viable "constituencies" for sustainable regional development by various stakeholders. This chapter has therefore with profit engaged traditional communications and popular culture in the research study, confer Figure 1.7 in addressing especially research question 6 (Chapter One).

CHAPTER FIVE

Conceptual and theoretical framework of the study

5.1   An overview

5.2   "Modernisation" theory as a development paradigm

5.2.1 A compact and compass
5.2.2 A critique
5.2.3 Lessons learnt

5.3   Self-reliant development or self-reliance

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5.4   Summary

CHAPTER FIVE

Conceptual and theoretical framework of the study

"The goal of a social science concept is to aid in the formulation of theories. Concepts are the building blocks of all theoretical structures and the formation of many concepts is clearly, and legitimately, theory-driven." (Gerry, 2006:58)

5.1 An overview

This chapter seeks to give grounding or anchorage to the study in terms of selected and relevant knowledge-based development concepts principles and theories. The basic and salient concepts and principles have been subject matter of the introductory chapter heralding the framework of the study in the spirit of Gerry (in the opening quote). This strategy demonstrates the synergistic and iterative nature of the research to be ultimately "theory-driven".

Apart from establishing a linkage with scientific regional development tradition in the literature review, it enables the researcher to test their application and applicability in the topic of the research. It therefore, in a nutshell, identifies some basic overriding and overarching paradigms and concepts to guide the direction of the study. The focus is on modernisation and alternative development theories geared towards charting in the Catholic Church possibly, if practical, self-reliant development as a regional development paradigm or concept with its associated principles and challenges elucidating the Church's role in development.

The framework gives the study its regional development context and significance, paints and pins down the investigation enterprise and its fundamental prescriptive building blocks. As Paulo Freire states:

> *"Reflection without action is mere verbalism*
> *Action without reflection is pure activism"*
> (Hope and Timmel, 1984: 1)

What is more the use of 'concept' derives from the eight-fold criteria of the Ogden-Richards Triangle: coherence, operationalisation, validity, field utility, resonance, contextual range, parsimony and analytical or empirical utility (Gerry, 2006 :41) and the associated linkage of 'concept' and 'theory' of Schrag (Gross, 1967: 225,232-238). 'Concept' and 'theory' are therefore employed in an instrumentalist mode for the practice or operationalisation of research for knowledge.

5.2 'Modernisation' theory as a development paradigm

There is no paucity of regional development literature with regard to development theories, models or paradigms. There has been both fluidity and tenacity, at best described as a growth and evolution of theories, manifesting dynamism and continuity in the development process, sphere and domain. Without exaggeration, there are 'fauna and flora', a zoo and a forest of development

models and their variants (Burkey, 2000:27), much as some have become an 'endangered species'

Consensus has been largely built on the multi-dimensional and multi-faceted nature of development hinged on its multi-causal orientation and direction. Similarly, there are multiple and diverse theories of modernisation and it is truer to talk of modernisation theories than speak of modernisation theory (Gabriel, 1991:10,26-29). It is also accepted that these theories of development have been drafted through the lens of economic growth as the mover or engine and agent of change based on the bipolar sociological theories of Max Weber and Talcott Parsons. It is no doubt that preindependent development philosophies, theories and strategies pursued development in terms of 'modernity, modernism and modernisation' to escape from 'backward traditional society'. Models and variants included W.W. Rostow's Eurocentric stages of economic growth, F. Perroux's growth pole theory: the Big Push Method/Theory (or the trickledown effects) with central government in the lead role or as main provider ("jack of all trades") in a spirit of welfarism and 'catch up', that is, the statist approach. The discussion spiralled or unleashed other theories and interventions: conflict theory, dependency theory or the world-systems theory, basic needs, sustainable, self-reliant development, alternative and another development to mention but a few. These are all precursors to the new development strategies like the New International Economic Order (NIEO) and present-day concepts of globalisation, decentralisation and trans-national economic blocs (European Union, African Union, New Partnership for African Development: NEPAD/ African Peer Review Mechanism: APRM) and supra-national enterprises like the information and communication technology (ICT). Development alternatives are booming and flowering in part to arrest the "three horsemen of the global apocalypse-poverty, environmental degradation, and population growth" (Fisher, 1998:2).

5.2.1 A compact and compass
A synopsis of 'modernisation theory' to give a direction and a guide to the investigation brings to the fore that the evolution of modernisation in terms of periodisation is both a post-world War II and a post-independent phenomenon and process. It was propounded by many social scientists as a development strategy to eradicate poverty. It aimed at modernising economic, social and political institutions to fuel economic growth through urban-based industrialisation and capitalist development. The free market and central state planning were its two-pronged wheels of growth. The success story of Western Europe was its inspirational model to transpose it to newly independent and developing countries, as if their dual economy would be no militating factor (Bucke, 1953; Nurske, 1953; Lewis 1955; Higgins 1956). It was anticipated that industrialisation had a greater marginal propensity to generate employment and alleviate poverty. Growth benefits would 'trickle down' and 'spread' to all sectors of population, improve welfare and minimise social needs' oriented intervention of the state. 1960 was code-named the UN Decade of Development while the US in the 1960s had refused to support a Marshall-type Plan (Policy) for Africa. Indeed, it was a sitting US President's, Truman's discourse (1949) that called for a new duty for the West to bring 'development' to the 'underdeveloped'.

The theory was properly couched in relevant scientific jargons and hatched but its initial impact, effects and laurels were short-lived and short-circuited. The blame was laid at the doorsteps of inhibitive traditional cultural beliefs and practices (Goode, 1963): the extended family system (Hagen, 1962) and traditional attitudes and beliefs; the lack of modern values for example,

competition, achievement motivation and ambition, (McClelland 1964); the existence of authoritarian political structures (Lerner, 1958); and traditional forms of social stratification (Hoselitz, 1960). Modern-day developments have overtaken or contradicted these arguments, they do not hold water. The Asian Tigers or the East Asian nations, for example, have followed an export-led not import substitution drive towards development, and, as a case in point, confer the Japanese development miracle.

5.2.2 A critique
From the above, it cannot but be said that the 'crude' theory was culturally insensitive and imperialistic (Frank, 1971). In the second place, it was unworkable, too optimistic and simplistic, like the crude quantity theory of money, in its initial view of change (Handelman, 2006:13) and expectation to achieve economic growth, greater equality and democracy among others simultaneously and smoothly. In other words, economic growth is a necessary, not a sufficient condition to improve standards of living and welfare for the masses or ameliorate endemic poverty of the scale in developing countries. Thirdly, it has no inbuilt mechanism to handle the disparity between demand for basic social infrastructure and services pitched against supply in the realistic astronomical growth scenario. It engenders conflict theory and elicits a reconciliation approach, especially stemming from the elitist conspicuous consumption concept regardless of social needs (Hardiman and Midgley, 1982). It paved the way for the basic needs approach, for example.

5.2.3 Lessons learnt
A series of significant lessons can be learnt:
1. Development is multi-dimensional and poses challenges to manage

Regional development transcends modernisation, economic growth and development. It is more than westernisation or modernisation of the western type or style and is a more complex and political agenda. It is not a mono-cultural development model. It elicits a sound policy, good governance and an enabling environment that engender complementarity of roles, resources and responsibilities of an array of stakeholders (civil society, the business or market sector, communities, government (or the state) and international development partners or financial agencies).

2. Ideological mistrust of the State

The reality or practicality of the theory is that it can escalate and encapsulate ideological mistrust of the allegedly paternalistic and repressive State machine. This can lead to a clarion call for the roll-back of the State or a controversy between liberals, conservatives, etc. or lead to a political divide militating against development. The State has to harness scarce resources to strengthen individual freedom of choice in a democratic dispensation.

3. Latent or manifest shirking of responsibility

Political pressure and expediency in the management of public spending can tempt the State or government to overtly or covertly shirk its responsibility in the provision of infrastructure and services. This could unleash uncalled for policies, privatisation, structural adjustment, increased taxation and deregulation among others to shift cost burden to service consumers. Economic liberalisation becomes the rule of thumb for economic stabilisation. All these ultimately will call

for varying medium-to-long-term policies, safety nets, livelihoods, support institutions, processes and structures to sustain human development (Stewart et al. 2000; UNDP, 1990; World Bank, 1991).

4.   The bankruptcy of development paradigms

Development strategies, critically appraised, bring to the fore that they exhibit a grave deficit or bankruptcy especially in five domains-distribution, employment, self-reliance, ecology and sustainability instead of Goulet's three domains (Goulet, 1995:181). These development models: growth, redistribution, basic human needs and development from tradition and their variants, have all experienced failures and influenced their evolution. The Diocese by implication from the review of literature has to follow paradigm shifts with introspection and circumspection to avert failure in these domains as a development pacesetter and pathfinder with a high degree of openness and capacity for organisation and management development.

5.   Internal organisation and management development lacunae

A joint publication by some reputable organisations conversant with 'Churches and Organisation Development in Africa' (INTRAC 1998:1) has critically and cogently stated that notwithstanding church development programmes' fluctuating impact and performance shortfalls due to internal organisation and management frailties, they have played a strategic and significant role in regional development. The corollary of this observation is that organisation and management development of the Church and her development structure enhanced will contribute to her inalienable and pivotal role in regional development especially in Africa. Coupled with the relevant conceptual and theoretical framework orientation, a significant lesson is that to enhance the Church's professional role in development, there is need for organisation and management development to be embraced in addition to operations research (Beckhard, 1969:9f), beyond the ineffective call for mere restructuring without commitment to vision/mission and a will to change positively and proactively.

In summation, from the foregoing there is room for development of alternative approaches to and models of development.   With Des Gasper (2004:14), we surmise:
"Each prevailing orthodoxy-Eurocentric 'stages-of-growth theory', 'the Washington Consensus', 'Human Development', whatever deserves value-critical examination, because there were or are serious empirical alternatives and value alternatives to it. The issue is to reconceive development to give it a more adequate value direction and make it more equitable and try to find or create alternative means that will do this".

'Modernisation theory' of development has been fine-tuned and home-grown by subsequent theories building on its basics and basis and coupled with the penultimate paragraph (statement). We, therefore, propose to subject to analysis 'alternative models' of development focusing on self-reliant development theory. What is eventually and forcefully emerging from this study at this point is that there is a strong correlation or affinity between its concepts and theories and the Church's social teachings on development as presented in Chapter Two. Furthermore, these teachings, especially their principles and values, are well incarnated in the research area's socio-cultural preconditions for development. This is abundantly attested in the analysis of

development-oriented values and ethics in tradition and culture, 'the Twelve Apostles' discussed in Chapter Four. In short, there are strong linkages in the study's conceptual and theoretical framework, the social teachings of the Church on development and the socio-cultural preconditions for development. This gives meaning, background and underpinning to the presentation of self-reliant development as an alternative model of regional development particularly in growing economies of the world. There is a need for a development challenge, a possible mid-course correction in development approaches (Dwivedi and Nef, 1982:75): *"Each country will have to innovate its own strategy of development by borrowing, grafting, and improvising upon its indigenous capabilities....become intellectually self-reliant by charting their own theories and methodologies of development"*. The social teachings of the Church on development therefore serve as an anchorage to or wedge between the study's concepts and theories and self-reliant development as an alternative model of regional development.

5.3 Self-reliant development or self-reliance

The following quote from Christian Scripture portrays self reliance (SR) or self-reliant development (SRD) could be second nature to global development.

Quote: *"The ants are a people not strong,*
                  yet they provide their food in the summer;
                  the badgers are a people not mighty,
                  yet they make their homes in the rocks;
                  the locusts have no King,
                  yet all of them march in rank;
                  the lizard you can take in your hands,
                  yet it is in Kings' palaces."
            (Proverbs 30, 25-28)

5.3.1 Historical perspectives of self reliant development

In gem, this section constitutes both a descriptive and analytical attempt at tracing the origins of self-reliant development or self-reliance. There is posited a plethora of schools of thought on the origins.

Prior to embarking on the definition of the concept of self-reliant development or self-reliance , its analysis and application, it is suggested to make an attempt to trace its roots, pedigree or parentage. For now, however, and to all intents and purposes, the terms (SRD and SR) are used interchangeably in the study for reasons of contextual relevance, convenience, coterminous definition and application among others.

Primordial theory

The primal school of thought traces the origins of self-reliance to the creation and history of the human race, the homo sapien. One central feature of traditional or primitive human society, to reckon with, is self-reliance. The early man had to fend for himself and his family. He provided for all his needs, relying on himself, others, the gods and the environment. When community life was organised, tribal activities (hunting, farming, etc) were geared towards self-sustenance or subsistence. Law and order, justice, marriage and procreation punctuated with religious rites and concepts were meant to ensure a self-reliant existence. This was broadly true of all early

civilisations: China, Egypt, Babylonia, Assyria, Greece and Rome. In early Judaism and later Christianity, among other faiths, for instance, self-reliance could be traced to the origin of creation and the history of man. The First Book of Moses (Genesis), for example, is credited with the creation story of the first man (Adam) and woman (Eve) in Gen. 1:26 -30. They were destined or empowered to dominate the world and all creatures for their welfare. After the fall due to sin, their disobedience of God, they had to labour for their daily living (Gen. 3:1f). Cain and Abel, examples of historic man, had to earn their living also by farming or animal husbandry. They had to domesticate the world, relying principally on their own forces, the etymological meaning and significance of self-reliance (Koya, 2002).

In the New Testament times, one notes a transition and a continuity from the Old Testament injunction to work to provide for one's and the dependants' needs. Work was extolled as a means of earning a livelihood and not to be a burden on others or a mere punishment. The parable of the sower (LK. 8: 4-15), the call of the first disciples, fishermen (LK 5, 1-11). etc. are cases in point. Work was meant to enhance the dignity of man and exteriorise his talents in society. It was not only a mark of dignity and distinction but epitomised the drive towards independence and solidarity (Goulet, 1995:154 and 167). People co-existed peacefully, in spite of periodic and sporadic spells of unrest, sharing the benefits and burdens of their enterprises for example in the barter system of trade. Self-reliance is therefore rooted in the self-help and community development tradition of various peoples and cultures around the world. It is therefore not a mere state of the mind or a mindset without method, historical roots and logic. It is grounded in scripture and informed by biblical exegesis and therefore not a mere simplication or a generous generalisation and explanation. Its philosophy is also embedded in the social teachings on the Church , especially the principles. Consequently, the sponsor places a high premium on the objective outcome of this study, its chances of being operated as an interactive, culturally sensitive and grounded theory of development.

Pre-independence theory
It is the crisp and clear sighted view of some development practitioners and theorists that the origins of (collective) self-reliance, confer Marx's vision of de-alienated man, can be traced to the liberation and anti-colonial movements after the Second World War (1945). It is therefore seen as the product or outcome of the process of decolonisation, emancipation and independence (The Report of the South Commission, 1990: 143f.)

Post-independence theory
In consonance with the above, a third school evolves and it is contended that serious reflection on the possible forms of "alternative development" was propagated in the early 70s after being relegated to the sidelines of scientific debate. It was revamped principally because of the irreversible crisis emanating from the failure of the dominant economic growth paradigms (Marxist) of development (Conti and Giaccaria, 2001:107).The late 1970s were characterised by spiralling inflation, the early 1980s by rising debt crises, the drop in export earnings by the mid-1980s (Sanyal,1994:24). Self-reliant development or self-reliance was therefore born as a child of the historical failure of the much-cherished and espoused theoretical constructs of the two post-war cornerstones of development. However, it is like 'self-development' not an emancipation from the state's or nation's restraints (Cowen and Shenton 2004:384). It was the fruit of an abysmal catastrophe. The hopes of the positive/linear approach to development with

its inevitable destiny and highly predictable outline had been smashed. It was manifested that there was no 'one robust path to heaven plus innumerable roads to hell' (Des Gaspers, 2004:16). There was an urgent need and call to reappraise the (neo-) classical development theories and models (Okonjo,1986:11; Meadows, 1972; Sachs, 1976). The fallacy was throwing away the baby with the bath water as it excluded an authentic and comprehensive critique of the failed model. It was rejected 'lock, stock and barrel' (Sanyal, 1995:25) It did not allow for incremental changes in programme and policy.

In Africa, the socialism of Nyerere, especially his concept of Ujamaa (Villagisation) and Nkrumah's programme for "Work and Happiness" (Village/Town Development Committees) in Tanzania and Ghana respectively tried to chart the path practically towards self-reliant development or self-reliance. The Arusha Declaration in Tanzania (1967) set in popular motion the ideology of self-reliance within a nation, being inextricably intertwined with the ideology of the satisfaction of the basic needs of a nation. It is even thought that at a point in time (1967), Tanzania adopted a modified version or a variant of China's self-reliant approach to development. It is recorded that after China's impasse with the US (1971 – 1972), the former had made ample demonstration of progress based on internal commitment and mobilisation of local resources with little aid from the USSR until 1985. It successfully constructed the Tanzam railroad (1970 – 75).

Self-reliance was seriously revisited in an international seminar in February 1989, in Arusha (Tanzania) with the theme of "Reviving Local self-reliance: Challenges for Rural/Regional Development in Eastern and Southern Africa". Among other compelling reasons for self-reliant development/self-reliance were the need to recognise and reckon with indigenously based knowledge (IBK) as a major contributor to development; the requirement of complementarity in service provision to enhance the quality of life; the spiralling local survival or coping strategies and techniques; African diversity; not to mention the inherent weaknesses of central planning calling for decentralisation and devolution. Into the bargain, self-reliance could engender sustainable local development (Brundtland Report, 1987). An "internally-generated self-reliant process of development" (Adedeji, 1989:5) was reaffirmed by the African Alternative Framework to SAP (AAF-SAP: UNECA, 1989a). It was, however, essentially articulated earlier in international fora through the Lagos Plan of Action and the Final Act of Lagos, 1980.

These thoughts, a tip of the ice-berg, could constitute the post- independent school of thought on the origins of self-reliant development or self-reliance in Africa and other parts of the developing world. Its adherents are many and varied including Friedmann, 1986 and Cheru, 1989: 159, who states with characteristic pungency:

"Since there is no universal path to development, Africa must find its own strategy, without looking for the image of its future in the advanced countries. The most appropriate and effective development strategy that Africa can undertake exists in its own ecology and culture. Authentic development in Africa must, therefore, emphasize cultural identity, self-reliance, social justice and ecological balance". Salient as is Cheru's critique, he does not say it all. What about good governance, gender, equity and mainstreaming them as well as globalisation as essential ingredients and indicators of development in the world? Could there be self-reliance devoid of these parameters being considered?

In a nutshell, the roots of self-reliant development or self-reliance span the primordial, pre-and post- independence eras, shaped by varying circumstances. Whatever the base, the concept is unique, formidable and fundamental to development for the Church's role in regional development. The tap root of self-reliance is biblical and therefore antedates the growth and transformation or development of the concept. Its implications and challenges can chart the path and roadmap to what today is "popularised" as sustainable development. Self-reliance is not only associated with and an integral part of the human person (anthropogenetic), it is centred around the person (anthropocentric). Its origin can be traced to the history of the evolution of the human species or civilisation (cosmogenetic). It has a world-view focussed on the earth (cosmological or cosmo-centric), which man has to dominate and with the view to domesticate and explore, not merely exploit. The philosophy and theology of self-reliance can fruitfully guide development as they do not mitigate the process and concept of development in space and time (Todaro, 1983:36-37; Burke, 1993:205f). Self-reliance and development are mutually reinforcing and can be integrated. It behoves development professionals and practitioners to strategise this profound mode and model of expressing cogently the local development process, chart the political implications of local development theories and the re-formulation of policies stimulating and mainstreaming local development processes especially in "The Third World". Could the "modelling" of self-reliance not be a good entry point to contextualise and sustain the institutionalisation of "rural participatory development approaches"? Institutional development has a lot to gain from this enterprise, at least for enhanced sustainability. What can be advanced and done practically to "institutionalise" self-reliance or self-reliant development and not kill realistic enthusiasm? Is there a bankruptcy of experience and knowledge with regard to analysis, planning, implementation and monitoring of self-reliant development "projects"? Self-reliance has a potential toolbox (not a Pandora's box) of methods, approaches, strategies and techniques to offer development practice,confer Figure 5.1 in the Chapter.

From the above, it is incumbent on development planners and practitioners, and therefore an imperative, to elucidate and expantiate the concept viz. a scientific definition, its motivations or rationale, preconditions, operational framework, characteristics, challenges and limitations, way forward, etc.

The rest of the chapter shall attempt to develop this, albeit seminally, and in retrospect, to re-set the stage for a renewed "home- page" and "home-coming". It is a call to return to the roots ("*sankofa*" or *"saakumlu"*: Twi and Dagara for cultural heritage). Indeed, one would substantially conceive self-reliance as a potential development model, a traditional alternative, an authentic African experiment (Pradervand,1989:22). It makes meaning for developing economies to participate in and contribute to division of labour and specialisation, the road to equity and competitiveness in world trade. It constitutes the springboard to make a people think globally and act locally.

The attempt at tracing the roots of self-reliance or self-reliant development has contributed significantly to its preliminary understanding and paved the way to subject the concept to a workable definition. No doubt, there are numerous "hasty, flashy, flushy and brushy" definitions to be refined or fine-tuned.

5.3.2   In search of a definition
The quote below from the Old Testament simulates self-reliance/self-reliant development can be a budding alternative development model.

Quote: *"Behold, I am of small account;*
      What shall I answer thee?
      I lay my hand on my mouth
      I have spoken once, and I will not answer;
      Twice, but I will proceed no further".
      (Job 40, 4-5)

      Simplicities of self-reliant development
It is proposed that another prelude to defining self-reliant development/self-reliance is to clear the concept of misunderstanding. There are several misconceptions. Self-reliance is neither an egoistic nor an egocentric-development approach or model. It is not a purely independent or self-automated process; neither is it a pursuit of nor a strife for absolute autonomy (Rahman, 1993:19-21;118 and Burkey, 1993:51); confer also Gerring (2006:257). It is not antithetical to colonialism or any Western, European or American development paradigms, let alone western materialism and political ideas (Haynes, 1992:100). It should not therefore be branded a "non-starter" or a "killer assumption" in the field of development. Essentially, it is not a clarion call for "delinking", that is, breaking off relations with any state, nation, government, institution or organisation. This would be tantamount to a "faux pas" in the wake of the internationalisation of the information and communication technology epoch, (Rodney, 1972) and globalisation of economies.

      Complexities of self-reliant development
A study of the social structure and organisation of many traditional societies, for instance in Africa, brings to the fore that there is an inherent local development process and potential immersed in culture and ecology. The evolution among the Moshi of the *Naam* groups (Burkina Faso), the *"kotaa* and *nnoboa"* systems (Ghana), among others points to this. It is on the strength of this that Pradervand aptly reminiscences that self-reliance *"may be the first authentically African experiment aimed at creating a model of social organisation, that is, neither a carbon copy of the West, nor a return to the past out of timorous rejection of modernization or rebelliousness against Western values"* (Pradervand, 1989:22; Rahman, 1993:118). To this extent, Pradervand partly encapsulates "the intention to develop" (Cowen and Shenton, 2004:440) and its roots or pedigree as attested to earlier.

Its entry point is a people's culture, learned and respected as the missionary founders of Northern Ghana did (Chapter 3): traditional knowledge, values, know-how or technology, aspirations, potentials, etc. are necessary pillars of development not to be lightly treated. These are also socio-cultural impulses towards self-reliant development.

A preliminary working definition
From the foregoing, a preliminary and working definition of self-reliance can be formulated for our purpose. It is an active participatory process of local development based on the core beliefs and values of a people which influence or determine their decisions and choices towards the achievement of good life in society. It can contribute dramatically to inform people's minds of

the context, content and direction of authentic development. It can also serve as a corrective system of attitudes and orientations and solidly promote values of development as a communal enterprise without unnecessary dependence. In this regard, self-reliance can be seen as an endogenous development mode, largely, development from within and from below. It is more than the ability to provide for one's own needs at any point in time. It is not a mere phenomenon to be achieved once and for all. It is a life-long process for the improvement or betterment of the quality of life and livelihood access. The economic or material welfare or condition of the human person lies at the root of self-reliance but its apex transcends the economic or financial needs (Burkey, 1993:50). It encompasses all the social structures and organisation, the social institutions: the family, political, economic, educational, religious and the medical and their accompanying systems, personnel and equipments to produce effectively and efficiently to sustain life. "*Self-reliance in the economic sense is the ability of a family, community or nation to produce some or all of its basic needs as well as producing surpluses with which to trade for those commodities and services which it does not produce efficiently itself . Self-reliance must not be confused with self-sufficiency*" (Burkey, 1993:51). Embedded in it is the principle of competitive, comparative and absolute advantage in exchange, trade and production. In short, it transcends material self-sufficiency. It engenders the spirit of self-help, subsidiarity, sacrifice and sharing or solidarity in all spheres of life for local development. Self-reliance undergirds sustainable development, in that, it is a prerequisite for sustainability in all its dimensions and without exception. It may sometimes be referred to as an ideology or a philosophy in development circles as well as a programme of action to mitigate poverty and underdevelopment, insofar as it empowers the local people towards local development.

It is liberating. It seeks to reverse dominance-dependence relations akin to the classical modernisation theory. It does not domesticate the people in view of allegiance to trans-local standards, attitudes, aptitudes, tastes and values. It conscientises them to self-help, self-support and local initiative to contribute to harnessing the earthly resources for the development of people. They think globally and act locally. It makes sense consequently and from ensuing clarifications coupled with its merits as a basis and a step to contribute to and participate in division of labour and specialisation, cross fertilisation of science and technology and trade globalisation.

The definitions of self-reliance or self-reliant development in the literature are multiple and varied but subject to critical review and fine-tuning, operationally plausible and acceptable ones thin out against, for example, criteria of comprehensiveness, applicability, the rationale, motivation or the underlying reasons for self-reliance or self-reliant development.

It is in the light of growing conceptual and theoretical orientation that it is deemed expedient to click on the scientific or methodological interest, the rationale or motivation for embarking on self-reliance or self-reliant development especially in Africa. It has to be reinforced with the necessary preconditions, strategies, etc. to pave the way for self-reliance/self-reliant development, not excluding specifically an analysis of its methodological stability viz. its potentials, opportunities, challenges and constraints (POCCs) and a comparative overview of self-reliance or self-reliant development and sustainability and the way forward.

5.3.3 Its rationale

A number of cogent reasons or interests serve as rationale for revisiting self-reliance as a development model.

1. Its contextual or socio-cultural and politico-economic relevance especially for developing economies as an alternative development model renders it an imperative.
2. The failure of the dominant paradigms of development in the developing nations has created a severe crisis since the post-war and independence era to be frontally addressed.
3. The geometric rate at which external development support is declining compels its "beneficiaries" to re-orient themselves for authentic and intrinsic development of their economies on a sustainable basis.
4. The globalisation of economies coupled with the politicisation of aid is having a negative effect on growing economies (especially in Africa).
5. The rising need for complementarity in service provision, the service chain, to enhance and sustain the quality of life; genuine development elicits the active participation of all strata and sectors of an economy.
6. The spate and success of local survival or coping strategies and techniques interpellate the development process and models (no universal path to development exists).
7. The multiple and vast diversity of cultures and resources in Africa, challenges development practice to revisit and reconsider efforts to relieve Africa of the burden of mass poverty and chronic underdevelopment.
8. Self-reliance is a strong basis for sustainable local development and a core entry point towards contextualising and formalising active participatory development approaches.
9. Self-reliance is the springboard of a people who think globally and act locally, respecting the principles of development (solidarity, subsidiary, the common good, sustainability, justice, equity, etc).
10. Self-reliance can build on certain potentials and opportunities notwithstanding constraints and/or challenges (Koya, 2002).

Types of self-reliance

There is therefore a multiplicity of reasons undergirding self-reliance or self-reliant development as an alternative development model. Some of these are obviously either positive or negative in the sense of being 'push and pull' factors. There are several types or levels (gradations) of self-reliance:

1. Individual self-reliance
2. Group self-reliance
3. Service self-reliance
4. Organisational self-reliance at the level of an institution, nation, etc.

5.3.4 Preconditions for self-reliance

To operationalise self-reliance, there is a variety of conditions, both necessary and sufficient, to guarantee its possibility and practicability. In other words, its "enabling environment" is described by a number of matrices.

1. Change of mentality, attitudes and perceptions (MAP)
2. Building of a broad and participatory local resource base viz. training and capacity building, that is, a programmed human resource development (HRD)
3. Cultivation and enhancement of local resource management/mobilisation (LRM): "Domestication"
4. Application of innovative and proactive methods, agents, strategies and techniques (MAST)
5. Practice of selective territorial closure or openness (STC/STO)
6. "Institutionalise" and monitor management systems (MMS)
7. Pursuit of accountability, probity and continuity (APC) towards transparency or stewardship in local development
8. Build bridges: partnerships in development (PID) or strategic alliances (SA) for enlarged and enhanced service delivery, that is, in terms of space, quality, impact, etc. It elicits organisational and institutional development (OD/ID)

Figure 5.1 Matrix of conditionalities for self-reliance/self-reliant development
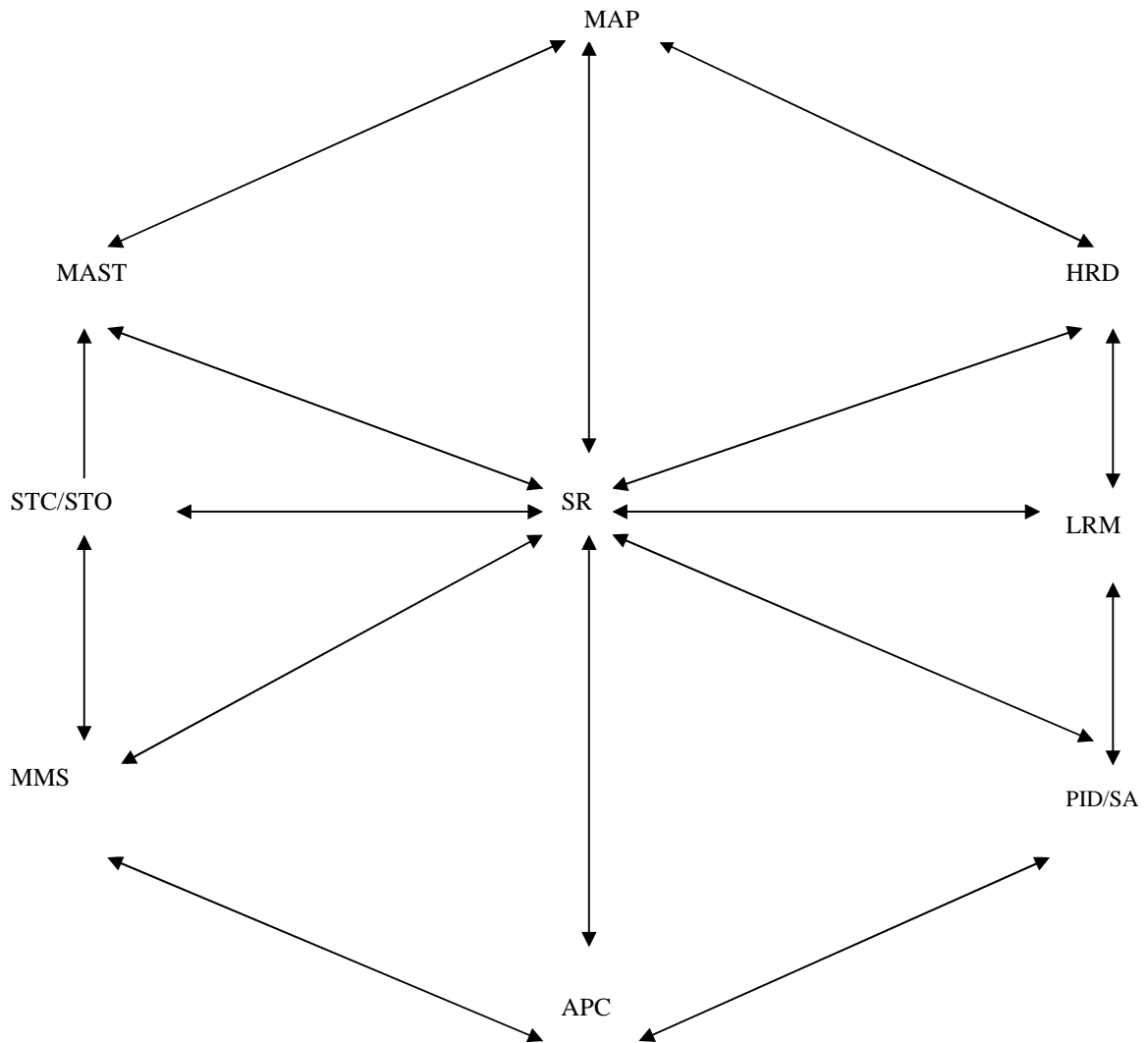
Source: Research Construct

Legend:
SR: Self-reliance
MAP: Mentality, attitudes and perceptions
HRD: Human resource development
LRM: Local resource mobilisation and management
PID/SA: Partnerships in development or strategic alliances.
APC: Accountability, probity and continuity or commitment.
MMS: Monitor management systems.
STC/STO: Selective territorial closure/openness
MAST: Methods, approaches, strategies and techniques

5.3.5 Constraints and challenges

Self-reliance or self-reliant development has potentials and opportunities to build on as a development model. It is pivotal to the modelling of self-reliance/self-reliant development that mention is made of its constraints and challenges. A spectrum of these includes the following as a tip of the iceberg:

1. The ingrained or old staggering image of the Church (or state) as the main provider.
2. The proliferation and profusion of institutions, structures, etc often times uncoordinated in service delivery or provision in development.
3. Inadequacy or lack of access to professional and practical planning and management systems.
4. Lack of accountability, probity, transparency and continuity.
5. Large population mired in poverty: high incidence of poverty coupled with stark underdevelopment and the issues of dependency especially the extended family system militating against savings, investment and growth of business development
6. Inertia, low conviction and commitment of the citizenry and leadership (civil, political and ecclesiastical).
7. Ambiguity, unclarity, lack of direction and stability or continuity in "policy" of state and non-state actors and their roles in development.
8. The scepticism towards the context, content, capacity and capability of the "emerging" development paradigm (Koya, 2002).

