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THE ROLE OF FAITH-BASED ORGANIZATIONS (FBOs) IN
HUMAN DEVELOPMENT: A STUDY OF KOGI STATE

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Faith-Based Organizations (FBOs) serve as religious instrumentality of social transformation in contemporary time. This assertion remains debatable judging from different views emanating from several sectors of human society. For instance, donor agencies, which illustrate views from organized civil society, question this assertion, as re-echoed in the work of James (2009). FBOs provide human development services, no doubt, such as educational, health and social services. However, FBOs are valued to have comparative advantages over secular social service providers, for example, their moral competence, their roots within rural and urban communities, the respect and trust of their members as well as their beneficiaries. Hence, James (2009) contends that FBOs have historically been in the forefront of service delivery and social movements in development, but have been disregarded by donors for decades. The assumed disregard for FBOs in human development is not unconnected with the perception that religion is anti-developmental. Roberts, Odumosu and Nabofa (2009) assert that there is a need for contemporary study of Faith-Based Organizations in Nigeria. The recognition of the fact that faith is basically a significant driver of social change points to the pertinence of research study into the activities of FBOs in Nigeria.

Kogi State, for instance, is characterized by underdevelopment. The common features of underdevelopment in Kogi State include poverty, malnutrition, primitive agriculture, underdeveloped natural resources, unemployment, technological backwardness, poor planning and implementation, corruption and political instability. A common question, an indigene, like this researcher, may ask is, what contributions are faith-based communities making to improve human development status of Kogi State? Geographically, Kogi State lies within the tropical climatic region with an annual rainfall of 1016mm to 1524mm (Aladekomo, 2004:68). Its wet season covers the months of March to October, while the dry season spans the months of November to early March. Kogi State has a mean daily temperature of 25 to 35 degree Centigrade. Historically, the term Kogi is an Hausa word, which means river, interestingly, the State's appellation is the *Confluence State*. The three (3) major tribes in the State are namely, Okun, Ebira and Igala. Coincidentally, the three major tribes correlate with the three senatorial zones in the State namely, Western Senatorial Zone made up of Kabba/Bunu, Lokoja, Kogi, Ijumu, Mopamuro, Yagba West and Yagba East Local Government Area who turn out to be Yoruba speaking people. The Central Senatorial Zone is made up of Okene, Okehi, Adari, Ajaokuta and Ogori/Magongo Local Government Areas dominated by Ebira speaking people. The Eastern Senatorial Zone is made up of Idah, Ibaji, Ankpa, Dekina, Bassa, Omala Ofu, Olamaboro, Igalamela/Odolu Local

Government Areas equally dominated by Igala speaking people. In all, Kogi State has twenty-one (21) L.G.As. It is interesting to note that governance in Kogi State began with the then Brigadier-General Danladi Zakari as the first governor on August 28th, 1991 following the creation of the State on 27th of August, 1991. In the same vein, Governor Ibrahim Idris assumed leadership position in May 29th, 2003. His tenure lasted till 2012 due to re-run election held sometimes in the past.

1.2 Statement of the Problem

Faith-Based Organizations (FBOs) do serve as religious instrumentality of social change. Social change could be positive or negative, small scale or large scale. Expectedly, FBOs as religious instrumentality of improvement in human condition, specifically, in human living standard remain shrouded with doubts, disdain and uncertainty. Often, religion in itself appears to be anti-developmental. The recurring religious violence in most parts of Nigeria, for instance, illustrate the confusion associated with the relevance of religion to human development. The recurring dilemma confronting development agents, especially, donor agencies, centre on the commitment and capability of FBOs in development service delivery. This study, therefore, seeks to answer the following questions: What is the nature of FBO? What propel FBOs into development activities? What aspects of human development services do FBOs engage? What forms of contributions do FBOs make to human development? In the

same vein, the study seeks to ask: What impacts are FBOs making in a society such as Kogi State? What are the peculiar characteristics of FBOs operating in Kogi State?

Recent studies by Odumosu, Olaniyi and Alonge (2009) did not point out the status of FBOs operating in Kogi State of Nigeria; however, they identified the need for further studies and advancement of knowledge about the nature and scale of Faith-Based Organizations. Similarly, Roberts, Odumosu and Nabofa (2009) hold the view that FBOs constitute a significant driver of social changes. The dearth of evidence-based knowledge of the nature and activities of FBOs in Kogi State of Nigeria, therefore, call for a systematic investigation into the operation and contribution of FBOs in relation to improved standard of living in areas such as education, health and social services. Hence, this research work seeks to examine the role of FBOs in human development with reference to Kogi State.

1.3 Aims of the Study

The research project seeks to determine the availability, activities and contribution of FBOs to human development in Kogi State. This is in response to the need for advancement of knowledge on the nature, scale and activities of FBOs often perceived to be anti-development. This is in contrast to other school of thought which holds the view that FBOs are actively and positively involved in faith-based development activities

without documentation. In specific term, the peculiar characteristics of FBOs in Kogi State would be ascertained.

1.4 Significance of the Study

The importance of the project work lies in its advancement of evidence-based knowledge on the availability, activities and contribution of FBOs to human development in Kogi State. The findings emanating from the research will shed light on the nature, scale and characteristics of FBOs in Kogi State in contrast to the disdain and uncertainty associated with the relationship between FBOs and human development.

In recognition of the fact that Kogi State is a developing society that not much is known about areas for collaboration between development partners and donor agencies; the research project will advance knowledge in this missing gap, which hopefully will promote development partnership in Kogi State.

1.5 Scope of the Study

Granted that the relationship between religion and development remains an area for further investigation in Nigeria social milieu; this study on the role of FBOs in human development hope to limit itself to general survey of existing FBOs in Kogi State of Nigeria and thereafter, an in-depth study of selected cases, so as to shed light on their aims and objectives, characteristics, organizational structure, approaches, funding, beneficiaries and thematic foci of the selected FBOs in the State.

1.6 Methodology

Methodologically, this project is based on analytic description of the nature, activities and contribution of FBOs to human development in Kogi State. This implies a survey or enumeration of available FBOs and an in-depth study of selected cases. Put differently, the research project intends to use a combination of data collection techniques and sources. First, an enumeration form on availability of FBOs in Kogi State will be used to determine the identity and geographical location of available FBOs. Second, a semi-structured interview instrument for in-depth study of FBOs will be used on selected FBOs with reference to pre-determined set of criteria (see appendices A, B and C). Third, secondary sources of data will be consulted such as journal, internet materials, books and periodicals. Of course the researcher hails from West Senatorial Zone of the State, which lends credence to ease of oral interview for the project work.

1.7 Definition of Related Terms

This study intends to explore and present the role of faith-based organizations in human development, particularly, a study of selected cases in Kogi State, Nigeria. Key concepts become necessary working tool in this investigation namely faith-based organizations and human development.

(a) *Faith-Based Organizations (FBOs)*

Faith-based organizations refer to religious and or religious-based groups connected with a stable faith community and concerned with human development or societal development. For example, the Catholic Institute for Development, Justice and Peace, Enugu, is a faith-based organization in Nigeria.

Woldehanna, et al (2005:27) see faith-based organizations as “religious and religious-based organizations, places of religious worship or congregations, specialized religious institutions and registered or unregistered non-profit institutions that have religious character or missions.”

(b) *Human Development*

Human development refers to improvement of the wellbeing of the human person. This usually requires provision of social service, health services and educational services. United Nations Development Programme (2010) describes the concept of human development as, “a process of enlarging people’s choices. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self-respect.”

