



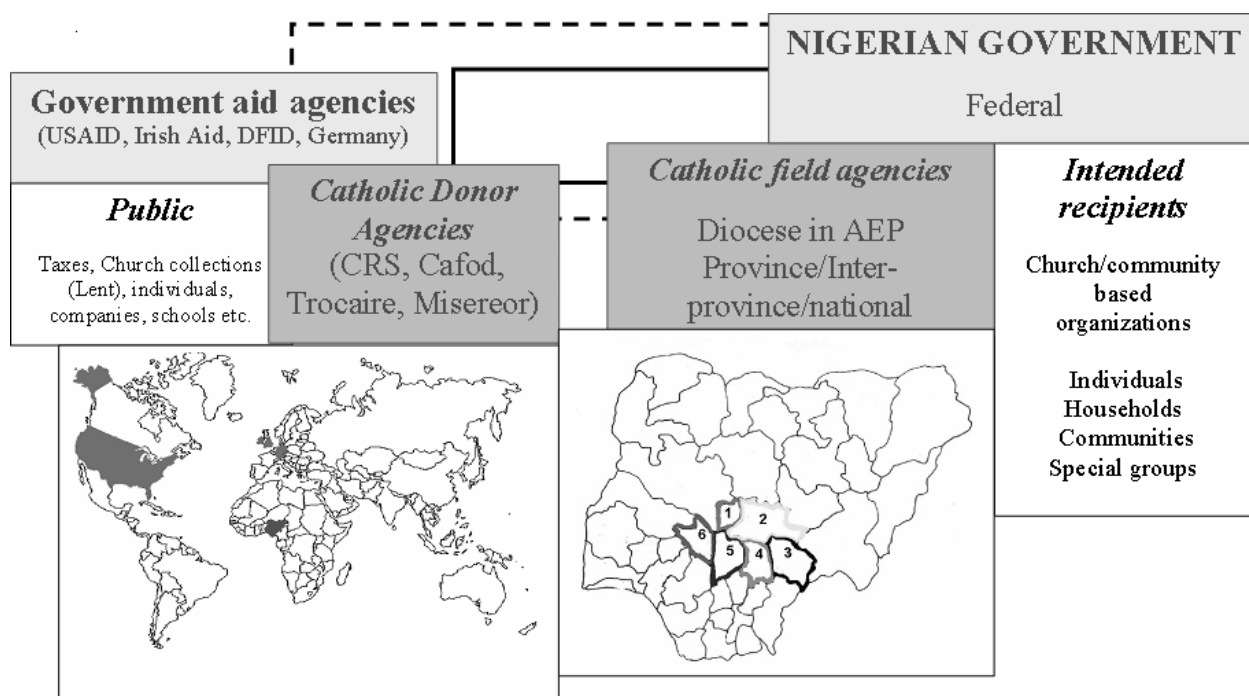
Non-Governmental Public Action Programme

Final Research Findings Brief

Analysing Partnership in Aid Chains: A Catholic Church Case Study

Project aims, objectives, methods

The primary aim of the project was to develop and test an analytical framework for partnership in aid chains. The framework was derived by analysing the aid chain of the Catholic Church, focussing specifically on the relationships between the diocese of Abuja Ecclesiastical Province (AEP) and four major Catholic-based donors (Misereor, CAFOD, Trocaire, Catholic Relief Services). The assumed model is as follows:



The project focussed on the shaded boxes – public in the developed world and intended recipients in Nigeria were specifically not included.

A semi-structured questionnaire was designed to explore aspects of partnership. This was followed by field work in Nigeria, UK, USA, Ireland, Germany and Belgium. In Nigeria, interviews were held with staff of the AEP, Province, Inter-Province and Catholic Secretariat as well as Federal Government Officials.



1. Abuja (early 1990s)
2. Lafia (2000)
3. Makurdi (1950s)
4. Otuokpo (1992)
5. Idah (1970s)
6. Lokoja (1960s)

In the diocese, key personnel interviewed were the Justice, Development and Peace Coordinator (JDPC), Health Coordinator (plus, where appropriate, HIV/AIDS Coordinators) and Bishop.

Total number of transcripts was initially estimated to be a maximum of 58, and a total of 55 people were interviewed during the life of the project. All interviews have been transcribed into Word (total 65 hours of interviews) and analysed.