5.3.6 Strategies: looking ahead (method)

With Des Gasper, we submit and surmise, mutatis mutandis, that three complementary stages of work are necessary: first-stage reactions to experience; second-stage abstracted systemitisation of ideas; and third-stage application, including adaptation and also negotiation and compromise, in the face of a reality richer than any of the multiple available intellectual systems (Gasper, 1996a quoted in Gasper 2004:20) .

There are various units of levels of organisation which synchronise with the Catholic Church´s local structures and institutions, for good governance, decentralisation and democratisation in pursuit of enhanced regional development:

1. Individual citizen
2. Group (association, society, etc).
3. Community (local council area, unit committee, etc.).
4. Parish (Electoral Area).
5. Deanery (District, sub-district, etc.).
6. Diocese (Regional).
7. Province (inter-regional).
8. National (Country, state etc).
9. International (global).

The above is a structured form of organisation of self-reliant development experimented with in the Diocese up to level six (6) albeit with teething problems from the fieldwork and experiential evidence.

For purposes of strategising at all these operational levels, it is necessary to precede this with an active participatory planning process which was deficient in the Church´s strategy in the Upper West Region. The units have to be studied and analysed, for example, using situational analysis, to come to terms with their problems, potentials, needs, opportunities and constraints. A variety of techniques can be employed. Once this analysis has been carried out, planning, implementation of programmes and monitoring can then be put in place. There is no need strategising without planning, for programming devoid of "feasibility studies" can be a colossal dissipation of scarce resources, an investment down the drain. To evolve relevant, viable and impactful strategies, the various levels are grouped under 1. micro (1-4) and 2 . macro (5-9) levels.

Micro-level strategies
At this micro-level, the individual person, like the group, can through series of image building processes and techniques enhance not only the dignity but the potential, the drive and awareness towards self-help. An appreciative inquiry is one of such techniques or exercises. Followed up with group dynamics, this sensitisation can lead to needs assessment, prioritisation, project and programme identification, resource mobilisation and implementation, of say viable income generating projects (IGPs) or activities (IGAs). These could be small undertakings: improved farming (cereals, poultry, etc.), dry-season gardening, retailing, handicrafts, etc.

Sensitisation, coupled with training or capacity building and backed up with micro-credit and finance schemes could catapult a lot of individuals and families out of hard core poverty. Sensitisation, training and micro-credit and finance (STM), therefore constitute a formidable three-pronged empowerment tool towards development and poverty eradication. Certain culturally relevant values and principles have to be mainstreamed into this STM trio, like hard work, trust, solidarity, justice, peace and honesty stemming from Chapter Four. Agriculture is the backbone, say, of Africa and whatever can be done to make it attractive, more than a means to eke out a livelihood, would be a great investment. What has been executed at the individual level can be transposed on to higher levels. At the group level, sensitisation, group dynamics, training, micro-credit and finance, IGAs or IGPs can be expanded as human resource development (HRD) to promote development and contribute towards poverty eradication in any self-reliant space or territory, the core problem of this research.

Human, organisational and institutional capacity building are key to self-reliance in spatial development from the experience of the study region and the survey. The magnitude or extent and the intensity of activities generally varies from group to group and it grows from the individual to the group with the relevant skills, competences, attitudes, knowledge or capacity. Similarly, the argument can be extended to the community and parish levels. Measures to promote health, education and welfare must also be put in place by various arrangements.

Macro-level strategies
At the macro-level, there is a greater specialisation, intensification and diversification of strategies and like at the micro-level, it is important to point out that these strategies are not strait-jackets or air-tight. The relevance, need, viability, competences, capacity, sustainability, etc. considerations are incontestable. Identifiable strategies and programmes include:

1.   Financial services. Banking services, insurance schemes, savings and investments, for example, fixed deposits, treasury bills can be undertaken. Cooperatives and credit unions (the study region being the cradle) can be established and/or strengthened. There is no paucity of experiences and lessons in Ghana.

2.   Viable Income Generating Activities or Income Generating Projects can be undertaken also at this level subject to the foregoing observations (Burkey, 1993:207).

3.   Agricultural and agro-based or processing industries have a potential base (value addition) in many developing countries. Cereals, fruits and legumes, roots, animal husbandry, agro-forestry can be revisited critically.

4.   Urban projects and service industries. With proper feasibility and capacity, such projects and industries in Ghana could have rippling effects on self-reliance: forex bureaux, internet-cafes, hostels, pharmaceuticals, conference facilities, hiring of canopies and chairs, setting up fuel and service stations, transport enterprises, plant-hire, etc.

5.   Establishment of Foundations and Capital Research funds like the Cardinal Dery Foundation, the Pope John XXIII Centre in Wa etc.

6.   Professionalisation of undertakings. There are, for example several enterprises in the Catholic Church of Ghana, which given a professional touch could spiral self-reliance. For certain services and facilities provided, user fees could be charged, projects and programmes could be run in a businesslike manner. Sunday and periodic collections, appeals and say the laity week, Lenten Campaign, etc. could be "fine-tuned" in view of self-reliance or self-reliant development. Missio and Misereor also had their birth pangs. The Church's provision of access to social services, facilities or infrastructure can be enhanced in these ways proactively and innovatively.

From the foregoing, it stands to reason that with active participatory planning approaches, self-reliance or self-reliant development could be boosted. On the whole however, irrespective of the level, sound management practices have to be put in place. Certain levels may call for restructuring, collaboration, cooperation and coordination. Solidarity, sharing and market access have to be enhanced. Time management and the culture of maintenance have to be reassessed proactively and innovatively. For self-reliance or self-reliant development in Africa to be sustainable, good governance, partnership and sound environmental management are necessary ingredients.

Strategically and sustainably, self-reliance or self-reliant development could practically lead individuals, households, groups, communities, etc. to become authentically "self-supporting, self-propagating and self-ministering": the three prongs or foci of self-reliance or self-reliant development. It encompasses the provision and training of personnel, structures, equipment, and transcends mere financial self-reliance. Formation or capacity building is the bottomline and bedrock of self-reliance or self-reliant development irrespective of the level in any culture. It is an all embracing philosophy and ideology: socially, politically, economically and pastorally. It exceeds community development and sustainability though it presupposes these. Decentralisation and self-reliance are opposite sides of the same coin (Scott in ed. Damachi et al., 1976:217) with a historical and logical synchronisation, albeit teething challenges. It can become a grounded, culturally sensitive and interactive approach to development.

5.3.7   Nexus between self-reliance and sustainability

From the review of literature and field experience, there arises an overarching weakness ofer modernisation theory, its lack of sustainability. Proactively, building with cognisance of the weaknesses, challenges and lessons learnt from modernisation theory and its variants (with positive and strong synergies) substantiates self-reliance's viability among other paradigms, existing or emerging. Consequently, a comparative conceptual analysis of self-reliance and sustainability is juxtaposed in the discussion schematically in Table 5.1.

Table 5.1 A comparative conceptual analysis of self-reliance/self-reliant development and sustainability

	Parameter	Self-reliance	Sustainability
1	Origin	Predominantly from developing economies	Largely European and American development inspiration
2	Concept	More concrete and less abstract	More abstract, less concrete
3	Heralds	Prominently Nyerere, Nkrumah, etc. cf. Arusha Declaration 1967; China	Earth Summit, Rio de Janeiro (1992); UN Environment & Development Conference, 1992
4	Focus	Largely people-centred : pro-people, : pro-poor, : proactive	• Structures, programmes and projects (technical) • Sustainable development and world-wide equity, • Biodiversity, • Climate.
5	Goal	Quality of life, qualitative values	Qualitative and largely economic factors
6	Strategies	Local initiative and participation: local action, local empowerment and capacity building.	• Mix or blend of local and foreign • local action • deliberative democracy • citizen empowerment
7	Environment (Natural)	Condition for survival of local system, fundamental concept.	Exogenous development factor limits development, accessory concept.
8	Centralility of development ethics	Core to development viz. basic principles and cultural values e.g. solidarity, honesty, sharing, etc. Burkey 1993:207f.	Growing development ethics, more business-oriented; additive to development.
9	Globality	"Local"	International
10	Techniques (extent of)	"Developing" or "growing" viz. community animation.	'Advanced' or 'developed'

Source: Author's construct.

5.3.8   Conclusion

Can self-reliance be a true and internal critique of modernity? Mutatis mutandis:*"The intellectual context of Schumpeter's work,..... is a prime example of what Berman refers to as the conjecture between the modern and modernisation and it is, perhaps, unsurprising that a modern theory of economic development should have been formalised amidst its controversial modernist currents..... which ranged across Freud's psychology, Schoenberg's music, the painting of Klimt, Schiele and Kokoschka, and Wittgenstein's philosophy, were also manifest in what has come to be known as the Austrian school of economics. Conceptual controversy was the source of Austrian theory"* (Cowen and Shenton, 2004:378).

Self-reliant development can be both a treasure for regional development planning and management as well as a rediscovered pearl to strengthen the State and other development actors' role, resources and responsibilities in sustainable eco-development as it is more "culturally sensitive" also than "modernisation theory" from the literature review and the empirical findings of Chapter Four. It can ease "development weariness" (Pearson Commission on development, 1969) and provide for a contemporary development model (Gillespie, 2001:7)

5.4 Summary

Self-reliant development, to all intents and purposes, is one of the "roads less travelled" in the Third World, a sign post and alternative development path ignored and disregarded especially by Northern academics, mainstream policy makers, planners and practitioners (Fisher,1998:3).The social structure and organisation of Sub-Saharan Africa demonstrate strong social solidarity, mutual support, social safety nets, etc especially in crisis management unmatched in the international economic landscape (Serageldin and Taboroff, 1992:1). It is not an attempt to reinvent the wheel (Hall and Midgley, 2004:3), neither is it a product of the rubbish bin of history, scavenged and repackaged as a choice intellectual morsel on the market (Cowen and Shenton, 2004:472)

It has a history, logic and method as a theory or paradigm of regional development with its own merits and demerits. The functional and structural relevance of the cultural dimension of self-reliant development, for instance, transcends the avoidance of shocks or conflicts between tradition and modernity. It is geared towards irreversible and permanent integration, adaptability and sustainability. It has been a precursor to the World Decade for Cultural Development began in 1988 with significant lessons that the maximisation of development efforts is a function of the minimisation of the risks of socio-cultural failure.

These concepts and theories of regional development have impacted on Church-State relations and vice-versa to such an extent that some development planners and practitioners discuss four ideal types of the state's attitude towards social participation in regional development: the anti-participatory, manipulation, incremental and participatory modes and models (Midgley, Hall and Narine, 1986:17). Generally, however, one can classify state-society (including the church) relationships in two broad types of theories. Marxian and elite, on one hand, which are pessimistic about participatory relationships in development (for example dependency theory) and the liberal-democratic and pluralist theories which are optimistic, with a greater degree of devolution of power to other development actors, emphasise training and empowerment, logistic support and coordination. Examples include the Diocese of Wa sustainable livelihoods, community-based development and the top-down and bottom-up approaches like self-reliant development echoing principles of subsidiarity, solidarity, etc. Non-state development actors may be wont to adopt modes of functioning in relation to the state: avoidance or ignoring of state control, opposition and competition to outdo the state and influencing politics and policies through mentoring, modelling, advocacy, (human) rights-based approach, cooperation, collaboration and partnerships among a plethora of others. The Catholic Church of Ghana despite conflicts in development practice has experienced all of these as epitomised especially in Chapter Three, a concurrence of literal and empirical findings.

What comes to the fore at this juncture in the study is its iterative nature and the intra-and inter-chapter linkages. The contextual problem and issues (Chapter One) have been carried forward into the motivation and background of the Church in development (Chapter Two): This is further expantiated and contextualised in the Church-State relations in regional development (Chapter Three), with the relevant socio-cultural preconditions or conditionalities of Chapter Four underpinning and serving as a prelude to the determination of the research methodology (Chapter Six) following the choice of the study's conceptual and theoretical framework (Chapter Five).

CHAPTER SIX

Research methodology

6.1   The choice and justification of the research methodology

6.2   Quantitative versus qualitative research strategy

6.2.1   Description and delimitation
6.2.2   Evolution and contextual application of the research methodology

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6.3.1   The study area
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                Background
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6.4   Summary of key lessons learnt

CHAPTER SIX

Research methodology

"There is no royal road to science, and only those who do not dread the fatiguing climb of its steep paths have a chance of gaining its luminous summits". (Karl Marx, Das Kapital: Preface)

6.1 The choice and justification of the research methodology

There is a growing consensus among social scientists that in every scientific investigation, the research methodology is pivotal and has a twofold task. It is, first of all, geared towards offering a plausible and defensible explanation of how the problem of the study was investigated. Secondly, it elucidates the motivation or rationale behind the application of particular methods and techniques of data collection and collation, management, analysis, interpretation and presentation of results or findings. In brief, it seeks to explain how the problem was investigated and why particular methods and techniques were employed in preference to others. The method, unlike theory, is universal and immutable; the methodology may only change by accretion not by complete substitution (Rose in Gross, 1975:2007 and Ritchie, 1960:14).

The above 'classic consensus' must be properly understood as it ultimately reckons with variations in the use of methods among the sciences. It is 'method' that largely determines scientificity, not the content or subject matter of a discipline, per se. The nature of the research problem and the circumstances fundamentally determine the research techniques and method. It is on the strength of this that social and natural scientists concur on method; much as among the former there exists a dose of skepticism, for example of the economist's mathematical-deductive method, while the economist speaks of the 'crude-empiricism' of the sociologist. The natural scientists canonise the use of the experimental method, but they all agree there is 'no one best method'. Into the bargain, it must be mentioned that alternative theoretical frameworks also influence the choice of method. To take psychology for illustration, albeit briefly, the behaviourist theory requires the use of the experimental method, seeing behaviour as a response to a stimulus; the instinct theory, seeing behaviour as a manifestation of internal, inherited tendencies to act, employs factor analysis (and prior to Raymond Cattell, its leading contemporary exponent, simple techniques of analysis or correlation). Development theory of behaviour patronises time-series analysis or correlation, for example deep or dream analysis, etc. The essence of this discussion though not a universal generalisation, is that theory comes first and selects and moulds method, rather than the other way around.

In a nutshell, it is imperative that in every social investigation, for example, in regional development planning and management, one has to establish the basis and the basics of and motivation for a chosen or preferred research methodology and to enunciate and vindicate the driving force or motive behind the research methodology.

6.2 Qualitative versus quantitative research strategy

Here, we attempt a description and delimitation coupled with the evolution and contextual application of the research strategies of choice in this study.

6.2.1 Description and delimitation
In scientific investigations, it is possible to adopt qualitative and quantitative approaches which can be combined (Bacho, 2001:74; Gerring, 2006:2). The domain of truth transcends boundaries (Kaplan 1964:4). The quantitative methodology involves deductive form of logic with theories and hypotheses being tested in cause-effect order following predetermined hypotheses. The study's intent is to develop generalisations contributing to theory and practice. The methodology is largely context free.
Qualitative methodology, on the other hand, employs inductive logic with categories emerging from informants but not identified a priori by the researcher. It is context-bound and evolves theories explaining the phenomenon under study.
This study, though fundamentally a qualitative one, employs a top-down quantitative approach blended with a bottom-up intensive qualitative approach. This is the added value and advantage of the social sciences as they are pre-paradigmatic or multi-paradigmatic. This approach corresponds with the nature of our research problem which as stated in the introductory chapter, links four-fold study variables (role, church, state and development), thus predisposing and predetermining the choice of a qualitative approach to research. However, to ensure a high degree of standards of falsifiability or objectivity, elements of the quantitative methodology have been blended to support a 'triangulation' design.

Figure 6.1 A comparative analysis of qualitative and quantitative research

'Characteristic'	Qualitative Research	Quantitative Research
Form of logic	Inductive	Deductive
Test of theories/hypotheses	Non-experimental	Cause-effect order
Nature of theories/hypotheses	Derived: hypothesis generating	Predetermined (a priori) (hypothesis testing)
Relevance of outcome	Development of generalisations contributing to theory and practice	Evolves theories explaining the phenomena under study
Context boundedness	Context bound: human society	Context free: simulated (natural society)
Methods/techniques	Pre-or multi-paradigmatic, interpretive	Mono-or uni-paradigmatic and statistical

Source: Adapted from Dale, 2004:130

This comparative analysis distances our blended research methodology from the Mertonian acknowledgement of the indistinct boundaries and indefinite content of these separate approaches (Merton quoted in Gross, 1975:335). It is also a great improvement over Dale's comparative approaches to information generation and management (Dale, 2004:130).

6.2.2 Evolution and contextual application of the research methodology

An essential and indispensable concomitant of this discussion is the experience that the two approaches to research are not inextricably intertwined, neither are they diametrically opposed or antithetical. They can however, ultimately, corroborate each other in research with a resultant 'synthesis'. The distinction in terms of the use of 'descriptive words' and 'analytic numbers' is only superficial as envisaged in the 'quantoids versus qualtoids'. 'Words' and 'numbers' or 'figures' blend well in any analytic report writing or study as neither is the exclusive reserve or domain of either qualitative or quantitative research study, inquiry and presentation.

It is also instructive that these approaches emanate from the two major schools of social science:- positivism and interpretative or interactionist schools (Miles and Huberman; Silver, 1993). Positivism prides itself on striving rigorously and consistently to test correlation between variables especially in the natural sciences resulting in a mass of 'quantities' (figures, statistics, etc). Interpretative social science or interpretivism, on the other hand, is geared towards observation and description. It is unlike positivism not hypothesis-testing but hypothesis-generating. In modern and contemporary research, the controversy, battle or war of words to delimit and delineate domains of 'scientific' or 'non-scientific' inquiry and presentation is history, something of the past. Polarisation has been resolved to the level of 'consensus'. Methodological issues of internal validity or credibility; external validity (generalisability or transferability or replicability); objectivity or confirmability; reliability or dependability have been reckoned with. Various researchers are duty-bound to develop and employ a motley of strategies to address them. This scientific investigation has done no less as it would be a red flag to compromise accuracy and honesty (Clark and Cove in Jackson and Kassan eds. ,1998:47).

All said and done, it is imperative to assess and assert critically that the choice of research methodology in the social sciences is a function of a number of methodological development factors or levels of division. These can be catalogued as follows: intra-or internal disciplinary; sub-disciplinary fields; comfortability with statistical analysis or mathematical models' usage or preference and degree of time-honoured expedient natural language; theoretical frameworks akin to; philosophical and old fashioned ideological cleavages (Gerring, 2006). In the light of all of the above, qualitative and quantitative studies can no longer be merely distinguished by or labeled value loaded or value free, 'subjective' and 'objective', 'non-quantifiable' and 'quantifiable' respectively. 'Quantity' can be ascribed to social phenomena, for example, behaviour, role, emotions, attitudes and aptitudes as these can be measured. Mathematics and statistics are relevant to and applicable in the social sciences increasing their level of 'empiricism'. Standard processes, procedures, protocols, measurements, etc. are no longer lacking in qualitative approaches to social investigation (Marshall and Rossman, 1989; Silverman, 1993, quoted in Bacho 2001:73). Their results have to meet the necessary and sufficient methodological 'canons' of an investigative discipline, a science.

The foregoing discussion therefore highlights and traces the study's methodological approach, application and contextual relevance. It also serves to further substantiate and expantiate the motivation of the research methodology: a mix of qualitative and the quantitative research

strategy. It is imperative to point out that this also prepares and lays a solid ground or bearing for the ensuing research design.

6.3 Research design

The research design portrays a research "mental" map, a systematic presentation of the modus operandi of the study: the selection of the unit of inquiry and analysis, data collection/collation, management techniques and lessons learnt. It throws light also on the nature and statement of the research problem. It is the schematised but detailed organisation of the research project (Goode and Hatt, 1952:92f). A snapshot of the research design has been captured in Figure 6.2.

Figure 6.2 The research design
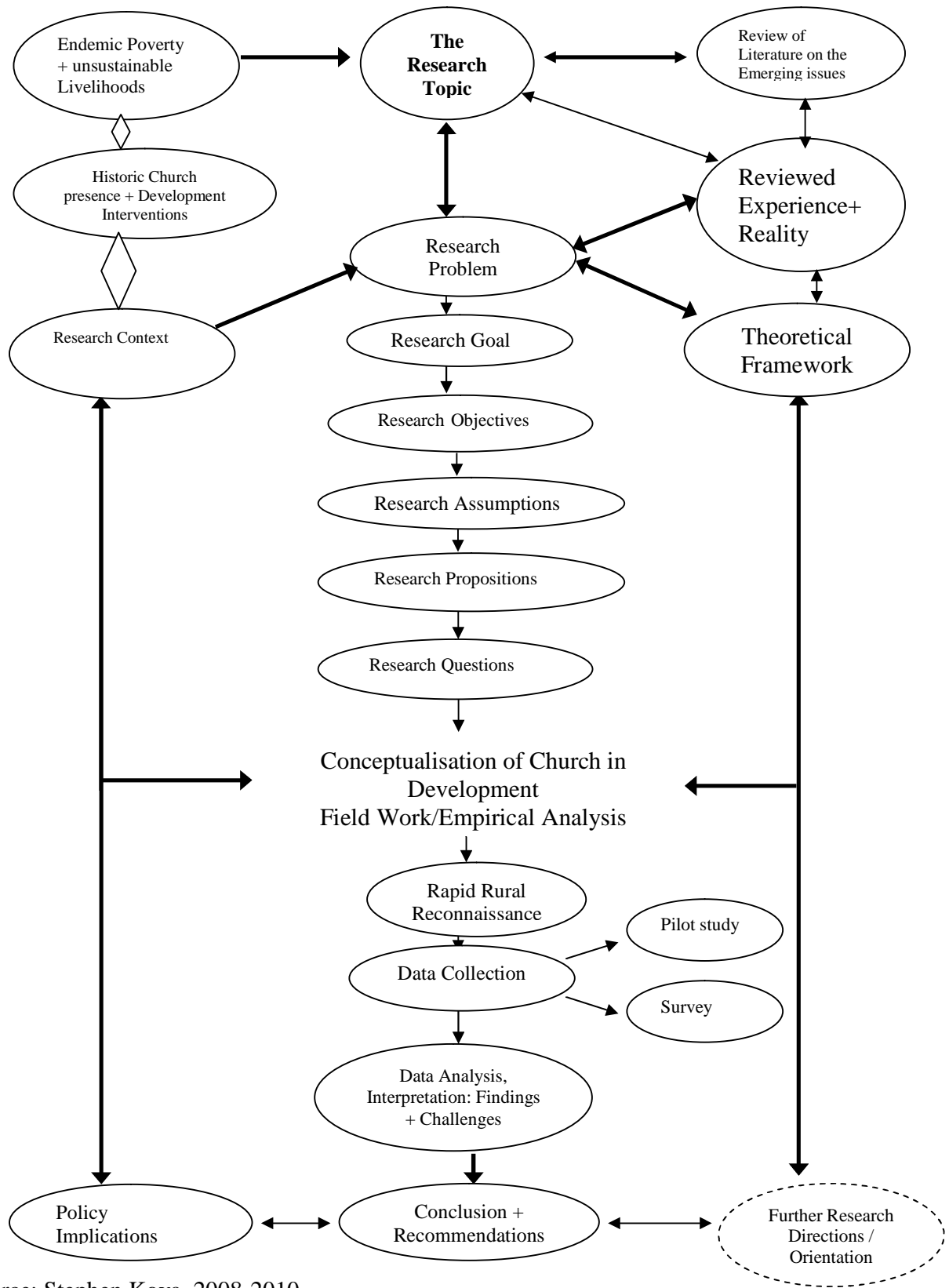
Source: Stephen Koya, 2008-2010

6.3.1 The study area

Having been elaborately described and analysed in Chapter Two, we seek here to summarily abstract the study area. The Upper West Region in Ghana is the only region that is coterminous with a diocese, the Catholic Diocese of Wa in Northern Ghana. It has nine geo-political and administrative districts (local government areas), ten constituencies and fifty-one area councils dovetailing, in the Church's socio-pastoral demarcations, with four deaneries and twenty-three parishes. The deanery is comparable to a sub-region and the parish to a district or sub-district. There is generally an overlap as they criss-cross each other in the boundary definition and delimitation for purposes of secular or civil and socio-pastoral administration respectively by the government/state and the Church as the major development actors in the region. The region is home and host to the stated study's contextual problem and critical issues. It also constitutes the research population.

6.3.2 Purposive sampling: description and justification

For a motley of reasons, purposive sampling was the preferred data acquisition method. Its appropriateness, contextual relevance and multiple advantages emanate from several dimensions and motivations.

Nature of the research

In a research context where "top down" matters extensively and especially in decision-making, the characteristic function of an actor, institution or the nature of service provision/intervention have to be established as core or critical, the preferred and blended choice of sampling must be purposive. This partly explains why purposive sampling has been employed in the study (of the four interrelated foundational concepts of Church-Role-State-Development). They are undergirded by the study's problem statement. Coupled with the foregoing, it belongs to the category of non-random or non-probability sampling, for example, stratified, quota and chain sampling, which permits of indepth investigation better suited for this research, a formative evaluation. Though random sampling permits of more representativeness, our study is not a summative evaluation or purely quantitative one to warrant this, and moreover, representativeness is also achieved or ensured in purposive sampling.

Data collection from the total population, though sometime possible, is not always feasible or practical especially because of constraints in time, labour, finance and respondent nature or interests (Moser and Kalton, 1977:57). Since the study is largely qualitative or interpretative, the tendency has been followed to employ a non-probability sample. A smaller sample generated more detailed data than in a probability sample. The sample of 180 respondents came from a cross-section of the total population: deaneries, parishes, districts, institutions, ministries, departments, agencies (MDAs) and other representative development partners and stakeholders within and outside (without) the region or diocese. The sample and the sampling system evoked representativeness to a reasonable degree as both insider and outsider knowledge were tapped. For purposive sampling, the researcher identified potential respondents, knowledgeable, experienced and accessible (from experience, consultation, snowball sampling, etc) with a probability or likelihood, capacity and capability to provide significant and relevant data. This was irrespective of background, socio-economic and political characteristics. These factors guarded against bias, prejudice, subjectivity, unreliability, incredibility; 'value-loaded' (non

value-free) perspectives, etc. On the other hand, they contribute to augment validity, objectivity,reliability and generalisability among other elements of a scientific study's empirical standards, quality control and methodology. This process of respondent selection also justifies the sampling system. What comes to the fore is that the overall scientific methodology coupled with the nature of the research help to drive the sampling system, narrowing down drastically the 'objectivity gap' between aspiration and achievement as research interests, criteria of relevance, data collection and management are largely determined by values. (Walter in Gross, 1975:340:353 and 356). This also echoes the questions of selectivity and empiricism which Mannheim has, appropriately addressed.

Cost-effectiveness

The premium placed on research, especially in the developing world, may be theoretically high, but accessibility to and availability of financial resources committed to and budgeted for research remain at a lower polar end. In circumstances where research does not easily drive institutional and organisational budgets but budgetary allocations determine research scope and scale, cost-effectiveness has to be of optimal significance in pursuit of research. This study has reckoned with this predicament. Purposive sampling, as a non-random sampling variant, has been the preferred choice and destination because of its applicability where resources are limited and research interests high. It is illustrative of the 'resources-methodology-interests' determinant of research design and methodology. Of added advantage and value is that it necessitates the application of reflective questions to extract information as it is both explicit and implicit in the 'how and why' standard journalistic questions of the research instruments that can better be administered to selective respondents (Booth, Colomb and Williams, 2003:46). This again vindicates or substantiates this sampling technique.

Mitigative measures

The research technique employed is not free of limitations but its inherent disadvantages militating against its usage, for example, possibility of researcher bias, unrepresentative sample and generation of unreliable results that are not valid and significant have not been left unfettered. Some quality control measures have been factored into the research methodology from its inception to mitigate these deficiencies. What is critical and crucial, the research strategy is a blend of the interpretive (qualitative) fundamentally, bottom up, and the positivist (quantitative) top-down. They reinforce each other and counteract their weaknesses from the foregoing presentation.

6.3.3 The pilot study: a rapid rural reconnaissance
Background
The pilot study which emanates from an extended period and is very extensive has been informed by the following:

i. An accumulated knowledge and practical experience of the researcher in the field of Church development work; management and co-ordination coupled with service on a motley of development boards (1990-2006) within and without the Diocese/Region.

ii. A review of literature and presentations initially on the self-reliant Church in Ghana as a case study which eventually metamorphosed into the present research in consonance with the Church as a development actor in the context of the science of Regional Development Planning and Management.

iii. The need to build on the researcher's earlier field studies, for example, in youth development and financial management (1994) the financial sustainability of Church development projects (1996) and community participation in the provision of access to basic education (1996) among others (unpublished).

The pilot study

A rapid rural reconnaissance of church development programmes was strategised as a form of pilot study. It zeroed in with the above background, specifically with a paper "The Current State of Church Development Programmes/Projects in Northern Ghana" which the researcher delivered at the Third Annual Church Leaders' and Development Coordinators' Conference, Tamale, 2006. The Conference theme "Church NGOs as Mechanisms for Effective Development: Sustaining the Process" tied in well with this research .

For reasons of research ethics (informed consent protocols, respect of participants, anonymity, confidentially, etc.), the Conference was informed of the researcher's motive to pilot his thesis research, using a focused/open-ended questionnaire administered August, 14-15, 2006 in a preparatory meeting of coordinators of all Christian Churches involved in Northern Ghana development (Appendix 1).

The methodology was three-pronged:
1. A rapid review of previous October Conferences (ACDEP/DDOs) and the restructuration process of the Diocese of Wa

2. A questionnaire administration to seasoned church development practitioners grounded on desk studies

3. Application of personal experience and accumulated field knowledge of Church development work (cf. background under 6.3.3.)

The presentation underscored the significance of the role of churches in the development of Northern Ghana, ensuing from the rhetorical sub-title 'Church Development Work at the crossroads, in limbo or dilemma?'

Benefits of the pilot study

The pilot study was beneficial as it contributed to:
i. Bringing into prime focus and subsequent fine-tuning the statement of the research topic, contextual problem and emerging issues (Chapter 1)

ii. Supporting a preliminary review of the researcher's knowledge base of the study area or research context which crystallised into Chapters 2 and 4.

iii. Deepening the relevant literature review (Chapter 3).

iv. Ameliorating the articulation of the conceptual and theoretical framework of the study (Chapter 5).

v. Exploring the research design and methodology (Chapter 6) and heralding the necessary data collection and collation, management, analysis and interpretation techniques.

It is clear from the pilot study's objectives that they are largely ordered sequentially, are iterative and not disparate as they dovetail. They have a synergistic relation, working into the main study by establishing a symbiosis between the pilot and main research study.
Major emerging issues:

A motley of topical issues surfaced:
i. Persistent and prevailing stark poverty in Northern Ghana

ii. Development dilemma of evangelisation: unsustainable and ineffective operationalisation

iii. Inadequate collaboration among regional development actors

iv. Ineffective management style, structures and systems

v. Inconsistency and lack of focus in development

vi. Ethnicity and nepotism

vii. Weakness in advocacy and lobbying

viii. Poor or low internal resource mobilisation and management

ix. Need for strategic development planning, partnering and management

x. Growing an enabling environment with inspirational leadership.

In short, it brought to the fore a catalogue of potentials, opportunities, constraints and challenges indicative of the church's role in development in Northern Ghana. The pilot study was enhanced by the researcher's participation in the regional development review fora and in the facilitation of several conferences and programmes: Development Education and Leadership Services (DELES); sometimes called Development Education Leadership Training in Action (DELTA), the Ghana Rural Animator Training Programme (GRAT) between the University for Development Studies (UDS) in Northern Ghana and the Okanogan University College (OUC) in Canada (October 25-November 23, 2006) and also the District Medium Term Development Plans (DMTDPs) under the Growth and Poverty Reduction Strategy (GPRS II), 2006-2009 and the National Development Planning Commission (NDPC) August 28-21, 2006.

6.3.4 The main study
The main study effectively kicked off in January 2009 (till January 2010)

Linking the pilot and main study
The pilot study was a ground breaking preparation for the main study, which stretched from January to July, 2009, a period of seven months. For the pilot study to properly inform the main study, it was deemed expedient to do the following synergistic activities:
1. Review and edit, that is, refine and fine-tune, the outcome of the pilot study. It had contributed as described earlier, into the report writing of Chapters One to Four

2. Articulate the conceptual and theoretical framework of Chapter Five and design the research methodology (Chapter Six)

3. Reaffirm 'community entry protocols' in view of pre-field/post-pilot study contacts and pre-testing of twenty (20) questionnaires. This was effected by personal visits, phone calls and discussions with the legal holder of the Catholic Diocese of Wa (the Bishop), some ministries, departments and agencies (MDAs), civil society organisations (CSOs), some key informants/persons, opinion leaders, management and staff of diocesan projects, etc (November-December 2008). Metropolitan, municipal and district assemblies (MMDAs) were not left out.

Field dynamics

The principal field research was heralded by all of the above considerations and preparation in gem and advisedly. It was basically conducted within the context and parameters of qualitative research blended extensively with dosages of the quantitative approach.

With regard to the choice and justification of the research methodology (6.1. to 6.2.) and the use of, reason for and management of purposive sampling (6.3.3.), these have been abundantly discussed above. What remains to be, in detail described and discussed is predominantly the empirical data collection methods, management, analysis and interpretation in the presentation. Research ethics and quality control measures have been embedded and encapsulated in this chapter. Report writing has been an ongoing and iterative process. Emerging concerns, missing links and data gathered coupled with the research outcomes were structured and organised into the relevant categories or thematic content and eventual research reporting format.

Data collection methods and techniques were informed by the structural organisation of the diocese and the region. The socio-pastoral planning units (parishes and deaneries) were coupled with the major administrative or political decentralised local government units (area councils, constituencies, districts) of the diocese and the region respectively. For reasons of the nature of the research as well as availability of resources (time, logistics, finance, e.g. cost effectiveness), an intensive qualitative–cum quantitative approach was employed. This enabled the research to use purposive sampling with some key mitigative measures factored in to enhance objectivity, representativeness and reliability. The entire Diocese/Region could not be sampled, but using non-random and non-probability sampling techniques, representativeness and validity were ensured. The four deaneries (Wa, Jirapa, Nandom and Tumu) and the twenty-three parishes of

the Diocese as well as all fifty-one area councils, ten constituencies, and nine political administrative districts were covered representatively cf. Figures 2.1-3 (maps) .

