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Culture and Nongovernmental Organizations Performance, Ondo State, Nigeria

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Oluwatoyin Akinkuotu

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November, 2020

Abstract

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Dissertation Submitted in Partial Fulfillment

Of the Requirements for the Degree of

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Abstract

Non-government organizations (NGOs) became strong forces in global affairs at the local, national, and international level, with the emergence of the United Nations Organization (UNO) in 1945. Many of these NGOs have failed to attain their goals, and research efforts have attributed their failure to socioeconomic and political factors. The situation is worse in developing countries, where there has been an alarming proliferation of NGOs since the 1980s. The purpose of this qualitative study was to evaluate the performance of community-based NGOs in Nigeria in relation to the cultural values of the people. The theoretical frameworks for the study were Sabatier and Jenkins Smith's coalition theory and Alimiky's grassroots theory. A qualitative phenomenological research design was employed using semi structured interviews and documentary review for data collection. Purposive or theoretical sampling was used to identify participants. The data collected were analyzed and themes emerged. The study has implications for positive social change and may be a catalyst for performance improvement of community–based NGOs; it could lead to helping community members understand and appreciate the goals of NGOs operating in their environment. The results of this study may also help policy makers, donors, and stakeholders design programs and policies for the management and efficient service delivery of NGOs in developing countries.

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Dedication

Dedicated to God Almighty.

an alumnus of the College of Social and Behavioral Sciences, both who read the draft

dissertation and offered useful suggestions at various stages of the process.

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Chapter 1: Introduction to the Study

Introduction

The proliferation of non-governmental organizations (NGOs) in Nigeria since the 1980s has been extraordinary and striking (Smith, 2013). Many of these NGOs have failed to attain their lofty goals, and research efforts have attributed their failure to inadequate resources, poor processes, and procedures (Baride, 2017). The success of NGO activities, particularly in the health sector of developing countries, cannot be separated from cultural values and activities of the people. This study was to assess the impact of cultural values and belief systems on the overall performance of community-based NGOs operating in the Federal Republic of Nigeria (FGN).

Globally with their creation by the United Nations Organization (UNO) after the Second World War in the 1940s, NGOs have become powerful forces at international, national, and subnational levels. These organizations are scattered all over the world, intervening in various sections of human welfare, like health, education, terrorism, and the environment (Willets, 2011). If issues relating to the management of NGOs are put in proper perspective, they have the potential of transforming the social, political, and economic well-being of nations (Willets, 2011).

Under this chapter, the problem statement, the purpose, the significance, the nature, and background of the study are addressed. The theoretical framework, research questions, types and sources of data, operational definitions, assumptions, limitations, and scope/delimitations of the study are discussed. Chapter 2 will present the literature

review and strategies as well as appropriate theoretical frameworks for the

phenomenological study. The theoretical framework will include coalition theory or the

advocacy coalition framework of Sabatier and Jenkins Smith and Alinsky's grassroots or

community organization theory. The close link between these theories and the theories of

constructionism and rationalism will be examined. Chapter 3 presents the study's

methodology, my role as the researcher in the study, and the instrumentation deployed in

the study.

Background to the Study

The importance of culture on organizational effectiveness has been stressed in

various academic resources (Gary & Tannet, 2009; Hofstede & Mincon, 2010;

Livermore, 2011; Richard & Lewis, 2006). These resources establish a strong

relationship between culture and socio-economic developments in various nations. NGOs

are good examples of human and corporate organizations with leadership structures and

defined goals (Willet, 2011).

Since the emergence of NGOs in 1945, after the Second World War, NGOs have

been scattered all over the world intervening in various sectors of human welfare. Most

of these NGOs are community based. In Nigeria, for example, NGOs have become

proliferated since the 1980s because every community, social entity, or even individuals

view NGOs as a way of providing welfare services and humanitarian support (Smith,

2013). In Ondo State, Nigeria, there are over 500 registered NGOs (Ministry of Women

Affairs and Social Development, 2015). This remarkable expansion and proliferation of

NGOs is seen as a source of corruption (Smith, 2013). This development is not limited to Nigeria as it cuts across most developing nations of the world. Roselyn and Lund (2012) critically reviewed NGO performance between 1996 and 2008 and concluded that these organizations remain the greatest catalyst of social change.

NGOs in Nigeria are growing by the day, yet the misery and economic misfortune of the people increases (Smith, 2013). People in Nigeria experience poverty, unemployment, hunger, and disease. Various studies, mainly by Nigerian authors, have been conducted on the problems and prospects of community-based NGOs in Nigeria, particularly on their inability to achieve their goals (Abegunde; 2009; Edigan; Aleakhue; & Segiru; 2018; Utuk; 2014; Yusuf; Abass; Hussain; & Yusus; 2009). There is a consensus among authors that the role of NGOs in promoting economic development in Nigeria cannot be overemphasized. The prospects of NGOs in rural communities include promotion of rural economy (Utuk, 2014); provision of infrastructure facilities (Omofonmwan & Odia, 2009); provision of basic amenities such as electricity, pipe-borne water, and health care facilities (Edigan, Aleakhue & Segiru, 2018); and collaboration with governments in measuring the socio-economic quest of citizens (Abegunde, 2009). There is an agreement among the authors that "Despite Government and NGOs efforts, human development index in Nigeria especially in rural areas is far below countries like Kenya, Ghana and South Africa" (UNDP, 2008, quoted in Edigan et al., 2018). It has also been argued that NGOs in Nigeria are not sensitive to the needs of the people (Edigan et al., 2018). Why are these NGOs in the various communities in

Nigeria not attaining their objectives and goals? This study aimed at providing answers to this salient question.

Akanle (2012) reviewed the impact of globalization on socio-cultural development in Nigeria; Bromideh (2011) discussed the challenges of NGOs in developing countries; Ngeh (2013) examined the participation of NGOs in rural development and their impacts on individuals, families, and communities; Daniel (2013) examined the impacts of corruption on NGOs performance in Nigeria; Foster and Stannek (2007) reported on the role of cross-cultural consideration in the conduct of community-based social research; Jennifer (2007) examined the role of cross-cultural behavior in organizational performance; Knijn and Slabbert (2012) examined the opportunities and challenges related to transferring HIV/AIDS related healthcare from NGOs to the public healthcare system in South Africa; Livermore (2011) conducted an assessment of how basic cultural insensitivity is important to organizational performance; Molineux et al. (2007) examined the household ability to pay for counterpart cost health care, provided social resource for community-based organization in Kenya; Samson (2011); reported on the performance measurement of NGOs in community based sanitation in South Asia. A comprehensive literature reviewed on the study will be presented in Chapter 2.