CHAPTER TWO

LITERATURE REVIEW

The nature, scale, activities and relationships of FBOs in developing countries such as Nigeria and Kogi State in particular, remain poorly understood and documented (Roberts, Odumosu and Nabofa, 2009, p.59). Empirical researches attempted an articulation of what appears to be FBOs; the likes of Odumosu, et al, (2009) contended that vast areas for theoretical and empirical studies remain a challenge to contemporary scholarship in Nigeria; Kogi State is not an exception, hence this research work hopes to present reviewed literatures on the following areas namely, concept and typologies of FBO, concept and components of human development, historical development of FBOs in Nigeria, FBOs in theoretical perspective, role of FBOs in Nigeria and basis for further studies on FBOs in Nigeria.

2.1 Concept and Typologies of Faith-Based Organizations

The definition of faith-based organization is contested by scholars and researchers alike. The absence of universally accepted typologies of FBOs worldwide has not helped conceptual analysis of what FBOs stand for leaving scholars to proffer varieties of definitions and typologies. Lamenting on the problem of definition and universally acceptable typologies of FBOs, Odumosu, et al (2009, p.59) contended that for a “fuller picture of FBOs to be developed, a comprehensive registration system

and/or systematic surveys are required”, in particular, FBOs that operate in the States not visited in Nigeria, such as Kogi State, need to be studied. For Hornby (2000, p.1274), the term *typology* refers to a system of dividing things into different types. Hence, conceptual analysis of FBOs requires an ideal set of typologies for meaningfulness; however, that is not the case in the literatures reviewed on the concept of FBOs. This unit attempts a review of several typologies to illuminate the conceptual view of FBOs.

Odumosu, et al (2009, p.82) adapted Clarke (2006)’s concept and typologies to aid them in the mapping of FBOs in selected States in Nigeria, even though they observed the inadequacies of the adapted typologies. In Nigeria social milieu, the incomplete picture of existing FBOs in Nigeria, especially, those in the vast number of States yet to be investigated like Kogi State call for research. The adopted typologies are as follows:

- (1) Interfaith organizations
- (2) Apex bodies
- (3) Development organizations
- (4) Socio-political organizations
- (5) Mission organizations.

In the same vein, UNICEF(2004) in collaboration with the World Conference of Religions for Peace present typologies worth elucidating as shown below:

- 1) Congregation- which refers to a local grouping of believers such as a church, mosque, temple or synagogue that meet on a regular or weekly basis.
- 2) Religious Coordinating Body (RCB)- which refers to intermediary organizations responsible for coordinating and supporting congregations.
- 3) Non-Governmental Organizations (NGOs)- refers to faith-based NGOs which employ staff, receive external donor support and are answerable to a broader group than a congregation or RCB.
- 4) Community-Based Organizations (CBOs)- which refers to local group differentiated from NGOs because they do not employ full-time staff.

Conceptually, FBOs may therefore, be referred to as religious and religions-based organizations, places of religious worship or congregations, specialized religious institutions and registered or unregistered non-profit institutions that have religious character or missions (Woldehanna, et al, 2005, p.27).

2.2 Concept and Components of Human Development

Human development refers to human progress. It is an activity of building human capabilities that will enable people to live long, lead healthy lives, become knowledgeable and have access to freedom of their choices. Human development entails decent standard of living, whereby, people have

access to resources that will enable participation in the life of their community as well as the wider world.

United Nations Development Programme (2010) describes the concept of human development as,

a process of enlarging people's choices. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self-respect (p.12).

Components of human development go beyond economic growth. The three major concerns of these components in this research work are namely, education, health and social services. The three components imply that people, as the focus of human development, become more educated than they were previously, become healthier and wealthier with more power to make choices and as well appoint leaders accountable to them. The importance of human development is better understood in quantitative term when the idea of Millennium Development Goals (MDGs) is understood in relation to its set goals and specific targets. Sustainable development is equally an emphasis on human development, however, with emphasis on sustainability of decent standard of living for now as well as for future generation.

2.3 Faith-Based Organizations in Theoretical Perspective

Theoretical perspective prescribes underlying principles behind practice. The underlying principles behind the practice of faith-based social service leave scholars with many debates. However, Goggin and Orth (2002) made a disputable attempt articulated as the *Theory of Individual Change* thus:

In theories of change, faith-based organizations in social services are portrayed as being motivated by a desire to change the lives of the individual clients they serve, and the individuals within those FBOs are viewed as change agents... A second dimension of a theory of faith-based providers in social services delivery is that FBOs do not just provide the single service but instead, place program participants in an ongoing social support network that provides role models and assistance, as dictated by the needs of the client (p.48).

The implications of the two (2) dimensions to the theory of individual change or the theory of faith-based providers in social service delivery are numerous, namely

(a) faith-based organizations are more holistic in their approach to the individual client and therefore transform clients in ways that secular government and private non-profit agencies do not. In other words, FBOs

broaden our ideas of development, in that, they emphasize holistic development which entails the development of the spirit, soul and physical dimensions of the human person. Arguably, this is a religious perspective of man, but equally suggest the value added to development by FBOs.

(b) FBOs establish relationships with program participants that are more enduring- more personal than the professional relationships that are sought by secular organizations, whether a government or non-profit organization. This is to say, at grass-root level, for instance, FBOs relate with individual clients in such areas as pastoral counseling, home visits during crisis, group prayer meetings which amounts to spiritual and psychological development of the beneficiaries.

(c) Faith-based organizations tend to be more highly motivated by their faith and spirituality. Whereas, in some cases, secular social service providers may expect all their rewards or remuneration in this world, FBOs are not just motivated by present rewards but eternal rewards beyond this terrestrial world. In that case, FBOs persist in social services provision even when there is little or no economic gains.

(d) FBOs tend to have access to volunteers, many of whom are faith-directed, and this army of volunteers not only increases the likelihood that the client can be part of a support network, but also has the benefit of being cost-effective. This principle explains one of the richest treasures of FBOs in development activities. It equally points to the fact that FBOs should be a

very reliable group of development agents in terms of manpower. The mechanism is simple: faith-motivated volunteers become beneficiaries and are hence empowered to become better committed volunteers thus ensuring sustainability of the system.

(e) FBOs provide service delivery network that can reach those in need within their own communities; they are trusted local players nested in the fabric of that community. One major added value of FBOs to human development is the high capacity for ensuring enduring grass-root participation in development networking. This is a rare fit when compared with secular social service providers or government agents. In most faith traditions, they have members at grass-root level who are readily accessible. These members are involved in both pre-planning, planning, implementation, monitoring and evaluation levels of development programmes.

2.4 Historical Development of FBOs in Nigeria

The origin, emergence or evolution of FBOs in Nigeria remains questionable. An attempt is made to articulate a broad historical progression of the development and manifestation of FBOs in Nigeria.

Historically, Christian missionary organizations were the major providers of human development services namely, education, healthcare and other social services. This dates back to 1842 AD when Christianity arrived. Christian missionaries established mission stations, mission schools,

mission hospitals, farm projects, orphanages, women training centres as well as development projects to promote evangelization and mission work. In 1916, Ahmadiyya movement began as a Muslim organization aimed at reversing certain trend. According to Balogun (1989, p.54) in the work of Atanda, Ashiwaju and Abubakar(ed.), the Ahmadiyya group rose up to subvert the assumed collaboration between British colonial masters and Christian missionaries who jointly established schools as a grand design to convert muslim adherents to Christianity. Meanwhile, it is crystal clear that Islamic faith arrived Nigeria before Christianity. This fact, probably, explains the argument put forth by Odumosu, Olaniyi and Alonge (2009) that the “oldest of the Muslim FBOs in Nigeria is the Qadiriyya, while the second oldest is the Tijaniyya. The Qadirriyya group was made up of Shehu Usman Danfodio and his community of Jamaa’a or Jihadists, as well as first generation emirs. On the other hand, the Tijaniyya was made up of muslim brothers who engaged in commercial activities mainly in Kano, Gusau, Zaria, Katsina and Lokoja in Kogi State. In other words, the Qadiriyya constituted political group while Tijaniyya constituted economic group. Arguably, since Uthman Dan Fodio’s jihad also made social contributions and improved the socio-economic life of the people, it was also the basis of political and legal system used later by the British colonial administration in the northern part of Nigeria; thus, Odumosu, et al considered Muslim FBOs as the origin of faith-based development activities in Nigeria. This

contention relating to the origin of FBOs in Nigeria is further deepened when efforts of traditional religions in Nigeria is brought into focus.