With recourse to the qualitative approach's attribute or canon of personal judgement in sampling, coupled with its flexible overall research design, devoid of pre-determined criteria and techniques associated with the quantitative approach (Dale, 2004:130) and considering other mitigative measures, we arrived at the sample of parishes presented in Table 6.1.

Table 6.1 Deaneries represented in the sampling

Deanery	Total number of parishes in the Diocese	Percentage of all parishes (aggregate)	Number of parishes selected	Percentage of parishes selected
Wa	6	26.08	5	21.74
Jirapa	7	30.43	4	17.39
Nandom	6	26.08	4	17.39
Tumu	4	17.39	4	17.39
Total	23	100	17	73.91

Source: Author

The unique 'coterminiety' of the Diocese with the Region facilitated that all parishes and deaneries, area councils, constituencies and districts were represented in the data collected (74%). A cross-section of the study area, from all the cardinal points (north, south, east and west) was targeted for inclusion in the research. This meant there was no exclusion factor in the determination of the sample or the unit of inquiry.

The sampling method has elements of both a stratified and quota sampling. Apart from Wa (21.74%), which contains both the Diocesan and Regional seat and is a melting point, all other deaneries were equally weighted and represented (17.39 %).

Inaccessibility, deprivation and marginality did not affect the selection of respondents. To forestall bias and prejudice and enhance attainment of the criteria of scientific research, the inclusiveness of other respondents ("outsiders") was factored into the subjects of inquiry. It was not a church-based research. Ministries, departments and agencies (MDAs), civil society organisations (CSOs), individuals and development-oriented institutions within and beyond the Diocese/Region were targeted. In Tamale, (the provincial capital of the Catholic Church in the north of Ghana, consisting of five dioceses) and in Accra (the national capital, hosting the National Socio-Economic Department/Secretariat of the Ghana Catholic Bishops' Conference, GCBC and the National Development Planning Commission, NDPC). The respondents' background and characteristics transcended status, religion/creed, ethnicity, political/party affiliation, education, age and sex.

6.3.5 Data collection: sources and methods
In this section, the main aim is to describe the method that have been employed in this research. Marshall and Rossman (1999:105) present only four sources and methods of data collection in qualitative research: participation, observation, interview and review of documents. However, with Jackson and Kassam, 1998:54 we beg to disagree as there are many others, like rapid rural reconnaissance/appraisal. With Jackson and Kassam, we prefer a typology of five and their

techniques: general methods, field-based techniques, workshop-based techniques, self-assessment tools and cultural methods (confer Chapter One, 1.2: Figure 1.7).This research focused on and employed preferably and principally the following:

Rapid rural reconnaissance

As a pilot study, a rapid rural reconnaissance was conducted to review the state and status of the diocesan development interventions. It is a cogent situational analysis and quick review. It is cost-effective and revealing as questionnaires and interviews limit investigations only to what can be interrogated and enumerated, concealing the realities at times. Data collection approaches for rapid rural appraisal include record examination, direct observation, confidential interview, key informants and workshop (Honadle, 1982: 641-2). It has its deficiencies especially as a hybrid between rapid rural appraisal and reconnaissance. These shortcomings have to be addressed and no method is perfect or sacrosanct. In addition, a blend of methods is commendable (Moser and Kalton, 1977:239).

The process of restructuring the diocesan socio-economic development set up into deanery-based programmes (with the diocese zoned into four development areas Jirapa, Wa, Nandom and Tumu) was rapidly reviewed in terms of the operationalisation of these development programmes. It was only the Tumu Deanery Rural Integrated Development Programme (TUDRIDEP) that had a dosage of structures and initial funding support to kick-start. The Nandom Deanery Integrated Rural Development Programme (NANDIRDEP) had some wobbling structural organisation and commitment to operate. Those of Wa and Jirapa-WADIRDEP and JIDIRDEP respectively, were still blue-prints. Discussions, visits and observation were employed and programme/project reports were studied. This was factored into data gathered, within the same period from all churches involved in development in Northern Ghana, delivered in the researcher's paper at the Third Annual Church Leaders and Development Coordinators' Conference (Tamale, 2006) and thus validated. The pilot study sufficiently informed the main study as discussed earlier in 6.3.4. In summation, this reconnaissance combined with observation, (field-based techniques), interviewing (key-persons' and open-ended interviews) and a survey helped to avoid being cursory, touristic, urban-biased and tarmac-prone (Chambers, 1983:198f).

Desk studies or documentary sources

Desk studies are necessary but not sufficient pre-field work enterprises. They are multi-functional. This is not propagating 'arm-chair' research study but acknowledging or confirming the existence of a noble pedigree of the academia and intelligentsia, trailblazers and torchbearers of the scientific repertoire of knowledge and knowledge-base in perpetuity and in progress (Moser and Kalton, 1977:240; Goode and Hatt, 1952:103f). It also serves to forestall academic dishonesty and pomposity (reminiscences Christopher Marlowe's literary work: "She Stoops to Conquer"). It advocates the tridimensionality of knowledge-past, present and future, being both a stock and a flow (Lipsey, 1975:32). Desk studies are by nature and function knowledge building, informative, educative and an anchor/barometer to establishing a state of knowledge or knowledge-base in the scientific family. Relevant library research or literature review punctuates

and streamlines all credible scientific work. It is indispensable and non-negotiable in qualitative research.

A lot of information was gathered viz. traditional communications (proverbs, anecdotes, etc.) and popular culture (aptitudes, values, attitudes, festivals, etc.) with regard to integrative cultural dimensions in participatory and sustainable regional development.

Its limitations are that it was time-consuming and required a high degree of sensitivity and selectivity to be focused but the researcher's literature search, plan/schedule and judicious management of scarce resources (including time) were good cross-checks, checks and balances. Card catalogues, indexes and bibliographies, reference books and special materials were also analytically helpful and critically employed (Goode and Hatt, 1952:104f).

Observation and participation

The entry and exit points of science are observation, as science begins with and is validated by observation (Goode and Hatt, 1952:119). It is both the most primitive and modern of research techniques. It is the classic method of scientific inquiry (Moser and Kalton, 1977:244). The Concise Oxford Dictionary, defines observation as 'accurate watching and noting of phenomena as they occur in nature with regard to cause and effect or mutual relations'. It is our critique of this definition that links observation with participation as a twin-concept and technique of data collection. In brief, observation truly and comprehensively involves or entails the five senses, broadly speaking, not merely sight or seeing.

Body language, eye contact, formal and informal interactions and discussions, home, office and project site visits were not taken for granted in the research for a certain level of sensitivity and rapport to be established as in all forms of data sourcing. No doubt, in anthropological researches especially, participant and non-participant observation are not only cute but key to data collection and collation. Notwithstanding more than two decades of exposure and immersion in development interventions in the study region, this researcher found these twin-methods a good 'snack'. One has to grapple with problems of 'circumspection' and subjectivity but the researcher's training and introspection (social scientist) and background (pastor/planner) made a difference, viz. systematic observation. There was little question of response error and observer or interviewer bias.

Other deficiencies of observation are that personal preferences and alertness, the range and depth of knowledge and research goals and objectives could have had a tendency or propensity to colour observation. Insider-outsider biases or prejudices alike had to be managed (Goode and Hatt, 1952:130). It evidently, reinforced and was also strengthened by other data sources and methods. One key lamentable and inescapable phenomenon and process observed was the challenging grinding to a halt of all of the five agricultural stations in Tumu, Funsi, Lassia Tuolu, including the twin-projects in Nandom. Structures and systems, advisory and management boards and interventions were on a low ebb. Staff retention and motivation, programme and staff downsizing were nothing to write home about. This seems to epitomise a general creeping in and crippling diocesan development malaise and was substantiated or corroborated by some of the research's interview schedule and questionnaire responses coupled with formal and informal discussions. It was feebly refuted by the global donor fatigue, world economic crunch and

competing and uncooperative development actors! Since 2006, there has been a wave of sporadic crisis management and strangulated ad hoc planning beckoning a Marshall-type plan to be on track and focus, with emphasis on core competencies coupled with striking strategic and sustainable partnerships with other development players. Into the bargain, the diocese needs the wherewithal, will power, commitment and leadership acumen to operationalise the exercises of the restructuration process of its socio-economic or socio-pastoral wing of regional development. A dose of professionalism and semi-autonomy to operate in a business-like manner are neither luxuries, nor a 'demand for losing grip and control' over development-oriented enterprises and institutions. So much has been poured into professional consultancy and consultation without much dividend.

Interviewing and questionnaire

Technically, interview and questionnaire are not used interchangeably or synonymously. Broadly speaking, the questionnaire designates the data gathering or sourcing situation in which the respondent him-or herself fills in the answers, while, for the interview, the interviewer asks the questions and records the answer (Moser and Kalton, 1977:303). The questionnaire was largely employed in this research for a multiplicity of reasons, cost effectiveness and judicious use and management of limited resources not excluded. It was occasionally interspersed with a dose of interviewing to probe or as facilitated and initiated by some respondents. The interview poses the problem of interviewer reliability as different interviewers elicit varying degrees of insight and rapport. 'To what extent are the answers elicited repeatable or replicable?' This may partly be influenced by the interviewer's traits, for example, honesty, accuracy, adaptability, personality and temperament as well as education and intelligence. What is more, the interview can introduce various sources of error and bias, require long training to manage these and select interviewers or the reverse: select and train adequately. This is not to deny it of corresponding benefits. It permits of probing and is standardised among other advantages.

Both methods properly designed are fundamentally a process of social interaction to elicit research data from the respondent for the investigator though personal recording within a given space and time belongs largely to the interview. The questionnaire (recording schedule) was designed to be predominantly used in the research for a motley of reasons. It took cognisance of the merits and demerits of the interview to consolidate its choice. It reflected and captured the salient requirements of the research design, the conceptual and theoretical framework, the literature review and its precedents: research problem and questions among others.

Secondly, it was designed with a factored in element to establish the necessary rapport to gain respondent motivation, to elicit confidentiality and assurance as well as respect of views in appreciation. The spectrum of respondents was highlighted and the research topic stated. This preview of the research partly 'catered' for the training of interviewers to initiate rapport in the questionnaire administration (Thirkettle, 1981:8-9).

Thirdly, the questionnaire had a mix of structured and semi-structured, open and pre-coded questions, thus offering a variety in the data gathering or recording schedule as illustrated below:

Table 6.2 Scatter of questions

Technique	Frequency/distribution
Open question	Questions: 2-5, 7-8, 10 and 14
Pre-coded question	Questions: 1 and 15
Semi-pre-coded	Questions: 6, 9, 11 - 13

Source: Koya

The pre-coded questions sought information on the respondent's background and characteristics and a summative evaluation of the questionnaire. The open questions elicited requisite research data based on the respondent's accessibility to data, opinion, knowledge and experience (with a lot of latitude) regarding for example, stakeholder participation analysis, Church and state development potentials, opportunities, constraints and challenges as well as performance or service delivery achievements and impacts. They were all hooked on the determinants and demands of the four foundational concepts of 'church, state, role and regional development'.

As regards, questionnaire administration, it was done by the principal researcher assisted by managers and staff of the five diocesan agricultural stations, a graduate student from the University for Development Studies, some civil society organisation directors and managers notably ACDEP, Care International and OIC all based in Tamale and an NDPC staff in Accra. They were briefed on the nature of the research and supported the process for various reasons. It was energy and patience demanding, time consuming and expensive in terms of mobilisation, travel and especially phone calls and contacts as part of field supervision and quality control. One interesting technique was 'snowballing', some respondents volunteered other potential respondents or were asked to suggest some and this was very tactical and productive. There were a couple of misplaced and replaced questionnaires but the non-response rate was minimal. Respondents were encouraged to answer the questions at their leisure. Some had to 'research', consult or team up with colleagues or some family members to adequately, critically and productively respond to the questionnaire. This coupled with the opportunity to vet questionnaires, probe some respondents and further interview them for quality response and control made up for the eventual minimalisation of planned panel discussions, focus group discussions and key persons or informants interview. The validation workshop was also constrained by the resource trap.

The summary of the data methods and sources employed indicates their relative strength and contribution to the research.

Table 6.3 Overview of relative strengths of methods

Method	Rank	Estimated Percentage Score
1.Interview/questionnaire	1st	60%
2. Desk Studies	2nd	25%
3.Rapid Rural Reconnaissance	3rd	7.5%
4. Observation/Participation	4th	7.5%

Source: Research construct from field work, 2009/10

Table 6.3 demonstrates and corroborates the pre-paradigmatic nature of the qualitative research and the gains of a blend with quantitative research in this study to promote triangulation and enhance the nature of data gathered for scientific analysis and interpretation (validity and reliability)

6.4 Summary of key lessons learnt

The research was resource-demanding, mind-boggling, sometimes exasperating but challenging and productive in view of an altruistic career or a people-centered service that is knowledge building and enhancing. A number of fundamental lessons has been unleashed. Pre-research activities, like guided review of literature and choice of and consultations with seasoned academic and intellectual companions are not only a key to the state of knowledge but guard against rushing into the field blindly, preposterously or unarmed. Apt conceptualisation is a forest of problems clearly to be defined, delineated and operationalised, not to be muddled through. The concept of 'Church', for example, seemed, to some people, bizarre and ludicrous in the context of its role in regional development. Some would prefer 'mission' or 'non-governmental organisation' for universal appropriateness but its contextual and empirical relevance has had to be charted and encapsulated in the thesis.

Doctoral research within the context and parameters of a sandwich programme necessitates additional courage and commitment, discipline and determination, patience and perseverance, sustained interpersonal relations and rapport to remain on course and focused. It demands more than introspection and circumspection. Lastly, contributing to emergent studies of a groundbreaking and epochal nature as the research study may be, many are the respondents, who are looking forward to its unlocking additional fora and creative mechanisms to cash in on its contextual relevance, replicability, marketability, ownership and accessibility, so as not to collect dust in the libraries and archives. This seeks an answer to the compact and compass of its evaluation: 'Relevant, what next'? (Table 7.1 Respondents´ evaluation of the research in Chapter 7).

CHAPTER SEVEN

Presentation and assessment of data base

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CHAPTER SEVEN

Presentation and assessment of data base

"Men kick dust in their own eyes and so far from complaining that they cannot see, obdurately insist that their vision is unimpaired". (Walter in Gross,1975:341)

7.1   Presentation

The chapter seeks to provide the analytic framework of the study.

7.1.1   Data base navigation
Taking a cue from Walter (in the above quote), this section of the research on analysis, results and discussion, seeks to provide the visible anchorage and clearance for the presentation and assessment of the research survey data base. It also establishes a firm and fair nexus with the penultimate chapter, the research methodology. That chapter had harmonised and highlighted the scope, gaps, challenges, strengths and ambiguities of the data base. It was coupled with the quality of the survey data: return rate, level of cooperation of respondents, competence of the research support team and the coverage of the research questions among other pertinent issues.

In the second instance, it is significant to underline that this chapter has been informed not only by the earlier chapters but also by a framework of survey data analysis. This framework set the parameters within which to manage, analyse and interpret the array of data or information generated by the field work exercise for purposes of systematic reporting in the ensuing chapters.

In brief, the framework, consequent and contingent upon the iterative nature of the research, is duly and especially informed by the conceptual and theoretical research framework, the research design and methodology and the general framework of survey data analysis of the National Development Planning Commission. That is the national planning authority's guidelines for the preparation of district medium-term development plans under the Growth and Poverty Reduction Strategy (2006-2009) and the African Peer Review Mechanism for good governance. The navigable ambience of the research data is established and vindicated by the next section (7.1.2).

7.1.2. Main concept and tools of analysis
Consequent upon the considerations presented above, the main concept considered crucial, critical and convenient to employ is the 'Potentials-Opportunities-Constraints-Challenges' (POCC) analysis reinvigorated by statistical analysis as supported by the research methodology. Though synonymous or analogous with the 'Strengths, Weaknesses, Opportunities and Threats or Constraints' method (SWOT or SWOC), it is a more fine-tuned, harmonised and enhanced concept and tool of analysis from the techniques' definitional ambience or angle, field experience and workshop facilitation of programmes. Moreover, it has been adopted by the National Development Planning Commission and advisedly employed in the presentation of district medium-term development plans in Ghana. It will be the basis for the analytical framework of the survey (especially Chapter 9).

A comparative analysis of the three 'conceptual techniques' brings this preferred choice to the fore.

Figure 7.1 Comparison of research techniques

'POCC'	'SWOT'	'SWOC'
Opportunities	Opportunities	Opportunities
Potentials ← → Constraints	Strengths ← → Weaknesses	Strengths ← → Weaknesses
Challenges	Threats	Constraints
I	II	III
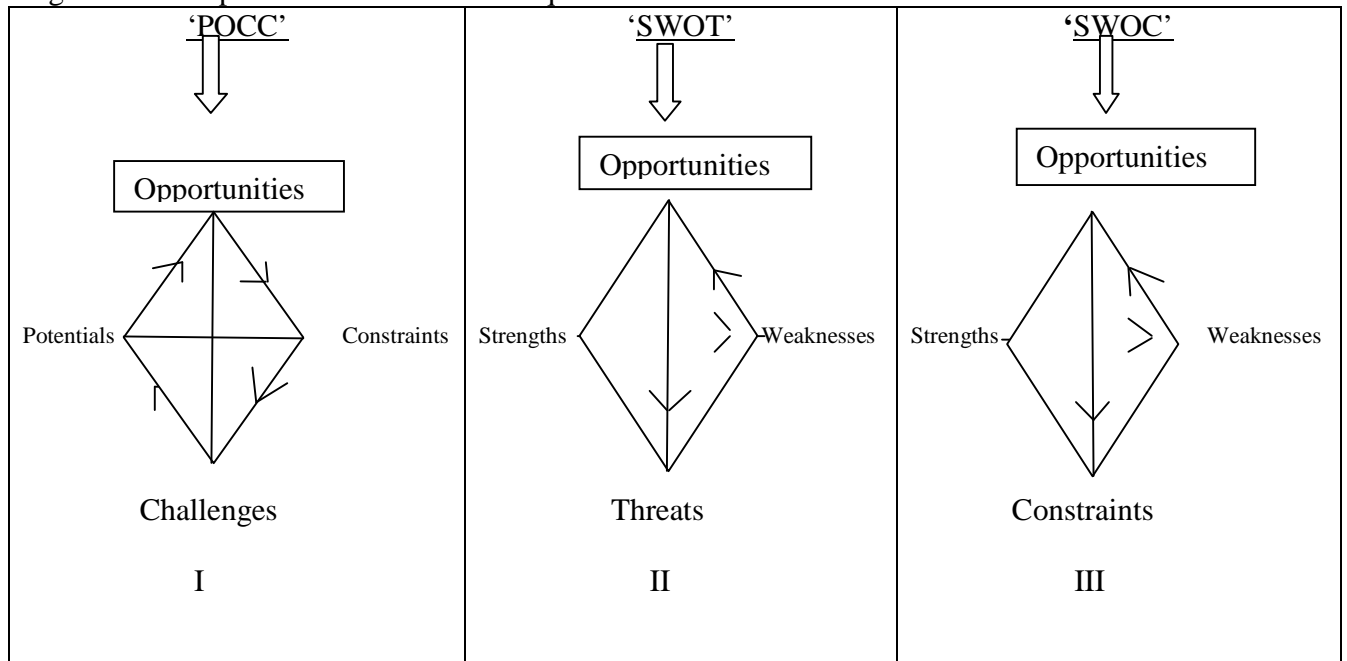
Source: Own construct

Horizontally viewed, the most common denominator is 'opportunities'. It appears in all three (at the top) while various concepts emerge at the bottom:challenges, threats and constraints. Vertically, the common denominator is strengths/weaknesses in II and III, with 'challenges', 'threats' and 'constraints' as their point of divergence. They have a common pedigree (II and III). However, the 'potentials-opportunities-constraints-challenges' is the preferred choice for three reasons.

In the first place, it employs more refined development-oriented concepts. Secondly, at the level of operational definitions, it embodies more development-friendly and akin vocabulary. In the third place, it has a greater tendency to describe and circumscribe a more proactive and innovative development landscape, not a 'battle terrain' invoking 'strengths, weaknesses, threats' of the calibre of military strategies for combats and retreats. Development is not 'militarisation' though the goal of both resonates in progress, prosperity and peace, that is, security, stability and stabilisation of the national and political economy.

The steps of analysis of the concept and tools, it is significant to note are methodical and constitutive of the analytical framework to bring meaning, order and objectivity to data management, analysis, interpretation and presentation. They are repetitive and ongoing, that is, 'mutually inclusive' not 'mutually exhaustive' or disparate. Consequently, it is not easy to draw a sharp demarcation between them, or to articulate when one step ends and another begins. The

steps range from vetting and editing, enumerating, codification and classification or categorisation to statistical and non-statistical data analysis.

A descriptive, narrative or interpretive approach (qualitative) coupled with the quantitative approach (tables, pie charts, histograms, etc) have been earmarked selectively for the data analysis. It will be further coupled with a modified sustainability tool. The basic concept and tools will be expantiated and substantiated prior to their relevant and suitable application. Explicitly, tools of statistical and non-statistical analysis, as in the research methodology's blend of qualitative and quantitative techniques, are in play and display.

7.1.3 Functional and analytical significance of the concept

One significant utility value of the identification and categorisation of potentials is that in planning, goal statement and objective formulation are facilitated. Opportunities chart the path towards strategic options like networking, partnering, collaboration, lobbying and advocacy in view of effective and efficient resource mobilisation and management. The list of constraints helps to prepare the ground for synergies in programme and project design to tackle problems. That of challenges reckons with contingencies, 'factors' them into realistic development, resource utilisation and timely implementation. The concept dovetails with appreciative inquiry mainstreamed into the survey.

In a nutshell, the analytical value of this exercise is that, it is constitutive of and consolidates strategic regional development planning and management of any development actor. Vision and mission statements, goals and objectives formulated can be actuated in the stages of development: analysis, planning, implementation and monitoring and evaluation as in Goal-Oriented Project Planning . The Catholic Church can therefore from the review of literature already carve a niche in regional development with the plethora of 'potentials, opportunities, constraints and challenges' which constitute endogenous and exogenous factors within her reach. All she need do initially is to reposition herself, be proactive, innovative and restrategise in regional development planning and management, coupled with adopting best practices and inspirational leadership acumen and as will be empirically substantiated in Chapters 8 and 9.

Significant as this analytical concept is, it has its limitations. It calls for an excruciating level of conceptualisation and operationalisation of its 'quadrapule components or variables'. Its reliance on endogenous-exogenous variables and factors sometimes conceals their intricate connectivity as some internal factors could have been influenced or determined by externalities. The human resource base and the enabling environment in Ghana, for instance, are the product and outcome of both internal and external inputs or determinants. Its advantages, however, exceed its disadvantages. Moreover, its deficiencies have been managed or handled in its application (Chapter Six).

7.1.4 Respondents´ evaluation of fieldwork and instruments

The fieldwork and the instruments were generally positively evaluated by respondents. Eight positive criteria were attributed highly to the research and ranked first to eighth respectively. The research was seen to be useful, relevant, informative, educative, productive, realistic, replicable and revealing. Only four negative criteria were ascribed to the research at the bottom end, with

low percentage values in rapid descending order: energy consuming, highly academic, boring and a nuisance.

Table 7.1 Respondents' evaluation of the research

Selected criteria (1-12)	Total frequency of respondents (180)	Percentage score of all respondents	Overall rank of criteria (1st to 12th)
Significance	150	83.33	1
Relevance	122	67.77	2
Informative	109	60.55	3
Educative	108	60.00	4
Productive	100	55.55	5
Realistic	94	52.22	6
Repeatability	85	47.22	7
Revealing	84	46.66	8
Energy consuming	84	46.66	8
Highly academic	31	38.75	10
Boring	3	1.66	11
Nuisance	3	1.66	11

Source: Koya, Fieldwork, 2009

The views of some respondents to an open-ended question (Question 14: Appendix 2) are significant for the research's findings and recommendations later (Chapter 11 and 12).

Respondent "C" (for reason of anonymity):
"*How will you get this research project to impact on the development of the region? What concrete steps are you going to take in this laudable endeavour? Or is it another masterpiece in-the-making destined for the shelf to accumulate dust forever and ever*?"

Respondent "D":
"*Great effort, keep it up*"

Respondent "E":
"*How will this research be fed into stakeholder activities and interventions?*"

7.1.5 Summary of database presentation and evaluation
In a five chapter (8 - 12) presentation and assessment, the survey data base has been encapsulated, preceded by the research methodology (Chapter Six) and Chapter Seven on the analytic framework with a highlight on the relevant background and characteristics of the respondents based on the outcomes of the interviews, confer Appendix 2: Interview/questionnaire.
Chapter 8 is focused on the 'state and status' of the Catholic Church in the context of Regional Development determined by or as a function of four variables: potentials and opportunities, constraints and challenges. These emanate from questions 2,3,6,7 and 4,8,11 respectively (Appendix 2): circumscribing the correlation between religion and regional development.

Chapter 9 describes and depicts the core competency spectrum of the Catholic Church in Regional Development, an empirical role definition and delimitation. It is informed by Chapter 8. It includes a "simulated" internal consistency analysis, a role impact assessment, a stakeholder identification and categorisation and a stakeholder performance and impact analysis (confer questions 5,9 and 13 respectively in Appendix 2).

Chapter 10 is an emerging exposé on the State and regional development hooked onto coordination, cooperation and collaboration (and partnership) based on questions 10 to 12 and 14. It brings into focus the attested role of the State in regional development, being the primary provider and stakeholder.

Chapter 11 presents a summary of the major research findings and their implications for development stakeholders in Northern Ghana. It attempts to synthesise also the contextual and specific role and contribution of the Catholic Church to regional development as well as the study's limitations.

In Chapter 12 the research study's conclusion and recommendations are presented, basically the implications for practice-theory-policy; also original contributions to knowledge and further research areas .

7.1.6. Conclusion

The framework of survey data management, analysis, interpretation and presentation with its main concept and tools employed is the outcome of an interplay of a number of factors. It is geared towards report writing that is methodical or systematic, complete, comprehensive and comprehensible. It produces relevant and objective findings in a communicative, dialogical and iterative manner.

In the last instance, it is reiterated that this chapter has been preponderantly coloured by the rich and diverse background and socio-cultural characteristics of the research respondents. This explains the 'why and how' these respondents are at the base of data generation and assist to determine the empirical affinity between religion and regional development in Chapter Eight.

7.2 Assessment

The relevance of the background and socio-cultural characteristics of respondents from the study is aptly summed up in the following statement:
"When there is mental rejection or indifference on the part of the targeted group, there is no dynamic, multiplicative development effect" (Serageldin and Taboroff, 1992:546).

7.2.1 Significance of the sample

There exists a growing consensus from the literature review among development practitioners and partners that regional development to be relevant, sustainable and participatory has to be tailored to the background, characteristics, needs and culture of the targeted people or stakeholders. It is in this regard that the view of Serageldin and Taboroff above is subscribed to and supported by this research (Chapter Four). People and cultures influence development and are influenced by development and this is substantiated in Chapter Eight and further undergirds the main purpose of the study.

7.2.2   Sample description and distribution

The results of the survey sample, with regard to the respondents' background and socio-cultural characteristics, have been disaggregated by sex or gender, age, education and religion. This section highlights the distribution and categorisation of respondents coupled with their influence on the nature of the findings.

Disaggregated data
By sex
Table 7.2 Sex distribution of respondents

Sex	Total Number of Respondents	Percentage Score of Respondents	Sample Sex Ratio
Male	138	76.67	1:3
Female	42	23.33	1:3
Total	180	100	

Source: Koya

The sex distribution of the respondents is shown in Table 7.2. The greater number of the respondents were males and fewer females. This corroborates the 'reality' on the ground in the country. In Ghana, 51 per cent of the total population are women who produce 75 per cent of the food basket. Yet, at the level of participation and role in national decision-making for multiple reasons they are on the margin calling for a vigorous and vibrant gender mainstreaming. This can be done at policy and programme levels viz affirmative action, advocacy, lobbying, sensitisation and role modelling among others to augment gender parity. It is, no more, an agenda of gender equality but equity as emphasised in the social teachings of the Church on development. No doubt, at the political level, only 7.5 per cent of members of Parliament in Ghana are women and only 5 per cent of the Council of State. Development stakeholders and related government ministries, departments and agencies have a lot to do to ameliorate the situation. The Ghana Catholic Bishops´ Conference Project: Dialogue and Advocacy for Good Governance and the Tamale Ecclesiastical Provincial Pastoral Conference programme for good governance and local development are worthy examples.   The Moremi Initiative for Women's Leadership in Africa, a nongovernmental organisation initiated programme, to mentor young women to take up leadership roles and responsibilities is laudable and laurelled (Daily Graphic, July 23, 2009:10). The relevance and potential impact of such a development initiative (agenda) emerges from the socio-cultural phenomenon of male dominance or chauvinism in traditional Ghanaian society, a surmountable development obstacle.

By age
Table 7.3 Age distribution of respondents

Age Group	Number of Respondents	Cumulative Frequency	Percentage Score
18-39	37	37	20.55
40-59	95	132	52.78
60 and above	48	180	26.67

Source: Koya

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The age distribution of the respondents is shown in Table 7.3. Most of of the respondents were within the 40-59 year group, within the 60 above, and few 18-39 years. What is significant about the age distribution is that development must target the needs specifically of all strata of population. Development planning and reforms to improve access to education for example, as has always been debated and executed in Ghana, must seek to ameliorate gender parity, reduce the dependency load and improve the welfare of the aged or the pensioners and the livelihoods of the working or active population. The provision of social services and facilities, amenities and infrastructure must factor in demographic and socio-cultural and economic variables. Almost 80 per cent of the respondents were from age groups 40-59 and 60 and above. These were targeted because of their experience and knowledge base having been in their active working age and retired. The "youth", about 20 per cent were, not left out as they are also active citizens and the main target group for development as development is ultimately future-oriented (Koya, 1994). Sustained investment in and access to education, for example, has rippling and intergenerational benefits (Koya, 1995).

The age distribution of respondents is shown in Figure 7.2

Figure 7.2 Age distribution of respondents
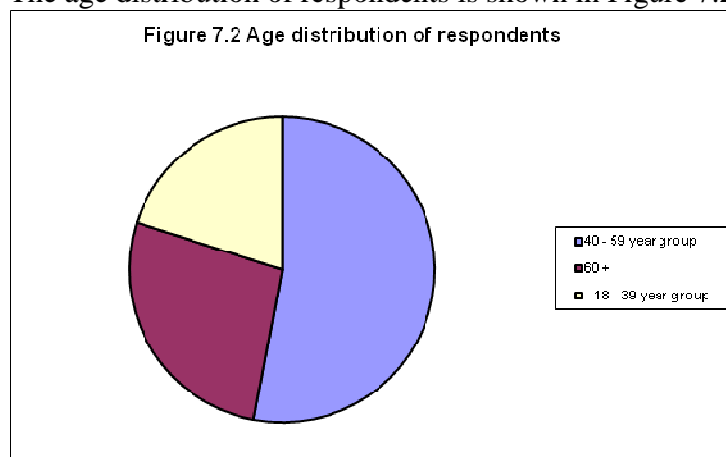
By education
Table 7.4 Respondents' educational status

Level	Number	Cumulative frequency	Percentage Score of total respondents
Non-formal	2	2	1.12
Primary	1	3	0.56
JSS/JHS	3	6	1.67
SSS/SHS	3	9	1.67
Tech/Voc./Com./Agric etc.	11	20	6.12
College/Post-secondary	28	48	15.56
University	126	174	70
None of the above	6	180	3.34

Source: Koya

The respondents were quite well-educated with few coming from non-formal education. It was realised that 3 per cent did not belong to any of the specified categories; they came from the polytechnics, seminaries, etc. This demonstrated that our categorisation was slightly not 'mutually exhaustive and inclusive'. The purposive sampling procedure did not exclude age, gender, education and religion to forestall bias and non-representativeness. The issue of a disproportionate number of highly educated respondents in the sample could evoke a focus on regional elites captured but this was largely unintended, not planned. It is however explainable by the research´s knowledge-based and relevant experience or insight nature about Church development work. Secondly, the government policy of making university education affordable and accessible through the President's Special Initiative, distance education, sandwich programmes coupled with the proliferation of private (and public) universities has augmented the number and availability of their products in both rural and urban areas. In a nutshell that the structure of the sample is obviously a conundrum can be held at bay. Purposive sampling employing non-random and non-probability sampling techniques like cluster and snowballing or chain sampling has an "inherent" tendency towards bias, unrepresentativeness and marginal transferability. However, the research design has factored all these into its methodological issues, acknowledging especially the critique against purposive sampling – its genuine unrepresentativeness.

Additionally, the findings bring to the fore that education is the key to development and quality education is a necessary core investment. This means that Ghana has to intensify and sustain her efforts to reduce the national illiteracy rate estimated at 38.3 per cent (The Ghanaian Times, September 8, 2009) and thus strive to achieve the Millennium Development Goal on universal primary education (MDG 2) by 2015 with political will and commitment.

By religious affiliation

Table 7.5 Distribution of respondents by religion

Religion	Number of Respondents	Total Percentage Score
1. Catholicism	165	91.67
2. Other Christian denomination	9	5
3. Islam	4	2.23
4. African traditional religion	2	1.12
Total	180	100

Source: Koya

Low rapport, unavailability and apathy of Islam respondents due to unforeseen and ineffective contact reduced the anticipated response rate. The knowledge base of respondents largely influenced their inclusion in the sample. However, since the scope of Church development interventions and their sphere of influence transcend church membership, adherents of other religions as beneficiaries and targeted stakeholders or partners in development were covered to support research objectivity and sample representativeness. Christianity, Islam and African traditional religion were identified by respondents as the major religions contributing to regional development in Ghana through their development cooperation and peaceful coexistence and inter-religious dialogue. However, the review of literature gave prominence to Christianity´s role in regional development.