Problem Statement

Despite data indicating that the success of NGOs depends on the organizations' understanding of the cultural environment where they operate (Livermore, 2011), studies

reporting on the performance of NGOs have limited their performance measurements to organizational structure, funding, and social change impacts (Daniel, 2013; Smith, 2013). Waal and Olale (2019) also identified strong visionary leadership, effective teamwork, staff motivation, skilled and flexible workforce, optimal organizational structure, clearly defined mission, vision and objectives, a sound financial base, and several strategic management aspects as factors that determine organizations' performance. Nonetheless, the culture and belief system of the Nigerian people has not been seen a major factor in assessing the performance of community-based NGOs, particularly in the health sector.

The unique role of NGOs has been identified as (a) providing relief materials to victims of disasters and assuring the poor; (b) reducing vulnerability through income diversification and savings; (c) increasing people's chances and opportunities; and (d) addressing social, political, and economic exclusion (Willets; 2011; Karethi & Lund 2012; Willets; 2011). Idemudia and Obi (2018) have described NGOs in Nigeria as weak and unable to fill the gap in service delivery where governments and other formal societal structures have failed to respond sufficiently. Latha and Prabhkar (2011) and Ngeh (2013) have also identified issues, such as (a) poor funding, (b) government policies and tribalism, and (c) insecurity, as factors responsible for the poor performance of NGOs in Nigeria.

Describing NGO performance in Nigeria as weak seems unjustified, however, because there is no known study that has evaluated the effects of the Nigerian culture and value system on NGO performance in Nigeria. Also, previous studies did not rely on the

lived experience of Nigerian NGO managers to determine factors that hinder their performance in making social change in the communities. The way Nigerians respond to receiving support from nonprofit organizations may not be the same as the response in other parts of the world because of differences in political will, religious practices, cultural practices, and societal norms. Consequently, assessments of the performance of NGOs in promoting social and economic changes in Nigeria may be misleading; there are differences in values and beliefs between traditional Nigerian culture and the cultures of other countries where the assessments are taking place.

To address the role of culture in NGO performance assessment in Nigeria, I employed a qualitative phenomenological study to determine cultural factors that affect nonprofit organizations' performance in Nigeria. Understanding the cultural factors that impede nonprofit organizations' performance in Nigeria may help policymakers, donors, and stakeholders design programs and policies for NGOs that include efficient service delivery and management, so that people in Nigeria receive quality support and services from nonprofit organizations. The results of this study will contribute to the existing literature regarding the success of NGO activities, particularly in the health sector of developing communities, which cannot be separated from the cultural values of the people.

Purpose of the Study

The purpose of the study was to explore the impact of cultural values and belief systems on NGO performance, particularly at the community level, in Ondo State,

Nigeria. The study sample population consisted of 10 executives from NGOs in Ondo.

The outcome of this study will help NGOs, donors, and stakeholders design programs

and policies that incorporate community cultural values in the development and

implementation of projects to achieve efficient service delivery, so that people in Nigeria

may receive quality support and services from nonprofit organizations. Findings yielded

from this study will also increase the understanding of NGO performance based on the

lived experiences of the major actors, thereby contribute to contemporary studies on

NGO performance in countries like Nigeria.

Research Question

This qualitative phenomenological study of the impact of cultural values and

belief systems on NGO performance in Ondo State, Nigeria, will be guided by one

research question:

RQ: How do the cultural values and belief systems impact NGOs in Ondo State,

Nigeria, and their ability to accomplish their goals of bringing about a positive social

change to the health consciousness of the people in their mandate area?

Theoretical Framework

The theoretical framework that grounds the study was Sabatier's and Jenkins

Smith's theory of advocacy coalition framework (ACF), as well as Alinsky's community

organization theory (COT; Stachowiak, 2013). Both frameworks were employed to

understand how NGOs deploy intervention for community service delivery. According to

Sabatier (1988): People from a variety of positions (elected and agency officials, interest

group leaders, researchers) who share a particular belief system i.e. a set of basic values,

causal assumptions, and problem perceptions and who show a non-trivial degree of

coordinated activity over time can operate harmoniously (p. 139). This theory can be

employed as part of broader measure aiming to determine the impacts of community

culture, religion, economic strength, casual assumptions, and government policies on the

performance of NGOs (Livermore, 2011). COT explains why communities behave the

way they do and suggests how these behavior patterns might influence business practices.

In this sense, COT will be used to explain the motivation for community behaviors and

how NGOs can fit into the cultural values of the communities to survive and become

beneficial by reiterating the deeply held values and social norms of the community where

they provide services (Slack & Parent, 2006). To determine the impact of cultural values

and belief systems on NGO performance, particularly at the community level, it is

important to determine the way communities behave and factors that motivate their

behaviors. This will also increase public awareness, and contemporary research focuses

on measuring of NGO performance. The study theories are related to the concepts of

constructionism and rationalism in the social sciences. These concepts will be explained

in detail under the literature review in Chapter 2.

Nature of Study

The nature of this study was qualitative. Qualitative research was consistent with

a detailed understanding of the impact of cultural values and belief system on NGOs

performance based on the lived experience of senior executives of NGOs in Ondo State,

Nigeria, which is the primary focus of this dissertation. The construct, which the study

relied on, is that of phenomenological design. Creswell (2009) defined phenomenological

research design as that which provides an understanding of how the participants

experienced or understand the concept or a phenomenon. Data for this study were

collected through interviews with a purposeful sample of 10 participants who were senior

executives at NGOs working in Ondo State, Nigeria, and refrain from forming opinions

based on the pre-established framework. This research focused on the experience of the

senior executives of NGOs providing services in Ondo State to determine the impact of

cultural values and belief systems on NGO performance in Nigeria. Moustakas, (1994)

phenomenological research design was used in this study due to its systematic and

procedural approach to data analysis and management (Creswell, 2013). My rationale for

using purposive sampling was because it can be highly appropriate for a qualitative study

of this nature. The individuals were handpicked to have characteristics that would help

them provide reliable information (Babbie, 2017; Creswell, 2013; Orcher, 2014).

Definitions

Nongovernmental organizations (NGOs): "NGOS (are) private organization

characterized primarily by humanitarian or cooperative, rather than commercial

objectives … that pursue activities to relieve suffering, promote the interests of the poor,

protect the environment, provide basic social services, or undertake community

development in developing countries" (Werker & Fairal, 2007, P.6). This excludes many

of the NGOs or nonprofit actors in developed countries. It also excludes other

community-based organizations that exist for the benefit of their members directly, like community associations, clubs, or fraternity groups (Werker & Fairal, 2007, p. 6).

Community-based NGO: This refers to an NGO that operates mainly at the community or local level but may have national, continental, or international connections, particularly in the areas of funding or support (Dominia, 1995, p. 42).