In pre-colonial times, before 1861, what happened? Literatures reviewed so far do not indicate existence of FBOs of African traditional religion (ATR), however, ATR predates Islam and Christianity in Nigeria. African traditional rulers and functionaries promoted ATR, built places of worship and enforced doctrines and ritual observances in much the same way ATR legitimizes loyalty to kings and constituted traditional authorities. The Supreme Being and deities were worshipped and sacrifices offered to them in the belief that these supernatural beings would give the worshippers wealth, happiness and protection, which constitute aspects of human development.

2.5 Role of FBOs in Nigeria

The activities of FBOs permeate almost all sphere of life. The activities of FBOs range from educational, health to social development. An overview of development projects established both in the past and present times justify this assertion. Instances will be cited to expatiate on the multi-dimensionality of faith-based development programmes.

Political development of the Nigerian nation benefited immensely from FBOs. For instance, as far back as the pre-colonial era of Uthman Dan Fodio, the emergent Qaidiriyya brotherhood laid foundation of political and legal system of the northern Nigeria emirate region. The British colonialist

explored this existing political structure in the colonial era. In much the same way, Justice, Development and Peace Commission of Catholic Archdiocese of Onitsha demonstrated active involvement in the political development of the Nigerian nation in several ways, namely, voter education, establishment of election monitoring groups, electioneering enlightenment programmes on radio and other mass media.

Economic development programme of many church-owned financial institutions in Nigeria is illustrative here. For instance, the Catholic Diocese of Nsukka owns the Kenekwukwu Micro Finance Bank. Such banks provide technical service through investment project supervision in addition to loan services. Such economic development programme enhances small and medium scale business activities. The effects include job creation, wealth creation, cottage industries, farm projects and agro-allied industries.

Educational development programmes of several FBOs in Nigeria include curriculum reform, construction of classroom blocks, teachers training, provision of instructional materials, provision of feeding and boarding system in schools and colleges, and provision of entrepreneurship skill acquisition. Virtually, all FBOs in Nigeria provide one form of education programme or the other. For instance, Ngeri-Nwagha (2002) submits that the mission of Federation of Muslim Women Association of Nigeria (FOMWAN) is to educate Muslim women and make sure they live according to the tenets of Islam and as well make positive impact on

national issues. In much the same way, several private universities in Nigeria operate as FBOs namely, Covenant University in Ogun State, Bowen University of the Baptist Conference of Nigeria and Crescent University located in Ogun State.

Healthcare delivery remains an essential development programme. One of the major activities of FBOs in Nigeria is the provision of healthcare services. For instance, the Christian Health Association of Nigeria (CHAN) provides forty percent (40%) of healthcare services in rural areas of Nigeria, according to World Health Organization (Odumosu, Olaniyi and Alonge, 2009).

Social development programmes such as gender issues, reproductive and girl-child education, women empowerment occupy the centre-stage of development programmes run by many FBOs in Nigeria. The El-Shaddai Widow's Outreach (ELWO) of Suleja, Niger State is illustrative. ELWO aims at promoting the rights of minorities and marginalized population, advocacy, mobilization and creating awareness on health such as HIV/AIDS, reproductive health, family planning and adolescent health.

2.6 Studies on FBOs in Nigeria

Faith-based organizations are perceived to have a number of comparative advantages over secular social service providers as a result of their roots within communities, the depth of their networks and breath of their infrastructures, the respect and trust of their constituents, moral and

ethical competence to work for positive social change (Woldehanna, et al, 2005). Similarly, at various times and places, FBOs are equally perceived by some scholars such as Parry(2003), to have embarked on several development projects namely, medical and health services, income generation programmes, agriculture and food programmes, pastoral counselling and psycho-social support services, civic education and human rights programmes.

However, Odumosu et al (2009) reiterated the need for more studies on the nature, characteristics and activities of FBOs in Nigeria thus,

While it would have been useful to have description of the relative size and significance of the organizations contacted, the information available to the researchers did not provide this. Although many of the informants were able to provide information on the geographical coverage of their organizations, they could not provide information on membership strength. This report cannot ascertain what proportion of all Muslim or Christian development-related FBOs that were found, nor judge the relative importance of their different activities, since not all the FBOs in Nigeria were visited (p.74).

Further study was thus advocated by scholars like Odumosu, et al on the activities of FBOs in other States in the Federation aside those ones they visited. This position equally occasioned this present research work on the role of FBOs in human development, with a focus on Kogi State of Nigeria, as one of the developing society not visited by the team of researchers above. Nonetheless, it is significant to examine the activities of FBOs recently discovered in the “mapping” exercise of Odumosu and his team members (Odumosu et al, 2009, p.77), though not necessarily representative of situation in Kogi State:

Table 1: Faith-Based Organizations by Type

Type	Definitions/Comments	Most Common Activities	Major Examples
Interfaith	These are groups of different congregations, denominations or religions that join together for a common cause, or to provide large-scale services that are beyond the scope of a single congregation.	Promote mutual understanding among the adherents of various religions	Nigerian Inter-Religious Council
		Bring the two major religious groups (Christian and Muslims) together to present a common front in the fight against HIV/AIDS.	Interfaith HIV/AIDS Council of Nigeria
Apex bodies	Apex bodies rule on doctrinal matters, govern the faithful and represent them through engagement with the state and other actors.	Spread the Muslim faith across the nation, bring different Muslim groups together to work for the common good of Islam and speak to the government with one voice on Muslim matters	Nigerian Supreme Council for Islamic Affairs Jama'tu Nasril Islam
		Promote understanding peace and unity of the churches and	Christian Association of Nigeria

		<p>speak to the government with one voice on Christian matters</p>	<p>Christian Council of Nigeria</p> <p>Nigerian Catholic Bishops' Conference</p> <p>Pentecostal Fellowship of Nigeria</p>
<p>Development organizations</p>	<p>Development organizations mobilize the faithful in support of the poor and other social groups, and fund or manage programmes that tackle poverty and social exclusion</p>	<p>Service delivery, especially in health and education, an economic (e.g. micro-finance) as well as a community development dimension.</p>	<p>Federation of Muslim Women Association of Nigeria</p> <p>Nasrul-Lahil-Fathi Society of Nigeria</p> <p>Justice Development and Peace Commission Christian Health Association of Nigeria</p> <p>Christian Rural and Urban Development Association of Nigeria</p> <p>People Oriented Development</p> <p>Urban Ministry</p>
<p>Socio-political organizations</p>	<p>These are organizations that interpret and deploy faith as a political construct, organizing and mobilizing social groups on the basis of their faith identity but in pursuit of broader political objectives</p>	<p>Respond to human rights violations monitor political processes and governance.</p>	<p>Jama'atu Nasril Islam</p> <p>Justice Development and Peace Commission</p>