The affinity between religion and development has been a factor to reckon with in the region. Moreover, the prevailing inter-religious dialogue has contributed to peace and stability generally in the region. Religious tolerance, inter-ethnic and inter-religious marriages are a regional norm for peaceful co-existence. This contrasts, from respondents´ view, with the situation in the other Northern Regions-Upper East and the Northern Region with their wave of chieftaincy and inter-ethnic disputes militating against sustained regional development.

7.2.3 Some significant preliminary survey findings
One significant advantage of the Catholic Church supported by the literature review, is that it provides access to social services, amenities and infrastructure 'across the board'. It does not, in all sectors of development, discriminate in its targeted beneficiaries according to their background, economic, political, religious and socio-cultural traits. In the provision of access to health, education, agriculture, water and sanitation, community-based rehabilitation of the differently-abled, micro-credit, gender and development, peace building and conflict management for example, in the Upper West Region, the Catholic Church could be a model and a trailblazer. Table 7.6 is illustrative of Church health service delivery.

Table 7.6 Types of National Catholic Health Service Institutions per Diocese

Dioceses	Types of Health Facilities										Total	Percentage
	Hospital	Health centre	Polyclinic	Mobile clinic	Clinic	Primary Health care	Optical	Orthopaedic	Orphanage	Rehabilitation		
1.Accra	1	0	0	1	0	0	0	0	0	0	2	1.9
2.Cape Coast	3	0	0	1	0	0	0	0	0	2	6	5.7
3.Sekondi-Takoradi	2	0	0	0	3	0	0	0	0	0	5	4.7
4.Keta-Akatsi	2	0	1	0	0	0	0	0	0	0	3	2.8
5.Ho	2	0	0	0	2	0	0	0	0	0	4	3.8
6.Jasikan	2	0	0	0	1	0	0	0	0	0	3	2.8
7.Koforidua	4	0	0	7	0	0	1	1	0	0	13	12.3
8.Obuasi	3	2	0	3	0	1	0	0	0	0	9	8.5
9.Kumasi	1	0	0	1	0	0	0	0	0	0	2	1.9
10.Konongo-Mampong	1	0	0	7	1	1	0	0	0	0	10	9.4
11.Wiawso	1	1	0	0	0	0	0	0	0	0	2	1.9
12.Sunyani *	4	0	0	0	0	0	0	0	0	0	4	3.8
13.Goaso	2	1	0	1	0	0	0	0	0	0	4	3.8
14.Damongo	1	2	0	0	1	1	0	0	0	0	5	4.7
15.Tamale	0	0	0	2	0	0	0	0	0	0	2	1.9
16.Yendi	0	0	0	3	0	0	0	0	0	0	3	2.8
17.Navrongo-Bolgatanga	1	4	0	2	1	0	0	0	0	0	8	7.5
18.Wa	2	11	0	0	4	2	0	0	1	1	21	19.8
TOTAL	32	21	1	26	15	5	1	1	1	3	106	100

Source: National Catholic Health Service, 2006 Annual Report p.21
*NB: In 2009 a new diocese, Techiman, was carved out of Sunyani Diocese but its institutional statistics were not yet available.

The Catholic Diocese of Wa tops the list with a total of 21 health facilities constituting about 20 per cent of these facilities at the level of the Church in Ghana. In the context of the Upper West Region, the Church in Wa performs and favourably compares with the State in the provision of access to services and facilities. In the field of health service delivery, the 2006 Annual Report of the National Catholic Health Service stated in the Upper West Region, government had three hospitals and the Catholic Church two; 50 as against 11 health centres and 18 as compared to 6 clinics respectively. As a single service provider in the region, the Catholic Church therefore is a significant contributor, with quality and accessible services in the view of respondents. Confer also Koya, 1996.

In the field of education, the Catholic Church is non-discriminatory and illustrious in the policy and practice of providing access to education, the recruitment of staff and admissions as shown in Tabele 7.7 in the various types of educational interventions.

Table 7.7 Statistics of Catholic Schools, Wa Diocese, 2006/2007

Type of School	Number	Teachers						Pupils/Students						Grand Total
		Catholic		Non-catholic		Total		Catholics		Non-Catholics		Total		
		M	F	M	F	M	F	M	F	M	F	M	F	
Day Nursery	53	11	107	2	31	13	138	2318	2010	1568	796	3886	2806	6843
Primary	133	416	235	102	86	518	321	12165	11879	5238	3690	17403	15569	33811
Junior Sec. School	90	259	136	78	83	337	219	6220	5014	1209	1318	7429	6332	14317
Senior Sec. School	5	134	73	34	25	168	98	1348	953	326	201	1674	1154	3094
Vocational/Technical	7	83	54	37	30	120	84	621	456	145	120	766	576	1546
Special Education	3	13	7	8	6	21	13	102	70	32	21	134	91	259
Total	291	916	612	261	261	1177	873	22774	20382	8518	6146	31,292	26,528	59,870

Source: Catholic Educational Unit, Wa 2006/2007

From Table 7.7, it has been deduced that there is a high level of gender parity in the employment of teachers and the enrolment of pupils and students as pursued in the Millennium Development Goals which Ghana has subscribed to programmatically.

In Table 7.8, there is almost parity in the engagement of teachers as 57% to 43% demonstrates:

Table 7.8 Total number of teachers engaged 2006/7

Sex	Male	Female	Total
Number	1177	873	2050
Percentage engaged	57.42%	42.58%	100%

Source: Extracted from 2006/7 Catholic Schools Statistics

The parity improves with pupils' and students' enrolment as shown in Table 7.9.

Table 7.9 Sex distribution of Catholic enrolment

Sex	Male	Female	Total
Number	22,774	20,382	43,156
Percentage enrolled	52.78%	47.22%	100%

Source: Extracted from 2006/7 Statistics

The case of non-Catholic enrolment is still better than that of non-Catholic teachers' engagement for reasons of Catholic discipline, religious and moral education.

Table 7.10 Sex distribution of non-Catholic enrolment

Sex	Male	Female	Total
Number	8,518	6,146	14,664
Percentage enrolled	58.09%	41.91%	100%

Source: Extracted from 2006/7 Statistics

Table 7.11 Employment of teachers

Catholics	Non-Catholics	Total
1528	522	2050
74.54%	25.46%	100%

Source: Extracted from 2006/7 Statistics

The ratio of Catholic to non-Catholic teacher engagement is 75%:25%, that is, 3:1. More Catholic teachers are employed basically to ensure Catholic identity, discipline and academic standards. Moreover, the numerical strength and percentage contribution of the Catholic Educational Unit is commendable as indicated in Table 7.12.

Table 7.12 Type of schools compared

Type	Catholic	Percentage of all schools	Non-Catholic	Percentage of all schools
Pre-school	54	13.08	359	86.92
Primary	134	27.57	352	72.43
Junior High	91	30.23	210	69.77
Senior High and Senior High Technical	12	63.16	7	36.84
Total	291	23.87	928	76.13

Source: Extracted from 2006/7 Catholic and January 2009 Regional Education Statistics

Out of a regional total of schools (1219) the Catholic Church alone has 291 schools (about 24%) while the State and other providers have 928 schools (76%): several denominational providers- Presbyterian, Methodist, Pentecostal, etc. as well as the Islamic. The Catholic Church is therefore a strategic and salient partner in the provision of access to socio-economic development services. A good development mix, well resourced and managed can increase its role and impact in development.

7.2.4 Summary
It is significant to note that the study of the background and socio-cultural characteristics of respondents helps to provide needed and relevant social services, amenities and infrastructure appropriately for the targeted beneficiaries. In the second place, it helps service providers to ensure good human resource development planning and management in the region. Development is not provided in a vacuum. Thirdly, for reasons of sustainability, ownership and management, development must be innovative, proactive and people-centered. People, culture and development are mutually reinforcing.

Critically, it must be observed and stated emphatically that the research ultimately targeted more males than females (77% and 23%). No preconceived gender-based and gender-biased quota sampling was done. However, the qualitative cream of the women caucus was the focus, with experience and expertise. This is corroborated by the knowledge-based nature of the research, with fewer women in the educational eschelons in the region. The educational background favoured the choice of respondents coupled with their experience as the study was not basically an academic or intellectual enterprise. It featured some few respondents across the wide educational spectrum. As the research focus was the Catholic Church in regional development, more adherents of the Catholic faith or denomination were interviewed (92% of the sample).

All in all, the research benefited immensely from the objectivity of the respondents' qualitative and quantitative contributions and their critical views on the wide range of the research issues. One can therefore surmise that the background and socio-cultural features of the respondents lend themselves to the ownership, credibility, reliability, replicability and validity of the research outcomes and outputs. The respondents' evaluation of the research (Table 7.1 of Chapter Seven) also supports this view illustratively.

CHAPTER EIGHT

The correlation between religion and regional development in the Upper West Region

8.1   Introduction: a symbiosis between religion and regional development

8.2   Application of the major concept and tools of survey data analysis in context

8.2.1   Potentials
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CHAPTER EIGHT

The correlation between religion and regional development in the Upper West Region

"Biblical religion was never confined to sanctuary ceremonies and theological speculation. Repeatedly we see that religion is closely associated with the needs and crises of families and governments. Religion begins in the secular arena". (Stuhlmueller, 1994:80)

8.1 Introduction: a symbiosis between religion and regional development

The above quote is an apt reference to the undeniable fact that religion is not diametrically opposed to or antithetical and an impediment to regional development in the Marxian sense (Haynes, 2005:98,101). This was earlier on established and expantiated in Chapters Two and Three respectively on the Church's motivation and background in regional development and in the time-space dimensions. From the research, there emerges abundant empirical evidence substantiating a high positive correlation between religion and development in Ghana. What comes equally to the fore is that these findings corroborate our earlier discussions of role theory's analytical significance and development implications lending itself to multiple modes and models of participation in the provision of access to development services and products, confer Chapter 1.1. This provides a strong linkage and anchorage to the study's core concepts. Simply put, the Church like all authentic development actors has the capacity and capability to maximise her potentials and opportunities, minimise or manage constraints and challenges to chart a sustainable and strategic role in regional development. The Catholic Church can therefore maximise her development efforts and minimise the risks of failure, repositioned in the fast changing development terrain. This chapter speaks about the major research questions explicitly and the attempts to address them adequately.

8.2 Application of the major concept and tools of survey data analysis in context

To begin with, we provide working definitions of the four main variables or components of the major concept coupled with the survey inventory or illustration of, the potentials, opportunities, constraints and challenges (POCC) analysis.

8.2.1 Potentials
Potentials connote the multiple internal or endogenous factors, advantages (strengths) and resources in a given locality or space in time which can be harnessed to ameliorate and sustain political and socioeconomic (regional) development. They can also be employed to counteract proactively and innovatively its challenges, obstacles, threats or 'constraints'. Examples identified in the survey include the available factors of production-land, labour, capital and enterprise in terms of quantity and quality owned by and available to the Church for development.

8.2.2 Opportunities
Opportunities, unlike potentials, are the dynamic, diverse external factors and 'conditionalities' that can creatively and positively impact on development, appropriately and timely explored and employed. In Ghana, examples cited by respondents´ and from literature are the processes of

democratisation and decentralisation creating an enabling environment, peace and stability; protocols, concordats, treaties, ratified standards and codes. Like challenges, they are exogenous variables.

8.2.3 Constraints

Constraints, the obverse of potentials, are the vast array of disadvantages (weaknesses) stemming from the internal environment, be they institutional, structural, cultural, organisational, human and physical factors and conditions that militate against development. They include ethnic, land and chieftaincy conflicts, political and economic instability, negative socio-cultural practices, attitudes, mindsets, rapid population growth, environmental degradation, alcoholism and deviant behaviour. Confer also Koya, 1996 on rural poverty and national development.

8.2.4 Challenges

Challenges are defined in this approach also as externally generated factors or obstacles (threats) that hinder development, for example, external trade shocks, price and income fluctuations, vagaries of the weather, influx of migrants, refugees, asylum seekers, and dwindling donor support or donor fatigue.

8.3 An empirical overview of the correlates of religion and development in the region.

An analysis of the 180 respondents' diverse landscape of the functional significance of religion in society and nation building made through enumeration and categorisation is shown in Table 8.1.

Table 8.1 Respondents' perceived functions of religion

Category of functions ($\sum$ = 16)	Frequency of responses ($\sum$ = 180)	Percentage score of total responses	Rank
Promotion of peace and cohesion	121	67.23	1
Moral training and education	112	62.23	2
Community socio-economic development	94	52.23	3
Access to education	84	46.67	4
Spiritual growth and development	78	43.34	5
Access to health	72	40.00	6
Livelihood access, entrepreneurship and employment	57	31.67	7
Socialisation and promotion of human dignity	52	28.89	8
Care for the marginalised	31	17.23	9
Promotion of agriculture	31	17.23	9
Social control	14	7.78	11
Evangelism	13	7.23	12
Resource mobilisation	7	3.89	13
Partnership with state in development	5	2.78	14
Mass media-communication	2	1.12	15
Promotion of self-reliance	1	0.56	16

Source: Own survey

8.3.1 Perceived functions of religion

From Table 8.1 it is evident that the perceived top five functions of religion in regional development imply in brief, religion has a formative and transformative agenda. It serves as the conscience of society and is an agent of growth, development and change. These are its perceived 'core' functions. The bottom five are its perceived 'auxiliary' functions quite at variance with the review of literature and the theoretical framework. It is contingent upon a prevailing demand mix to disaggregate "felt" and "real" needs in planning or identification of possible or projected (perceived) roles of the Catholic Church in regional development.The challenge of these findings is that for the Church to do any effective and efficient evangelisation or development, she needs to double up on resource mobilisation, strike a pragmatic, programmatic and strategic partnership with the State, pursue a more communicative dialogue, lobbying and advocacy for sustained self-reliance. It is only in partnering with government and other development actors in the light of budgeoning poverty and versatile underdevelopment that an impact can be made in promoting basic needs and social services provision, poverty reduction, integral human and infrastructural development as well as good governance and pragmatic policies. What is more these functions of religion constitute developmental potentials to explore and exploit to catapult and enhance regional development. Religion could, on the other hand, retard development if its functions are not properly harnessed as it could unleash a wide spectrum of dysfunctions, for example instability, fanaticism and dogmatism as is evident in some parts of Northern Ghana .It could also spiral a spate of conflicts in development practices viz. competition, duplication and uncoordinated interventions.

8.3.2 Concrete and strategic developmental contributions of the Catholic Church

Beyond conceptualisation and the perceived (dys-) functional significance of religion, the research also detailed some achievements and concrete developmental contributions of the Catholic Church in the study area as revealed by the 180 respondents in the survey. Table 8.2 highlights these.

Table 8.2 Some significant developmental contributions of the Catholic Church in the Upper West Region

Strategic achievements ($\sum$ = 18)	Frequency of responses ($\sum$ = 180)	Percentage score ($\sum$ = 100 %)	Rank
Access to quality education	178	98.89	1
Access to quality health care	170	94.46	2
Enhanced environmental management, food security and livelihood access	122	67.78	3
Access to safe potable water	74	41.12	4
Savings mobilisation and microcredit	52	28.89	5
Social welfare and care for the marginalised(including women)	51	28.34	6
Evangelisation and inter-religious dialogue	40	22.23	7
Entrepreneurship and employment	37	20.56	8
Rural infrastructural development	33	18.34	9
Promotion of justice and peace	27	15.0	10
Disaster management and poverty alleviation	22	12.23	11
Spiritual and moral development	17	9.45	12
Awareness creation on self-reliance	16	8.89	13
Communication (ICT)	15	8.34	14
Youth mobilisation and formation	6	3.34	15
Promotion of human dignity and cultural self esteem	6	3.34	16
Awareness creation on HIV/AIDS	5	2.78	17
Awareness creation on good governance and civic education	4	2.23	18

Source: Koya

In the study area, with a basically agrarian background and potential according to the literature, the top five specific developmental contributions of the Catholic Church according to percentage of respondents range from the provision of access to quality education (99 per cent) to quality health care (94 per cent), enhanced environmental management, food security and livelihood access (68 per cent), access to safe and potable water (41 per cent) and the promotion of savings mobilisation and microcredit (29 per cent). This is therefore a package of contextually significant and relevant Church contribution.

From the bottom five concrete contributions, the local Church is weak and has to aggressively engage in communicative dialogue and programme marketing, youth mobilisation and development, the promotion of human dignity and cultural self-esteem (bordering on self-reliance), awareness creation on HIV/AIDS and good governance within and beyond the Church to be more proactive and abreast with best practices.

In brief, the survey outcomes point to the core competencies of the Church in development that can be pursued sustainably in collaborative partnership with other development stakeholders and possible interventionist strategies or menu of options. Additionally, there emerges from the survey a significant knowledge gap between perceived and achieved roles of the Church in

development. This brings into question either 'a conflict of roles´ or missed opportunities. More significantly, the lack of confluence of "asymmetric" identification and ranking of "perceived" or "felt" and "real or achieved" Church contributions to regional development interpellates the Catholic Church (and other development actors) to differentiate and disaggregate people´s perceptions from developmental and strategic mandatory tasks. A distinction needs to be made between "felt" and "real" needs in regional development, more so as demand for regional development "goods and services" or "commodities" always exceeds supply. Any permutation of actors necessitates "fractionation" and "prioritisation" of sustainable development initiatives viz. a viable menu of development options; that is empirically based on resource strength (capacity) and real not felt needs coupled with responsive choice, responsible location and equitable geographical scatter respectively.

8.3.3 Rationale for Church´s development achievements

Several reasons have been deduced from the survey for the strategic developmental achievements of the Catholic Church in the region supported by the literature review.
Situationally relevant, pioneering and donor-supported development interventions embarked upon in the Diocese or the Upper West Region

 The Catholic Church has been a credible and creditable trailblazer in regional development interventions like establishing the first radio station (1996), printing press (1978), credit union (1955), department of social communication (1971), school feeding programme, scholarship for brilliant but needy students, gender empowerment educational programme, care of the marginalised and the community-based rehabilitation of the differently-abled, not to mention five rural-based agricultural stations in view of enhanced environmental management, food and income security. For a long period, the Church enjoyed the monopoly, generous and philanthropic support of funds, personnel, equipment and other logistics from church-based external development agencies and partners (Misereor, Missio, Cordaid, etc.). Local development competition was minimal in the absence of other local development organisations, hardly any existing civil society or non-governmental organisations in a state-neglected and deprived territory. The Church was the people's 'administrative and political' government both in responsible locational proximity and responsive functional service delivery or accessibility.

The evangelisation-development strategy adopted by the missionaries was congenial, liberative and culturally enhancing

It involved a kind of cultural immersion, inculturation and indigenisation. What's more it was people-centered, community-based and called for grassroots participation. An added value of the missionary strategy was that it penetrated rural and inaccessible, deprived and distressed areas and its development package was not discriminatory in terms of location and beneficiary access. It transcended creed, status, political and ethnic barriers.
Its sphere of influence or catchment area enjoyed relative peace, security and stability. There was minimal ethnic, cultural and religious acrimony or conflict, a high religious tolerance coupled with cementing inter-ethnic marriages. In a nutshell, it profited from a comparative advantage – an enabling environment for development with an industrious and hospitable people. In short, the social structure and organisation was development-friendly. Confer also Chapter Four.

A visionary and inspirational leadership
The calibre of the pioneering and early missionary leadership acumen was worth writing home about as it was modelling and mentoring. There was a cadre and calibre of sacrificial, committed and conscientious, tenacious, dedicated and altruistic personnel with a development-oriented vision, programme and strategy. Self-aggrandisement and hidden or ulterior motives were not items on their agenda. This interpellates and interrogates the modern Church´s cadre of personnel and leadership, not circumstantially but proactively in terms of devotion to service and commitment, transparency, accountability, role modelling and popular participation.

8.3.4 Factors militating against Church development
Notwithstanding all these potentials and opportunities within and at the reach of the Church or religion, the survey mentions also some problems militating against regional development. These could be internal (constraints) or external in origin (challenges).
Constraints have been identified in the survey by the respondents and summarised as follows:

Low and ineffective development management
There has been a spate and show of poor managerial expertise and experience of development programmes and projects. Apart from slow management response, inadequate and unqualified requisite staffing, there is a low dose of and institutional space for professionalism, unsustained monitoring and evaluation, poor supervision and reporting as well as transparent accounting lacunae. Management structures and systems are not functional or operative to merit value for money and performance delivery. What is more, uncompetitive Church conditions of service coupled with minimal motivation fuel the rate of staff attrition and the high staff turnover.

Endemic poverty
That the region is mired in poverty has been variously attested to but counterproductive attitudinal and mindset changes perpetuate poverty. A multipronged and frontal attack has to be launched to eradicate this malaise.

Low internal resource mobilisation and management
There has been in the Diocese of Wa a crippling donor dependency syndrome pitched against a low internal drive towards local resource mobilisation and management. Self-reliance has been embarked on to increase capital outlay, logistic support and a firm commitment to promote endogenous development capacity, though confronted with a motley of teething problems.

Poor culture of maintenance and time management
The proverb: "a stitch in time saves nine" builds a bridge between these twin-constraints of development in the Church and society. Value for money and time as resources to guarantee sustainable development seems to be a rare species in Ghana. Sustainability, project or property ownership and management are apparently devoid of time value and this mentality and attitude is not seen as dissipation of resources and as counter-productive.

Some challenges emerging from the survey and literature are enumerated below:

Dwindling external donor funding
The global economic crunch coupled with the poor management portfolio of Church development interventions have slowed down the funding gear of external development partners or agencies. Donor fatigue and fatality confront the Church's role in development.

Unfavourable government policies, programmes and politics
These create a kind of geo-political marginalisation and exclusion of the Church's catchment areas and negate partnering with and sourcing of non-state development actors like the Church. Moreover, there is the ingrained public perception of the church as a fabulously rich and an outright charitable institution without frontiers, a father Christmas proto-type.
This trio of challenges-unfavourable government policies, programmes of marginality and adverse partisan politics-aggravates the political and geographical inaccessibility, the disease burden and perpetuate poverty of the rural majority, the clientele of the Church, with a roll-back effect on resilient underdevelopment.

Erratic rainfall and the vagaries of the weather
The hub of economic and livelihood chances of the Church's clientele in the region gravitates around a risk-skewed seasonal agriculture confronted with a highly erratic mono-seasonal or uni-modal rainfall pattern and contingent on the vagaries of nature. It has a great predilection towards a cycle of poverty, alcoholism, seasonal migration, disasters and diseases in this resource trapped geographical ambience of Northern Ghana.
The preponderance of such identified constraints over challenges coupled with a plethora of potentials and opportunities is strongly indicative that the positive correlates of religion and development well-harnessed and strategised can be key to enhanced regional development. Poverty eradication through sustainable livelihood chances or access and the promotion of peace, prosperity and progress can be facilitated and accelerated in the study area. The underdevelopment of the region can be attributed more to internal obstacles than to externalities, much as there is evidently an interplay of internal and external factors as discussed in Chapters 1 to 5.

8.4   A recapitulation

In summation, it is an emerging categorical imperative of the study that religion cannot substitute for an institution like the State and other development service providers in the diverse development terrain. Complementarity, subsidiarity and collaboration must be in play (Goulet, 1995:215) as the need for each other more poignantly arises, taking due cognisance of the purpose of the study, the research problem, goal, assumptions, propositions and questions among others exteriorised in the research design, Figure 6.2.

What is more these principles and values emanating from the compendium of the Catholic Church´s social teachings are "incarnated" in Church development work to circumscribe her specific contribution to regional development. This vindicates the survey findings with regard to the purpose of the study; though these results may seem "nebulous" or at least do not significantly distinguish "Church" and "secular" development. The Catholic Church does not seek to compete programmatically with the State and other development actors. It has a mandate and a mission to collaborate, cooperate and complement the provision of access to social

infrastructure, services, facilities and amenities to mitigate poverty and underdevelopment especially in the deprived, distress and life challenging and inaccessible areas. These are the communities prone to socio-economic marginalisation and geo-political marginality. She employs her tools of "evangelisation-development" (McCoy, 1988: 216). The preferential option for the poor is cute, central and key to Church development organisation. Thus the socio-pastoral strategies are based on the gospel and the social teachings to promote human dignity, integral human development and social justice. Authentic and basic (small) Christian communities, societies, organisations and movements, and not least self-reliant, community-based rural development have been pursued to premise local development on a chain and network of social safety nets to mitigate vulnerability and social exclusion. These are projected and designed as grounded, interactive and culturally sensitive and sensible through processes of indigenisation, inculturation and contextualisation. An emerging plausible research implication for development is that the Catholic Church has relevant constituencies on the ground suitable for regional development.

The Church is therefore not competing with the State and other non-state providers in regional development. The Church´s fundamental development option is to complement their efforts and collaborate on the basis of her core competencies values, standards and mission. The Church has as a matter of principle to streamline and narrow down operationally the gap between the survey's perceived, felt and real functions of religion or the possible, missed and achieved roles and contributions to regional development.

Moreover, as a respondent observed, the Catholic Church has also seriously in development to address social issues like:

"alcoholism, expensive funeral celebrations, the absence of functional structures for lay participation and low self-reliance drive in the region".

It is equally interrogating and interpellating of the Church in regional development to listen to "voices yet unheard" to strengthen the positive and proactive correlation between religion and regional development in the Upper West Region. An interviewee and respondent shared these revealing insights, worth quoting in full since the view cogently articulates and encapsulates some core research findings (Chapter 11):

Feel free to make any other helpful/constructive suggestions, clarifications and / or ask any questions pertinent to the development of the region, confer question 14: Appendix II.

My first comment is that this questionnaire has revealed to me how little I know about the role of the Catholic Church in the development of the country and UWR specifically. I believe there are many Catholics who know very little about the contribution of the Church to nation building besides the obvious one which is in the area of education. For instance very few know how the Church comes by funds to carry on its development projects like building of hospitals, schools etc. All we know is that "this is a Catholic hospital or school". This lack of knowledge by most people of the role of the Church in development and the sources of its funds is partly because most of the Church's activities have been on the quiet, the Church not wanting to be praised. So this questionnaire has really made me to think hard!

My second comment is that the biggest challenge facing the Church in its development efforts is how to obtain funding for its humanitarian activities in the face of dwindling support from its traditional sources. How can the Church generate its own funds to support its activities? This is

particularly difficult because of the need for separation of Church and State. There is always the tendency for the State to want to control the Church simply because the State is providing funding for a particular activity. And since the Church would also not want to lose control, the State is reluctant to support the Church.

One approach to generating more income to support its development projects will be to diversify its activities, but there are difficulties too. Although the Church could diversify its activities and engage in business ventures this is not going to be easy because this may be viewed as not being the traditional function of the Church, its main function being the spiritual aspect of society. The Church has tried to overcome this problem by having Diocesan Development Offices to manage its development projects. I think the Diocesan Development Offices must be expanded and strengthened to be able to deliver on their objectives. The Diocesan Development Offices are often managed by our religious (Priest or Rev. Sisters) who may not be trained in project management. The religious who are working in these offices should be given the requisite training and skills to be able to function properly and perhaps be allowed to devote a small percentage of their time to playing their roles as priest or reverend sisters i.e. they should not be full-time Priest. The other alternative is to employ qualified people who are not necessarily Priest or Rev. Sisters to manage these projects. These people must be well paid as pertains to their counterparts in the civil or public service with all the necessary benefits of a worker.

CHAPTER NINE

The Catholic Church and regional development in the Upper West Region

9.1   Expansion, exit or consolidation?

9.2   Empirical base of the Catholic Church's role in regional development

9.2.1   An internal consistency analysis: a simulation
9.2.2   Role impact assessment
9.2.3   Stakeholder identification and categorisation
9.2.4   Stakeholder performance and impact analysis

9.3   A recapitulation

CHAPTER NINE
The Catholic Church and regional development in the Upper West Region

"It is only self-deception which pictures economic development leading within our lifetime to any large and continuous human betterment. . .this generation of the backward lands will have no alternative but to bear the burdens of the past as they labour for a future they will not live to enjoy". (Heilbroner, 1963:120)

9.1 Expansion, exit or consolidation?

The Catholic Church from the literature in championing the integrative course and the content of regional development is both proactive and optimistic about her interventions, their impact and consequences. The Church's engagement therefore transcends Heilbroner's pessimism about 'Third World' development. It must however, be added that the Church *"cannot be reduced to being a centre for social services, joint-stock companies, to the role and status of managers."* (Del Prete, 2009:179 in Omnis Terra")

It has been firmly established beyond any dispute from both the survey and literature review that the role of the Catholic Church in regional development in Northern Ghana has circumstantially been one of a torchbearer and a trailblazer. The emerging question of relevance is whether in the present democratic dispensation, the global economic crunch, the budding and budgeoning civil society organisations within a fledgling process and policy of political and administrative decentralisation, the Church's role is still indispensable and non-negotiable? Various opinions and options the study posits are for the Church to concentrate on its core business, core competencies and consolidate; build, operate and transfer; exit, or engage in an expansionist programme.

9.2 Empirical base of the Catholic Church's role in regional development.

This base of the Catholic Church's participation in regional development has been subject of the field study. Its results are presented in a four-fold complementary analysis:
    an internal consistency analysis
    a role impact assessment
    a stakeholder identification and categorisation
    a stakeholder performance and impact and analysis

9.2.1   An internal consistency analysis: a simulation
This analysis is premised upon a number of factors, principal among which is the reasoning that an objective and proactive leadership and management audit could ginger the performance-based role of the Catholic Church in regional development. The relevant field question posed was to identify core development interventions of the Diocese that needed to be strengthened and/or added to its development portfolio. The result is shown in Table 9.1.

Table 9.1 Critical development interventions in ranking order

Interventions (∑ = 9)	Frequency Score ∑ = 180	Percentage Score of respondents	Rank
Rural household and sustainable agro-based livelihoods empowerment programme	152	84.45	1
Gender empowerment	70	38.89	2
Promotion of self-reliance activities	69	38.34	3
Composite strategic development plan	36	20.00	4
Sustained strategic partnerships	36	20.00	5
Consolidation of access to social services' provision	34	18.88	6
Youth skills training, leadership and management audit	33	18.34	7
Peace building and advocacy	32	17.78	8
Intensification of primary evangelisation activities	24	13.34	9

Source: Koya

Figure 9.1 Bar chart of critical development interventions from the survey
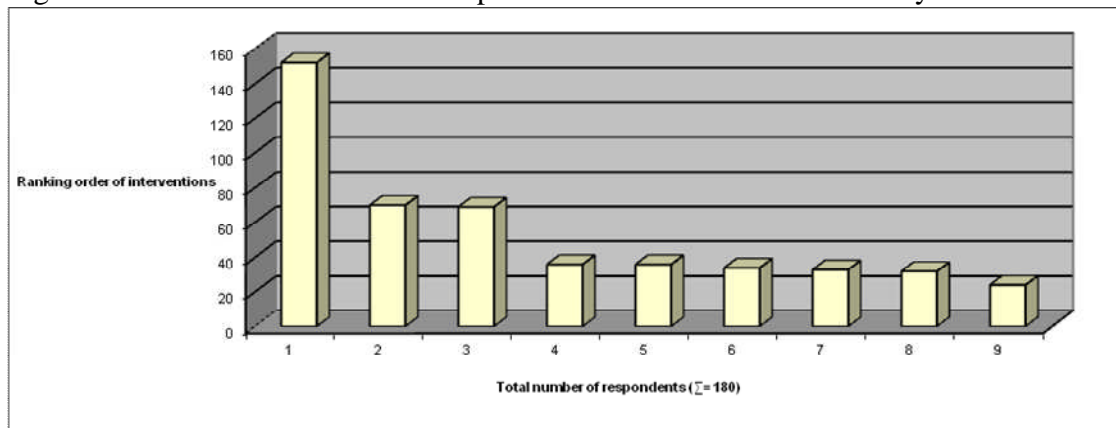
Source: Koya

The promotion of rural household and sustainable agro-based livelihoods topped the classified list of critical development interventions to be pursued and strengthened as shown in both Table 9.1 and Figure 9.1. Activities identified by the survey to achieve this included socio-cultural sensitisation, institutional capacity building, improving sustainable access to basic needs, food and income security, market access, supply of farm inputs, secure land ownership and management, environmental and post-harvest management, provision of small-scale irrigation, establishing viable cooperatives and rural agro-based processing industries, provision of access to micro-credit as well as adoptive research involving participatory technology transfer and improved farming techniques. The Church´s rural-based and integrated agricultural stations and parish development committees´ strategies address these goals.

Similarly, to promote gender empowerment, it was advocated women-centered and liberative activities be pursued aggressively to ameliorate their livelihood chances viz. policy and

programmatic strategies and interventions, role modelling and mentoring and advocacy among others.

In the third place was the promotion of self-reliant development in the Diocese. Its promotional activities included revamping and business-like planning and management of profitable economic enterprises and proactively creating an institutional space for lay professionalism in such ventures within the framework of a diocesan or regional strategic development plan. The other critical activities, identified, feed into these first three ranking ones to make Church development integrated and sustainable coupled with the policy of self-reliance, twinning and weaning off parishes as well as building small or basic Christian communities in the Diocese.

9.2.2   Role impact assessment

The role impact assessment stems from and develops further the internal consistency logic. It assesses the role impact of interventions based on seven criteria as shown in Table 9.2:

Table 9.2 Criterial evaluation of development interventions in the region

Intervention	Criteria and Total Frequency Score of Responses ($\sum$ = 180)						
	Relevance	Significance	Reliability	Impact	Effect	Convenience	Sustainability
1. Education and human resource development	65	50	31	20	25	24	23
2. Health and HIV-AIDS	51	38	21	16	14	17	13
3. Agriculture, environment and food security	44	33	9	3	4	5	4
4. Resource mobilisation and self-reliance	25	19	17	2	2	2	5
5. Entrepreneurship and employment	24	24	10	8	6	7	5
6. Access to water	22	21	8	5	6	9	3
7. Peace building and conflict management	16	12	6	2	1	2	4
8. Youth development	16	12	6	2	1	2	4
9. Primary evangelisation	14	14	5	_	4	4	5
10. Rural development	7	7	5	1	2	1	1

Source: Compiled from respondents' contributions to questions 5 and 6.