Culture: There is no universal agreeable definition of culture by scholars and social scientists. It is a shared value, beliefs, motives, identities, and meanings of events by members of collectives and transmitted across generations. An expert in culture, Hofstede (2010), has specifically defined the term as: "the collective programming of the mind that distinguishes the members of one group or category of people from others" (p. 3)

Value system: Values are the manifestation of culture (Hofstede; Hofstede & Minkov; 2010). A value system is a product of culture and has a major influence on the behavior, attitude, and motivations of the culture's people. Values are preferences for certain outcomes over others by members of an organization or society, and they can have major influence on behavior (Ju Lings, Johnson, Nguyen & Groth, 2014).

Organizational culture: Organizations have culture just like human groupings have cultural values. The former is called organizational culture while the latter is called social or national culture (Koopman et al., 2010). Organizational culture is simply the acceptable ways of doing things by members of an organization. Organizational culture is largely a reflection of larger (national) culture (Lewis, 2001). While national cultures,

like shared histories, language, beliefs, and foods, are not subject to easy changes, Fahri

Karakas has submitted that "organizational culture can adapt and change to new

influences quickly" (2007 Asiedu p. 2015).

Cultural intelligence (CQ): A culturally intelligent scholar practitioner has the

capacity for adaptability to a variety of cultural situations across the world. The world

comprises a multitude of nationalities and cultural, ethnic, and religious groups, with

varying values, assumptions, and orientations. Cultural intelligence is alternatively called

cultural awareness, which is the ability to be "aware of what is going on in a cross-

cultural situation and the ability to use that awareness to manage those situations

effectively" (Livermore, 2011, p. 107). A CQ scholar practitioner must, therefore, be

conscious of the cultural diversity and differences in their environment to promote

cultural awareness.

Culture shock: A feeling of puzzlement and perplexity in a new environment due

to fundamental differences in the ways of life and value systems. Althen and Benet

(2011) defined it as "the sense of disorientation or loss that comes with encountering

fundamental differences in values and way of life" (p. 244). Culture shock usually leads

to feelings of distress, hostility toward the new environment, and even helplessness

(Hofstede et al., 2010, p. 384). This feeling is natural but the ability to manage it varies

and sometimes depends on the personality traits of individuals. Such traits include

patience, self-confidence, sociability, intelligence, insight, and responsibility. According

to Northhouse (2016), "some personality types appear to be suited to certain conditions

and positions" (2016 p. 320). These traits can influence how deep and lasting the culture shock will be (Althen & Beneth, 2011). Most invariably, culture shock is influenced by CQ, which has been described as the ability to function well across variety of cultures; whether ethnic; national; or organizational (Livermore; 2011).

Organization: A group of people or individuals collectively or purposively brought together to form a business or for other socio-economic purposes to achieve a particular aim. Every organization has a culture to ultimately drive its goals and mission (Hofstede, 2011).

Poverty: A state of being poor. When a person or organization or nation lacks a socially acceptable material or monetary possession that is poverty. Poverty is, therefore, intrinsically related to culture and may influence the culture or value system of the people (Athens & Bannet, 2011).

Community: A group of people who reside in the same geographically defined area, such as a town, a city, or a neighborhood, and have common interest. Members of a community in most cases share similar cultural values (Hofstede, 2011).

Assumptions

The basic assumption of this study was that community-based NGOs are established for the overall welfare of the target population (UNO Charter, Article 71). Thus, it is assumed that NGOs are established to address human challenges like extreme poverty and hunger, child mortality, material health, HIV/AIDS, corruption, terrorism, and other issues (Willets, 2011).

I assumed that participants selected for the study would be purposive to capture the perspectives of those who have the capacity to contribute meaningfully to the purpose statement of the study and address the research questions (O'Sullivian, Rassel, Barrer & Talia Perro, 2017). Participants were assumed to be able to read and write and have basic knowledge of the English language.

Because of the potential controversial responses to research of this nature, I assumed that finding cooperating participants may not be easy. Therefore I sought participants through opinion leaders and top public officials, including traditional rulers. This will help to assess the perception of the participants and stakeholders about the activities of the NGOs in the mandate area. Finally, I assumed that the findings of the study would be generalizable to other parts of Nigeria and other developing countries.

Scope and Delimitation

The research problem will be critical in determining the impact of cultural values on NGO performance in Nigeria, as established in the literature. The scope of the study is limited to Ondo State, Nigeria, one of the 36 states in the Nigerian federation. The study participants were 10 NGO leaders with over 10 years of experience. The study concerned an interpretive phenomenological approach of qualitative methodology, and I used literature and face-to-face interviews to gather data on the cultural values impacting NGOs in Ondo State, Nigeria. I played the role of non-observer participant (Creswell, 2009).

The findings of the study will have far-reaching applicability in Nigeria,

particularly in the southwestern part of the country populated by the Yoruba; the cultural

values of the six states in the southwest region of Nigeria are similar due to exposure to

western education, economic opportunities, and other group influences. With the cultural

similarities of the Yoruba in Ondo State to those of many other states in Nigeria,

including national in the West African or other sub region, the results of this study are

potentially transferable to other environments outside locus of study. However, the

findings of the study may have limited transferability to developed countries like the

United States because of the wide cultural gap (Althen & Bennett, 2011). I overcame the

transferability challenge by providing details with evidence, e.g., bracketing, thick

description, and recycling the study findings back to participants.

Limitations

Issues of trustworthiness and ethical bias related to researcher subjectivity are

challenges to this study because I am the sole instrument for data gathering, analysis, and

interpretation (Creswell, 2009). As the current head of public service in Ondo State, I am

particularly concerned on issues relating to community-based NGOs. Such concern may

pose a limitation on data analysis and interpretation and may influence the study. But

personal prejudices and stereotypes must be balanced in the course of the study

(Creswell, 2013; Ravitch & Carl, 2016). Data were collected from a purposive sample of

10 NGO executives, which may affect transferability of the study findings (Babbie,

2017). In order address this limitation, I used the same semi structured interview

questions for all interviewees. Participants' responses were used to confirm the accuracy of transcribed interviews through bracketing, member checking, and thick descriptions of the study context (Miles et al., 2013).

Significance of the Study

The performance of NGOs has been extensively studied and analyzed in recognition of the critical need for research-based knowledge in a society that has been dominated by the use of logic models based on assumptions of linearity and control (Bernado Trejos, Nora Chiang & Wen-chi Huang, 2008; Delisle, Roberts, Munro, Jones & Gyorkos, 2005; Trejos, Chiang, & Huang, 2008). Little research exists on determining NGO performance based on the attitude, socio-cultural circumstances, value systems, poverty, and other economic limitations on the part of the target population of the community where NGOs provide services in Nigeria. The success of any organization depends on the understanding of the cultural environment it operates in (Livermore, 2011). Most organizations and leaders fail because they know little about the cultural environment they found themselves in (Early & Ang, 2013). Bernard Tragus (2008) on the role of NGOS in the development of community-based Rural Tourism in Costa-Rica; Daniel Jordan Smith (2013) on NGOS and development in Nigeria, Elizabeth Hege at al (2015) on how the NGOS mobilize around SDGs and Helen Delistic (2005) on the role of NGOS in Global Health research and development.