Type	Definitions/Comments	Most Common Activities	Major Examples
Missionary organizations	These are organizations that spread key faith messages beyond the faithful, by actively promoting the faith and seeking converts to it	Proselytizing and providing religious instruction for members of their own religion, sometimes providing social services on the basis of key faith principles.	Ansarudeen Society Islamic Foundation of Nigeria Council of Ulama Muslim Students Society Muslim Sisters' Organization Anwar-Islam Movement BEGE Ministries Int Serving in Mission Young Men's Christian Association

Table 2: Matrix of Organizational Types of FBOs and Their Activities

Activity Type	Islamic FBOs					Christian FBOS				
	Inter-faith	Apex Org.	Development Org.	Socio Political Org.	Missionary Org	Inter-faith	Apex Org	Development Org	Socio political Org.	Missionary Org.
Service Delivery			√	√	√			√		√
Community Development			√		√			√		√
Advocacy	√	√	√	√	√	√	√	√	√	
Conflict Resolution and Mediation	√	√	√	√	√	√	√	√	√	√
Post Disaster Relief		√	√	√	√		√	√	√	√
Pastoral Care		√	√	√	√		√	√	√	√

Activity Types:

Service Delivery – Rehabilitation of drug addicts, HIV/AIDS treatment/care and support, legal aid, education, health services.

Community Development – population and reproductive health issues, skills acquisition and micro-finance.

Advocacy – human rights campaigning gender rights, anti-corruption campaigns, Child rights issues.

Conflict Resolution and Mediation – mediation in inter-religious and inter-ethnic conflicts Post Disaster Relief – emergency relief.

Pastoral Care – HIV prevention, counselling, prison fellowship and behavioural Change initiatives.

CHAPTER THREE

CHARACTERISTICS OF FBOs IN KOGI STATE

This section seeks to identify the characteristics of faith-based organizations (FBOs) in Kogi State of Nigeria. Ralston, Anderson and Colson (1983, p.44-49) contend that FBOs may be dysfunctional; on the other hand the likes of Parry (2003, p.13-14) and Onaiyekan (2007) believe that FBOs are playing positive roles in human development. The apparent paradox in the role of religion is further illuminated in the work of Atanda (1989, p.184-192), who says that the perversion of the ideals of religious tenets is the basis of the aforementioned paradox. For Karl Marx (1818-1883), in his socio- conflict theory, religion is a form of ideology, legitimating the status quo and diverting people's attention from social problems and inequities (Macionis, 1989, p. 431). In addition, Karl Marx's definition of religion as the *opium of the masses* need to be understood in the sense that opium is a pain reliever which is to say that religion relieves us from pains(Okwueze, 2003, p. vi-vii). It is in the light of this apparent paradox of the role of religion in human society, that this present study seeks to investigate the role of FBOs in human development, with a focus on Kogi State of Nigeria. Consequently, this chapter itemizes the characteristics of FBOs in Kogi State in terms of religious affiliation or denomination, membership (gender, age and registration), organizational

structure and human development foci. The chapter will make use of tables and percentages in this presentation.

3.1 Religious Affiliation/Denomination

Table 3.1 shows Distribution of FBOs According to Religious Affiliation/Denomination

Type	Distribution No	Distribution %
Roman Catholic	2	13.33%
Protestant	12	80%
Others (Islamic)	1	6.67%

Source: Fieldwork by research student.

The table above (3.1) shows the distribution of FBOs according to religious affiliation and denomination in Kogi State, Nigeria. Fieldwork indicates that in Kogi State, a total number of fifteen (15) FBOs were identified with the use of enumeration form as first stage of this study. The researcher himself made personal contact with each of the FBOs surveyed in the State. As shown in the table above, two (2) of the surveyed FBOs belong to Roman Catholic denomination of the Christian faith, which make up 13.33%. Twelve (12) of the FBOs (that is, 80%) belong to Protestant

denominations of the Christian faith. One (1) of the FBOs (6.67%) belongs to the Islamic faith.

3.2 Membership, Gender, Age and Registration

Table 3.2.1 shows Membership Distribution according to Gender

Gender	Distribution (No)	Distribution (%)
Male only	Nil	Nil
Female only	1	6.67%
Both	14	93.33%

Source: Fieldwork by research student

In the table above (3.2.1), the distribution of members of FBOs in Kogi State is shown according to gender. In other words, one (1) of the surveyed FBOs (6.67%) is made up of females alone in its membership. Fourteen (14) of the FBOs are made up of both males and females in their membership.

Table 3.2.2 shows Membership Distribution according to Age of Beneficiaries.

Age	Distribution(No.)	Distribution(%)
Young people only/mainly	5	33.33
Adult people only/mainly	Nil	Nil
Both	10	66.67

Source: Fieldwork by research student.

This table (3.2.2) indicates membership distribution according to age of beneficiaries in Kogi State. Most often, these beneficiaries tend to be members of their respective FBOs where they derive benefits from, which probably agrees with the opinions of Parry (2003, p.13-14) and Ngeri-Nwagha (2002, p.144) who hold the views that most beneficiaries of faith-based social service delivery are their members, however, it is not necessarily limited to members only. The table indicates that in Kogi State, five (5) of the surveyed FBOs (33.33%) serve young people mainly. Ten (10) of the FBOs (66.67%) serve both young people and adult people alike.

Table 3.2.3 shows Membership Distribution according to Mode of Registration

Mode	Distribution (No.)	Distribution (%)
Volunteers only/mainly	10	66.67%
Employees only/mainly	1	6.67%
Both	4	26.67%

Source: Fieldwork by research student.

Table 3.2.3 above shows membership distribution according to mode of registration. One (1) of the FBOs is made up of employees mainly, coincidentally, this particular type is family-owned FBOs (see appendix A) which operates as a social service provider and considers its employees as staff members. Yet, in Kogi State, four (4) of the FBOs (26.67%) are made up of volunteers and employees in their membership.

3.3 Organizational Structure

Table 3.3 shows Distribution of FBOs according to Organizational Structure.

Structure	Distribution (No)	Distribution (%)
Formal with Hierarchy	12	80
Formal without Hierarchy (i.e. congregational)	3	20
Informal	Nil	Nil

Source: Fieldwork by research student.

The table above (3.3) indicates the distribution of FBOs in Kogi State according to their organizational structure. Twelve (12) of the surveyed FBOs (80%) are made up of formal organizational structure indicative of hierarchical structures. Three (3) of them (20%) are made up of formal organizational structure as well as congregational pattern of administration and decision-making process , probably due to their religious belief system.

3.4 Human Development Foci

United Nations Development Programme (2010) explains the concept of human development as, “a process of enlarging people’s choices. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self-respect.” Human development seems to occupy the attention of several scholars or writers (Okafor, 2004, p.1). Woldehanna, et al (2005, p.14) contend that human development requires the provision of social, health and educational services. In other words, human development means an improvement of the well being of the human persons.

Table 3.4 shows the Distribution of FBOs according to their Areas of Human Development Services

Human Development Services	Distribution (No)	Distribution (%)
Social Services only	1	6.67%
Health Services only	Nil	Nil
Educational Services only	1	6.67%
Some Areas of Human Development	3	20%
All Areas of Human Development	10	66.67%

Source: Fieldwork by research student.

3.4.1 Social Services/Provisioning

Table 3.4 above indicates the general distribution of FBOs according to their areas of human development services. Specifically, the table (3.4) shows that in the area of social services/provisioning, one (1) of the surveyed FBOs (6.67%) in Kogi State of Nigeria provides its services mainly in this area of human development.