The field experience and outcome of this analysis was that it was quite technical and respondents did not clearly capture the finesse of the criteria and their nuances. For example, the construction of piggeries as an income generating activity or project and to enhance nutritional standards among, say, a predominantly Christian population may be both a significant and relevant intervention but not relevant for a moslem clientele. The top ranking scores (10) have cumulatively been displayed in Table 9.2 for each of the interventions and according to the seven designated criteria of assessment or evaluation as employed in the survey: questions 5 and 6- confer Appendix 2 supported by some criterial definitions.

Some relevant criterial definitions

To verífy the achievements of the Church´s development work in the region also necessitates trustworthy and meaningful statements about outcomes and outputs. These are facilitated by selected indicators or criteria as they lead to results in terms of identified benefits, effects and impacts (that is outcomes) coupled with visible or tangible products (that is outputs). Indicators can be in quantitative, semi-quantitative or concise qualitative forms. In this survey, qualitative indicators have been predominantly employed with an effort to ensure brevity, specificity and comprehensibility or absence of ambiguity (Dale, 2004:177-186).
By "relevance", Dale refers to the extent to which the indicator reflects or represents the issue under study. However, in this survey, it denotes the contextual usefulness or utility value of the specified development intervention.

As regards "significance", with Dale we concur that it expresses the degree or extent of importance of the phenomenon it seeks to substantiate in context, not the statistical measure of confidence levels established from acceptance or rejection of hypotheses tested.

With regard to "reliability", here again we stand together that it expresses the magnitude or the level of trustworthiness of the information generated and the intervention's dependability.
"Convenience" refers to the latitude of ease or strain of workability of the phenomenon under study or discussion especially in the light of the survey intervention's appropriateness as provided by the contributor.
"Impact" as used in this survey denotes the ultimate result that engenders enduring transformative and constitutive changes in the quality or standard of life, livelihood chances and access, for example, the provision of educational infrastructure and access that leads to employment, sustenance and self-hood. It is the "effect of the effect" or a first or primary degree effect.
"Effect" on the other hand represents the immediate result or "outcome" of an intervention, for example, access to education leading to increased school enrolment, rising numbers of school graduates, not necessarily with access to employment among others.
"Sustainability" (or "durability") has been variously defined by many authors and in several contexts and for different purposes coupled with its multiple components (financial, economic, technical, organisational, etc). In this survey, it refers to all of these essential components worked into project/programme delivery to ensure a reasonably acceptable lifespan for present and future generations' access to services, facilities and resources provided by development actors in time, space and location. It is imperative to mention that the design of the interview questionnaire coupled question 6 on the above criterial definitions to assess Church development also with

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question 13 (among others) on the relative contributions of classified regional development partners or stakeholders in the study region. This was to backup and argument some reasonable amount of responses elicited. Table 9.2 reveals that even with a highly literate and educated sample, there is generally a low and descending order of criteria values for activities from relevance to sustainability, that is horizontally as well as from the first intervention (education and human resource development) to the last- rural development, that is, vertically. On the whole, this brings to mind that programme and project evaluations may not only be 'technical' but require a lot of resources, logistics and 'consensual criteria'. What comes to the fore is that respondents' views on relevant development interventions largely correspond to those identified in earlier analyses in this chapter and gravitate towards those discussed in Chapter Eight (Table 8.2.) with their fluid asymmetrical enumeration and evaluation supporting earlier explanations. What this essentially means, in spite of the technical lacuna and its consequences, is that internal criteria have to be factored into survey design to ensure the scientificity of the investigation. They also herald the establishment of a hierarchical scale of interventions and possible core competencies of the Catholic Church and its development priorities. Into the bargain, they constitute a base and a basis for programme design and proposal justification.

9.2.3   Stakeholder identification and categorisation.

A large array of multi-sectoral development-oriented actors engaged in the provision of access to a wide spectrum of development services, infrastructure, amenities and facilities among others was identified from the author´s working experiences and knowledge of these (Table 9.3).

Table 9.3 Categorised development actors in the Upper West Region

Type	Examples	Development Portfolio
International development agencies	DANIDA, CIDA, JICA, USAID, WHO, EU, SNV, OXFAM, WFP, UNFPA, CORDAID.	Livelihood services, capacity and institutional building, logistic support, multi-sectoral projects e.g. agriculture, health, education, policy support
International NGOs	World Vision, Red Cross, Technoserve, Actionaid, Plan and Care International, Zoomlion, Voluntary Service Organisation	Multi-sectoral projects, infrastructure, water and sanitation access and improvement
National NGOs	Pronet, Send Foundation, Snapi Aba Trust, Coalition of NGOs in water and sanitation (CONIWAS), in health, agriculture, etc.	Microfinance, school feeding, advocacy, capacity building, governance, lobbying and networking
Faith-based NGOs	ADRA, Catholic Relief Service, Church development offices (e.g. Methodist, Baptist), Association of Church Development Projects (ACDEP)	Disaster preparedness and management, capacity building, livelihoods, advocacy, networking

Community-based organisations	Rural Aid Action Programme, Mataa-N-Tudu(women in the North), Suntaa Nuntaa, Amasachina, Centre for Sustainable Development Initiatives (CENSUDI)	Microcredit, agro-forestry, livelihoods, rural development
Ministries (Government of Ghana)	Ministry of Health (MOH), Ministry of Food and Agriculture (MOFA), Ministry of Education (MOE), Ministry of Women, Chieftaincy Affairs, Local Government and Rural Development	Inter-sectoral development, finance, policy etc.
Departments (GOG)	Social Welfare, Public Works, Roads and Highways, Northern Electricity Department	Infrastructure, provision of amenities, welfare, maintenance and repairs
Agencies (GOG)	Health, Education, Community Water and Sanitation Agency (GHS, GES, CWSA), Volta River Authority	Multi-sectoral service provision and management
Private businesses	Craftsmen and women, artisans, Ghana Private Road Transport Union	Service provision, community support, private sector development
Banking and financial institutions	Ghana Commercial Bank, Standard Chartered, Barclays, Agricultural Development Bank, etc.	Financial services, fund mobilisation and credit, collateral, development, etc.

Source: Research construct

The visualisation of the types of development partners, examples and their respective multi-pronged and multi-sectoral development interventions in Table 10.2 buttresses the collaborative potential and the possible synergistic role of the Catholic Church and other actors in regional development. Partnering with other development players is a sine qua non for effective and sustainable development as well as for a motley of advantages and synergistic values such as innovativeness and concentration on core competencies and comparative advantage areas.

9.2.4   Stakeholder performance and impact analysis.
Following from the foregoing, a stakeholder performance and impact analysis was deemed expedient. A catalogue of essential and existing multi-sectoral development interventions or programmatic activities, 25 in number was identified. In addition, a list of 6 major regional development actors (confer legend 1 to 6 in Figure 9.2) was evolved and their respective contributions towards each of the programmatic activities assessed and ranked by the

respondents according to first to the sixth positions. The ranks were aggregated in terms of their frequencies and ranking and displayed following a number of steps of statistical disaggregation of data from the "jig-saw" matrix (Table 9.4).

The intervening steps corroborate the study´s top-down quantitative approach blended with a bottom-up intensive qualitative approach (confer: Research methodology, Chapter Six:6.2.1) in both the survey design of field instruments, data analysis, presentation and interpretation among others. From a kind of "simulated" input-output analysis matrix, categorisation and ranking, for example, Tables 9: 4-6 are derived.

Legend to Table 9.4

Number	Intervention
1	Promotion of agriculture.: crop & livestock production
2	Food security
3	Disaster management
4	Conflict management
5	Access to education
6	Access to health
7	Access to micro-credit
8	Access to water (potable)
9	Access to farm inputs
10	Provision of infrastructure e.g. roads, electricity etc
11	Construction of irrigation facilities
12	Gender employment
13	Rural development
14	Urban development
15	Livelihoods (households)
16	Community improvement
17	Peace and security
18	Trade/commerce
19	Industries
20	Establishment of business enterprises
21	Inter-religious dialogue
22	Civic/political education
23	Youth formation +development
24	Environmental/ecological balance or development
25	Working with the marginalised and the vulnerable e.g. the disabled, orphans, widows etc.

Table 9.4 Matrix of development stakeholders´ performance in the Diocese (UW/R) by specified interventions

Main Stake-holders (6) / Interventions (25)	1 Government/State						2 Catholic Diocese of Wa						3 All NGOs /CBOs combined						4 All external development partners						5 All other religions						6 Others					
	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6
1	100	19	10	6	-	-	21	77	37	7	3	3	15	32	54	11	7	-	5	10	21	22	27	14	5	2	25	28	46	8	2	2	6	6	28	57
2	77	40	16	5	4	1	49	61	11	13	2	-	34	40	38	16	2	1	8	15	25	37	16	13	5	4	20	25	39	9	3	2	8	6	13	64
3	102	23	11	4	-	-	19	60	36	13	7	2	15	47	48	14	4	3	13	20	24	31	10	13	1	9	23	37	34	12	2	-	8	3	16	63
4	90	29	10	3	2	-	64	57	15	6	3	1	12	27	51	12	8	7	1	8	11	35	19	22	8	12	27	33	19	7	1	2	4	17	12	52
5	104	40	3	3	-	-	64	76	5	3	-	1	2	15	63	43	10	4	2	4	21	40	22	20	6	8	54	20	20	3	1	-	8	12	8	60
6	106	29	7	1	-	-	58	72	8	2	-	-	1	6	41	23	13	8	2	4	28	30	13	15	3	6	40	26	22	7	-	1	5	10	13	64
7	74	24	9	3	1	-	44	35	29	22	3	1	46	32	35	10	2	2	7	12	15	28	13	10	5	5	18	20	40	10	3	2	3	16	12	52
8	105	17	6	3	2	-	36	71	24	11	3	-	13	36	50	17	2	3	10	14	25	29	11	15	4	3	7	33	38	19	1	-	3	7	7	55
9	92	20	7	3	2	-	26	54	22	10	7	2	17	30	44	12	1	4	5	14	17	26	9	19	5	5	19	16	36	10	5	8	2	8	8	51
10	149	8	-	-	1	-	2	55	24	12	9	14	1	26	34	20	3	19	7	43	11	22	7	16	2	6	25	9	23	20	1	3	10	3	4	56
11	106	18	6	-	-	1	12	30	27	20	6	10	18	15	29	5	2	9	10	31	22	10	2	14	3	4	9	15	25	28	1	2	5	9	7	49
12	75	39	17	-	2	1	39	44	27	9	3	1	31	34	45	11	3	1	5	9	23	31	15	13	3	9	23	26	23	12	1	-	5	9	11	50
13	69	28	15	2	3	-	62	49	24	6	2	-	27	32	44	21	4	1	4	14	21	36	15	7	3	5	19	31	28	8	2	-	4	8	11	53
14	104	23	1	2	-	-	12	50	22	16	6	6	7	21	43	17	5	7	6	37	15	11	12	8	2	6	17	25	19	23	2	4	5	5	6	56
15	57	39	20	6	2	1	42	47	22	5	4	1	28	30	39	8	3	2	7	12	9	29	13	16	5	8	18	23	27	9	3	3	5	5	10	44
16	71	19	16	4	2	1	36	53	18	10	2	-	36	23	35	10	2	1	6	6	14	31	17	10	4	13	15	35	26	6	2	2	-	8	9	56
17	38	20	3	1	1	-	27	62	20	6	-	-	1	30	56	14	3	4	3	8	17	19	23	12	4	16	30	21	15	8	2	5	2	6	13	49
18	75	19	1	2	1	1	2	33	29	19	4	9	13	35	15	10	4	8	8	18	19	11	3	15	2	8	18	21	22	13	9	6	2	8	11	35
19	75	11	3	1	2	4	9	31	16	10	8	12	8	19	31	15	2	9	10	16	10	14	4	12	3	5	10	12	20	24	11	8	2	4	6	34
20	74	13	11	4	-	3	10	35	21	24	6	1	11	31	31	9	4	3	11	14	11	20	7	10	6	7	14	20	26	7	10	4	5	5	8	34
21	12	39	35	9	4	9	73	13	3	12	1	-	4	23	25	24	6	18	3	8	8	21	20	19	19	40	31	11	3	6	1	2	1	8	7	58
22	83	14	3	1	1	-	17	63	25	6	4	2	9	47	30	9	7	2	3	11	15	23	9	12	3	9	17	25	16	14	1	6	3	5	14	39
23	39	54	10	6	5	1	86	31	12	2	-	-	8	20	41	26	5	5	1	5	15	22	23	26	11	22	44	24	10	6	1	1	8	5	17	49
24	72	27	9	6	1	1	23	55	7	7	3	3	31	38	25	9	1	4	5	5	26	21	18	18	2	5	14	41	19	10	2	3	5	8	14	52
25	39	47	19	12	8	2	95	32	8	5	2	-	27	32	36	11	2	-	8	4	15	24	21	22	6	14	35	19	19	5	1	1	4	7	14	49

Source: Koya

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Table 9.5 Array of scored ranks of stakeholders´ performance in the Upper West Region, Ghana

Stakeholders / Inter-ventions	1 Government/ State	2 Catholic Diocese of Wa	3 All NGOs /CBOs combined	4 All external development partners	5 All other religions	6 Others
1	100 I	77 II	54 III	14 VI	28 IV	28 V
2	77 I	61 II	38 III	37 IV	39 V	64 VI
3	102 I	60 II	48 III	13 VI	37 IV	16 V
4	90 I	57 II	51 III	35 IV	19 V	52 VI
5	104 I	76 II	63 III	40 IV	20 V	60 VI
6	106 I	72 II	41 III	30 IV	22 V	64 VI
7	74 I	35 II	35 III	28 IV	40 V	52 VI
8	105 I	71 II	50 III	11 V	33 IV	55 VI
9	92 I	54 II	44 III	26 IV	36 V	51 VI
10	149 I	55 II	34 III	22 IV	23 V	56 VI
11	106 I	30 II	29 III	14 VI	15 IV	7 V
12	75 I	44 II	45 III	31 IV	23 V	50 VI
13	69 I	49 II	44 III	36 IV	28 V	53 VI
14	104 I	50 II	43 III	12 V	25 IV	56 VI
15	57 I	47 II	39 III	29 IV	27 V	44 VI
16	71 I	53 II	35 III	17 V	35 IV	56 VI
17	38 I	62 II	56 III	23 V	21 IV	49 VI
18	75 I	29 III	35 II	15 VI	21 IV	11 V
19	75 I	31 II	31 III	14 IV	20 V	34 VI
20	74 I	35 II	31 III	20 IV	20 IV	34 VI
21	35 III	73 I	24 IV	20 V	40 II	58 VI
22	83 I	63 II	30 III	12 VI	25 IV	14 V
23	54 II	86 I	26 IV	23 V	44 III	49 VI
24	72 I	55 II	4 VI	26 III	41 I V	14 V
25	47 II	95 I	6 III	24 IV	19 V	49 VI

Source: Koya

From Table 9.5, for example, it emerges that the State has an absolute advantage except in three development interventions (inter-religious dialogue, youth formation and development and working with the marginalised). The State loses all these to the Catholic Diocese of Wa, giving her a comparative advantage. The results are more interpretively and analytically presented in Figure 9.2; a statistical solution ultimately to the "jig-saw puzzle" of the compact and complex matrix (Table 9.4)

Table 9.6 Aggregate of ranked scores of stakeholders´ performance in the Upper West Region, Ghana

Ranks (1st-6th) / Stakeholders (1-6)	1st	2nd	3rd	4th	5th	6th
1	22	2	1	-	-	-
2	3	21	1	-	-	-
3	-	1	21	2	-	1
4	-	-	1	13	6	5
5	-	1	1	11	12	-
6	-	-	-	-	6	19

Source: Koya
Interpretation:
Stakeholder

1 → 88 % * 1st (very strong)   – very strong average
2 → 84 % * 2nd (quite strong) – strong average
3 → 84 % * 3rd (quite strong) –   strong average
4 → 52 % * 4th (strong)   – quite strong average
5 → 48 % * 5th (weak)   – below average
6 → 76 % * 6th (fairly strong) – fair average
* means of total ranked interventions, 25 = 100%

Implication for planning

All stakeholders have a differential contribution to regional development. Much as there is ample room for improvement and positive synergies among other advantages, civil society generally not excluding "all other religions" have the capacity to scale up their interventions to address endemic poverty and unsustainable livelihoods in the region. The same scenario applies to the lumped up "invisible" partners ("others").

Figure 9.2 Development stakeholders` performance in the Diocese
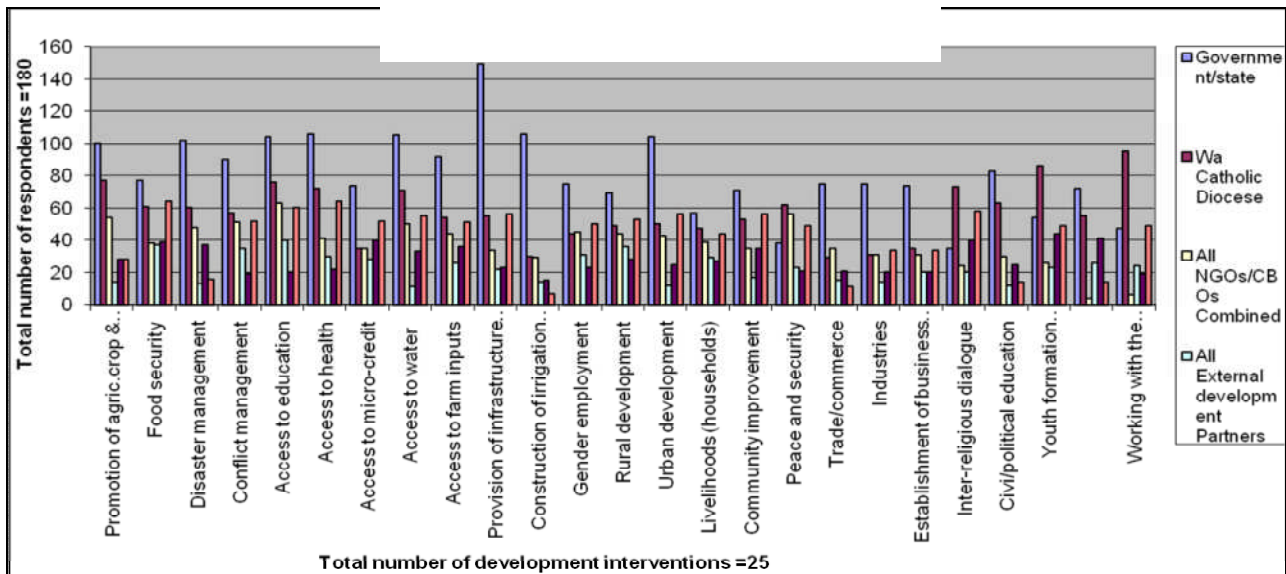
Source: Koya

Legend

1. Government/State, Ghana

2. Catholic Diocese of Wa

3. All NGOs/CBOs combined

4. All external development partners – international, multi-lateral, etc.

5. All other religions

6. Others

The Government or State
The State or the Republic of Ghana was adjudged the principal contributor to regional development in all but three of the twenty-five multi-sectoral interventions namely the promotion of inter-religious dialogue, youth formation and development and working with the marginalised and the vulnerable like widows, orphans and the differently-abled ('disabled'). The Catholic Diocese of Wa took the lead position in these areas. This means that the role of the Catholic Diocese in the literature review as torch-bearer and trailblazer in regional development is questioned or challenged, if not eclipsed in several spheres. For the State, it is a positive barometer for the growing governmental development-orientation towards the geo-political designation of the Upper West Region, the study area, making inroads into poverty and underdevelopment.

The Catholic Diocese of Wa
In the same vein, the three lead positions (above) aside, the local Church of Wa took second place in the overall activities save one. All in all, this underscores the view that though the local Church is losing grips on her accolade as regional development pacesetter and pathfinder, she is still a formidable regional development actor next to the State. More attention needs to be paid to the development process not the outcomes to promote collaborative partnership.

Non-governmental and community-based organisations
Non-governmental and community-based organisations have demonstrated that civil society is a strategic and salient regional development partner. With the exception of four activities, civil society scored a third place generally and second place in the promotion of trade and commerce.

External development partners
The factor or role of external actors in regional development though ostensibly significant in Church development programmes seems not as prominent in ranking as they channel quite a lot of international and multi-lateral development assistance for democratic governance and development cooperation in Ghana in kind and cash into both government and civil society organisations. They therefore ranked averagely fourth place in the specified interventions.

All other religions
This category of development players fared visibly better than the last 'amorphous' category ('others') in nearly all but four activities (last or sixth position) to place fifth generally.

Others
This designation provided room for all other 'unidentified' development actors. May be because of its amorphous nature or due to mental fatigue it chalked prominently the sixth position. However, it is significant in that the list of development actors could be inexhaustive or the research could have failed to capture some actors in the development scene like farmers, small to medium scale business men and women and other menial workers who contribute in diverse ways towards regional development-the anonymous regional development actors and the silent voices.

9.3 A recapitulation
The role of the Catholic Church, specifically the Catholic Diocese of Wa, in regional development has been reviewed and assessed against the background of her performance and the emergence of other development partners, both State and non-state. This constitutes an essential barometer to chart the way forward for the Church.
Two concluding remarks of respondents ("A" and "B" for anonymity) are significant in this regard:
"Will this region ever catch up with the other regions in development?"
"Apply the principal-agent theory, the principles and best practices of partnership and see whether the Catholic Church can still continue with the old ways of doing things and still obtain the best outcomes?"

The empirical base to verify the Church's role in regional development was analysed within a fourfold interlocking and complementing framework. An internal consistency analysis, a role

impact assessment, a stakeholder identification and categorisation as well as a stakeholder performance and impact analysis were employed. The results paved the way for development synergies and partnerships in the development terrain. The robust and relevant emerging questions were the following: Is the Catholic Church still a credible and creditable development actor, a pacesetter and a pathfinder in regional development? Which way forward for the Church in the changing and challenging development arena?

The empirical findings of the survey apparently gravitate towards the view that Church development work is closely linked to secular organisations' development as the specificity of Church development does not at first sight seem that strong. The Church seems to be in competition with the State. However, partially ambivalent findings concerning the role of the Church in sustainable and integrated regional development must be explained.

In the first place, the history of development of Ghana from the literature review has contributed to the geo-political marginalisation of the study region. The advent of evangelisation and development of the Catholic Church has been a timely intervention and contribution to salvage the 'backwardness' of Northern Ghana on the whole. This is neither a prima facie case, nor a conundrum. (Benni, 1990 and Der, 1983)

The Church's contribution to regional development in the context of the foregoing explanation and hinged on the Church's development principles like complementarity, subsidiarity and option for the poor necessitates 'silent' and 'uneasy' collaboration and cooperation with the State to reach out to the neglected, the deprived and distressed. It is especially in this realm, that Church development work is unique and non-discriminatory in the context of regional development in Ghana.

Moreover, further discussion in Chapter Eleven and the emerging recommendations of the study and the projected areas for further research (in Chapter 12) could enhance the role of the Church in regional development. The Church's development strategy of building basic or small Christian communities coupled with the systematic drive towards self-reliance, for example, by twinning and weaning off parishes and dioceses are operational in the country. The Catholic Diocese of Wa has undergone several paradigm shifts in development. From small Christian communities, structured and functional parish organisations, and societies to project and programme outreaches such as the diocesan agricultural stations, cooperatives, credit unions and provision of access to social services like education, health and income generating projects. The nascent deanery integrated rural development programmes of Nandom, Tumu, Wa and Jirapa are cases in point to be supported viz leadership commitment of financial and logistic support for the Church to carve a niche in regional development.

Into the bargain, this presentation has been a precursor to and a comparative basis for the discussion on the role of the State in regional development strengthened by a synoptic analysis of major research findings and their implications for Church and other development stakeholders in Chapter Eleven.

CHAPTER TEN

The State and regional development in the Upper West Region

10.1   Roll back the State?

10.2   Some major State contributions to regional development identified from the survey

10.2.1 Access to social services and infrastructure provision
10.2.2 Infrastructural improvement, development and accessibility
10.2.3 Decentralisation and democratisation
10.2.4 Summary

10.3   Some key and empirical regional development problems and solutions identified: an overview

10.3.1 Problems (1 -9)
10.3.2 Causes
10.3.3 Solutions and way forward
10.3.4 Preliminary assessment

10.4   Identification of areas of coordination and coordination deficits in the study region

10.4.1 An overview
10.4.2 Some cross-cutting thematic deficits
10.4.3 Summary

10.5   A summary of other relevant regional development perspectives emerging from the study

10.5.1 An overview (Table 10.5)
10.5.2 Comment

10.6   Summary

CHAPTER TEN

The State and regional development in the Upper West Region

"It needs leadership that is proactive, not simply reactive, that is inspired, not simply functional, that looks to the longer term and future generations for whom the present is held in trust. It needs leaders made strong by vision, sustained by ethics, and revealed by political courage that looks beyond the next election". (The Report of the Commission on Global Governance, 2005:353)

10.1 Roll back the State?

The above quote underscores and undergirds the development imperative that no development actor can deliver service, with efficiency and effectivity, without a visionary and inspirational leadership. Leadership makes a difference, matters and makes things happen. The research findings validate the lead role (confer Chapter 10, Figure 10.2) especially the coordinative, cooperative and collaborative partnership capacity and capability of the State in regional development planning and management enunciated in the literature review especially in Chapter Three. Coupled with this leadership prerequisite, is the State's ability to create a conducive and enabling environment within a consensual policy and legal framework as a level play ground for development actors to engage in service delivery. Participatory development has to be resorted to as government can no longer finance patronage (Bebbington and Farrington, 1993:204). It is no longer a question of the neo-Fabian thesis and the neo-liberal anti-thesis on the State's role in development: an across the board intervention or rolling back the State (Brehier, 1949:440f; Greenberg, 1990; Lindblom, 1977) as is also emerging from this study, taking cognisance of Church-State conflicts in development practice like rivalry and duplication previously highlighted.

10.2 Some major State contributions to regional development

Corroborating the primary and lead role of the State in regional development in germane in the penultimate chapter, a summary of the survey respondents' views not excluding development experts´ on some major State contributions to regional development is highlighted in Table 10.1. There is a high tendency towards concurrence of survey results compared with empirical findings in Chapter Nine especially in the stakeholder performance and impact analysis (Figure 9.2). However, total survey respondents´ scores decline, may be due to respondents´ mental fatigue in a quite probing and demanding investigation. Similarly, there is some ranking variation but generally the State's lead role is confirmed. Promoting peace through inter-religious dialogue and youth development for employment are obviously important roles the State has lost ("relinquished") to the Church as confirmed in Chapter Nine (Figure 9.2). Being a predominantly rural subsistent area, an enabling regional environment entails modernising agriculture and establishing agro-based industries to arrest agricultural inattractivity and proneness to vagaries of the nature and be employment or livelihood promoting as discussed in Chapters 2.4; 8 and 9.

Table 10.1 Summary of some major State contributions to regional development in the Upper West Region

Contribution	Frequency Score ($\sum$ = 180)	Percentage Score of responses	Ranking
Access to education	165	91.67	1
Improvement of road and infrastructural development	155	86.11	2
Access to health	129	76.67	3
Promoting effective decentralisation	75	41.67	4
Access to water and sanitation	72	40.00	5
Promotion of rural development and electrification	60	33.33	6
Promoting microfinance, agriculture and food security	45	25.00	7
Enhancement of transport and communication	42	23.33	8
Creating an enabling environment-peace, stability and security	35	19.44	9
Provision of youth employment and livelihood access	23	12.77	10

Source: Stephen Koya, Fieldwork, 2009

10.2.1 Access to social services and infrastructure provision

From early childhood development, basic and secondary, technical and vocational to tertiary education, almost 92 per cent of the respondents say the State has contributed significantly to education, as an essential component of and key to human resource development. The infrastructural support, provision of logistics to enhance teaching and learning outcomes, policy development like free and compulsory universal basic education, the school feeding programme, the district capitals' model schools and the institution of the capitation grant system among others to sustain school enrolment and retention as well as leverage parents´ or guardians´ financial burdens have been highly commended. The region can now boast of a university campus and a polytechnic institution. The ideal and indispensable role of the State in creating an enabling environment in practice leaves room for improvement. The widespread youth unemployment is partly mitigated by the recent National Youth and Employment Programme and the Youth in Agriculture Programme. Youth development by the State leaves a lot to be desired and has to be strategised and backed by a youth development policy. The regional education statistics indicate the numerical strength (1221) and distribution of schools per districts (9) and indicate the State´s lead role in promoting educational access.

Table 10.2 Regional statistics and distribution of schools by districts

District	Pre-schools	Primary	Junior High	Senior High/Technical	Tertiary
Wa Municipal	45	58	41	5	2
Wa East	38	64	29	1	_
Wa West	38	68	40	_	_
Nadowli	51	78	40	3	_
Jirapa	56	46	28	3	_
Lawra	71	55	44	4	_
Lambussie	28	33	18	1	_
Sissala East	37	44	35	2	_
Sissala West	49	40	26	_	_
Total	413	486	301	19	2

Source: Compiled from Regional Education Office, January 2009 Statistics

10.2.2 Infrastructural improvement, development and accessibility
About 86 per cent of respondents think there has been an improvement of the state of roads and infrastructural development. The regional road network is quite good but underdeveloped impeding both intra and interregional connectivity in terms of accessibility. It is the only region without tarred road connectivity to its regional capital and the other parts of the country. According to the 2008 Report on the Upper West Regional Review, the tarred portion increased insignificantly from 163 kilometres in 2006 to 166 in 2007 as earth or gravel surfaced trunk road decreased from 835 kilometres in 2004 to 832 kilometres in 2006. Feeder road length rose from 3,247 kilometres in 2004 to 3,291.5 in 2006 and the total engineered increased from 1,268 to 2,047 kilometres between 2004 and 2006. The unengineered stood at 1,244.5 km (2008).

With regard to health, approximately 77 per cent of the sample state the regional health status and service delivery have ameliorated. The institution of the policy of the national health insurance scheme, of the community-based health planning and services coupled with rising logistics and infrastructural support, in spite of teething problems have contributed to improved health care and access for 70 per cent of the population. There is an obvious absence of a regional hospital and a backlog of skilled medical and paramedical personnel as the regional attractivity in terms of access to social services, facilities and amenities among others accentuates staff recruitment and retention. The pharmacist and population ratio 1:59,256 and the doctor/population ratio 1:43,455 in 2007 according to the 2008 Upper West Regional Review. Moreover, there is a high infant mortality rate of 105/1000 compared to the national average of 64/1000 coupled with a high under 5 mortality rate of 208 per 1000 as compared to 111 per 1000 at the national level (Ghana Demographic and Health Survey, 2003).

10.2.3 Decentralisation and democratisation
The promotion of effective decentralisation took fourth place (42%). The creation of the region (1983) and the rise in the number of local administrative districts to nine (2009) have in no doubt according to the respondents accelerated regional development. It is advocated that the creation of more districts and constituencies by government (and the establishment of more parishes by the Church) jointly with administrative circumspection, consensual demarcation and resource

support could speed up the development of the region. The premise of this argument is that improved and expanded structures for local governance deepen grassroots democracy with great development potentials and opportunities. Coupled with the assessment of the State's ability to create an enabling environment (peace, stability and security) of about 20 per cent the ranking is strengthened to approximately 61 per cent.

10.2.4 Summary
The other regional development contributions of the State, provision of access to water and sanitation (40 per cent), promotion of rural development and electrification (about 33 per cent), promotion of access to microfinance, improvement of agriculture and food security (25 per cent), enhancement of transport and communication (about 23 per cent) and provision of youth employment and livelihood access (about 13 per cent) are all in line with a legal, national policy and institutional framework. The wave of government programmes-national youth employment programme, livelihood empowerment against poverty, skills training and employment programme, Metro Mass Transit, rural electrification programme and the establishment of the microfinance and small loans centre as well as of the Community Water and Sanitation Agency have all been cited to support the impact of these governmental contributions.

In short, major State contributions to development of the Upper West Region include provision of access to social services, infrastructural development, poverty reduction and human resource development, the policy of decentralisation and good governance coupled with creating an enabling environment for national development which for the region is deficit in modernising agriculture and growing agro-based industries.

10.3 Some key and empirical regional development problems and solutions identified: an overview
The State has taken a certain degree of cognisance of the legion of problems plaguing the development of the region. A summary and classification of the motley of problems of the region's underdevelopment according to respondents, has yielded the results depicted in Table 10.3.
Overview
10.3.1 Problems (1-9)
10.3.2 Causes
10.3.3 Solutions and wayforward
10.3.4 Preliminary assessment

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Table 10.3 An overview of the region´s problems, causes and possible solutions

Problem	Cause	Solution/Way forward
1. Inadequate human resource development, personnel allocation and retention	− Minimal gainful employment − Geo-political isolation and regional marginalisation − Low access to social services, amenities, etc. − High cultural and socio-economic demands of the extended family system	− Evolve a composite regional strategic development plan − Establish rural agro-based industries and irrigation facilities with external support − Improve road infrastructure and access to social services − Conscientisation and sensitisation
2. Low infrastructural development and improvement	− Low calibre of contractors − Poor contract award and supervision − Lack of basic road engineering equipment	− Promote competitive bidding (Regional Coordinating Council and …) − ensure open, transparent and monitored contract award − establish regional plant pool for contractors
3. Marginal regional accessibility and geo-political isolation	− Appalling state of roads − Geopolitical and historical marginalisation of the region − Low investment attractivity	− Improve and develop roads − Repackage and market the region − Develop a composite strategic plan with strategic management

4.	Scarcity of social services, facilities and amenities	– Partisan politics of development – Poor maintenance culture – Low internal resource mobilisation and management due to poverty and poor managerial capacity	– Promote nationalism and good governance – Ensure local ownership and management – Grow local governance of development and self-reliance
5.	Leadership myopia	– Lack of nationalism – Inadequate role models – Low capacity building standards and opportunities	– Reward best leadership practices – Promote mentoring and role modelling – Establish leadership training centres of excellence
6.	Food/income insecurity	– Proneness to vagaries of nature – Inadequate storage and marketing facilities – Inadequate alternative livelihood chances	– Provide irrigation facilities – Improve post-harvest management and market access – Establish agro-based (processing) industries
7.	Degraded environment and rapid desertification	– Unsustainable agricultural practices and methods – No culture of enforcement – Inadequate alternative sources of energy and minimal gainful	– modernise agriculture coupled with sensitisation – enforce by-laws on environmental protection and management – step up 'greening' and alternative

	employment	livelihood programmes viz youth in agriculture
8. Slow and ineffective process of decentralisation	– Appeal of power and politics – Die-hard administrative centralism – Inadequate institutional and organisational capacity building	– Commitment to good governance – Devolve 'rights and responsibilities' especially fiscal decentralisation and of the centralised MDAs – Institute a capacity building programme at all levels of decentralisation e.g. unit committees, area councils, etc.
9. Endemic household poverty	– Unproductive socio-cultural practices, attitudes and values – Entrenched circle of poverty – Low regional integration – High regional birth rate	– Socio-cultural sensitisation – Develop a marshall-type regional development plan – De-politicise Savanna Development Authority (SADA) and develop regional connectivity

Source: Author's survey

10.3.4 Preliminary assessment

The survey's catalogue of problems, causes and solutions elicited ranging from human resources, infrastructural and social services deficits to geo-political underdevelopment, leadership myopia, environmental degradation, food insecurity and household poverty though realistic and endemic are not insurmountable. The State and other development partners are making slow but significant inroads into these areas. Coordination and planning efforts if enhanced could guarantee greater headway in regional development in the context of effective decentralisation. It demands external development assistance, the proactive role of local stakeholders and socio-

cultural transformation and an internal revolution at all levels as strategised in Tables 10.3 and 10.4.