Measuring NGO performance based on resources, processes, and procedures elsewhere in the world may not work in Nigeria because of differences in cultural

practices and norms. Thus, the performance measurement of NGOs has to be specific to

each circumstance (Brathwait, 2006; Shar, 2005; Togbodo, 2005). Hence, determining

the impact of cultural values and belief system on NGO performance, particularly at the

community level, is crucial to designing programs and interventions that will impact

social change in the lives of the Nigerian people.

Social Change Implications

Implications for positive social change include providing the multilateral and

bilateral organizations, funders, NGOs, and other stakeholders with information

necessary to develop intervention programs and policies that may promote social change

and improve NGO performance in Nigeria. This study is needed to relate cultural values

of the people in the target community to the activities of the selected NGOs, with a view

to knowing the implications of such intentions for social change. The study is also needed

to address the goals, challenges, and prospects of the NGOs in their goal of transforming

the rural dwellers and less-privileged people in the state. I hope that this study may serve

as a harbinger of social change in terms of knowledge, skill, and attitudes of the people in

Ondo State (Yob, Lao, Uidallclay, Brock, & Dixon-Saxon, 2014)

The results of this study could help NGO leaders strive to understand the cultural

environment they operate in, a major determinant of attaining their organizational goals.

This may bring about social change by enhancing the overall performance of the NGOs

in relation to their vision and mission statements. This study has the potential of

influencing public policy formulation and implementation through the promotion of

change in the areas of systemic thinking, reflection, collaboration, advocacy, political

engagements, and ethics. Finally, the results of this study provide valuable information

and data for policy making in the area of public health and related matters.

Using the two theoretical frameworks from the social sciences relating to

advocacy and policy change, the target population should be empowered in the areas

advocacy, training, capacity building, community mobilization, and social protest.

Community members would appreciate the goal of the study and see themselves as

potential beneficiaries of social change in the health sector. Of course, the government

through appropriate policies will learn to collaborate with community-based NGOs with

a view of promoting the overall welfare of the citizens, particularly the disadvantaged.

This will promote social change at the society level. The segment of society that does not

actually need the services of such NGOs may not be direct beneficiaries of policy

changes resulting from the research.

Summary

The pervasiveness of culture in all aspects of human life, including organizations,

whether public, private, or NGOs, has been stressed by scholars (Hofstede, 2011; Lewis,

2006; Livermore, 2011). There has been a proliferation of NGOs, particularly

community-based NGOs, in Nigeria since the 1980s. This study aims at looking at the

intrinsic and symbiotic relationship between the cultural values of the people in Ondo

State, Nigeria, and the local NGOs. The foundation of this study is the advocacy coalition

framework and community organization theory.

Chapter 1 stated the research problem, purpose, significance, background, framework, and the research question. Chapter 2 will provide a critical analysis of the available and relevant sources of literature on the subject. Chapter 2 covers most recent publications in the field of organization and culture, culture, and development, community-based NGOs, and organizational culture. The literature review also includes national and international policies and reports on international NGOs, including the United Nations.

Chapter 2: Literature Review

Introduction

The problem necessitating this study was that culture and belief systems of the Nigerian people have not been seen as a major factor in assessing the performance of community-based NGOs, particularly in the health sector. The purpose of this study was to explore the impact of cultural values and belief systems on the performance of community-based NGOs in Nigeria. Scholars have identified a relationship between culture and organizational/societal change (Livermore, 2011; Malinger, Goodwin & Hana, 2010). Hofstede (2011) defined culture as the shared way of interaction of a people, a group, or a nation, which includes their way of living, thinking, behaving, and even their work ethic. Culture is a way of life that encapsulates people's belief systems, customs, arts, and ways of thinking and believing.

An organization is a body of individuals or entities primarily set up for a predetermined goal. Organizations with set objectives, goals, missions, or visions are called formal organizations, rather than informal organizations like a family (Blan & Scott, 2014; Hofstede et al., 2010). Ogunbameru (2008) described a formal organization as "a system of coordinated activities of a group of people working cooperatively towards a common goal under authority and leadership" (p.6). An NGO falls within the purview of a formal organization. Organizations that are not established by the government but are privately established by private individuals and institutions for social, cultural, and humanitarian purposes are NGOs. NGOs are not established by government statutes or through a governmental policy process but are largely established and privately run

without profit motives in areas like disaster management, poverty reduction, health advocacy, rural development, and humanitarian crises management at the community, societal, national, or international level. Examples of NGOs operating at the international level include (a) Hand-in-Hand, USA, U.S.-based nonprofit and humanitarian organization, working with Europe to support humanitarian services in India and other places in the world); (b) Child-hope, an international children's charity organization; (c) Mercy Corps, a global organization working in disaster zones in more than 40 countries across the world with a view to helping people in adversity; (d) USAID, a U.S.-based NGO providing humanitarian services and alleviating human suffering in disaster and emergency zones worldwide; and (e) the Ripples Foundation, an NGO based in the United Kingdom working to help poor African village women who earn less than $1.00 a day.

Apart from NGOs operating at global, national, and international levels, there are community-based NGOs offering humanitarian services at the local level. In Ondo State, Nigeria, for example, there are many such organizations, and 10 of them were selected for this study. The selected community-based NGOs are (a) Society for Family Health, established to handle primary health issues of urban and rural communities in Ondo State, Nigeria (FGN); (b) Planned Parenthood Foundation, advocating for reproductive health; (c) AIDS Watch International, creating awareness on HIV/AIDS; (d) Better Life Program for African Women, encouraging women to participate in economic, educational, and health services; (e) Fight AIDS Africa Foundation, an awareness campaign on cervical

cancer and AIDS among women in rural areas; (f) Health African Foundation, promoting

the interest of government and people in sustainable health-related matters; (g) Breast

Cancer Association of Nigeria (BRECAN), advancing a campaign against cancer in

urban and rural communities; and (h) Idea Nigeria, working toward the eradication of

street begging and creating engagement among people affected by leprosy in Ondo State.

In this chapter, I discuss the strategy for the review of the literature and the theoretical

foundation selected. I further relate the conceptual relationship between culture and

organization, organizational structure, and organizational performances and others. The

relationship between NGOs and concepts of development, accountability, democracy,

legitimacy, representativeness, and funding will also be examined. I will also discuss the

gap in the literature necessitating this study.