However, there is an apparent overlap in service provision, for example, ten (10) of the FBOs provide their services in all areas of human development. Three (3) of the FBOs (20%) offer services in varied combination of any two (2) of the service areas, e.g., social services and educational services.

3.4.2 Health Services

Table 3.4 above shows that there is no single FBO in Kogi State that is concerned with health services only. In other words, the surveyed FBOs in Kogi State seem to favour services in either all areas of human development or some combinations of areas of human development, perhaps, this is because the founding fathers of most FBOs in Kogi State believe that the people of the State needs liberation from multifaceted obstacles or hindrances to progress (Ngeri-Nwagha, 2002, p.144).

3.4.3 Educational Services

In the table above (3.4), one (1) of the surveyed FBOs (6.67%) in Kogi State focuses mainly on provision of educational services. In addition, ten (10) of the FBOs (66.67%) engage in all areas of human development such as provision of educational services. Similarly, three (3) others (20%) are involved in either educational services and health services or educational services and social services.

3.5 Source of Finance

Table 3.5 shows the Distribution of FBOs according to Source of Finance.

Source	Distribution (No)	Distribution (%)
Parent Religious Body	Nil	Nil
Member dues	4	26.67%
Government	Nil	Nil
Owned economic activities	1	6.67%
Donor agencies	Nil	Nil
Community	Nil	Nil
Multiple sources (combination of sources)	10	66.67%

Source: Fieldwork by research student.

In the table above (3.5), ten (10) of the surveyed FBOs (66.67%) derive their incomes from a combination of various sources or otherwise termed multiple sources. Four (4) of the FBOs (26.67%) derive their fund mainly from member dues. One of the FBOs (6.67%) claims that its source of fund is mainly that of owned economic activities. In other words, majority (66.67%) of the surveyed FBOs in Kogi State rest squarely on several of these financial sources namely parent religious body, member dues, government, owned economic activities, donor agencies and community in which they are located or served.

3.6 NETWORKING/COLLABORATION

Table 3.6 shows Responses of FBOs on Networking/Collaboration with other Organizations

Networking (Collaboration)	Distribution (No)	Distribution (%)
Yes	9	60%
No	6	40%

Source: Fieldwork by research student

In table 3.6 above, nine (9) of the surveyed FBOs in Kogi State (60%) affirm yes in their responses to possible networking or collaboration with other organizations on human development services. Six (6) of the FBOs (40%), however, decline in their responses to possible networking/collaboration.

3.7 Effectiveness

Table 3.7 indicates level of Effectiveness in Human Development Services (as reflected in their list of activities/ projects)

Effectiveness	Responses	
	No	%
High	2	13.33%
Medium	10	66.67%
Low	3	20%

Source: Fieldwork by research student.

Table 3.7 indicates level of effectiveness in human development services by various FBOs surveyed in Kogi State. Ten (10) of the FBOs

(66.67%) appear to be effective at medium level. Two (2) of the FBOs (13.33%) appear to be high in their level of effectiveness. Three (3) of the FBOs (20%) seem to have low level of effectiveness. Parry (2003, p.16) feels that low level of effectiveness in provision of human development services among faith-based organizations may be due to some or all of the following problems namely financial constraints, lack of technical assistance, lack of policy, lack of information or training, and lack of networking.

CHAPTER FOUR

ROLE of FBOs in HUMAN DEVELOPMENT: EXAMPLES FROM KOGI STATE

The role of faith-based organizations (FBOs) in Kogi State is poorly understood considering the dilemma and negative disposition towards FBOs in the State in particular and Nigeria in general. This chapter presents case studies on the activities of FBOs in human development with emphasis on Kogi State of Nigeria.

4.1 Case Study One: Diocesan Development Services (DDS), Idah, Kogi State.

Aims and Objectives

The aims and objectives of DDS, Idah as an FBO are:-

- (a) to help people in Igalaland liberate themselves from what has been preventing them from harnessing and manifesting their full potentials;
- (b) to enhance the capacity of potential entrepreneurs, and
- (c) to promote the welfare of the poor
- (d) to aid human development, alleviate poverty, ignorance and improve the people's life styles.

Membership

The membership strength of DDS, Idah Catholic Diocese is put at 40,000 members and strength of 70 people (paid staff).

Organizational Structure

The management structure otherwise termed organizational structure of DDS, Idah Catholic diocese is made up of Bishop at the apex, followed by management board and finally project leaders. However, a respondent priest opines that the organizational structure is rather that of “Director-General, Heads of departments, Supervisors and workers/employees” hierarchically with the Director-General at the apex of leadership.

Approaches/Methods

Diocesan Development Services of Idah Catholic Diocese, Kogi State adopts dialogue and participatory approach.

Source of Income

DDS of Idah Catholic Diocese derives her income internally from Idah Catholic Diocese and as well from Catholic foreign agencies in the opinion of a respondent priest. Ngeri-Nwagha (2002, p.144) perceives that DDS of Idah Catholic Diocese derives fund from the following sources, namely: International Institute of Tropical Agriculture (ITTA) Ibadan; TROCAIRE, United Nations Children’s Fund (UNICEF), GORTA MISEREOR, Ireland Aid and MANOS UNIDAS.

Beneficiaries/Target Group

The main target group/beneficiaries of DDS of Idah Catholic Diocese are the “poor and those with the capacity to change” within the geographical spread of Kogi State.

Activities in Human Development

The following aspects of human development services represent the main activities of Diocesan Development Services, Idah:

Social Services/Provisioning

DDS of Idah Catholic Diocese, Kogi State is involved in activities that are aimed at improving the welfare and status of the poor through micro-credit services and training. The FBO published materials on relevant themes in this direction, namely: farm research, financial services development, vision of sustainability, change and indicators, and sustainable development. Additionally, an interviewed priest indicates other relevant activities, which include: social justice agenda, agriculture and environment, village water projects (construction of boreholes, town piping, construction of dams using spring water) rural infrastructural development (construction of bridges, culverts, and rural electrification) and care of the disabled.

Health Services

DDS of Idah Catholic Diocese, Kogi State demonstrate outstanding achievements in the area of health services. The health facilities range from Grimard Hospital at Anyigba to Rural Health Clinic/Maternity located at Iyano; these health facilities are mainly devoted to primary health care (PHC) and HIV/AIDS prevention.

Educational Services

A respondent priest affirms that the activities and projects of DDS, Idah Catholic Diocese encompass establishment of schools and colleges, sponsoring of less privileged persons in schools located across the State and beyond, education through seminars on issues such as human rights, gender and environment. DDS is concerned educationally with capacity building and training, as a strategy to enhance the capacity of potential entrepreneurs in the area of training and education on agriculture. The FBO has the following publications to facilitate her services:

- (a) farm research,
- (b) financial development,
- (c) sustainability,
- (d) change and indicators of sustainable development.

Similarly, Abdulahi (2008) lends credence to the fact that DDS plays active role in education, for instance, establishment of school of Midwifery at Anyigba.

4.2 Case Study Two: Justice, Development and Peace Commission (JDPC), Lokoja. Aims and Objectives

Justice, Development and Peace Commission, situated at Bishop's House, Maryville (Box 31), Lokoja Catholic Diocese, Lokoja is the ministry of service of the Roman Catholic Church. The aims and objectives of the FBO is probably best captured in the words of an erstwhile coordinator of

JDPC Lokoja Diocese, Akande (Rev. Fr. Anthony A: Mission Statement, Newsletter):

We are in a society where most people live in abject poverty, hopelessness and oppression. Compassion and longing to set people free, move in solidarity with others to work for justice in our society by challenging structures that deprive people of freedom, hope and a worthwhile future thereby creating a sense of reverence and gratitude for all God's creation, enhancing their dignity, worth and self-determination of all in order that all people can have a full life and recognize themselves and others as cherished children of the one God.