10.4 Identification of areas of coordination and coordination deficits in the study region
Taking a cue from the levels of decision making and activity for development (Kokor, 2001:2), four principal levels of Church-State coordination practices and deficits were identified. These were the national, regional, district and sub-district or community levels, confer Table 10.5. These also corroborate the operational reality of decentralisation in Ghana and towards the survey finding that development transcends any one stakeholder or partner. The source of the deficits in the region transcends the region as it emerges largely from national development policy, planning and programme implementation, monitoring and evaluation. Other sources are intra-regional: socio-cultural and historical factors as supported by the literature review. Adoption of some best practices, consensual and participatory policy and legal framework of partnership alliances among others, according to some survey respondents could mitigate these deficits, delink and manage Church-State conflicts in development practice in the region.

10.4.1 An overview
Table 10.4 Deficit areas of coordination and suggested solutions

The deficit areas of coordination are listed in Table 10.1

Deficit area	Remedies or strategies
Education	Curriculum development; schools ownership and management; research development; teaching of religious and moral education; budgetary and infrastructural support and policy dialogue and advocacy.
Health	Infrastructural and organisational location and development; institutional and organisational capacity building, fiscal support, resource mobilisation and management, monitoring, supervision and evaluation
Agriculture	Provide institutional space and budgetary support within Ministry of Food and Agriculture for Church agricultural stations; joint research development and design, implementation, monitoring and evaluation; dialogue in access to micro-credit and market, and provision of irrigation facilities, and agro-based industries.
Peace and security	Inter-religious dialogue, alternative dispute resolution, law enforcement, peace building and conflict transformation; transparent enskining and gazetting of chiefs, etc.
Infrastructure	Community mobilisation and resource

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	management, culture of ownership and maintenance; transparent contract award and supervision.
Rural electrification	De-politicisation, community mobilisation, local government commitment; material cost and poverty reduction
Social welfare and community development	Beneficiary identification, personnel, logistic support, budgetary allocation, sustained local governance of development
Water and sanitation	Community ownership and management; fair distributive system, community mobilisation or contribution; stakeholders' coordination
Cultural festivals	Strategic planning and management for local development being potential vehicles of community mobilisation, unity, peace, stability, patriotism, nationalism, tourism promotion
Gender empowerment	Gender equality or equity? Eradicate outmoded cultural practices and values; ethnocentrism, conservatism, fear, superstitution, mindsets; socio-cultural sensitisation, mentoring and role modelling
Disaster management	Traditional coping mechanisms; role of the extended family and clan systems; early warning systems, environmental protection and management; climate change management; crisis management etc.

Source: Field compilation and literature review, 2008/9

10.4.2 Some cross-cutting thematic deficits

From the foregoing, a few prominent cross-cutting thematic deficits and deficiencies of Church-State coordination and collaboration emerge: They have a high volatility for conflicts in development practice in Ghana.

Unclear policy and legal framework in development services' provision
Minimal policy dialogue and advocacy, formulation and consultation
Low institutional space for joint planning, implementation, monitoring and evaluation.
Appalling time management and culture of maintenance
Low premium on research design and development
Development competition, duplication and dissipation of resources
Little joint strategic, institutional and organisational capacity building

10.4.3 Summary

These critical thematic deficit areas of Church-State collaboration and coordination impede among others the role and state of the Church in regional development. Coupled with the identified problems and causes, the National Development Planning Commission supported by the ongoing decentralisation process in Ghana is tasked with mitigating and factoring them into its strategic planning and management. Greater institutional space for and commitment to non-state development actors in the decentralisation policy and process would facilitate consensual and participatory regional development with positive synergies. Moreover, these causes and circumstances, a central theme of the study have surfaced in diverse ways in the chapters on the review of literature and the pilot study and could constitute fertile grounds for the evolution of conflicts in development practice if not well managed and factored into regional development planning.

The State can facilitate and accelerate regional development as Box 10.1 evinces.

Box 10.1 Some topical issues from the regional reviews on decentralisation, 2009
In Ghana for decentralisation to be an effective and efficient tool of regional development, a lot still has to be done in spite of the successes chalked as a beacon of democracy, demoncratisation, good governance and hope in Africa. These challenges have to be seriously considered: complete fiscal and physical decentralisation, budgetary planning and allocation have to be reviewed and non-decentralised ministries, departments and agencies (MDAs) have to be localised and there must be a democratic election of metropolitan, municipal and district chief executives-MMDAs
Source: Author's construct from regional review fora, 2009 by ministry of Local Government and Rural Development, Ghana

The experience with decentralisation in Ghana has opened many vistas or windows of hope for the nation and catapulted Ghana onto several external development programmes with leadership roles like the New Partnership for African Development, Africa Peer Review Mechanism, the Millenium Development Goals, Millenium Challenge Account etcetera. All this gingers Ghana into striving towards achieving the MDGs and the status of a middle income country in the foreseeable future with creative vision, inventive skills development, good governance strong political will and sustained commitment. This "scenario" could mitigate the core research problem – resilient poverty and stark underdevelopment in Northern Ghana.

10.5 A summary of other relevant regional development perspectives emerging from the study

To promote and enhance the State's development agenda, the respondents further suggested issues summarised in Table 10.5.

10.5.1 An overview (Table 10.5)

Table 10.5 A summary of other relevant development issues and levels in the Upper West Region

National	Regional/Diocesan	District	Sub-district
More and better resourced constituencies and districts as vehicles of development	Joint strategic development plan and management process	Proactive and accountable development programmes and project implementation	Community fora and think tanks etc to promote and monitor development; conscientise and sensitise communities on topical issues
Intra- and inter-regional road connectivity facilitated	Advocacy and lobbying for establishment of another diocese and more parishes as "tools" of development	Functional and effective monitoring and evaluation system	Leadership and management held accountable
Water bodies for irrigation and livelihoods developed	Inter-church support and partnering with the State promoted	District radio stations established Functional district/community oversight committees established	Rights-based approach to advocacy and consensus building pursued
Modern regional hospital established and district hospitals upgraded	Catholic Teacher Training College established by the Church	District House of Chiefs lobbied for	Functional area and town councils, unit committees etc. ensured or well-resourced

Source: compiled from respondents' comments, 2008/9

10.5.2 Comment

Based on the development principles of subsidiarity, solidarity, collaboration and cooperation, the survey advocates that at various levels-national, regional/diocesan, district and sub-district additional specific interventions be pursued. This will enhance regional development and contribute to the operationalisation of decentralisation as a tool and policy of effective regional development. In brief, the State is tasked to do more and the Church complement these efforts. The State from the budgetary allocations to the relevant sector ministries, departments and agencies and the districts (and regions) from the district assemblies common fund can execute

these interventions. The Church from its socio-development wing can also pursue her contribution to regional development with the development budget funds, domestic and external.

10.6 Summary

The role of the State in regional development is inalienable but certain basic preconditions need to be in place to sustain development and avert Church-State conflicts in development practice from both the literature review and the survey findings. This has been variously attested to and analysed viz. some major State contributions to regional development, an overview of some key regional development problems, causes and solutions coupled with an identification of coordination benefits and gaps. These presentations jointly and severally debunk 'the roll back the State argument' in favour of building on positive development synergies. The State and the Church, in the study region can sustain collaborative partnership and whip up diverse forms and levels of people's participation in regional development (Kokor, 2001:44). All the ensuing findings and analyses (Chapter Eleven) predispose us to some conclusion and recommendations in the upcoming Chapter (Twelve) linked to the limitations of the study and possibilities for further research.

The literature review regarding the non-negotiable and non-transferable roles of the State in regional development in Chapter Two (on strategic partnership in development) has been substantiated (UNCRD, 1998 : 21, 28) by survey findings highlighted in this Chapter. What is more these research findings or emerging issues brought to the fore favour sustaining the fledgeling democratic dispensation in Ghana, the process of decentralisation and strengthening strategic partnership with identifiable and performing civil society organisations and credible development actors. This is, more so contingent on the research findings, especially that no single development stakeholder like the Church or State can unilaterally deliver services optimally or maximally coupled with efficiency and effectivity to ensure irreversible poverty and underdevelopment. Additionally, the Chapter also partly responds to and addresses research questions 1 to 4 (Chapter One) and can be predicated on world experience that State-dominated and/or stateless development are/is a good menu and recipe for failure. In brief, development without an effective State can spell doom and retrogression in Ghana (and possibly globally). What is more, normatively, development is politics and transcends policies, plans, programmes and projects. Development is not, and never, apolitical charitable benevolence or philanthropy from civil or business society. The State need not be rolled back in favour of privatisation but partnered proactively to address poverty and underdevelopment in Ghana.

CHAPTER ELEVEN

Summary of major research findings and their implications for the key development stakeholders in Northern Ghana

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CHAPTER ELEVEN

Summary of major research findings and their implications for key development stakeholders in Northern Ghana

"Every saint has a past, and every sinner, a future".
(Source: unknown)

11.1 Introduction

The focus of this study has been to critically investigate the role (achieved, perceived and missed) of the Catholic Church in regional development in Northern Ghana in relation to other development actors especially the State. Subsequently, a synopsis of some key research findings and their relevance for stakeholders is presented based on literature, theoretical review and empirical evidence.

The basic and overarching specific role and contribution of the Catholic Church in regional development emanates strongly from her commitment and fidelity to translate into action her divine mandate in human development as encapsulated in the ten-point rationale of the Church in regional development (Chapter One and Chapter Two). She factors into her development initiatives distinct Christian values and principles and further works towards their institutionalisation and legitimisation in secular society and secular development. This drive of the Church enhances her capacity for adaptation and contextualisation (confer Chapter Four), thus her strong 'transcendental-activitistic attitude' surpassing Judaism, Islam and the religions of the East's transformational dynamics. No doubt, with characteristic pungency, Talcott Parsons reiterates:
"Many of the intrasocietal and intersocietal problems that distress the modern world owe much of their salience and form of statement to the processes of institutionalization of Christian values....." (ed. Sills, Volume II, 1968:445).

11.2 Some specific roles of the Catholic Church in regional development

The Catholic Church has played and still plays a number of roles in regional development of Northern Ghana. Some of these include promotion of the following as the evidence would appear to suggest.

11.2.1 Evangelisation of people and cultures

The Church has brought the good news ('gospel') of Jesus Christ, his exemplary witness of life and altruistic love in service of humanity. This has been achieved through spreading the liberative word of God and teaching the sacraments and the Church's doctrines preparing the 'environment' for Church, State and non-state development actors. For the Church, development is peace and where there is no peace, a fundamental condition for development is missing. Evangelii Nuntiandi (1975:725), a Church document, confirms this position. Eventually, the Church has developed a theology of development. The Church's motivation for development is captured by this theology, the Social Teachings of the Church and various Church documents as highlighted in Chapter Two of this study. The State and other non-Church development actors in

contrast for reasons of their specified core competences and conventional mission play a very minimal role in primary evangelisation and the other four forms of mission to evangelise explained in Chapter One. The Church has promoted pro-people and pro-poor development more than the State through committed and sustained evangelisation of people and cultures as elaborated in this chapter.

11.2.2 Indigenisation and inculturation towards self-reliant development

The core entry point of the Church to develop or evangelise people is by acknowledging and appreciating their culture, not through political or civic allegiance as for the State. The Church's adherents transcend creed, religion, politics and status. By the process of indigenisation and inculturation, the Church enlarges her development space and sphere, experiences a higher degree of ownership and sustainability in development efforts than the State. The evangelisation-development continuum is enhanced (McCoy, 1988:216). The State's drive towards respect of people and cultures is now more and more factored into its programmes like sensitisation, civic education and nationalism. The significance of indigenisation and inculturation is that they constitute the bedrock of endogenous development or alternative development paradigms like self reliance as pursued by the Catholic Church in Ghana (Chapter Five). The Church has promoted more and better culturally sensitive, grounded and interactive development than the State and other key development stakeholders through this process to alleviate poverty and underdevelopment. Stemming from the discussion of modernisation theory, coupled with its variants or antecedent theories and alternative development, using self-reliant development as the leading paradigm, are two major findings relevant and significant especially for the Church .

1. *There is no single universally acceptable and applicable regional development theory* (Des Gasper, 2004:14; Dwivedi and Nef, 1982: 75).

The implication of this finding for all development stakeholders is that space can be created for contextually relevant, endogenous, interactive, grounded and culturally sensitive development paradigms to mitigate poverty and underdevelopment. The State has embarked on this through the Ghana/Growth and Poverty Reduction Strategy and the National Development Planning Commission, relevant sector ministries, departments and agencies coupled with salient development practitioners and professionals to home grow development. The Catholic Church through budding experiences in socio-pastoral programming like building of basic or small Christian communities and the policy of self-reliance has embarked on self reliant development.

2. *Development is a multi-faceted process and a multi-disciplinary enterprise* (Higgins 1968:389; Conti and Giaccaria, 2001:150).

For all development actors, this means regional development is geared towards being holistic or integral and integrated. It engenders multi-sectoral interventions and multiple stakeholder participation for effective regional development. The Catholic Church's development initiatives ginger development and she needs to be better resourced and managed. Like the other civil society organisations, she has to hold stakeholders accountable, lobby, mentor, role model, monitor and do advocacy in addition to transparent management of their own development as

Send Foundation, Plan, Action Aid and Care Ghana do to accelerate and sustain regional development.

11.2.3 Affordable rural access to social services, infrastructure and amenities
In Northern Ghana, the provision of access to education, health, agricultural services, etc. has been acknowledged in the literature and empirically substantiated (Abadomloora and Gilleece, 2003). In addition to affordability, access is non-discretionary and located in marginalised, deprived and rural communities where government finds no immediate impulse or dividend to be attracted. Clinics, schools, rural cooperatives and agricultural service stations are established by the Church where the State has none. This renders the Church often a pacesetter and pathfinder in the provision of access to these basic services, infrastructure, amenities, and facilities while the State trails behind for political allegiance and development. The Church's provision of access is to promote a good standard of life, livelihoods, alleviate poverty and reduce underdevelopment as a moral imperative and not as a political agenda. That is why the Church's bottom line for development applies values and principles like the preferential option for the poor, subsidiarity and solidarity to mitigate structural injustices and inequity in regional development. Correspondingly, the Church promotes basic or small Christian communities and forms charitable societies, movements, organisations like the Catholic Action, Christian Mothers' Association, Saint Vincent de Paul and the Christian knighthoods or sodalities to sustain this role and the others and inculcate religious and moral education into them, contrary to the State which is in essence secular, though not atheistic or anti-religion. Religious values are basically human and can be integrated in holistic development (Bekye, 1998).

11.2.4 Reduction of vulnerability and exclusion in needy communities
From the data analysis, it emerges strongly that the Catholic Church in Northern Ghana has been a precursor to national programmes to mitigate vulnerability and exclusion, currently factored into and addressed in a thematic area in the Ghana Poverty Reduction Strategy, the State's strategic development 'blue print' (Chapter 3:4). In the matrix on the role and performance of disaggregated regional stakeholders in development, the Catholic Diocese of Wa was ranked first in youth formation and development coupled with addressing the needs of the marginalised, for example, widows, orphans and the disabled. In fact in all of the other 25 listed development interventions save 3 including inter religious dialogue, the State topped and generally the Church took second position (confer Figure 9.2). Through the establishment of special education schools (Table 7.7) of which the Catholic Diocese of Wa owns three out of four in the region, a sole Church orphanage in the region and a community-based rehabilitation programme, social exclusion and vulnerability issues are addressed and mitigated (Table 7.6). Much as the State currently tops the region in gender empowerment, disaster management and relief and access to social services provision, the first girls` primary (Saint Anthony's) and secondary schools (Saint Francis of Assisi) both in Jirapa, the cradle of evangelisation and credit unionism were established by the Catholic Church in 1940 and 1959 respectively. These have impacted positively also on mitigating social exclusion and vulnerability in a male dominated and chauvinistic society. Into the bargain, the Catholic Church through her charitable organisations like the Saint Vincent de Paul Society, the knighthood and other sodalities reaches out to the marginalised with relief and assistance in the constituencies more frequently and reliably than the State, especially through its National Disaster Management Organisation (NADMO), which needs to be better resourced and managed.

Strategically, the Church's rural based agricultural service stations in Nandom, Lassia Tuolu, Funsi and Tumu have instituted programmes to promote sustainable farming practices and sound environmental management to ensure food security, household livelihoods and market access. Composting, non-burning practices, improved agricultural seeds and breeds (animal husbandry), dry season gardening, access to farm inputs and implements for animal traction are a few examples. These programmes target the vulnerable and the socially excluded like in Karni in Jirapa deanery where the blind and vision-impaired are now supported further by other civil society organisations to do farming, gardening, rearing and engage in other alternative livelihood activities. The survey however has pointed out the dwindling financial and logistical support for the Diocesan Development Office and its aligned agricultural service stations to sustain this role of the Church.

More aggressive marketing of such programmes, partnering the State and other development stakeholders especially civil society organisations, has been embarked upon consequently. Community-based safety nets, traditional social security mechanisms or alternatives and socio-cultural sensitisation programmes contribute to mitigating vulnerability and exclusion and enhance the Church's role. In the final analysis, the Catholic Church would be more encapacitated to address structural injustices in the country with concerted and strategised efforts of all development actors, including the State.

In a nutshell, the Church performs a triad of roles: primary, secondary and tertiary (Figure 1.3 in Chapter One). These roles have largely been achieved much as there is still a backlog manifested in the incidence of intransigent poverty and underdevelopment in Northern Ghana. People's perceptions of the Church's role have sometimes been ambivalent as there is a failure to disaggregate the roles (of Church and State) leading to role conflict, duplication, competition etc. Real and felt needs of people which they expect the Church to satisfy are indistinct and constitute a wedge between achieved and missed or perceived roles of the Church in the findings (Chapters Nine and Ten). The overarching development implication for the Church is a call to nib in the bud 'role conflict' through role appraisal, harmonisation and synchronisation as well as role consolidation to be more creative and proactive and in context.

11.3 Some specific contributions of the Catholic Church to regional development

There is a linkage between the Church's specific roles and contributions in regional development for the Church's achievements are related to her mission in evangelisation and integral human development. The Church has largely promoted and achieved a number of development initiatives, and one might wish to argue that these contributions are typical.

11.3.1 Peace process and phenomenon in Ghana facilitated
The relative peace that exists in Northern Ghana especially in the Upper West Region, despite considerable and religious heterogeneity and potential for conflict can be attributed to the Church's evangelisation and development drive. Non-discriminatory and rural based initiatives coupled with improved accessibility have minimised conflicts and pressure on social services and infrastructure. The teaching of moral and religious education has brought about discipline and religious tolerance among the tribes or ethnic groups. The institution of inter-religious

dialogue and ecumenical fora as well as inter-religious and cross cultural marriages evolve peace. Generally, the region's ethnic groups are also peace loving people. The State has embarked on consolidating the peaceful environment and process. Crucial from the perspective of other world regions , including Europe, Ghana would need to provide structures and institutions to legitimise this process for posterity, as have been provided for democratisation. In the bid to consolidate peace, necessary condition for development, the State has discouraged military adventurism into politics which has yielded ambivalent results.

Ghana has experienced a spate of coup d'états, four since independence in 1957 and covering about twenty years of Ghana's fifty three years of self-rule (1966-1969; 1972-1979; 1979 and 1981-1992). Ghana is now a beacon of hope, an oasis and a model of peace, democracy, decentralisation, good governance and regional integration having a lead role in Sub-Saharan Africa (Scheidtweiler ed. 1998 and Dovlo, 1997a). The country has become an attractive investment and tourism destination unlike in the era of military adventurism into politics with the aura of instability and insecurity; thus a 'disabled' environment leading to flight of capital and minimal foreign development assistance.

With the prevailing democratic dispensation civil society including the Church, business society and other external development partners have to strategise to hold government accountable to sustain good governance and the enabling environment to promote progress, prosperity and peace. Correspondingly, sanity, security, stability and stabilisation of the political economy can be enhanced to arrest poverty and underdevelopment. A high premium on peace and stability in Ghana as an indispensable prerequisite for and a non-negotiable ingredient of regional development in the least peaceful continent in the world according to the Global Peace Index 2010 will strengthen Ghana as the 'black star' of Sub-Saharan Africa.

11.3.2 Local capacity building and empowerment enhanced
The Church's provision of access to education and human promotion has contributed immensely to improved livelihood chances and access. Many are the beneficiaries who otherwise would have been denied access and livelihood, fewer though are the Church's institutions compared with the State's. The products of the Church's trade schools, technical and vocational, belong to the cadre of apprentices, contractors and artisans in the region who are into various cooperatives and companies as mechanics, architects, builders, electricians, home managers, seamstresses, hairdressers etc. Gender parity in school enrolment and employment, girl child education and the socio-cultural sensitisation against outmoded cultural practices have all empowered women and promoted gender equity more that the State has.

Training programmes among Church organisations and societies for example Catholic Action, Christian Mothers, the widows' association (Saint Monica) and in the basic Christian communities have empowered the illiterate among others to fend for themselves and others. The access to micro-credit coupled with training, the availability of agricultural stations and cooperatives have promoted sustainable livelihoods in the rural areas, especially among women, children and the marginalised or the vulnerable. The Diocese's Community-based Rehabilitation Programme, special education schools for the deaf and dumb and the orphanage are cases in point to encapacitate the clientele through the preferential option for the poor, to nib poverty and

underdevelopment in the bud especially as it is evident from the study that they seem to defy all interventions so far.

In Northern Ghana, in spite of tremendous Church, State and other development stakeholders' efforts, resilient poverty and burgeoning underdevelopment prevail. The north is home to poverty according to the Ghana Poverty Reduction Strategy. The incidence of poverty in the three Northern Regions (Northern, Upper West and Upper East) is 69%, 84% and 88% respectively. This implies that more effective envisioning, encapacitation and re-strategising to reduce the number of people living under the poverty line is a conditio sine qua non to making poverty and underdevelopment history. Multi-pronged and pro-frontal approaches to address this twin-canker are called for like paradigm shifts, a socio-cultural revolution and a Marshall-type development plan. Paradigm shifts have to be initiated by the State as a lead agent favouring movement from partisan politics to workable policies; from government to good governance and from patronage, paternalism and statism (centralism) to collaborative partnership and participation. Coalitions of non-governmental organisations like the Upper West Network of NGOs (UpNet), lobbying and advocacy among others can create positive synergies to hold poverty and underdevelopment at bay.

The Catholic Church has set the pace in a socio-cultural revolution viz. sensitisation or conscientisation to reverse the poor maintenance culture and time management, structural injustice, negative mindsets, prejudice and inhibitive socio-cultural practices. Other stakeholders have come on board and this has to be sustained. The State through the National Development Planning Commission can develop and institutionalise a Marshall-type development plan for the region like that of the Savannah Development Authority with political will and commitment but it should be non-political. Management can rest with ministries, departments and agencies (decentralised) as well as metropolitan, municipal and district assemblies. Civil society organisations, business society and international development agencies friendly to the region have to be motivated to come on board to ensure an effective collaborative partnership that addresses proactively regional poverty and underdevelopment (Appendix 6).

11.3.3 Viable local constituencies and structural organisations for development built
Even though the Catholic Church in Wa is coterminous with the Upper West Region, the former has more viable grassroot constituencies, structures and organisations for regional development. The foundation of the Diocese in 1959 (30 years after the advent of Christianity in the area) predates the region, established in 1983. The Diocese has four deaneries ('sub-regions'), twenty-three parishes ('districts') and more than sixty basic Christian communities ('electoral constituencies') and committees like Parish Development Committees. The State has comparatively only nine districts and therefore fewer constituencies and structural organisations. Though the Diocese has a socio-economic development wing or office, the region as the geo-political entity is the political administration with access to government budgetary support and mandate to do official regional development. However, the Diocese has a brighter chance of being divided into two Dioceses, the region's chances are slim. The group formation, dynamics, coherence and stability of the structures of the diocese are higher than the region's which are vast but better resourced financially. The Diocese has therefore a good track record and experience in 'decentralisation' and 'democratisation' and is indicative of the paradigm shift from a pyramidal Church structure to a community-based and participatory Church model, though not a democracy

essentially. The State may stand to learn profitably from the Church's localised structures for enhanced good governance for as one respondent observed:
"At the national and regional levels, decentralisation is still centralised".

11.3.4 Trail blazing initiatives in the region instituted and sustained
The Diocese has often been referred to as a pacesetter and a pathfinder in regional development. This view is supported by the literature review and the survey. The Diocese has chalked a number of 'firsts' –pioneering efforts in the region. In communication, the Church established the first Department of Social Communication (1971), printing press (1978) and radio station - 1996/97 and the region's Radio Upper West in 2000 (frequency modulation, FM); the first mission clinic and hospital for health delivery; the first credit union (1955 in Africa) to promote micro credit and 'banking' services; the first school feeding programme and the first scholarship scheme for brilliant but needy pupils for local and foreign education. The Catholic Diocesan Development Office (1974) predates all other churches' socio-economic development offices in the region. In these respects, the Diocese is 'father' of the region and the 'State', the rich 'uncle'. Indeed, in the field of gender and development, (natural) family planning, girl-child education, disaster management, agriculture, food security and environmental protection and management programmes, the Diocese is an initiator. The development terrain is now accessed by several stakeholders calling for strategising.

The urgent need for the Catholic Church to re-strategise arises from the finding that her trailblazing contribution to regional development has not been firmly consolidated- (confer Figure 9.2). The State has evidently surpassed her and the Church's continuing role has been questioned or challenged. The immediate implication for the Catholic Church is three-fold. In the short term, she advisedly has to call for an external evaluation or appraisal of her development portfolio and modify proactively her interventions. In the medium term, she is further called upon to restructure her development wing and adopt best practices. In the long term, she may have to restructure effectively and mainstream into regional development more efficiently, for instance through selective approaches, principles and values. The Church's development motivation would be better operationalised in the event of a non-exit stance from regional development or for consolidation or expansion of her interventions.

11.3.5 The democratic dispensation in the country brokered
In Ghana, the Catholic Church through the Ghana Catholic Bishops' Conference has principally contributed immensely to the achievement of the present democratic dispensation of a peaceful and enabling environment in Ghana. Like a 'surrogate opposition', the Church via several media negotiations, advocacy, lobbying, networking with other Christian churches, seminars, pastoral letters, communiqués and the Catholic Standard Weekly (newspaper) held successive governments accountable (military and civilian) (Scheidtweiler, 1998:70). Chapter Three on Church-State relations in Ghana aptly summarises the achievements and concrete contribution of the Church to regional development in ensuring good governance, democracy and the wave of decentralisation. It was an uphill task but not insurmountable for the Church played her prophetic and liberative role in secular development.

The Church was in the heat of this intervention labelled as interfering into politics, being reactionary, conservative and a host of others. For justice and peace, she laboured. It is also

indicative of the Church's drive towards specific social concerns in development which the State sometimes sacrifices on the altar of expediency for ulterior motives. It also vindicates the Church's moral imperative in development more strongly than the State's political agenda which could be partisan. The Church in her mission of integral human development has served in Ghana as the people's collective conscience, the voice of the voiceless, a prophetic voice and also to meet her development agenda; proactive, pro-people and pro-poor in practice. The Church has thus contributed also to the practice and respect of separation of powers as well as Church-State relations or 'partnerships' in regional development. Civil society has generally been supportive and solidary in this enterprise.

11.4 Assessment

In a nutshell, the foregoing has largely enhanced and underlined the Church's motivation to transcend the conventional development agenda of the State. It spells out the essential difference between secular organisations' and the Church's development practice in Ghana (and possibly elsewhere). This core added value or substantial difference tickles the Church in regional development. The Church as an institution–divine and human-however, critically and objectively assessed from the study, has not achieved optimal congruence between her factual or analytic and normative or evaluative role and contribution in regional development in Ghana. There have been achieved, missed and perceived roles of the Church. All these consequently have implications for capacity and scale, potential towards positive and proactive synergies with other development stakeholders and the pursuits of strategic contextualisation and appropriate or selective transferability of development paradigms. These implications impact on the twin core research problem of Northern Ghana, stark underdevelopment and resilient poverty, both though surmountable development stumbling blocks and obstacles.

There is some appreciable degree of positive synergies and internal corroboration in the major research findings and they do not in essence contradict. The specific roles and contribution of the Catholic Church in regional development in Northern Ghana coupled with other significant development-related findings have compelling implications for the Catholic Church in Ghana, the State and other development actors. It is with joint and several efforts only that development stakeholders in Northern Ghana can make chronic poverty and underdevelopment history. Alone and unaided the Church or State can not carve a niche in development as all stakeholders have a role and contribution (synergies) to bring on board the development terrain as vindicated in Figure 9.2. Thus enhanced lives, livelihood access and chances can be only sustained in Northern Ghana. There are resources, potentials and opportunities for development beyond popular rhetoric and political verbage. Northern Ghana could be authentically catapulted onto achieving the vibrant role and status of the 'breadbasket' and the 'sleeping development giant' of Ghana (confer Appendices 3-6).

The foregoing is an overview of the roles and contribution of the Catholic Church in regional development in Northern Ghana, its specific nature and challenges from the study of the Upper West Region. For all development stakeholders, practitioners and professionals in the spirit and practice of the Catholic Church, the following dicta hold good and proven:

"The unexamined life is not worth living."
*(*Aristotle)
"No man is an island".
*(*Thomas Merton)
"Reflection without action is mere verbalism
Action without reflection is pure activism.".
(Hope and Timmel, 1984:1)

11.5 Limitations of the study

In the field of ongoing research, it constitutes a mark of academic dishonesty and pomposity to posit that any one study has it all or is sacrosanct. Much as the basic limitations of the study have been addressed in or factored into the research methodology, it is pertinent to highlight them. This is, more so, because the limitations are linked to the possibilities for further research.

11.5.1 Poor or inadequate regional and diocesan data base and management
The partial internal inconsistencies in the empirical survey analysis and interpretation and in the intra- and inter-chapter linkages are symptomatic of a weak data base. The Catholic Diocese does not have a full-fledged strategic socio-pastoral development plan consistently implemented and reviewed to generate and make available a reliable data base. It was only painstakingly that some themes and concepts could be explored. Some triangulation of available data sources was embarked upon to improve objectivity, validity and reliability. Snow-balling, 'insider-outsider' interviewing and purposive sampling were employed to reduce researcher bias and sample unrepresentativeness. There was also a mix of qualitative and quantitative approaches in the research methodology to ameliorate research outcomes and outputs. The Diocese has to improve documentation for a good data base.

11.5.2 Exclusive research area
Though the Catholic Diocese of Wa was advisedly chosen as a case of study, in the literature review, the conceptual and theoretical framework of the study coupled with the research methodology was given a wider context (nationally and internationally) and time and space perspectives. This predisposes the study's potential for replicability, reliability and validity. Lucid, transparent and adequate procedures of data collection and collation, management, analysis, presentation and reporting were adhered to. A 'resource-methodology-interest' constraint prevailed. Purposive sampling was the preferred data acquisition method of this research for reasons of appropriateness, contextual relevance and other advantages. The nature of the research, the need for cost effectiveness coupled with possible mitigative measures against its overarching criticism of sample un-representativeness have undergirded its usage arguably. Having stated this, the research experience makes one think that 'adequate' resources permitting in the near future, the Catholic Diocese of Wa could embark on a more encompassing research. Comparative and cross case studies coupled with best practices in other countries and churches could give the research an added value through a comparative perspective and an advantage in

regional development in Sub-Saharan Africa. In brief, one may be content with the data acquisition method but contend that it could be enhanced. This gives a sufficiently firm basis to the other research limitations and the recommendations for further research and key stakeholders' implementation in Chapter Twelve.

11.5.3 Sandwich doctoral programme option

The option for a sandwich and part-time doctoral research was determined by a number of factors, though very challenging and constraining. Top of the scale, was the growing and competitive access to limited scholarship or funding. Coupled with other career engagements and commitments, an international 'distance education' choice was predetermined. Positively viewed, it was a test of motivation, commitment, maturity and independent research acumen. However, the guided review of literature, apt choice of and effective consultations with seasoned academic companions in the field of supervision were more than 'mitigative' strategies. Moreover, it elicited timely introspection, circumspection, discipline and perseverance to be focused and performance – oriented. Relevant and regional or socio-pastoral development related research in the region or diocese has to be given priority as in the recommendations. And this can also be encapsulated in key staff development and budgeting for research and training.

CHAPTER TWELVE

Conclusion and recommendations

12.1   Conclusion

12.1.1 A preview
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        management
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12.3.1 Indigenous structures and systems of social support
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12.3.3 Collaborative partnership in development

CHAPTER TWELVE

Conclusion and recommendations

'Go to the People
Live with them,
Learn from them,
Love them.
Start with what they know,
Build on what they have.
But with the best leaders
When the work is done
The task accomplished
The People will say,
"We have done this Ourselves".
(Lao Tsu, China, 700BC)

12.1 Conclusion

Based on the findings of the research and in the spirit of Lao Tsu, the study comes to the following conclusion and recommendations.