Literature Search Strategy

In studying the role of culture in NGOs' performance for this l, ljkk9study, I

accessed literature that consisted primarily of peer-reviewed articles and studies relevant

to NGO performance theories that formed the study's theoretical framework. To conduct

the literature search, I used the Walden University Library databases, including FDSCO,

Academic Search Complete/Premier, ProQuest Central, SAGE, Full Text collection,

PubMed, SAGE Online Journals, SAGE Premier, and SocIndex, and Google Scholar. I

used a subject-based approach for the search. The key words I used were

nongovernmental organization (NGO), community-based NGO, culture, value system,

organizational culture, organization, culture shock, cultural intelligence, poverty, and
community.

I analyzed articles from the databases to retrieve relevant information on the
relationship between culture and organizational performance, particularly among
community-based NGOs in Ondo State, Nigeria. Previous researchers have identified
various factors as the basic challenges and problems of NGOs, including funding, bad
policies, insecurity, tribalism, corruption, and inappropriate organizational structure
(Baride, 2017; Foster, 2017 l Karethi & Lund, 2013; Lavanyan & Prabahakar, 2014;
Smith 2012). These researchers, however, failed to address the lived experiences of NGO
leaders, particularly in Nigeria, to determine factors that influence their organizational
goals to bring about positive social change in the communities. Using an appropriate
theoretical framework, I sought to address the dearth of studies to demonstrate the impact
of Nigerian culture and value systems on economic, social, and organizational issues. The
theories and conceptual framework applicable for this research are coalition and
grassroots theories that have also found meaning in the theories of constructionism and
rationalism.

Theoretical Foundation

Coalition and Grassroots Theories

The two frameworks that served as the foundation of this study are the coalition
theory or advocacy coalition framework and the grassroots or community organization
theory. These two theories are from social science disciplines relating to advocacy and

social change. The former was propounded by Paul Sabatier and Hank Jenkins Smith (1999), and the latter had its origin in the work of Paul Alimsky (1971).

Coalition theory.

The core assertion of coalition theory is that coalitions are held together by agreement over core beliefs about policies (Stachowiak, 2013). The theory further contends that groups can operate hitch free if they share core beliefs and those core beliefs are resistant to change (Stachowiak, 2013).

The theory aligned with this study because it is focused on advocacy and social change spurred by core beliefs that are resistant change. My research aimed at providing social change in Nigeria, particularly to provide necessary information for multilateral and bilateral organizations, funders, NGOs, and other stakeholders to develop intervention programs and policies that will improve the performance of community-based NGOs and the socioeconomic development of Nigeria.

Grassroots theory.

The grassroots theory sees power as changeable and dynamic and unable to be held exclusively by elites. Thus, "people can create power by taking mutual action to achieve social change" (Stachowiak, 2013, p. 20). The underlying assumption of grassroots theory is that the sustenance of power depends on the cooperation of the people and power can shift through actions and events. The theory concludes that efforts should be targeted at institutions and policies, not changing individuals. The theory

specifically posits that advocacy organizations (like NGOs) can facilitate the efforts of a collective to achieve social change. The strategies for social change according to grassroots theory include training, capacity building, community mobility, media advocacy, social protest, action, research, whistle blowing, and policy analyses.

There is no gainsaying that the theory is suitably align with the purpose of this study which is essentially about community mobilization and advocacy for positive social change in Nigeria.

These theories have been found to be appropriate to the study and practice of Public Administration because of its underlying assumptions and applications in the areas of alignment, mobilization, jurisdiction, strategies, capacity building, advocacy, training, policy analysis social protest and resources (Egbefo, 2014; Rogers, 2014; Weiber, Sabatier, & Mequeen, 2009; Weiber, Sabatier, Smith, Nonstedt, Donglag, & Deleton, 2011).

Figures 1 and 2 are diagrammatic representations of the workings of the two theories.
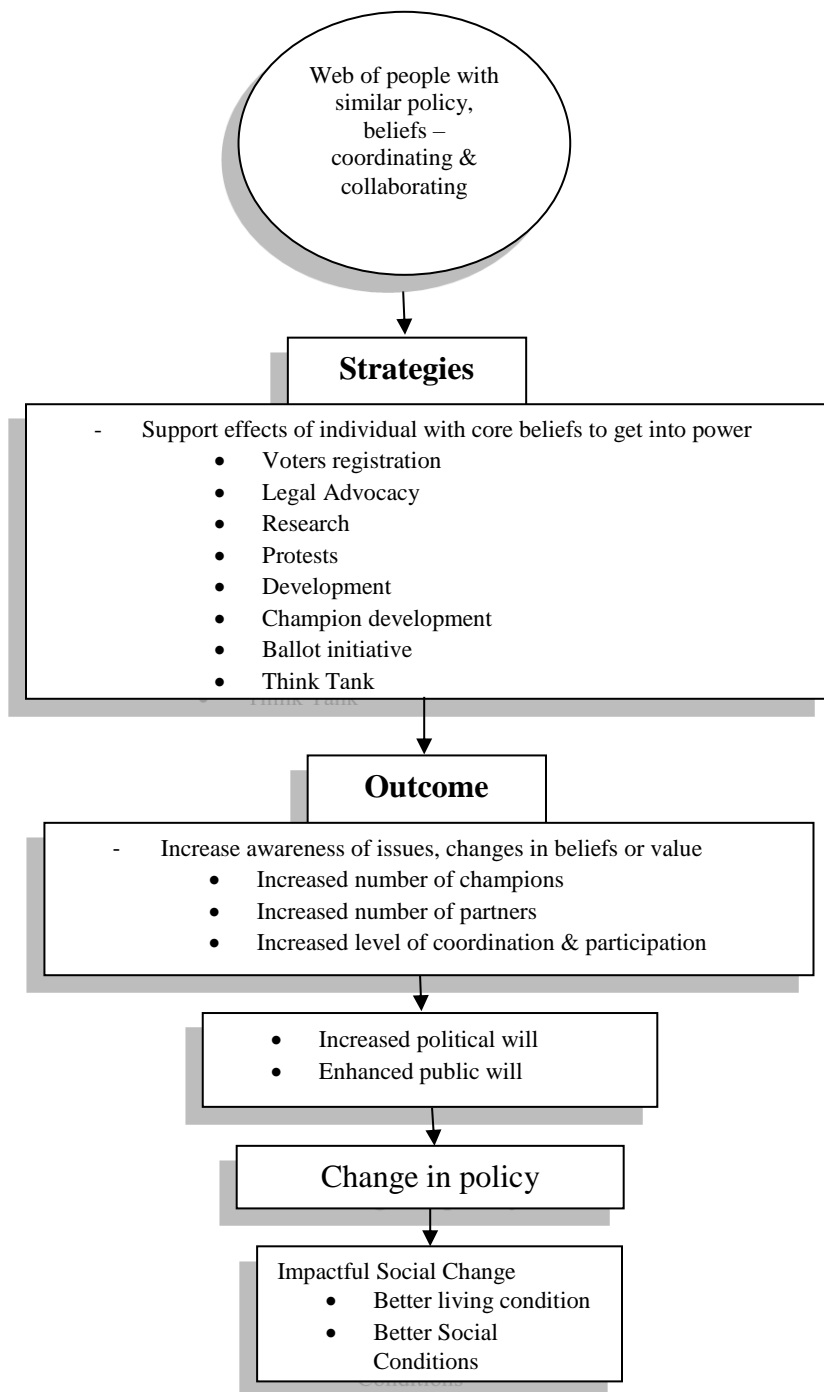
Figure 1. Diagrammatic representation of coalition theory of change.