Furthermore, a respondent priest with JDPC, Lokoja Catholic Diocese affirms that the FBO is based on Catholic Social Teaching and therefore aims at promoting social services, equity and peace in the light of Matthew 25:31-46.

Membership

JDPC, Lokoja Catholic Diocese has about 20 leadership team members, in addition to several members at the Cathedral and various parish levels (precise membership could not be ascertained by responding priest as at the time of interview).

Organizational Structure

JDPC, Lokoja Catholic Diocese has the Bishop as the leader of the Commission, followed by a co-ordinator, an administrative secretary, legal and general desk consultants, and finally other staff members, - such as those handling secretarial and computer works, finance and programmes.

Approaches/Methods

JDPC of Lokoja Catholic Diocese of Kogi State adopts a participatory approach that is based on need assessment.

Source of Income

JDPC of Lokoja Catholic Diocese generates her income from voluntary donations and support from donor agencies. Funding is sourced through the following diocesan activities:

- (a) voluntary donations
- (b) contributions from the church members and other organizations
- (c) project dividends, and
- (d) financial aids from donor agencies and internal sources.

Beneficiaries/Target Group

Respondent priest claims that anybody in need could benefit from JDPC, for instance, the intervention of JDPC over conflict between taxi drivers and Road Transport Union (Workers) in Lokoja.

Activities in Human Development

The following aspects of human development services represent the main activities of JDPC, Lokoja Catholic Diocese:

Social Services/Provisioning

JDPC of Lokoja Catholic Diocese saddles herself with the responsibility of fulfilling social services/provisioning ranging from human rights, women and child health promotion, women empowerment, agricultural and rural development, youth development, conflict resolution and peace mediation, public enlightenment programme and prison apostolate. To augment the aforementioned activities, a respondent priest equally attests to those activities that are undertaken by JDPC as he points to their role in conflict resolution in the township of Lokoja, specifically over road transportation tussle.

Health Services

The major health facilities of JDPC, Lokoja Catholic Diocese is found in Kabba (St. John's Hospital), Kogi State. Generally, JDPC health activities include water provision and environmental sanitation programme, in addition to primary health care and HIV/AIDS preventive programme (for instance, this is manifested in voluntary counseling, test services, HIV/AIDS awareness programme).

Educational Services

JDPC of Lokoja Catholic Diocese runs educational services such as civic education, public enlightenment programme, primary schools in the Diocese e.g. St. Peter's Nursery and Primary School, Mopa; St. Joseph's Nursery and Primary School, Okene; St. Anthony's Nursery and Primary School, Lokoja.

CHAPTER FIVE

HUMAN DEVELOPMENT CHALLENGES AND OPPORTUNITIES IN KOGI STATE

Kogi State economy is not only mono-cultural, the socio-economic status of the State is bedeviled with various forms of challenges amidst apparent developmental opportunities. Thus the challenges constitute constraints to human development, developmental struggle and determination of the citizenry towards meeting the basic necessities of life.

5.1 Human Development Constraints in Kogi State

Kogi State is characterized by primitive agriculture, poverty, malnutrition, underdeveloped natural resources, unemployment, technological backwardness, poor planning and implementation, worse still, political rivalry and corruption. In specific terms, you find cumulative effects of human development challenges too numerous, such as poor health conditions, low productivity, unplanned public expenditure, damage to agricultural farmlands, loss of incomes and increase in poverty level.

In 2004, Kogi State Government came up with specific developmental challenges confronting the State (KOSEEDS, 2004). Those challenges directly constrain efforts aimed at improving human development status of the people of Kogi State. For instance, in the realm of physical environment, the challenges include soil erosion, flood, deforestation, pollution, land degradation through mining and bush burning.

In economic term, the developmental constrains centre around poor and grossly inadequate infrastructural facilities such as energy, water supply, transportation, communication, roads which do not encourage either local or foreign investments. The implications are enormous, in that, the economy of Kogi State remains mono-cultural whereby 80% of the people remain peasant farmers, in addition to the fact that the commercial and industrial base of the State is consequently low.

In social context, moral decadence is on the increase, unemployment and its correlative effects such as youth restiveness, high crime rate, promiscuity as well as general indiscipline pervade the State especially among youth. Cultural and political barriers against gender equity among the citizens of Kogi State have not help matters in any better form. Worse off among the series of constraints to human development in Kogi State is the devastating effects of HIV/AIDS on all sectors, thus reducing workforce and as well increasing number of orphans and vulnerable groups.

5.2 Need for Public-Private Participation in Kogi State

All hope towards improved human development status of Kogi State is not loss, although, constraints to human development are numerous. Opportunities abound towards achieving sustainable development with focus on human development in the areas of education, health and social services. For instance, for Kogi State to move away from mono-cultural economy to improved economy, sustainable development and enviable

human development status, a lot of opportunities need to be considered. This research work identifies the practice of public-private participation strategy for Kogi State.

Conceptually, *public-private participation* stands for *public-private partnership (PPP)*. It refers to a range of possible relationships among public and private sectors in the context of infrastructural development. Earlier on, it was mentioned that gross inadequate infrastructural services hampered the development of Kogi State and the citizenry in attaining enviable human development status. The features of public-private participation strategy and its associated advantages constitute opportunities towards human development, as will be seen, with examples.

The report of the United Nations Economic and Social Council (2005) presented by the Economic Commission for Africa during the Third Meeting of the Committee on Human Development and Civil Society defines *public-private partnership* as the “combination of a public need with private capability and resources to create a market opportunity through which the public need is met and a profit is made”. PPP is collaboration with small-scale independent providers of infrastructural services, non-governmental organizations, faith-based organizations as well as the private sector. Put differently, United Nations Economic and Social Council, UNESC, (2005) explains PPP as a contractual arrangement in which government, private sector or industries and civil society organization play

roles clearly defined enough to avoid both the potential political pitfalls of full privatization and commercialization of public services provision. Infrastructure provision is clearly a social right of the people of Kogi State which past and present government of the State stands incapable of ensuring its adequate provision. It becomes apparent that the present high level of infrastructural underdevelopment in Kogi State calls for PPP.

5.3 FBOs and Public-Private Partnership in Kogi State

Opportunities for improved human development abound in Kogi State. The people of Kogi State believe the State is richly blessed with natural resources. Moreover, abundant highly diverse human capital cut across all fields of human development (KOSEEDS, 2004). The State has a large, active and vibrant population that occupies both the public and private sectors of the economy. These natural and human resources constitute opportunities for Kogi State to harness toward human development. Closely related to the resources in Kogi State is the opportunity for public-private partnership, otherwise termed public-private participation strategy. In this direction, faith-based organizations (FBOs) constitute major partner in the strategy.

Faith-based organizations in Kogi State are well positioned to play significant roles in infrastructural services provision towards human development. The following contractual arrangements are illustrative: service contracts, management contracts, lease contracts, concession

arrangement, and build-operate-transfer arrangement. The various options to contractual arrangements entail varied levels of partnership, but aimed at efficiency, effectiveness, responsiveness and adequacy of public services.