12.1.1 A preview

The study set out with a focus to investigate the role of the Catholic Church in regional development in Northern Ghana and this has been encapsulated in a twelve chapter analysis. It has touched on some levels, national (Ghana), provincial (Northern Ghana) and regional (the Upper West Region), coterminous with the Catholic Diocese of Wa) and set its findings (Chapters 2-11) within limitations of the sampling framework and other methodological problems. The overall and overarching research objective to propose an operational environment for Church-State partnering in development to mitigate poverty and underdevelopment through a framework of improving people's lives and livelihoods has been addressed. The research objectives and broad aims as well as propositions, assumptions and rationale have been furthered (1.2.3-1.2.6) and the core research questions (1.2.7) variously answered in relevant chapters, for example, question 5 largely in Chapter 4. The other responses are embedded in Chapters 1-3 and 5-12 for thematic and structural coherence and synthesis.

One synergistic aspect of the study's contribution to original knowledge appears to be that Church-State relations in regional development transcend both development stakeholders and their roles. Development is more encompassing with its simplicities and complexities, generalities and specificities. One distinctive character of Church development is what can be termed evangelisation or "spiritual capital" in addition to other types of values and capital (Figures 1.4 and 1.5) common to secular development. The following simulated and heuristic 'algorithm' summarises the multifacetedness and multi-disciplinarity of regional development (Figure 12.1). It brings into focus and limelight the multiplicity of development actors, their various portfolios, contributions to regional development and their weaknesses, strengths and potentials for collaborative partnership. They aim at addressing poverty and underdevelopment
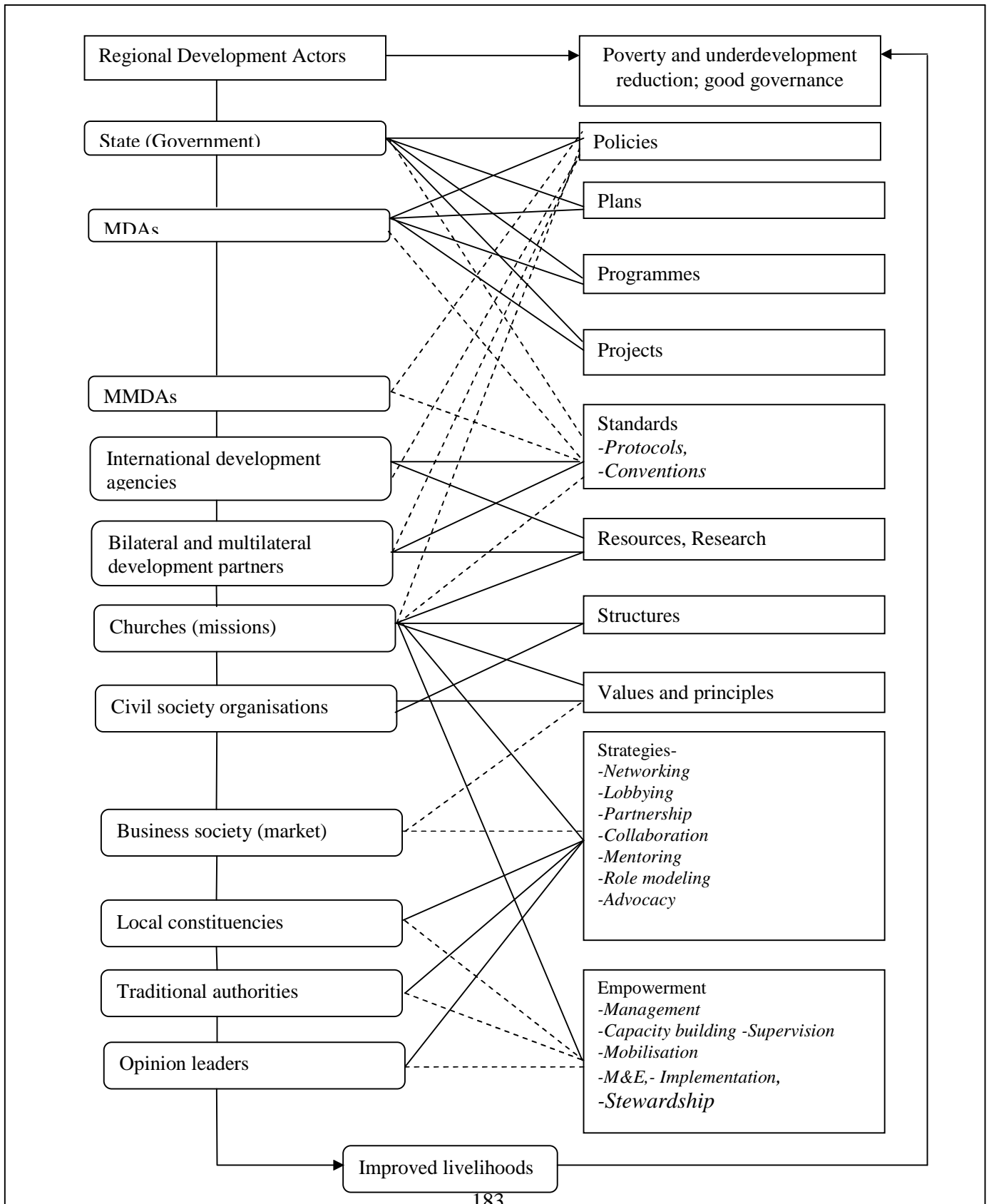
through an improved and sustainable livelihoods' development framework, programmes, projects and structures coupled with good governance.

Stemming from the research study's findings (summarised in Chapter 11), the overall analysis tends to share commonalities with our alternate theory, self reliant development. This paradigm seeks to indigenise, liberate and empower or encapacitate people, religions and cultures and more than modernisation theory. The latter preoccupies itself with 'modernisation, modernity and modernism' but it is less rooted and grounded in contextually relevant African cultures, religion and people. It is more global, secular and conventional. The 'multiple and synergistic' bottom line of Christian and self reliant development is encapsulated in the specific roles and contribution of the Catholic Church to regional development (Chapters 2-3; 8-9). In short, Church development is embedded in holistic evangelisation (McCoy, 1988; Harper et al, 2008) without segmentalisation and compartmentalisation as poverty and underdevelopment are conceptualised and strategised as a function of structural, institutional and global injustice and sin. This injustice and sin may take the form of acute fatalism, vulnerable dependency, super and supra nationalism or globalisation beyond frontiers and without barriers, location and localisation. Church development practice and paradigm seek to drive development hinged on socio-cultural values and principles like complementarity, solidarity and subsidiarity transcending mere benevolence, charitable activities or philanthropy, evangelism and social responsibility. The inaccessible, hard core poor, marginalised and deprived who often are excluded from secular development programmes are and can be reached by faith-based institutions like the Catholic Church (Harper et al, 2008:178).

In addition to the factual or analytical findings, normatively, it would do the Church also more good for authentic development, if she evolved a coherent and overarching planning system, strengthened her planning culture, steering away from ad hoc planning and giving more institutional space to professionalism of a strategic and technical nature. This also echoes the pilot study with regard to the compelling need for restructuration of the Church's socio-economic development in favour of and in tandem with non-governmental organisation formation and management. Moreover, the research assumptions, propositions and questions derived from the research problem are evidently validated by the study.

Figure 12.1 Spectrum of development actors and their operational drive

Regional Development Actors		Poverty and underdevelopment reduction; good governance
State (Government)		Policies
MDAs		Plans
		Programmes
		Projects
MMDAs		Standards *-Protocols, -Conventions*
International development agencies		Resources, Research
Bilateral and multilateral development partners		Structures
Churches (missions)		Values and principles
Civil society organisations		Strategies- *-Networking -Lobbying -Partnership -Collaboration -Mentoring -Role modeling -Advocacy*
Business society (market)		
Local constituencies		Empowerment *-Management -Capacity building -Supervision -Mobilisation -M&E,- Implementation, -Stewardship*
Traditional authorities		
Opinion leaders		
Improved livelihoods		

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12.1.2 An overview

In development literature, it is abundantly attested that a compendium of atypical or surrogate 'push and pull' factors coupled with the prevailing unmatched demand for and low supply of development infrastructure, services and amenities, call for the critical engagement of various development actors, without a monopoly, in regional development. Some of these factors include the processes of modernisation, political colonisation, decolonisation, secularisation, secularism and especially politico-socioeconomic decentralisation as discussed in the secondary sources of data (Chapter Two). In addition, development actors have their compelling agenda, missions, visions, motivations, rationale and background justifying their role in regional development. It is in this context that the Catholic Church enters and maintains in the development scene, a role ostensibly to improve livelihoods, alleviate poverty, promote progress, prosperity and peace in its evangelisation- development drive as has been reviewed in Chapters Two and Three. The focus therefore of this empirical study has been to critically investigate within the framework of the theory and practice of the science of regional development planning and management the role (achieved, perceived and missed) of the Church in Ghana as a credible development partner in relation to other development actors and especially the State. The review of literature and the survey have sought to encapsulate and substantiate the focus in a methodical process with the conceptual and theoretical framework and the research methodology (Chapters Five and Six) as a compass and the analytical framework as a barometer (Chapters Seven to Twelve).

From the empirical survey, the risk of the Catholic Church losing her identity and focus in evangelisation and development must be guarded against. The Church has a mission to proclaim, to be an evangelical Church, not a managerial Church, in the spirit of Lao Tsu (Farren, 2009:227-233). The 'evangelisation-development' continuum in the Church's rationale for participation in regional development is therefore a seemingly double – edged sword but the literature review contradicts and explains this ambivalence. To affirm and sustain the 'profound links' (Evangelii Nuntiandi,31) or the apparent convergence on the existing umbilical cord between evangelisation and development, the Church's role in regional development has been systematically and proactively appraised or reviewed. The signs of the times have not only to be read but interpreted contextually to avert sending the wrong signals within and without the 'development arena'. Evangelisation eventually engenders development (Pope Benedict XVI: 2008, 8) with creative initiative and vision and decisive action coupled with the adoption of inventive skills and best practices as has been undertaken in the case of the Catholic Church in regional development in Northern Ghana.

The historic and contemporary relevance of the Catholic Church's development interventions have been acknowledged (Bekye,1998:58). Pitched against its multi-faceted and synergistic rationale and impact the Church's role in development is undeniable. The research assumptions, fundamental propositions and questions dovetail and have been addressed in the study based on the four –fold foundational concepts (role, development, church and state). The Church has the prerequisites to engage in development but has to reposition herself in the changing development terrain, not as a competitor or lead agent but as a collaborator or partner. The Church may have to be involved in policy formulation, dialogue and advocacy for good governance and strategic partnerships proactively and innovatively to mitigate the study´s critical and core contextual problem and issues: poverty and underdevelopment in (Northern) Ghana. Additionally, it would enhance Church-State relations in regional development as religion (Church) and politics (State)

are not necessarily opposed or regional development alternatives as attested to in the discussion on Church-State relations in Ghana (Chapter Three). This view helps to minimise and manage Church-State conflicts in development practice.

The contextual and empirical relevance of Church-State relations in time and space in development have also been explored to give underpinning to the Church's role in development. This has been coupled with a critical review of relevant development theories in the conceptual and theoretical framework of the study as well as an analytical treatment of the socio-cultural conditionalities towards sustained indigenisation of regional development. These have all contributed, juxtaposed with the field findings, to bring to the fore the study region's relevant challenges, potentials, opportunities and constraints of the Church and the way forward in regional development. Consequently, a number of recommendations emerge based also on the research findings (linked to the aims) and the review of literature.

12.2 Recommendations for key stakeholders' implementation

The study is a modest contribution to a unique and groundbreaking research with regard to the role of the Catholic Church in regional development in Ghana. It has sought to be proactive, innovative and critical and to contribute to original knowledge, practice, theory and policy. It has furthered the research aims and the study stands to gain from the following if well-resourced and diligently pursued by Church, State and regional development stakeholders.

12.2.1 Legal framework for strategic partnership in development
The research results and outputs stemming from the analysis of development collaboration, synergies and missing gaps or coordination deficits visibly do not demonstrate a bankruptcy of development paradigms (Goulet, 1995:181; Des Gasper, 2004:14 ff.) as well as partners in contradistinction to writers like Goulet and Des Gasper. Contextually relevant and applicable development paradigms grounded, interactive and sustainable or culturally sensitive and strategically effective and collaborative partnerships may be scarce but not a state of bankruptcy without "salvage elbow room". This however necessitates crafting an enabling environment and network within a legal framework beyond signing of memoranda of understanding or contracts. This is more urgent because after more than a century of historical presence and traditional interventions of the Church in Northern Ghana, poverty and underdevelopment still rear their ugly heads. The framework has to transcend and buttress the creation of functional, well-resourced and effective non-governmental organisations' desks at the district levels, the formation of regional networks (for example the Brong Ahafo Association of non-governmental organisations – BANGO; the Upper West Network of NGOs-Up Net), national coalitions of civil society organisations in various sectors, for example, water and sanitation (CONIWAS), health, agriculture and micro-credit.

The establishment of a consensual multi-donor budget support within a legal framework encompassing all of the preceding will empower and streamline development interventions in various sectors and levels. Government through parliament can start the process with the assistance of the National Development Planning Commission and civil society democratic participation. In both health and education service delivery, all the Catholic Church's institutions

are recognised and accredited by the respective government agencies and this could support consensus building, planning, implementation and monitoring.

The process of accreditation and the signing of memoranda of understanding could be catapulted into designing a national legal framework of partnership. It will ameliorate coordination, efficient and effective resource mobilisation and utilisation, transparency, accountability and value for money. It will also generate the will power and commitment to deliver optimally in all spheres of development as evident in the New Partnership for African Development and the African Peer Review Mechanism both of which Ghana is an active and credible member.

12.2.2 Joint policy formulation and comprehensive regional and national strategic planning and management.
Much as the National Development Planning Commission (NDPC) has tried to widen participation in policy formulation and planning, there is room for improvement. Credible and creditable local collaborating development partners or stakeholders are sidelined in this enterprise. Representative membership in the commission (NDPC), Regional and District Planning and Coordination Units will fuel popular participation and decentralisation in policy formulation and strategic planning. It will generate strategic complementarity, sound policy and good governance, devoid of "centralisation of decentralisation" with its inherent development practice conflicts.

A consensual policy framework and strategic plan can be bought into and owned by various development stakeholders, business and civil society organisations to forestall duplication and dissipation of scarce resources. Implementation, coordination, monitoring and evaluation will be enhanced through oversight committees, coalitions, etc. and continuity in development interventions guaranteed through active stakeholder participation and recognition and regional plan ownership for the sanity, stability and stabilisation of the national and political economy. A bottom-up policy formulation and planning with logistic support gives added value to the process of democratisation and good governance as has been attested to by the Ghana Catholic Bishops' Conference Project: 'Dialogue and advocacy for good governance' (DAGG) and the Tamale Ecclesiastical Provincial Pastoral Conference's 'Manual for Good Governance and Development at Local Level (2006)'.

All development actors operating in communities, sub-districts, districts and regions would therefore be empowered by the National Planning Development Commission and Regional/District Coordinating Councils to make mandatory inputs in policy formulation and strategic development planning and management. Their funding support and interventions should be factored into planning and budgeting and implementation as well as monitoring and evaluation. District and region specific strategic development plans must permit of intra- and inter-district and regional linkages and cooperation as discussed in Chapter Eleven in view of a concerted national development agenda. This could help bridge the north-south divide in Ghana which the nascent Savannah Development Authority is envisioning to address and redress surrounded by fears of politicisation and skewed regional development inequity.

12.2.3 Visionary leadership acumen modelling and mentoring

More than ever in Africa, as in other parts of the world, there is the need for an inspirational, proactive and visionary leadership at all levels to propel development. Leadership as service and stewardship must inspire role modelling and character formation. Political, civil, religious and traditional opinion leaders have to strategise and epitomise altruistic or service-oriented and inspirational leadership that is transparent, participatory and accountable. Reactive, weak, functional and non-visionary leadership mar and retard development. Moreover, military adventurism into politics has yielded ambivalent results, more retrogression, in Ghana.

Youth training and formation have to be embarked on vigorously with adequate logistic support (Koya, 1994) by development partners especially the religious groups and the relevant state ministries, departments and agencies. This will stem the wave of indiscipline, unemployment, immorality and a motley of social vices. Responsible parenthood, leadership training and civic formation centres can inculcate into the youth and future leaders a sense of values, service, patriotism, sacrifice and nation-building. Youth movements, organisations and societies have to be revamped by all religious groups and institutions. The youth need to be equally encapacitated to contribute to national development, observes a respondent beyond moral and religious empowerment:

"Migration of the youth to the South in search of non-existing jobs could be curbed if the Church, in collaboration with N.G.Os, could construct more damps (sic) for farming..... More technical and vocational institutions are needed in all districts for school drop-outs so that they can acquire skills for self-employment".

Another respondent succinctly states there is a scarcity of "hardworking and trustworthy leaders" as if these were the exception rather than the rule, an endangered species in Africa. The scenario evokes a quagmire of dire poverty, corruption, mismanagement, political instability, ethnic wars,disease and squalor in Africa.

In Ghana, an enabling environment for partnerships, democratisation, decentralisation and leadership has been home-grown. President Barack Obama of the United States of America on a historic visit to Ghana stated:

"Ghana's thriving democracy and commitment to the rule of law made it a model for other African nations, explaining that when media images of Africa were too often dominated by crisis and conflict, it was particularly important to hold up positive examples and work to strengthen and deepen partnerships with such states as Ghana that were committed to accountable governance, sustainable development and regional stability"(Daily Graphic, July 14,2009).

12.2.4 A 'new' development model

To all intents and purposes, the editorial of the Daily Graphic, October 28, 2009 makes a passionate, circumspect and circumstantial case for a new development model. This buttresses the case for an alternative development model in the growing economies, the self-reliant development or self-reliance model as vindicated in the literature review (Chapter Five, 5.6). It has its strengths and weaknesses like any other 'developed' model, an inherent, intuitive plausibility and appeal. It has a logic and a method, and has been a historical (substantive) fact. Could it not be the developing economies of the world's contribution to a conceptual and theoretical framework of integrated development studies? At least, it could enrich in the current globalised world, the basket of development paradigms or options reaffirmed and validated by the research propositions. The editorial succinctly states:

"Here in Ghana, the view is held that the country's resources, if properly managed, can be used to change the fortunes of the citizenry for the better by relying entirely on our indigenous ways and means" (Appendix 7).

It is quick to add as is also evident in the literature review, the urgency for authentic collaboration, the near bankruptcy of models and their synergies, the need for good governance, transparent and accountable resource management and leadership to leverage opportunities and potentials not withstanding constraints and challenges. Self-reliance is therefore not tantamount to a 'beggar-my-neighbour policy', autarky, 'not in-my-backyard'(NIMBY), islandism or isolationism or even outright protectionism. It is neither a non-stater (a faux pas) nor an exercise in flogging a dead horse at a world development forum of development giants with Africa sitting in, with observer status, the study substantiates.

The significance of these four–fold recommendations is that they will propel regional growth and development in Ghana. The strategies involved, aside creating an enabling and business environment, are multiple and diverse. They include reliable and comprehensive profiling, aggressive marketing, exploitation and management of the region's resources especially its agro-based industrial and tourism potentials. For the region to be liberated from the doldrums of poverty and underdevelopment, a multi-pronged or multi-sectoral interventionist and synergistic approach has to be adopted. The core entry point is modernising and augmenting food production and processing coupled with small–scale agro-based industries improved animal husbandry and enhanced environmental management with a high impact on poverty alleviation. The region needs to be re-branded and re-packaged with a strong commitment, sustained political will and creative capacity to operationalise effectively the regional strategic development plan beyond the routine 'talk shops' (workshops) and "partisan politics" pseudo development plans.

12.3 Recommendations for further research in the Upper West Region

This research has focused on four main variables (role, development, state and church) but has generated more issues and questions than it could adequately address. Thus, the need for future or further inquiries into a number of areas which can complement the study. Research is a continuum and it is synergistic.

12.3.1 Indigenous structures and systems of social support

People, culture and development evidently (from Chapter Four) are mutually reinforcing and positively synergistic, notwithstanding their potentially high degree of "co-variances" and ambivalences. The pervasiveness of self reliant development challenges the social sciences for a multi-disciplinary development study approach to this recommendation.

Development, essentially is about a comprehensive and multi-dimensional strategising to chart a sustainable path towards prosperity, progress and peace in time and space. Societies have over time and in space evolved their own informal mechanisms to cope with a motley of situations and needs (Hall & Midgley 2004:3; Adams 1992 and Musyoki & Khayesi, 1992). A study of the above is recommended to consolidate the logic, method and historical perspectives and viability of self-reliant development as a grounded, interactive, culturally sensitive and "alternative" or additive paradigm. Viable examples include crisis management and government, traditional dispute resolution, conflict management, consensus building processes and the extended family

system's functionality. The issue of peace consolidation structures and institutions can not be downplayed or delayed for authentic development.

12.3.2 Land use planning and systems

It is imperative to incorporate land use planning in the study area as land is a non-negotiable factor of production in the strategic development planning and management of the region and in any relevant socio-pastoral strategic plan of the Catholic Diocese. Urbanisation, agro-based livelihoods, poor land management and negative socio-cultural practices and population growth are contributing to land scarcity, litigation and escalating land prices. Land ownership and access is a growing development-related problem with potential for conflict and instability in the region.

The Diocese of Wa and the Upper West Region stand to gain from data base improvement and management through proper land documentation processes: land title, acquisition and ownership registration and a regional land use plan. In collaboration with relevant offices and departments like the Land Administration Project, the Diocesan Chancellery, Survey Department and the Lands Commission this exercise can be executed. Landlords, traditional, religious and opinion leaders like the chiefs can all be brought on board to evolve sustainably land use planning and systems. All this will go a long way to enhancing the security of church landed property for developmental purposes and give the Church a genuine developmental role in regional, territorial and spatial planning. It will also contribute to efforts to chart an authentic path towards comprehensive, indigenous and strategic development planning, management and sustainable partnership in development and an improved data base.

12.3.3 Collaborative partnership in development

There is a need to study some best practices and comparative cross-country cases of Church-State partnerships in development to substantiate the thinking behind this thesis (academic and professional enterprise) as Ghana is not an island in this globalised world. This can be corroborated by other public–private partnership paradigms (Westholm, Moseley et al 1999:149) or models of civil society organisations and businesses or the market economy. The basic overarching premise is the complementarity and synergistic value of development stakeholders or collaborators deduced from survey findings and research propositions and assumptions, related to Thomas Hobbes' insight (1671) in the Leviathan that development without an effective State is doomed to fail.

Moreover, the potential of the Upper West Network of non-governmental organisations (UpNet), inspite of its chequered performance also substantiates the development imperative for a coalition or intra and inter-regional partnership to sustain development. This is also contingent upon the analytic framework of the study (the analysis of potentials, opportunities, etc.) in Chapter Seven which has served as a barometer towards collaborative partnership (or coalitions: Riker and Gamson´s sense in Sills, 2, 1968 : 525 ff) and a compendium of roles in the Rikerian sense of "leader, follower, pivot, reliable follower, defecting follower, wallflower, etc." (Sills 2, 1968: 528 – 529). An Indian study and experience of some religions, cultures and development is both an inspiration and a worthy example in this enterprise (Harper, Rao, and Sahu, 2008). What is more, it is anticipated that the role of the Catholic Church in regional development in Northern Ghana, could be a preliminary to an upcoming national strategic development policy and plan. This outcome and regime could clearly enact and delineate Church roles, resources and

responsibilities, socio-religious and juristic relations and synergies among non-state development actors as well as configure Church-State development symbiosis.

In summation, the foregoing four-fold recommendations coupled with the triple study limitations synchronise with and are not at variance with the tridimensional possibilities for further or future research. Essentially, they dovetail into one another reflecting the synergistic and iterative nature of the research and the effects of triangulated data.

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Appendix 1
Focussed and open-ended questionnaire in pilot study

Listening to the churches' state of the art in Northern Ghana's development from the development coordinators and offices towards the October Church Leaders and Coordinators' Conference, Tamale

1. In the transition between the churches' traditional provision of social services and the process of registration as 'NGOs', what significant constraints and challenges have your development programmes/projects encountered? Enumerate the major ones.

    i.

    ii.

    iii.

    iv.

    v.

    vi.

    vii.

    viii.

    ix.

    x.

2. How has your Church been managing the situation in the interim to keep your programmes/projects going?

    i.

    ii.

    iii.

    iv.

    v.

    vi.

    vii.

viii.

ix.

x.

3. State clearly three to five (3-5) concrete and practical recommendations to move this NGO registration process forward sustainably and proactively in the changing development scene and agenda.

   i.

   ii.

   iii.

   iv.

   v.

THANK YOU, SEE YOU AT THE OCTOBER CONFERENCE AND STAY BLESSED.

Appendix 2
Interview/questionnaire (survey): main study

PH.D. (Doctoral Thesis) Research Study: Field Work
Technische Universitat Dortmund (Germany): Faculty of Spatial Planning.
(Spatial Planning for Regions in Growing Economies: SPRING)
Topic: The Role of the Catholic Church in Regional Development: The Case of the Diocese of Wa in Northern Ghana

Motivation:
1. I am studying the role of the Catholic Church in regional development in Northern Ghana, especially in the Upper West Region (the Catholic Diocese of Wa coterminously)

2. because I am trying to find out how and why a non-State actor works towards regional rural development,

3. how and where to improve the role of the Church in development and the mode of cooperation especially with the State,

4. in order to help my reader(s) appreciate or better understand the Church's rationale, contribution and challenges in participatory and regional development.

C. Interview/Questionnaire
(Structured/ semi-structured Questions)
Targeted Persons/ Community/Institutions

1. Donor/External Development Partners eg. CORDAID, Missio, Misereor, etc.

2. Parishes (individuals)- Diocese of Wa

3. Deaneries (-do-)

4. Diocesan Development Institutions/Enterprises

5. Christian Council of Ghana (CCG), Accra, Tamale

6. Congregational Heads/ Leaders in Diocese (Wa)

7. Chairpersons- Diocesan Pastoral Council (DPC)- Wa

   -Diocesan Youth Council (DYC) – Wa

   -Diocesan Laity Council (DLC) –Wa

   - Knights + Ladies, Marshalls – Wa

   - Knights + Ladies, St. John – Wa

   - Christian Mothers Association (CMA) – Wa

8. Chiefs, traditional rulers and opinion leaders (UWR)

Appreciation

I welcome you on board this research data gathering process and wish to state earnestly that you have been specifically and especially selected for this exercise. You are esteemed and your ideas/ inputs will be very valuable to the success of this research. Rest assured of confidentiality and respect of all your views. Thanks immensely and in advance. We count on your present and future cooperation and availability.

c. Interview Schedule/ Questionnaire
1. Could you kindly provide me with the following preliminary information, partly for reasons of anonymity?
1.1 Sex or gender (Tick one): Male ☐   Female ☐
1.2 Age (Choose range and tick one)

18-39	
40-59	
60 and above	

1.3 Educational Level (Tick one)

Basic: Primary Junior Secondary School	
Secondary: SSS/SHS	
Technical/ Vocational Commercial Agric.	
College/Post-sec.	
University	
Informal	
None of the above	

1.4 Indicate by ticking your religious affiliation or denomination

Catholic	
Other Christian Denomination	
Moslem	
African Traditional Religion (ATR)	
Buddhist	
Hinduist	
Other (specify)	

2.   Mention briefly three to five specific and / or general functions or roles religion plays in society and in nation building, that is why do you think religion is important for society?

    i.

    ii.

    iii.

    iv.

    v.

3.   List any number of significant and specific contributions of the Catholic Church in the development of the Upper West Region (feel free to use extra space and paper).

i.

ii.

iii.

iv.

v.

4.   What are some of the challenges or problems /constraints of the Catholic Diocese of Wa in development?

i.

ii.

iii.

iv.

v.

5.   Enumerate some activities or interventions you would like the Diocese to embark on and / or strengthen in development.

i.

ii.

iii.

iv.

v.

vi.

vii

viii.

ix.

x

6. Allocate ranking values (from 0-10) for each of the activities and contributions of the Catholic Church in the region along the following criteria:

Intervention/ Contribution	Relevance	Significance	Reliability	Impact (Outcome)	Effect (result)	Convenience	Durability Or Sustainability
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							
9.							
10.							

7. Why do you think the Diocese is performing well in the Region? Give reasons.

i.

ii.

iii.

iv.

v.

8. State a number of reasons why you think the Catholic Church is failing, retrogressing or could do better in development in the Region.

i.

ii.

iii.

iv.

v.

9. If there are other visible partners, organisations, institutions etc. involved in the development of the Region, mention them and some of their activities (briefly).

Partner Institutions/Organisation	Activities
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

10. Could you try to point out some of the achievements of the government in the Region?

   i.

   ii.

   iii.

   iv.

   v.

11. What are some of the general and specific problems of the Upper West Region since its creation in 1983? Could you suggest some solutions?

   A.

General Problem	Suggested Solution
1.	
2.	
3.	
4.	
5.	

B.

Specific Problem	Suggested Solution
1. 2. 3. 4. 5.	

12. A) Can you identify or suggest some present or possible areas of collaboration and cooperation between the Church and the government at the national, regional, district and community levels?

Level	Area of working together
1. National	1. 2. 3. 4. 5.
2. Regional	1. 2. 3. 4. 5.
3. District	1. 2. 3. 4. 5.
4. Community	1. 2. 3. 4. 5.

12B.) Have you any experience of Church-State coordination deficits in the Country, Region, District and Community levels?

Level	Deficit area of coordination
1. National	1. 2. 3. 4. 5.
2. Regional	1. 2. 3. 4. 5.
3. District	1. 2. 3. 4. 5.
4. Community	1. 2. 3. 4. 5.

13. In your candid opinion, experience and estimation what percentage score would you allocate to each of the development actors in each of their activities below in the Region?

	Intervention	Government/ State %	Catholic Diocese %	All NGOs/ CBOs %	External Partners %	All other Religions%	Others %
1	Promotion of agric.crop & livestock production						
2	Food security						
3	Disaster management						
4	Conflict management						
5	Access to education						
6	Access to health						
7	Access to micro-credit						
8	Access to water (potable)						
9	Access to farm inputs						
10	Provision of infrastructure eg. roads, electricity etc						
11	Construction of irrigation facilities						
12	Gender employment						
13	Rural development						
14	Urban development						
15	Livelihoods (households)						
16	Community improvement						
17	Peace and security						
18	Trade/commerce						
19	Industries						
20	Establishment of business enterprises						
21	Inter-religious dialogue						
22	Civic/political education						
23	Youth formation +development						
24	Environmental/ecological balance or development						
25	Working with the marginalised and the vulnerable eg. the disabled, orphans, widows etc.						

14. Feel free to make any other helpful/constructive suggestions, clarifications and /or ask any question pertinent to the development of the region.

i.

ii.

iii.

iv.

v.

15. What is your impression about this interview or questionnaire?
Tick as many as you think appropriate:

1. Useful; forge ahead

2. Revealing; plow on

3. Informative, keep it up

4. Educative, what's up?

5. Boring and monotonous, keep off

6. Energy demanding, watch out

7. To academic, come down

8. Realistic, come along

9. Relevant, what next?

10. Productive, more grease to your elbows

11. Don't come again

12. Hi, come again

ONCE AGAIN, THANK YOU
BYE, FOR NOW

Appendix 3: Upper West Region, The Sleeping Economic Giant of Northern Ghana

DEVELOPMENT focus
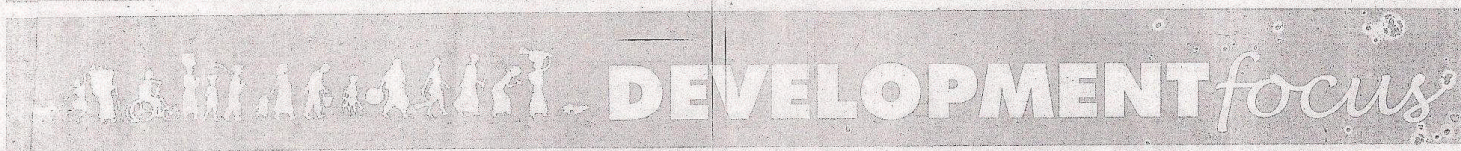
20th Anniversary Celebration

UPPER WEST REGION:
The Sleeping Economic Giant of Northern Ghana

The Upper West Region (UWR), which was carved out of the former Upper Region in 1983, is the youngest region in Ghana. With a population of 576,593 consisting of 300,138 males and 274,445 females, the region ranks ninth in terms of poverty.

At the entrance of the Regional Co-ordinating Council (RCC) in Wa, the regional capital, is a plaque conspicuously displayed with the inscription: "I unveil this plaque to commemorate the creation of the Upper West Region on 14th January, 1983 and its official inauguration today (28th September, 1987). May the region and its people enjoy a long period of peace and progress in a free, stable and prosperous Ghana" FLT-LT JERRY JOHN RAWLINGS, Head of state and chairman of the PNDC.

Twenty years today, meaningful strides have been
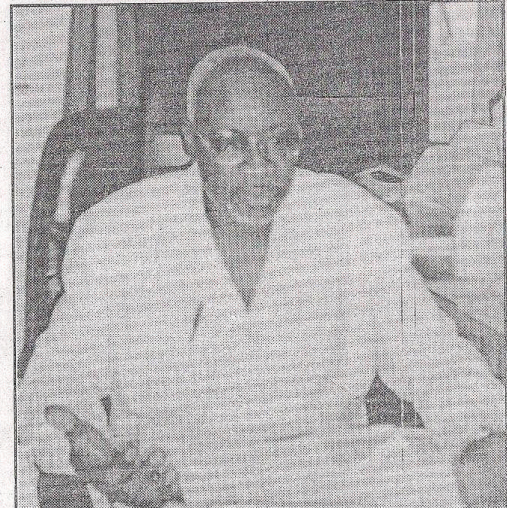
Limited. Traditional Caterers took part in the competition involving ten contestants. They prepared various dishes using yam, millet and beans, which were displayed at the fair.