Organization of individual around social issues through mobilization and coordination

Strategies

- Building awareness
- Enhance mobilization
- Capacity building
- Research and Policy analysis

Outcomes

- Changes in Social Norms, Capacity and increased base of support

- Increased Advocacy action towards policy makers
- Media Advocacy
- Social and Legal Advocacy

Change in Social Norms and Capacity

Improved policies

Improved Social Change
- Better living condition
- Improved social situation

Figure 2. Diagrammatic representation of grassroots theory of change.

In addition to the above theories that aptly relate belief system and group mentality to Social Change, there are other theories and concepts that relate Culture to Societal development.

Constructivism and Rationalism

The above two applicable theories have found meaning in the theory of constructivism and rationalism. Constructivism is an approach to social analysis that posits as follows:

- That human interaction is shaped by ideational factors, not necessarily material ones.

- That the most important ideational factors are widely shared or 'inter subjective beliefs' which are not reducible to individuals, and

- That these shared beliefs construct the interests and identities of purposive actors (Finnemore & Sikkink, 2001).

Constructivism, as a theoretical construct emerged as a reaction against Rationalism, which asserts that the existence of actors and their interests is given. Rationalism is one of the defining features of neorealism and neoliberalism, that assumes that states and of course NGOs, are rational actors that maximize their own expected utilities, defined in such material terms as power, security and welfare. (Willets, 2011). Rationalists assume the nature of political actors, without reference to the properties of the social system in which the interactions occur. Rationalists are reductionists. For them, social outcomes are reducible to the combined behavior of individuals: Constructivists

are holists: For them, social outcomes are produced by the social system as a collective entity.

"Rationalists are primarily materialists, who see political behavior as determined by possession of military and economic resources and focused on security and wealth as outcomes, while constructivism analyzes ideational phenomena that exist as shared beliefs determining social and political behaviors." (Willets, 2011, p. 130).

The distinguishing features of constructivism and rationalism are as stated on the table below

Table 1

Distinguishing Features of Constructivism and Rationalism

S/N	Rationalism	Constructivism
1.	All analysis is static and reductionist	All analysis is dynamic and holistic
2.	Only analyze material values	Goes beyond the analysis of materials values e.g. pursuit of freedom, human rights, and global environmental polities
3.	Predominantly interested in analysis of values such as security and wealth	Interested in more complex patterns of value preferences like justice; equity; equality; beauty and health.

Note: Culled from Peter Willets, (2011): Non-governmental Organizations in World Politics. The Construction of Global Governance, Routledge, U. K.

Thus, in the analysis of decision-making, actors in States and NGOs may attempt to act rationally, but the argument of constructionist is that decision-making analysis goes beyond rationalist calculations. Hence, decisions about advocacy networks hinging on ideas and identities must be spearheaded by pluralist constructivists. NGOs networks are therefore seen as having the capability of persuasion, pressure and force over other

governments and organizations in the Social and Political Systems (Willets, 2011). Can this be possible when most NGOs around the world rely and depend on Government machinery for survival? (Shah, 2005). No doubt, at international or global level, NGOs have tremendous power to communicate and influence political ideas.

However, such influence and power have limitations because NGOs are not financially independent as the State and market forces in the global system. NGOs lack the political power and substantial resources like the State and other corporations.

Culture and Organization

There is an inseparable relationship between Culture and Organization. The Culture of an environment in which an organization is located largely influences the culture of that organization (Khairullah, 2013; Ogunbameru, 2008) has also argued that Managers in organizations must have working knowledge of cultural variables that affect management decisions in their organizations. And overtime, every organization develops its own culture, hence the concept, organizational culture. Thus, as we have national culture used for nations, tribes, and ethnic groups. Culture can also be used for organization; hence we have organizational culture, which members, of an organization acquire on the job. While societal and national culture resides in the unconscious mind and may be permanent, organizational culture resides in the visible and conscious practice of organizational members, reflecting what goes on in their organizational environment (Hofstede, 2011, p.3). Other scholars have called for cultural sensitivity by managers of organizations. (Joinson, 1998; Khatri, 2009). What Hofstede (2011) and

other experts in culture and organization are saying is that cultural awareness on the part

of organizational managers is very imperative. When managers of organizations overlook

the significance of cultural factors in their decision-making processes, the outcome might

be catastrophic (Earli & Iscar, 2016; Hofstede, 2011; Joinson, 1998; Rick, 1983).

The culture of an organization drives its Vision and Mission. Cultural awareness,

therefore, constitutes the basic tool and skill for the success of leaders of organization,

including NGOs, at all levels – national and local. National or ethnic culture cannot be

completely separated from organization culture. The latter is a subset of the former but

they are not absolutely the same. Hofstede & Hofstede concludes: "Concerning an

organization, the configurations and managing of organization, are also affected by the

national culture. Nevertheless, organizational culture has its own characteristics and

dimension" (2010, p.1). Lewis goes further to state that organizational culture is largely a

reflection of a larger (national) culture. The leader who understands the organizational

and national/local culture must, therefore, be effective in leading an NGO, at all levels.

Organizational Structure and Organizational Performance

Academic or professional literature has shown causal relationship between

organizational culture and performance, whether governmental, private, or non-

governmental. (Ahmed & Shafig, 2014; Duke II & Edety 2012 & Ellinaa, Allan &

Johansson, 2017; Gavrie, Sormaz & Illic, 2016; Xiaoming, 2012; Shahzad, Lugman,

Khan & Shabbir, 2012). These authors tried to establish a strong relationship or

association between organizations, including non-governmental/non-profits and the

organizational cultures of such organization. Duke II & Edet, (2011), specifically see

organizational culture as potent determinants of performance in an organization (p. 66).

Allan and Johansson, on their part see the culture of an organization as the way risk

factor is being managed. That is, all patterns of behavior, thinking habits, rituals, shared

values and traditional, that shape the management of risks in an organization (p.1/20).

Thus, employees' performance and the overall productivity of an organization is being

intrinsically linked to the proper understanding of the organization's culture by the

employees. And any organization that wants to get the loyalty and commitment of its

employees must allow them to assimilate its culture (Shahzad, Lugman, Khan, Shabbir,

2012).