Key research findings

- ❖ The **complexity** of 'partnership' within the Catholic Church development structures has been confirmed. Relationships are south-south, north-north and north-south. South-south primarily comprises partnership within diocese, provinces and the national context, while north-south is between structures of the Nigerian Church and the international donors. North-North is between Catholic donors (including via CARITAS and/or CIDSE networks) and between the Catholic donors and government aid agencies.
- ❖ Relationships **within the diocesan development agencies** that comprise AEP were of major concern. The six diocese are quite different in terms of their resources and success in accessing funds. Success comes through having a good track record and having facilities and staff on the ground for donors to feed into. This creates a tension as unsuccessful diocese can feel isolated. Some diocese thought they had been 'blacklisted' by donors as a punishment for past problems. In their turn donors feel frustrated given that they have limited resources.
- ❖ Roles of the **Provincial, Inter-provincial and National structures** in Nigeria were points of much contention. Only the 'province' (a group of diocese which equates to the Arch-Diocese) is an embedded structure, headed by an Arch-Bishop. CSN sees itself as the voice of the Church in Nigeria and thus best placed to establish strategic partnerships with international donors, while AEP saw itself as taking on this role for its six diocese. Successful diocese often want to work directly with donors rather than going through the CSN or AEP, in part because they wish to use their track record to lever funding. Thus there is a sense of both competition (between structures and between diocese) as well as an avowed cooperation.
- ❖ **International donors** are obviously important but views were mixed as to how they should best function in terms of AEP. Misereor is held up by some as the exemplar of 'partnership' as its relationships are seen by AEP personnel to be based on trust and support of in-country structures. Misereor has no permanent presence in Nigeria but works solely through existing structures. CRS (which has structures and personnel in Nigeria) has more of a mixed press. Some see its *modus operandi* as not representing true partnership in the sense that it parallels Church structures in Nigeria rather than complimenting them. Others see this presence as positive in that it allows better access and personal contact. CAFOD will soon be enhancing its in-country presence. Thus a physical presence in the country can be beneficial and also a negative.
- ❖ **Gender issues** came to the fore in south-south and north-south partnerships in a number of regards. Positions of power were often occupied by priests – not reverend sisters – and these are sometimes perceived (even by the priests) as being unqualified for the work that they do. Yet it is the coordinators, and Bishops, who are the 'faces' of the dioceses when dealing with donors.
- ❖ Donors have varied relationships with their **government aid agencies**. CRS is a contractor of USAID and has to abide by the conditions set down by that agency while CAFOD has a partnership agreement with DFID which provides a wide degree of flexibility. Misereor also has a flexible relationship with BMZ (German Aid). Despite tensions, Trocaire also appears to have a relationship based on trust with Irish Aid. Thus Misereor and CAFOD do have much flexibility about how they operate in Nigeria, while CRS has to implement programmes to a blueprint established by USAID.
- ❖ Relationships between the **Catholic donors** can be bilateral (donor to donor) on specific projects/programmes. There are more multi-lateral structures which, at least in theory, facilitate coordination between them such as CIDSE (based in Brussels) but the practice is somewhat patchy. Misereor, CAFOD and Trocaire are members of CIDSE where CRS is not. CRS took exception to what they saw as a more radical stance of CIDSE towards social development. CRS is a member of the CARITAS grouping, as indeed is CAFOD and Trocaire, but Misereor is not. CIDSE is involved in advocacy at the EU level on a range of issues but purposely does not take a proactive role in bringing members together

Policy and practice implications

The research has had impact on policy at the level of the diocese and donors.

It was implemented as '*action research*' and thus each interview was a conversation with the respondent and as a part of this insights and experiences were shared. Changes have already been implemented by some of the participants (e.g. CRS) as a result.

For the Catholic Church institutions there are many challenges here, especially with the important issues of gender and equality between diocese.

More broadly the research will make a contribution by providing a broader framework for analysis of partnership as well as empirical findings from the analysis of a faith-based aid chain.

Key publications and outputs

Morse, S. and McNamara, N. Creating a greater partnership: Analyzing partnership in the Catholic Church development chain. *Area* (in press; due early 2008). Pre-print version available at www.blackwell-synergy.com/toc/area/0/0

Morse, S. and McNamara, N. The universal common good: Faith-based partnerships and sustainable development. Submitted to *Sustainable Development* in January, 2008.

Morse, S. and McNamara, N. (2006). Analysing institutional partnerships in development: A contract between equals or a loaded process? *Progress in Development Studies* 6(4), 321-336. This paper is a review based on the research proposal to NGPA rather than research 'findings'.

Plus a 'discussion paper' available from the Department of Geography website:

Morse, S. and McNamara, N. (2005). *Promoting sustainability: partnerships in the Catholic Church development chain*. Geographical Paper no. 177, Department of Geography, University of Reading, Reading, UK. Available for download at <http://www.geog.rdg.ac.uk/Research/Papers.htm>.

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