The Deputy Minister of Trade, Industry and President's Special Initiatives, Mr. Kwadwo Affram Asiedu, who opened the fair, was enthused by the rich and diverse culture of the people of the UWR which he described as unique.

He urged the Chiefs and people to endeavour to develop appropriate strategies to enable them market their rich culture and earn some foreign exchange which would go a long way in helping them generate funds for the development needs of the region.

Mr. Asiedu said the UWR is noted for the production of

are a lot of opportunities for you to expand your business by taking advantage of the African Growth and Opportunity Act (AGOA), which provides duty free and quota-free access to the United States market."

Rich Agricultural Potential

On his part, the Regional Minister, Mr. Mogtari Sahanun, invited all prospective Ghanaians and foreigners to invest in the Upper West Region, which he described as "the sleeping economic giant," and assured of a rich social, hospitable and serene atmosphere.

According to Mr. Sahanun, the UWR abounds in rich agricultural potential in the production of rice, sorghum, millet, soya-bean, cowpea, cashew, cotton, groundnuts, livestock (cattle, goats, sheep and pigs) and poultry particularly guinea fowls.

He said in the tourism sector

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chairman of the PNDC.

Twenty years today, meaningful strides have been achieved in the spectrum of political, social and economic development in the UWR. This is attributable largely to external capital inflow from the Government of Ghana and development partners particularly DANIDA/Health Sector Support and Water Programmes, CIDA Water Programmes/Projects, EU Micro Projects and a myriad of NGO support.

The Chiefs and people of the UWR celebrated the 20th anniversary of the creation of the region with various activities from May 30 to June 8, 2003. It was an opportunity for Regional Co-ordinating Council (RCC) to review the progress so far made in the region and highlight the potential for further growth.

As the Upper West Regional Minister, Mr. Mogtari Sahanun put it, "we did not desire the celebration just for its merry-making but more importantly to move the progress and development of the region forward".

Investment Fair

In this connection, a well-patronized investment fair was organized on June 4 at the forecourt of the RCC to showcase the investment potentials of the UWR as one of the highlights of the week-long 20th anniversary celebration of the creation of the region.

Individuals and institutions in the region mounted a wide variety of manufactured products which included a wooden mobile
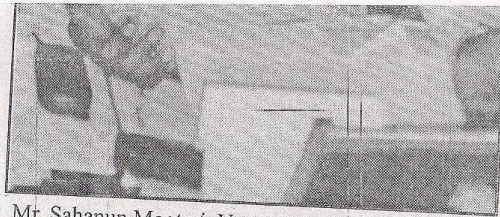
Mr. Sahanun Mogtari, Upper West Regional Minister

kitchen, bullock drawing devices, harnessing frames for weavers, gas and saw dust stoves, all produced at the Nandom Technical Institute, attracting the largest number of people to the Institute's stand at the fair.

Cultural products such as xylophones and drums were also

on display as well as locally manufactured groundnut crushers, smocks of various designs, locally woven textiles, tye and die materials and handicrafts.

As part of the celebration, COOKART Ghana organized this year's competition in the UWR sponsored by Unilever Ghana

would go a long way in helping them generate funds for the development needs of the region.

Mr. Asiedu said the UWR is noted for the production of beautiful handicrafts, artworks and artifacts, which have a big market in the United States, Europe and other parts of the world.

"These craft products, which were hitherto conceived as merely decorative pieces or souvenir collections by tourists to the country, have now become objects of high economic value and constitute a viable source of employment and wealth creation", he said.

The Deputy Minister therefore urged those in this line of activity to target the export market for their products, saying: "there

millet, soya-bean, cowpea, cashew, cotton, groundnuts, livestock (cattle, goats, sheep and pigs) and poultry particularly guinea fowls.

He said in the tourism sector the region can boast of very good attractions such as the Wechau Hippo Sanctuary, Gwollu Slave Defence Wall, the Sankana and Dahili Slave Caves, the Mystery Footprint at Ullo among others.

The Wechau Hippo Sanctuary, a community-based eco-tourism site, is one of the top exciting sites among 14 eco-tourism sites currently being developed by the Ghana Tourist Board and its development partners to offer an authentic cultural product to tourists.

The Regional Minister stressed that tourism development especially eco-tourism inculcates conservation principles which will help stem the environmental degradation which partially accounts for the annual food insecurity especially in northern Ghana.

"Investment in this area will help raise the quality of life of local residents by way of incomes, better food production and thus alleviate rural poverty," he said.

Mr. Sahanun assured that the UWR is not only climatically and ecologically endowed but also has a conducive socio-cultural atmosphere for prospective investors. "Above all, the region enjoys relative peace and has a hardworking population whose vigour and dedication can well be attested by in-migration areas such as Brong-Ahafo and Ashanti Regions," he said.

Mogtari addressing an investment forum

stressed that the award was in   insisted that the women   old   cumbersome procedures and   winner.

.... Economic Giant of Northern Ghana

Investment forum

An investment forum was held at the Upland Hotel later in the day on June 4, which featured three prominent speakers. They included Dr. Charles Danyagri Jebuni, Research Fellow at the Centre for Policy Analysis, and a citizen of the UWR.

Dr. Jebuni's topic was: "General Socio-Economic Background and Potentials of the Upper West Region", while Dr. Jesse Naab of the Savannah Agricultural Research Institute, spoke on : "Harnessing the Agricultural Potentials of the Upper West Region."

The topic for the third speaker, Mr. Adam Kaleem, an Irrigation Engineer, was: "Sorghum Production and the Potentials it holds for Breweries."

In his presentation, Dr. Jebuni disclosed that the UWR is a leading producer of sheanuts which is a non-traditional export commodity with a substantial potential to generate industrial activity in the region. It is also suitably located to be able to access sheanuts from neighbouring Burkina Faso.

He said currently both the government and some NGOs are assisting women groups to set up modernized small-scale processing facilities adding, however, that these groups are confronted with marketing problems.

"They cannot access the world markets directly and there are no processing facilities that can purchase the smaller quantities from the women, repackage and take advantage of world markets," Dr. Jebuni said.

According to the Research Fellow, there is potential for one or two factories located in the region, that can at the same time purchase and process sheanuts as well as purchase processed butter from the women's groups for repackaging for exports. This will provide an instant market for the produce of the women's groups, he said.

Dr Jebuni said the region has also a competitive advantage in cotton production, which is a major intermediate input in textiles production. This led to the establishment of cotton ginneries to process the seed cotton into lint.

"The value-added component of this activity requiring greater capital and skills were located elsewhere, rendering the region a producer of raw materials," he said.

Dr. Jebuni was of the view that the UWR has the potential to participate in the higher value-added component of cotton production since spinning and weaving are well-known traditional and cottage industrial activity in the region.

"As part of the President's Initiative on Textiles and Garments, the region can attract one or more modern spinning and weaving factories to produce the yarn before export to the south for finishing into various textiles, garments and wearing apparel," he said.

According to the Research Fellow, over time as they gain experience, further upstream activities in converting the yarn into garments and wearing apparel can be established.

He added that given the location of the region, a high enough productivity may enable them to import the cotton from their Northern neighbours for these factories.

Dr. Jebuni mentioned that the extraction of oil from soyabeans and the conversion of the residual to animal feed in the form of soyabean cake provide another area for manufacturing activity.

He said currently, the growing demand for soyabeans comes from the south, largely from the poultry industry.

According to the Research Fellow, the people of the Upper West are the ultimate resource of the region and emphasized that "for a region that is not abundantly endowed with natural resources its competitive advantage lies in developing its human capital and building its technological capacity".

Groundnut Production

When it came to his turn, Dr. Naab said the UWR has very high potential for groundnut production and the yield can be doubled or tripled depending on the variety.

He disclosed that the Savannah Agricultural Research Institute (SARI) has developed very good varieties of groundnuts with high oil content.

Dr. Naab said there is a request from companies in the south for the supply of 16,000 tonnes of groundnut seeds.

He lamented that kenaf which is needed for the production of jute sacks is taken for granted or overlooked in the north and should be exploited.

Dr. Naab said the UWR is the second largest producer of cattle and also the third largest producer of sorghum in the country, which can be capitalized on.

He disagreed that large scale irrigation dams are not viable and called on the government to revisit plans to develop the Kamba Dam to enable all-year cultivation of crops.

In addition, inland valleys, which hold great potential but remain untapped should be developed to encourage the cultivation of vegetables.

Dr. Naab also suggested the diversification of crop production citing Irish potatoes and sunflower, which are viable and can be grown in the region.

He stressed the need for the District Assemblies, Ministry of Food and Agriculture (MoFA) and Research Institutes like SARI to link up to address the problems of agricultural production to meet the food security needs of the UWR.

Potentials of Sorghum

Speaking on the potentials of sorghum production and the prospects it holds for use by breweries in Ghana, Mr. Adam Kaleem said sorghum is a utility crop across Northern Ghana and parts of Brong Ahafo Region which ranks foremost of the grain choice by farmers.

He said sorghum fits neatly in the farming systems in the areas of cultivation, easy to store by traditional means and serves as food security to peasants.

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A Critical Look at Dams and Poverty Reduction in the U/E Region

A GNA Feature by
Mohammed Nurudeen Issahaq

TRADITIONALLY, ECO-NOMIC activity in the Upper East Region just as in the other two regions of the Northern Sector of the country, is centred on agriculture with about 80 per cent of the population engaged in crop farming.

For a very long time it has been small-scale subsistence farming except in the cases of rice and vegetable production. However, they all rely mainly on rains. Owing to climatic and environmental changes over time, it has become an accepted fact that rain-fed farming can no longer be relied on in the nation's quest for food security – the North being regarded as a major food growing area. The duration of rainfall in the area is increasingly getting shorter and its distribution unfavourable for any sustainable crop production.

Cognisant of this trend, successive governments with the support of external development partners came up with a number of interventions aimed at reducing the dependence on rain for agricultural purposes. In the case of the Upper East Region, the most prominent of such interventions has been the Land Conservation and Small-Holder Rehabilitation Project (LACOSREP) funded jointly by the International Fund for Agricultural Development (IFAD) headquartered in Rome, and the Ghana Government.

LACOSREP came in two phases with the singular focus on boosting agricultural production and reducing systematically the high levels of poverty in the Region. At the end of LACOSREP One (1991-1997) a total of 44 small-scale dams and dugouts had been rehabilitated, a few of them newly constructed, in various parts of the Region.

SUCCESSFUL IMPLEMENTATION

Following the successful implementation of the project's first phase, its sponsors realized the need to consolidate the achievement with a follow-up, which became known as LACOSREP II. The implementation of the second phase of the project (1999-2005) saw the provision/rehabilitation of another 36 dams, bringing to 80 the total number of small-scale dams/dugouts brought to the Region under the Project.

To a large extent, LACOSREP has impacted positively on many communities in the Region, but has on the whole left many questions pertaining to sustainability

unanswered. A report submitted to the IFAD Governing Council by an evaluation mission to the Region around 1999 led by Dr Zaki, a Former Sudanese Finance Minister and Consultant to IFAD, stated among other things that even though the Project had chalked many successes "there is still much to be done by way of poverty alleviation and household food security in a Region where the poverty level is rated to be the highest in the country."

Considering such factors as the drought-prone nature of the area and rapid population growth, there is a clear case for more dams in many more communities if irrigation farming should have the desired effect on the local economic environment and bring back the smiles on the faces of the people. At the same time, however, it would also be realistic to take a critical look at the entire hypothesis of dams as an automatic panacea to rural poverty.

ENVIRONMENTAL CIRCUMSTANCES

Logically, given the area's geographical and environmental circumstances, an alternative source of water or irrigated farming for that matter, becomes imperative. But does the provision of dams in itself present a solution to the socio-economic problems confronting the people? So far, this has been the perception propounded by politicians and technocrats, and chorused at public functions by chiefs and opinion leaders in the rural communities. The reality, however, is that even though essential, dams are but a primary ingredients that require the support of other factors to become a successful tools for poverty reduction.

To check this assertion it might be pertinent to ask why in many communities in the Region where dams are sited the people still suffer abject poverty and high levels of unemployment. The adage that a raging fire outbreak cannot be extinguished with bare hands becomes very informative here. What significant benefit can be obtained if the people do not have what it takes, and if a conducive environment is not created, to enable them to utilize the dams profitably?

In the absence of support factors such as the establishment of serious viable cooperative farmers' groups; effective monitoring/supervision; the provision of substantial credit facility to identifiable farmers associations to strengthen their productive capacities and with no adequate attention given to the crucial issue of sustainability, dams alone can hardly serve the purpose for which they have been provided.

During the implementation period of LACOSREP, residents in areas where dams existed were organized into Water User

Associations to take charge of the dams. There was also a credit facility component attached to the project, under which loans were disbursed to farmers' groups. These were very laudable initiatives but their effectiveness began to wane with the phasing out of the project, giving rise again to the twin issues of close monitoring and sustainability.

Close monitoring to ensure that loans given out for crop production were not diverted into other activities such as the purchase of textiles from Accra for sale in the Bolgatanga market, for instance. For sustainability, the generation of sufficient commitment and enthusiasm among stakeholders, coupled with the provision of the essential structures/logistics, are vital prerequisites.

Experiences over the years show that the issue of credit facility for agricultural production in the Region has been rather problematic mainly as a result of the non-payment of loans by farmers.

In this regard, most observers are of the view that apart from the question of monitoring stated above, the meagre nature of the amounts disbursed to beneficiaries also constitutes part of the problem. Therefore, if this argument is anything to go by, then it would make sense to advocate a substantial increase in the loans advanced to farmers so that they would not regard such monies as 'chicken feed' or a gift meant to be squandered.

MODALITIES

On the other side of the scale, modalities could be worked out for Government marketing agencies to purchase the produce at harvest, thus making it possible to deduct the loans at source when payments are being made to beneficiary farmers.

A close examination of the positive developments in dam communities at Tono in the Kassena-Nankana District and Bugre in the Garu-Tempane District bring out the fact that organization, supervision, focus and capital are the major driving forces needed to transform dams into effective agents of agricultural production and significant tools for poverty reduction.

With Tono, particularly, the role of the Irrigation Company of Upper Region (ICOUR) is an important example that should be replicated in other communities. Agricultural experts at ICOUR provide vital technical support and monitor the activities of the various stakeholders on the irrigation site to ensure the success of the scheme.

Conversely, in most communities where dams have been constructed and left 'free for all', they only serve as ponds where cattle and other livestock go to drink water and to cool off. For those communities the

absence of motivation and effective organization, have become major handicaps. In the particular circumstances of the Upper East there are three major constraints – timely land preparation, supply of inputs and market avenues. If these are adequately addressed in the rural communities where dams and well organised farmers' associations exist, the goal of food security on a sustainable basis can be achieved.

Next door in Burkina Faso, the Bagre Dam Project, which this Writer was privileged to visit, offers a good example of the discipline, tenacity of purpose, and thoroughness in policy implementation for which the Burkinabe are well known. That facility alone is a major source of hydro-electricity, water for all-year-round crop cultivation, and fish-farming. Every farmer, every group leader, and every agricultural extension worker carries out what precise role is expected of them and the entire system rolls on smoothly, churning out hundreds of tones of fresh crops and vegetables worth many millions of CFA francs each year.

TENACITY OF PURPOSE

Here in Ghana, we lack that tenacity of purpose when it comes to policy implementation. We come up with a brilliant policy, but become sloppy or lose focus in the course of implementation. Our history is replete with laudable ideas and plans we began with enthusiasm but which fizzled out mid-way because those in charge of ensuring their concretization either lacked commitment or were downright incompetent; or also because those in power did not offer the needed support and vigilance.

First-time visitors to Ouagadougou are amazed at the green environment there even though those parts are nearer the desert than Bolgatanga and Tamale, for instance.

Conscious of the fragile nature of their environment, the authorities in that country take tree-planting and environmental protection very seriously. No right-thinking Burkinabe would dare fell a tree or set a patch of vegetation ablaze because they know how dire the consequences would be when the law catches up with them.

The point about these long Burkina tales is that we in Ghana need to sit up; shun lip-service and approach the performance of national tasks with all sincerity. Government should, as a matter of urgency, resolve to put an end to the ad-hoc and the stop-gap fashion in which policies are implemented in the country. Emphasis has to be placed on consistency, thoroughness and a dogged determination to obtain results, if we are to make significant progress.

Indisputably, irrigation farming holds the key to food security not only in the Upper East Region, but the entire nation. To derive the desired gains from these projects, however, calls for a shift in our present approach which is half-hearted and tends to take a lot of things for granted.

There is the particular need to inject some thoroughness into the way dams are constructed for irrigation purposes; the way farmers in the rural communities are organized; and how the entire usage of dams can be streamlined to derive maximum benefit from the investments made.

We should depart from the assumption that just by providing dams in rural communities the poverty status of the people would be automatically ameliorated – even if we do not go the extra mile to ensure that the necessary conditions are created so that those dams can be put into profitable use.

Each year the Upper East Region experiences a glut in tomato production because there is no effective strategy to market the produce.

INDICATION

This alone is an indication that given the same attention, focus and unity of purpose, bumper harvests of staples such as maize, millet, groundnuts and rice could also be recorded just like the tomato glut – and that is within the limits of possibility! Only then could it be said that maximum use is being made of irrigation dams in the area.

Hopefully, some of the ideas articulated in this piece would be taken onboard during the implementation of the Northern Rural Growth Programme launched in Tamale recently by Vice President John Mahama, for the benefit of all.

So in the final analysis, is the provision of dams relevant to the area's economic development? Absolutely yes! However, this Writer proposes that before any further resources are committed to the construction of more dams in the Region, Government and the Ministry of Food and Agriculture should carry out impact-assessment exercises in communities where dams already exist to ascertain the extent to which those facilities have actually benefited the inhabitants in terms of poverty alleviation.

This would not only expose the missing links for redress, but would also enable the Government to adopt a well-informed and more pragmatic approach to the whole issue of irrigation dams for all-year-round agricultural production. - GNA

Appendix 5

NEWS P.16   **Thursday, April 30, 2009**

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Catholic Church's role in development lauded

THE Upper East Regional Minister, Mark Woyongo, has commended the Catholic Church for contributing immensely towards the socio-economic development of the three northern regions.

"The Catholic Church was the first to establish formal education institutions in the regions in the early 1900s. This undoubtedly gave past and present generations the opportunity to gain access to formal educational training. Most of us will forever remain grateful to the church for giving the people the opportunity to benefit from formal education," he explained.

Mr Woyongo was speaking at a workshop on sustainable peace for sustainable development for the three northern regions at Sandema in the Builsa North District of the Upper East Region.

It was organised by the Tamale Ecclesiastical Pastoral Conference (TEPPCON) and sponsored by the Konrad Adenauer Foundation (KAF) under the theme, 'Sustainable peace for sustainable development : challenges, roles and responsibilities'.

The minister said aside the effort by the church to promote education in the region, it was also concerned about health care delivery, agriculture, water and sanitation as well as the provision of micro-credit facilities towards wealth creation.

He said once democracy was thriving in Ghana, it behoved everybody to "jealously guard and nurture it to greater heights", adding "the government will continue to ensure equal participation by all groups in the country's development process.

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The Ghanaian Times
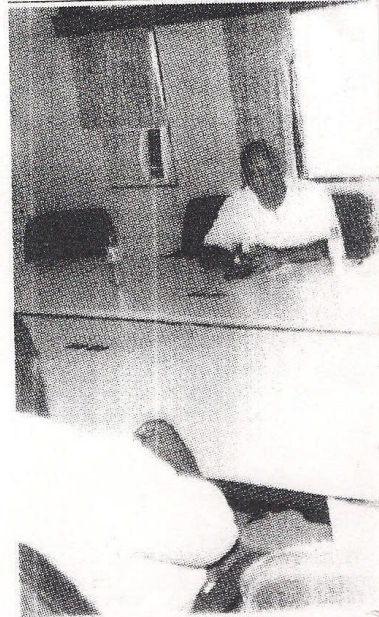
Mr Kofi Asuman (right), Managing ... at his office.

IPR team

By Paul Akweterh Mensah

THE Institute of Public Relations ... New Times Corporation (NTC) ... bership with the IPR.

This, according to the institute ... especially journalists the opportunity ... other capacity building programmes ...

The President of IPR, Mrs Vicky ... when she led a delegation of council ... courtesy call on the Managing Director ...

She said apart from the training programme ... benefit from the institute's other services ...

Appendix 6: The Catholic Church, Champion of Education and Development in the Upper West Region

Matters Arising

The Catholic Church, Champion of Education And Development In The Upper West Region

By: S. M. Kuu-re

INTRODUCTION

The coming of the Church to the Upper West Region was not without its problems. It took Monsignor Morin a petition to Governor Guggisberg before the Missionaries of Africa were allowed to enter the Upper West Region from Navrongo. Today, the Catholic Church provides the best schools in that Region.

SMALL BEGINNINGS

These men of God were a fascinating lot to the people of Jirapa and the surrounding villages. They were able to live peacefully at a site believed to be full of evil spirits. They did not ask to be carried about in hammocks from place to place like the colonial officials. They lived very simple lives by eating and drinking whatever was available. This love for service and modest lifestyles were in direct contrast to the people's experiences about whites before them.

They were a sharing people who brought peace, hope and love. They showed no commercial interests. Elsewhere in Africa, we have learnt of

voluminous, cascading appendage that began just below his eyes and flowed down uninterruptedly over his mouth and chin unto his chest. The Dagaabas considered it one of the wonders of the world".

People came from far and near to see this beard as a tourist attraction and got converted. It is recorded that at one well-attended midnight mass Fr. Durand suddenly appeared from nowhere to sing, and "there were groans and shouts of terrified observers, unprepared for the spectacle of a mouth less wizard emitting alien sounds at them from a high place, fled in panic, overturning lanterns and trampling one another underfoot."

These mythical men of God and their wonders brought catechumens from all parts of Dagaaba land. They exposed the uselessness of idolatry and liberated many who had been kept in bondage by beliefs in evil spirits and soothsaying. People began to realize the futility of deliverance through idols as recorded in the Wisdom of Solomon that idols are weak, dead, lack experience and have no

this rigorous training process. This turned out to be a blessing for many.

The first mission primary school for girls in the Upper West was opened in 1940 and that for boys in 1946, both in Jirapa. Much later, a primary school was opened at Nandom and Daffiama. The Church still runs several junior secondary schools as part her mission to provide skills that will make her converts useful citizens and God-fearing people.

In the realm of secondary education, the Catholic Church is again a pacesetter. St. Francis of Assisi Girls Secondary School was established in 1959, St. Francis Xavier Minor Secondary 1963, Nandom Secondary School, 1968. Lassis-Tuolu Senior Secondary School and Nadowli Queen of Peace Senior Secondary School are recent additions to her exploits. The list is by no means exhaustive.

In the area of vocational training, the Catholic Church has St. Anne Vocational Training Centre, Nandom; St. Clare Vocational Training Centre, Tumu; St. Basilede Technical Institute, Kaleo;

them to complete the exploitation of African natural resources. Nothing could be far from the truth. The evidence clearly points to the opposite. Those who were the early converts such as the catechists, tended to have very large families because monogamous marriages and faithfulness to the teachings of the Church virtually made their wives fast track layers.

SOCIAL JUSTICE

From the early missionaries, the Catholic Church became the voice of the voiceless. They introduced gender mainstreaming to a hitherto men's world among the Dagaaba and Sissala. They advocate for monogamy as pleasing to God. They preached against forced marriages, elopement, female genital mutilation, inhuman widowhood rites, heavy dowry systems and denial of inheritance rights for women. They built sanctuaries for witches in parishes and lived peacefully with the suspected witches to the amazement of their accusers. They lightened the personnal burdens of many converts whose mistaken beliefs had earlier kept them in the permanent friendship of Poverty. These liberated persons have contributed

The Catholic Church has made great strides in

216

love for service and modest lifestyles were in direct contrast to the people's experiences about whites before them.

They were a sharing people who brought peace, hope and love. They showed no commercial interests. Elsewhere in Africa, we have learnt of missionaries who "became agents in secular business, forsook their throne...and hunted the markets for commercial merchandise, while brethren were starving to death". They were a really nice people. They were not like some of the missionaries in the Congo who "took pains to point out that they had been enjoined by God to preach good tidings on pain of severe punishment but traded in slaves vigorously. Instructions from the Vatican forbidding the practice were honoured more in breach than in observance". These were the first missionaries to Jirapa and such were the convictions and values that they brought along in the type of education they eventually introduced.

GROWTH OF THE CHURCH

The early missionaries and early converts at Jirapa were blamed for several mishaps but they persisted in their faith. They were blamed for plaques, droughts, floods, locusts and other unexplained deaths in the area. Like the early Christians of Rome who were blamed "whenever the Nile failed to flood or Tiber flooded, Christians were blamed for their sufferings." The spread of Christianity leaped, as locust invasions, rain and even wild animals appeared to deal kindly with the early converts as compared with the non-believers. God's ways promote His own cause.

The mythical and mysterious looks of the early missionaries did not fail to fascinate the people. The founding Parish Priest of Jirapa, Fr. Remigius Mc Coy describes how Fr. Duran's beard "was a

People began to realize the futility of deliverance through idols as recorded in the Wisdom of Solomon that idols are weak, dead, lack experience and have no

Catholic Church has St. Anne Vocational Training Centre, Nandom; St. Clare Vocational Training Centre, Tumu; St. Basilede Technical Institute, Kaleo;

The Catholic Church has made great strides in the Upper West Region. Other religious sects have taken up the challenge lately.

power to assist living beings to prosper. God Himself protects and gives graciously to those whom he wishes to bless.

EDUCATION

As Catholicism spread in the present Upper West Region, there was the need for more workers in God's vineyard. Under the pretext of training catechists because of the colonial policy of limited formal education in the North, formal education was secretly started. The British colonial policy towards missionaries throughout Africa was that "uncontrolled missionary activities was worse than rabies." Today the Catholic Church can be said to be the most important development partner of Government in the Upper West Region.

When the Catholic Missionaries went to Jirapa there were then only two primary schools in the entire Region at Wa (1917) and Lawra (1919). Enrolment was not the very best because bullying and flogging were an acceptable method of infusing discipline in public schools at the time. Apart from children of royal families who were encouraged to enroll as part of the preparation for the introduction of Indirect Rule, most chiefs met their annual quotas by sending weak, lazy, divorced or orphaned children to endure

Nandom Technical Institute and St. Louis Training Centre, Wa. These schools continue to contribute to employment generation in the private sector in the North, offering a helping hand to governments in dealing with rural-urban immigration and rural unemployment. Wherever they have settled, they have brought hope and peace to our people.

But for their presence, deprivations in the Upper West Region would have been monumental. As J.A. Braimah observed as far back as 1959, the colonial government's policy of infrastructural distribution appeared to be heavily tailored "to develop only areas where they could exploit mineral and other natural resources for which they came.... put in a little where they took away much and give nothing where they got nothing." May this partnership with the state grow from strength to strength in the whole North.

Although I have not had the luck of attending any of these Catholic schools in my educational career, I have been taught by many excellent teachers with mission school backgrounds. I have read about this silly piece of garbage from Lord Lugard that "Western education made Africans less fertile and susceptible to lung diseases." This I think was some clever contrivance by persons who wanted Africans to stay longer in bondage for

lived peacefully with the suspected witches to the amazement of their accusers. They lightened the personal burdens of many converts whose mistaken beliefs had earlier kept them in the permanent friendship of Poverty. These liberated persons have contributed their bit in their journeys through this world.

CO-OPERATIVISM

The Catholic Church brought the first Credit Union to Ghana and specifically to Jirapa. Today, credit unions have become popular in Ghana in communities' resolve to mobilize savings and provide credit for small-scale income generation activities. They constitute a lifeline for people who find it difficult to provide collateral for government credit schemes. This has helped many farmers to improve their farm productivity and health status. May all who prosper from such opportunities realize that money is useful only in respect of what it can do for one and one's neighbours. Pope Leo XIII reminds us that, "when one has set aside enough for necessity and propriety, it is a duty to give what is left over to the poor."

CONCLUSION

The Catholic Church has made great strides in the Upper West Region. Other religious sects have taken up the challenge lately. In as far as she improved the health, agricultural, social and educational position of the people, she is a welcome partner in initiating and supporting development initiatives to especially, areas too remote to benefit form direct government assistance.

Appendix 7: Wanted: A new development model

Daily Graphic
WEDNESDAY, OCTOBER 28, 2009

WANTED: A NEW DEV MODEL

FOR many people in our part of the world, a greater part of the problems impeding the development of Africa in particular can be linked to our dealings with the Breton Woods institutions, such as the World Bank and the International Monetary Fund (IMF).

Here in Ghana, the view is held that the country's resources, if properly managed, can be used to change the fortunes of the citizenry for the better by relying entirely on our indigenous ways and means.

The thinking informing this position is that the country is in the doldrums because of our over-reliance on donor agencies, instead of relying on the human and material resources that God has endowed us with to provide better opportunities for our people.

The point must, however, be made that in the current globalised world the country cannot be an island, as we all need to collaborate or trade among ourselves for mutual survival and growth.

This brings in another school of thought which totally dismisses orthodoxy in the management of the economy because no single model is able to resolve the challenges of our times.

Whatever the viewpoint, there appears to be some unanimity that the country is richly endowed and that if the resources are applied well, poverty levels will reduce considerably.

In large measure, the development challenges we face as a nation appear to be the result of the misapplication of our own resources and whatever we get from donor nations. There is also the problem of lack of transparency in the use of our resources.

In the circumstance, the point has been made over and over again that we cannot forever continue to depend on donors for our survival and that is why whatever they give us in the form of aid must be used to change the development landscape.

While we gloat over our continuous reliance on the Breton Woods institutions, the DAILY GRAPHIC thinks the

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THE attempts to support and bring people up from the poverty ladder are commendable. They come in very refreshing and leave you believing that there is hope for the future. Life may never be fair, but I believe fairness is always within our reach.

That is why I laud the drive of the Department of Social Welfare for the painstaking job they are doing in the collection of data for the Livelihood Empowerment Against Poverty (LEAP) programme.

They may not be adequately equipped in their jobs, but a visit to their head office at the ministries last week gave me a satisfying feeling that serious work actually goes on in some departments within the Civil Service.

Last week saw a further boost in the cap of the LEAP, one of the social intervention programmes introduced by the last NPP administration.

According to a *Daily Graphic* story published last week, as many as 17,341 children under 18 years and the elderly above 75 would have free medical care. These would not be required to pay the National Health Insurance Scheme (NHIS) registration fees.

Is it not encouraging that the LEAP programme is being looked at with microscopic lenses in the bid to improve and widen it? Already, 26 more districts have been added to the number where the NPP government left off, bringing the number of beneficiary districts to 80.

In a 'fact-finding' trip to the Department of Social Welfare last week, the Assistant Director, Lawrence Ofori-Addo, who willingly and readily spoke to me with so much passion, told me about all the things being added to the LEAP programme in order to move the beneficiaries at the bottom of the poverty ladder up.

For this reason, therefore, other pro-poor interventions such as fee-free education, free school meals, free uniforms, free textbooks, and free health care have been introduced or are being considered.

In a very insightful interview with the Assistant Director at the Department of Social Welfare, between GH¢8 and GH¢15 paid out per month to beneficiaries of the LEAP programme alone is not enough to achieve the main objective driving the introduction of the programme — to move them out from the bottom of the

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In large measure, the development challenges we face as a nation appear to be the result of the misapplication of our own resources and whatever we get from donor nations. There is also the problem of lack of transparency in the use of our resources.

In the circumstance, the point has been made over and over again that we cannot forever continue to depend on donors for our survival and that is why whatever they give us in the form of aid must be used to change the development landscape.

While we gloat over our continuous reliance on the Breton Woods institutions, the DAILY GRAPHIC thinks the people should be concerned about how their leaders spend their taxes and donor money.

We should all make it our duty to demand that our leaders account for every pesewa that comes into our coffers.

In this light, The DAILY GRAPHIC shares the concerns of the Vice-President, Mr John Dramani Mahama, when he made the point that the government's stabilisation policy, with the support of the World Bank and the IMF, was being done cautiously.

It may just be right that if the support is used judiciously, the country will be able to leverage opportunities for all Ghanaians in order to achieve the "better Ghana" agenda.

That is why whatever support we get from the World Bank, the IMF and other donors must be applied for the common good, that is, to fight poverty, create jobs and wealth, etc.

What some of those countries did was not to practise autarky or shut their doors jobs and wealth, etc.

What some of those countries did was not to practise autarky or shut their doors completely to the outside world. Indeed, they invited partners who invested in their economy to create jobs and other opportunities for their people.

It is not enough to continue to bemoan our problems, for the time has come to put in place concrete measures to lift the economy out of the doldrums through the judicious use of both local and for-

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For this reason, therefore, other pro-poor interventions such as fee-free education, free school meals, free uniforms, free textbooks, and free health care have been introduced or are being considered.

In a very insightful interview with the Assistant Director at the Department of Social Welfare, between GH¢8 and GH¢15 paid out per month to beneficiaries of the LEAP programme alone is not enough to achieve the main objective driving the introduction of the programme — to move them out from the bottom of the pyramid.

That is why currently, in conjunction with the Ministry of Health, the Ministry of Education and the Ministry of Employment and Social Welfare are seriously looking at certain interventions to support the beneficiary families.

The intervention is laudable. Of course, I am a dutiful student of the old thought that you teach people how to fish for themselves and not provide them with fish all the time. But when people are terribly hungry, they need help with whatever morsel in order to gather up their strength to go fishing.

The Free Compulsory Universal Basic Education (FCUBE) policy has helped so far, to get a sizable number of children to be enrolled in school. Good!

The Ghana School Feeding Programme has added to the attractiveness in being in the classroom as opposed to loitering. Great!

Thankfully, we now are going to add free school uniforms and books. Excellent! All these education support mechanisms lift a chunk of financial burden off the shoulders of the parents in the LEAP programme.

The case of free medical care now being extended to 28,434 children and the aged in 54 the parents in the ____

The case of free medical care now being extended to 28,434 children and the aged in 54 districts nationwide who are already beneficiaries of LEAP is welcome news.

According to statistics available, only 16 per cent of those at the bottom of the pyramid have enrolled in the NHIS obviously due to afford-

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