Service contract refers to situation where FBO is hired by government to carry out specific tasks or services for a period of about 3years. The government remains the primary provider of the infrastructure but simply contracts portions of its operation to FBO. *Management contract* refers to situation where FBO is assigned daily management service such as hospital or school management. Under *lease contract*, FBO is responsible for provision of the public service in its totality except for new investment or replacement of same service after agreed period of responsibility has expired, usually ten (10) to twenty (20) years. In terms of *concession arrangement*, FBO takes full responsibility for service delivery in specific area of public service, such responsibility include operation, maintenance, collection, management, construction and rehabilitation of the system involved in service provision. However, government set performance standards. In the same vein, *build-operate-transfer* arrangement refers to situation where FBO involved itself in specialized form of concession that entails the development of a new infrastructure project or major component of infrastructure services, but in accordance with performance standard set by government.

Interesting enough, the Government of Kogi State, both past and present, repeatedly call on all stakeholders to vigorously participate in public-private partnership for human development through infrastructural services. In specific term, Kogi State lags behind in health facilities. Kogi State needs development partnership in education, water provision, roads, electricity, skill acquisition and vocational training programmes, sports and youth development, mechanized farming, commerce and as well as in industrial investment.

CHAPTER SIX

SUMMARY AND CONCLUSION

Faith-based organizations (FBOs) have historically been in the forefront of service delivery in all human society, yet, much debates and dilemma surround their relevance to human development, as well as the nature, characteristics and scale of their activities.

6.1 Principal Findings

The research work focused on the activities of FBOs in human development in Kogi State, specifically entitled: *The Role of Faith-Based Organizations (FBOs) in Human Development: A Study of Kogi State*. The research project discovered that faith is basically a significant driver of social change in all human society. The study found out that development agents tend to disregard FBOs based on the assumption that religion is generally anti-developmental. It was observed that the existence of FBOs predates the colonial era in Nigeria, though not quite known as FBOs taxonomically, for instance, their development projects include mission schools, farm projects and mission hospitals as far back as 1842 A.D. It was equally observed that the activities of FBOs in Nigeria span political, economic, educational development and include healthcare delivery.

The research project found that Kogi State lacks adequate infrastructural services necessary for sustaining human development. The enormous effects include poverty, malnutrition, increase in crime rate,

promiscuity, unemployment, corruption, peasant farming and mono-cultural economy. Among other major findings, the State government considered it necessary, as far back as National Economic Empowerment and Development Strategy was launched, to launch the Kogi State version known as KOSEEDS (Kogi State Economic Empowerment and Development Strategy). KOSEEDS (2004) lays emphasis on human development agenda with clarion call on all stakeholders, that is, government, private sector or industries and civil society organizations such as non-governmental organizations (NGOs) and faith-based organizations (FBOs) to participate in public-private partnership (PPP) towards the development of the State in all ramifications. This research work spelt out the various options in PPP as opportunities for human development in Kogi State.

6.2 Contributions to Knowledge

The nature and characteristics of FBOs in Kogi State were shrouded in doubts, disdain and in dilemma as little or no knowledge of FBOs in the State was known. The assumption that religion, and specifically, FBOs appear to be anti-developmental further compound the disregard for FBOs as development partners. However, this research project shows the following: First, FBOs are faith-characterized non-governmental organizations structured around development and social service delivery programmes that sometimes simultaneously operate at local, national,

regional and even international levels. Second, the research project provides insight on the characteristics of FBOs prevalent in Kogi State which were not fully known in the past. Third, the study reveals the challenges of human development in Kogi State and shed light on how FBOs could partner with other stakeholders to achieve sustainable human development in the State. Four, the theory of individual change elucidated in the research work highlights contemporary practice in faith-based social service delivery, the theory represents new insight regarding the nature and activities of FBOs. Today, the theory is seen as working principle for human development services.

6.3 Recommendations

This research project recommends the following: First, secular development agencies should partner with faith-based organizations in human development. Second, government and donor agencies should change their present dispositions toward FBOs, instead of disdain, doubts and disregard for FBOs, public-private participation strategies should be pursued with the aim of incorporating FBOs into human development agenda. Third, the past achievements of FBOs in the areas of education, health and infrastructural services should be commended and consequently government should seek how to improve the capacity of FBOs in those areas of human development. Four, Kogi State government should re-emphasize the call for all stakeholders to participate in its human

development agenda, and in the light of the numerous challenges confronting the State, set up a State working committee on how to judiciously partner with FBOs. Five, the government need to finalize arrangement on when to handover infrastructural services owned and run by FBOs in the past years, for instance, schools, hospitals and farm projects. This researcher is privileged to be Kogi State indigene that did his secondary school education in mission owned school. Past records of such school attest to their comparative advantage over public owned schools during the same period. Six, the tide of increasing unemployment rate in Kogi State, especially among youth, has led to correlative increase in crime rate, promiscuity, malnutrition and poverty; the government of Kogi State may not be able to solve these problems single handedly, at least, not in the near future, hence, this study recommends partnership with FBOs in setting up skill acquisition and vocational training centres to inculcate necessary skills in the youth. Government will do well if such youth are given bursary allowance and micro-credit facilities to be self-employed, this will alleviate poverty and malnutrition; reduce crime rate and promiscuity which in turn will help to cheek the spread of HIV/AIDs among vulnerable groups.

6.4 Limitations of the Study

The researcher encountered various problems such as lack of finance and difficulties in mobility from one community to another in Kogi State. Moreover, considerable time and effort had to be spent locating faith-based

organizations because there seems not to be up-to-date directory available for consultation; infact, the existing documents have not kept pace with the growth of FBOs in Kogi State of Nigeria.

6.5 Suggestions for Further Study

Studies on the Role of FBOs in Human Development is in exhaustive, hence the following areas need further research:

1. The role of FBOs in attainment of MDGs by 2015.
2. The best practices for involvement of FBOs in public-private partnership towards sustainable development in Nigeria.
3. The activities of FBOs in neighbouring States such as Benue, Nasarawa, Ekiti, Kwara and Ondo States of Nigeria.

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APPENDIX A

List of FBOs in Kogi State

S/N	CODE	Name and Address
1	A	Bible Society of Nigeria, Lokoja, Kogi State
2	B	Bishop Crowther Memorial Nursery/Primary School, Idah, Kogi State.
3	C	Children Evangelism Ministry, P.O.Box, 606, Kabba.
4	D	Diocesan Development Services, D.D.S. Office, Bishop's Road, Box 14, Idah, Kogi State.
5	E	Diocese of Lokoja, Church of Nigeria, Anglican Communion(DLCNAC), Lokoja, Kogi State.
6	F	Dominion Guest Inn, Off Adankolo Junction, P.O.Box 547, Lokoja
7	G	ECWA Hospital Egbe, Egbe, Kogi State
8	H	Fellowship Nursery/Primary School, United Evangelical Church, Idah, Kogi State.
9	I	Fellowship of Christian Nurses, ECWA School of Nursing, Egbe, Kogi State
10	J	Islamic Missionaries Association of Nigeria, P.O.Box 19, Kabba, Kogi State
11	K	Justice, Development and Peace Commission(JDPC),

		Lokoja Catholic Diocese, Bishop House, Mary Ville, P.O.Box 31, Lokoja, Kogi State
12	L	Mothers's Union, Diocese of Lokoja, Church of Nigeria(Anglican Communion) c/o Anglican Bishop's Court, P.O.Box 11, Lokoja, Kogi State
13	M	Nigeria Christian Corpers Fellowship, Kogi State Chapter, Lokoja, Kogi State.
14	N	St. Andrew's Cathedral Church, P.O.Box 3, Kabba, Kogi State
15	O	St. Andrew's Cathedral Church, P.O.Box 3, Kabba, Kogi State

APPENDIX B

Considerations (Criteria) for selecting FBOs for Indepth-Study on the Role of FBOs in Human Development.