Looking at this relationship from another perspective using the Chinese example,

Hu Junchen, (2012) of Fuden linked corporate performance of an organization to the

shared values and the manifestation of basic assumption about the organization. The

author sees "Organization Culture as the shared values, shared thoughts, shared decision

method and shared behavioral pattern" (p.29). Organizational Culture, no doubt

influences Organizational behavior. That was the conclusion of Hofstede, (1980), an

expert in cultural studies, in his studies of 160,000 IBM employees in 50 countries across

the world. Using Hosftede model, the Ahmed & Shofia (2014) concluded their study on

the impact of Organizational Culture on Organizational performance in the telecom

sector. The authors concluded that using Hofstede Cultural dimension model,

Organizational Culture plays a critical role in achieving the Vision and Mission of an

Organization. (Ahmed & Shafig, 2014). Specifically, Gavru, Sormaz and Llic (2016) had

argued that the success of Japanese companies over western countries, in the 1930s

cannot be separated from the robust culture of Japanese private companies that parade the

following characteristics: flexibility, adaptability and team work (pp.26 – 29).

In contrast to the foregoing arguments of the distinguished organizational

theorists and authors, this Study is on the impact of cultural activities of a society or

group of people on organizations (Community based NGOs) operating within the

environment. Thus, while the authors have greatly addressed the impact of the culture of

an Organization on the performance of members of the Organization, this study is

focusing on the impact of societal culture on the activities of the organizations operating

within the society.

There is a difference between organizational culture vis-à-vis organizational

performance and societal or national cultures in relation to the performance of

Organizations operating within the society or nation. National or societal culture is far

wider in scope than organizational culture. In fact, national cultures encapsulate

organizational cultures (Maseko, 2017). There are many organizational cultures within a

given national or societal culture.

Organizational cultures have to do with the relatively stable characteristics of

employees and the cherished values, beliefs, and assumptions of members of a particular

organization while societal culture is simply defined as the shared values motives,

identities, and belief system of members of collectives, a nation or a community that cut

across many generations. There are many organizations, including NGOs in a given

national culture and each of the organizations has its own culture. The culture of a nation

or community is largely homogenous, transmitted from generation to generation. The

culture of an organization is largely transitory, formal, and subject to changes as may be

dictated by the management, economic and social dynamics.

Table 2
National Culture and Organizational Culture: Notable Distinctions

S/N	National Culture	Organizational Culture
1.	Larger in scope, cover a whole National / community.	Smaller in scope, each organizational has its own culture.
2.	Transmitted from generation to generation	Subject to changes in line with new leadership, policy, and economy.
3.	May not necessarily be documented	Must be documented
4.	Covers various groups in the society / community	Covers employees in a particular organization
5.	Difficult to change by individual members.	Subject to changes as members leave the organization to other places with different cultures.
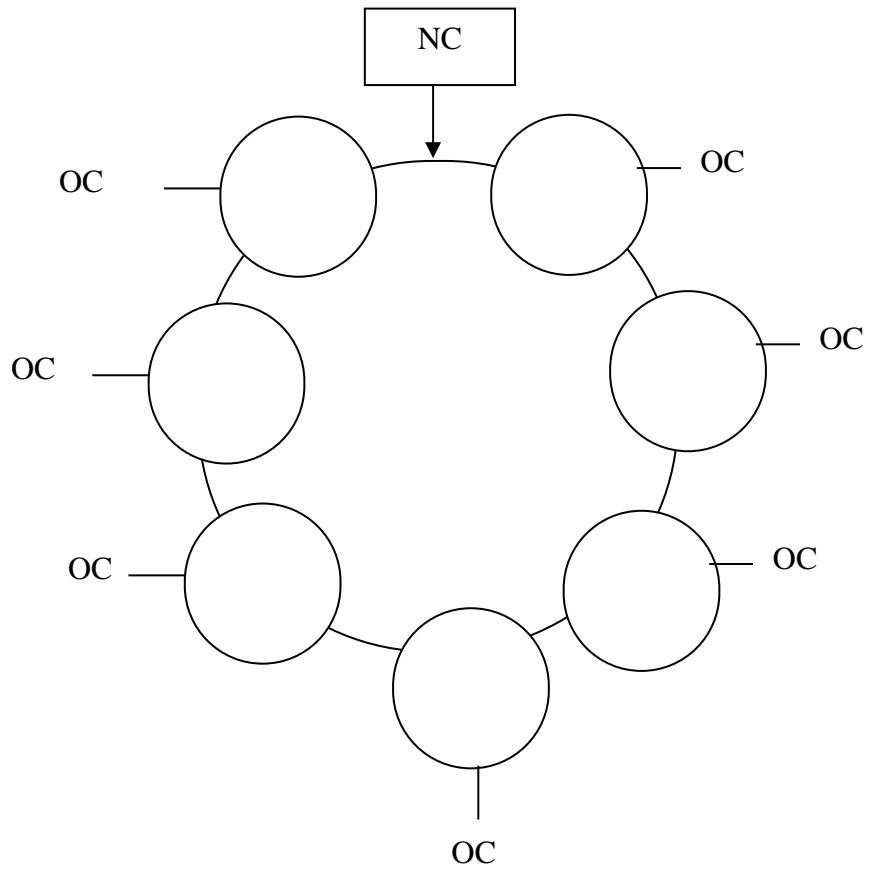
Figure 3. National culture and organizational culture as system and subsystem.
 Key:
NC = national culture
OC = organizational culture.

Society Culture

VALUES
NORMS
RELIGION
ASSUMPTION
BELIEFS
ATTITUDES

NGOs Performance

ACCEPTABILITY
IMPACT
KNOWLEDGE
INFLUENCE
GROWITH
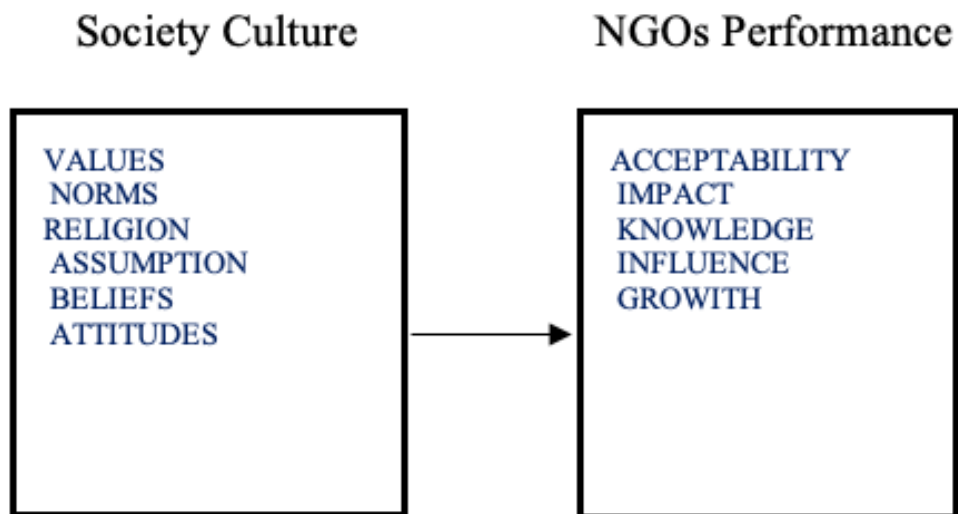
(i)   Societal Culture & NGO performance