Code	CRITERIA	1 st Choice	2 nd Choice
1	Does the FBOs focus on human development services namely (a) social services/provisioning (b) health services (c) educational services?		
2	Does the FBOs reflect urban-rural spread in human services?		
3	Does the FBO have strong potentials for meaningful contribution to human development?		
4	Does the FBO have organizational structure that indicate its effectiveness?		
5	Does the FBO enable the study to achieve balance across varied faiths and communities?		
6	Does the FBO enable the study to achieve gender balance?		
7	Does the FBO have broad-based participatory membership?		
8	Does the FBO have strong potential for growth and self-sustainability?		

Source: Adapted from Okwueze, M.I.
(Ph.D), Dept. of Religion,
University of Nigeria,
Nsukka.

APPENDIX C

Selected FBOs for Indepth-Study

Criteria for Selection	1 st Choice	2 nd Choice
1	D	K
2	D	K
3	D	K
4	D	K
5	K	D
6	D	K
7	D	K
8	D	K

OVERALL CHOICE

1st Choice: D: Diocesan Development Services, D.D.S. Office,
Bishop's Road, Box 14, Idah, Kogi State.

2nd Choice: K: Justice, Development and Peace Commission
(JDPC), Lokoja Catholic Diocese, Lokoja, Kogi
State.

KEY:

(a). Criteria are represented by Code numbers one(1) to eight (8).
(See Appendix B).

(b). FBOs are represented by Code letters A to O.
(See Appendix A).

APPENDIX D
Introductory Letter to Selected Faith-Based Organizations in an
In-Depth Study on the Role of FBOs in Human Development

Dept. of Religion and Cultural Studies,
Faculty of the Social Sciences,
University of Nigeria,
Nsukka,
Nigeria.
August 24th, 2006.

Dear Respondent,

Introductory Letter

I am a post-graduate student investigating *The Role of Faith-Based Organizations (FBOs) in Human Development: A Study of Selected Cases in Kogi State*. The project work is aimed at determining the availability of FBOs in Kogi State and identifying the contributions of FBOs to human development. The study entails two phases namely (a) enumeration of FBOs (b) in-depth study of contributions of FBOs.

The selection of your organization for in-depth study is based on a set of criteria specifying FBOs, using cluster/area sampling and multi-stage sampling techniques. Few members of your leadership team and beneficiaries will be needed for interview/focus group discussion based on a set of interview guidelines.

You are assured that both individual and group responses will be used for research purpose only.

Let me thank you very much in anticipation of your co-operation.

Yours Sincerely,

H. B. BAIYERI (Mr.)

APPENDIX E

UNIVERSITY of NIGERIA, NSUKKA
FACULTY of the SOCIAL SCIENCES
DEPARTMENT of RELIGION AND CULTURAL STUDIES

AN M.A. POST-GRADUATE RESEARCH PROJECT

THE ROLE of FAITH-BASED ORGANIZATIONS (FBOs) in HUMAN
DEVELOPMENT: A STUDY of KOGI STATE, NIGERIA

AN ENUMERATION FORM ON AVAILABILITY
of FBOs in KOGI STATE

Section A: General Information

1. Date of Visit.....
2. Time of Visit.....
3. Location
4. Contact Person/Address/Phone No.....
-

Section B: Specific Information.

1. Name of FBO:
 - a. Full name.....
 -
 - b. Short form (Acronym).....
2. Religious affiliation / denomination.....
3. Date of establishment.....
4. Membership size.....
5. Is the organization here the main establishment or a branch?
.....
6. If a branch, does it bear same name as the main establishment?
.....
7. If not, what is the name of the main establishment?
.....
8. If it is a branch, what is the location and address of its headquarters?
 - a. Location.....
 - b. Address.....
 - c. Telephone No:.....
9. Estimate the number of branches nationwide.....
10. Legal status (registered or not) and date.....
11. Category of legal registration (e.g Registration with Federal Govt. or State Govt. Agency).....

12. Human Development Foci

(a) Social Services / Provisioning (list activities/projects e.g. last three years)

.....
.....
.....

(b) Health Services (list activities/projects e.g. last three years)

.....
.....
.....

(c) Educational Services (list activities/projects e.g last three years)

.....
.....
.....

13. Other organizations the FBO collaborates with (indicate if they are also faith-based)

(a)

.....
.....

(b)

.....
.....

(c)

.....
.....

14. Describe nature of collaboration with the other organizations.

.....
.....
.....

15. Briefly describe the organizational structure of this FBO.

.....
.....
.....

16. Describe the gender character of this FBO

.....
.....
.....

17. Describe the mode of membership of this FBO

.....
.....
.....

18. Sources of finance

.....
.....
.....

19. Sources of paid staff members.

.....
.....
.....

20. Sources of working/technical volunteer members

.....
.....
.....

APPENDIX F

UNIVERSITY of NIGERIA, NSUKKA
FACULTY of the SOCIAL SCIENCES
DEPARTMENT of RELIGION AND CULTURAL STUDIES

AN M.A. POST-GRADUATE RESEARCH PROJECT

THE ROLE of FAITH-BASED ORGANIZATIONS (FBOs) in HUMAN
DEVELOPMENT: A STUDY of KOGI STATE, NIGERIA

INSTRUMENT for IN-DEPTH STUDY
of FBOs in KOGI STATE, NIGERIA

Section A: General Information

1. Date of visit.....
2. Time of Visit
3. Address/location
4. (a) Contact Persons/Address/Phone No
-
-
- (b) Contact Persons/Address/Phone No.....
-
-
- (c) Contact Persons/Address/Phone No.....

Section B

Specific In-Depth Information (Guideline for Focus Group Discussion/
Interview)

1. What service does your organization (or congregation) offer to the
society?
.....
.....
.....
2. What are your aims or objectives?
.....
.....
.....

3. Why did your organization (or congregation) choose to do what you are doing?

.....
.....
.....

4. What do you understand by human development services?

.....
.....
.....

5. Which of these human development services does your organization (or congregation) participate in?

(a) Social service/provisioning

.....

Health

services.....

.....

6. What approach do you use in working with communities?

.....
.....
.....

7. What impact has this approach made on your organization and the community you serve?.....

.....
.....

8. What is the involvement of your target beneficiaries in your projects?

.....
.....
.....

9. Who owns the project you are part of?

.....
.....
.....

10. Who were involved in planning, design, implementation, monitoring and evaluation of the project?

.....
.....
.....

11. How does your organization (or congregation) perceive each of these human development services?

- (a) Social services/provisioning.....
.....
.....
- (b) Health services.....
.....
.....
- (c). Educational services.....
.....
.....

12. What are the monetary contributions of your organization (or congregation) to human development services namely?

- (a) Social services/provisioning.....
- (b) Health services.....
- (c) Educational services

13. What forms of non-monetary contributions does your organization (or congregation) make to human development services namely

- (a) Social services/provisioning.....
- (b) Health services.....
- (c) Educational services.....

14 What are the differences in the provision of human development services offered by your organization (or congregation) as faith or religious community from human development services offered by non-faith service providers?
.....
.....
.....

15. What distinguish your organization (or congregation) as faith-based organization from non-faith/non-religious human development service providers?
.....
.....
.....

16. What does your organization (or congregation) seek to do in the future?
.....
.....
.....

17. Do you have any success story so far?
.....
.....
.....

18. What impacts have you observed on the beneficiaries of your services in the following areas?

(a) Social services/provisioning.....

.....
.....

(b) Health services.....

.....
.....

(c) Educational services.....

.....
.....

19. What are your needs and constraints?

.....
.....
.....

20. What are your sources and forms of monetary (finances) and non-monetary assistance?.....

.....
.....