Figure 4
Societal culture and nongovernmental organization performance

Organizational Culture

ASSUMPTION
VALUES
BELIEFS
VISIONS
MISSION

Organizational Performance

COSTOMER
PERSPECTIVE
INTERNAL
PERSPECTIVE
LEANING
PERSPECTIVE
HUMAN RESOURCES
PERSPECTIVE
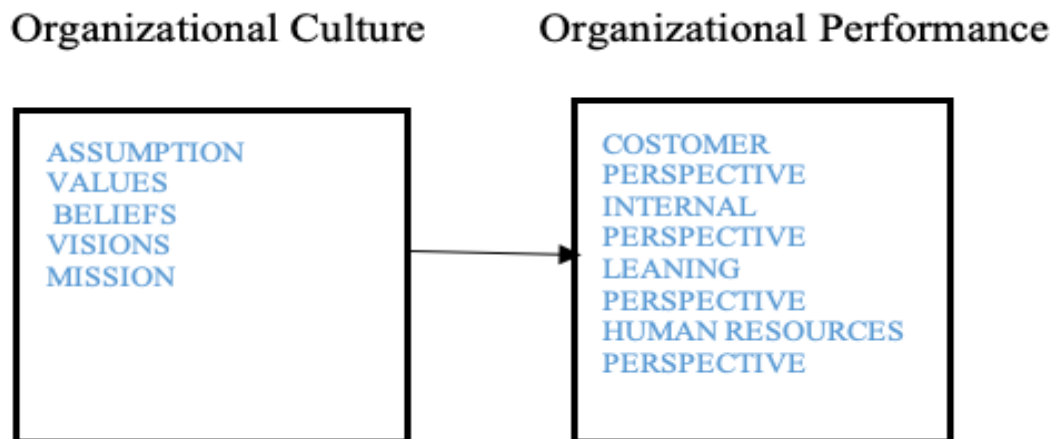
Figure 5. Organizational culture and organizations performance.

Nongovernmental Organization and Development

Literatures have established the increasing influence of NGOs in global

development agenda and decision outcomes. NGOs are glaringly involved and are

participating in global Governance at the United Nations (Alger, 2003, Willets, 2011)

Antonio Domini (1995, p. 42) has reported that "the temple of states (UNO) would be

dull without Non-governmental Organizations" Willets 2011, p. 33) also confirmed that

the participation of NGOs in the UN system is now total.

In the face of unprecedented economic disorder, galloping inflation, cessation of

international aid to poor nations, the collapse of the stock market, high rate of

unemployment, among others, NGOs, at all levels, are facing unprecedented challenge. In

recognition of the role of NGOs in economic development, an important organ of the

U.N.O, Economic and Social Council (ECOSOC) established an NGO Committee for

specific roles (Willets, 2011). Such influence culminated in the establishment of

Millennium Development Goals (MDGS) in year 1990 and later the Sustainable

Development Goals (SDGs) in year 2015 with lofty goals to end or mitigate economic

crises in the global environment. Smith (2012, p. 360) in contributing to the literature on

NGOs and Development, states: "Multidimensional NGOs may be prepared to address

changing needs of poor communities with greater breadth of expertise". The contribution

of NGOs to global social change cannot be over-emphasized and this influence cuts

across country boundaries and within international organizations, (Willets, 2011, pp. 12 –

130). Mubarak and Alson (2012) added that NGOs play a crucial role in the areas of

research to facilitate policy development, build institutional capacity and encouraging

independent dialogue with the civil society. The Literature has tried to link economic growth in Western society to the robust relationship it has with NGOS.(Lewis, 2016).The economic strength of the United States, being the largest economies in the world, with the highest form of trade relationship, biggest industrial base; busiest airports; largest-road network; longest rail network, largest records of giving aids to the needy and most importantly the headquarters of the United Nations Organization, that provides umbrella for all NGOs; has been seen from these perspectives. Indisputably, the United States, because of its strategic location, resources, and cultural environment, provides the most conducive environment for NGOS and most international NGOs have their bases in the United States. The major U.S. Agency for interaction with NGOs in emergency situation is the United States Agency for International Development (USAID), which is an independent Agency of the country's Federal Government, and is primarily responsible for administering foreign aid and development assistance. USAID has provided funds to various U.N Organizations like the International Organizations for Migrations (IOM), the International Committee of the Red Cross (ICRC) and other NGOs for relief interventions in complex humanitarian emergencies over the years. Such funds have risen dramatically in late 1980s.In 1989, for example, the Office of Foreign Disaster Assistance (OFDA) and Food for Peace (FFP), both the United States Aids offices, provided $297 million in cash and food grants for Humanitarian Relief. The sum increased to $1.2 billion by 1993 (Andrew & Natsios, 1995).

NGOs thrive in the United States because of the cultural values and assumptions of the country like individualism, informality, time management, equality and goodness to humanity, freedom, competition, directness, and assertiveness (Athens & Bennet, 2011, pp. 5 – 29). USAID has remained a critical development NGO across the world. This NGO has been responding to humanitarian crisis and has been working closely with relevant agencies of Governments across the world to promote development through the building of partnerships between private donors and Federal Agencies. It has also been responding to critical issues of development in crisis torn developing countries around the world (USAID p.1/2).

Unlike the United States, not all countries have robust relationship with NGOs. Countries like Jordan and Kuwait have little or no relationship with NGOs. Jordan is an Arab country with about 90% of the population being Sunni Muslims. As a conservative Islamic State, its toleration of NGOs, particularly from the Western countries is very low (Lewis, 2016, p. 10). Lebanon, a very small and rich Arab country is in this category. Though an Islamic country, its economic opulence has made it to become an economic hub in the Middle East. Yet, NGOs activities in the country are still very low (Lewis 2016, p. 412).

In a developing country like Nigeria, there are internationally-affiliated NGOs and many Community-based NGOs. Examples of the former are Red Cross Society and Federation of Women Lawyers. Examples of the latter are National Council of Women Societies, Fights Aids Africa and Society for Family Health, formed by individuals or

groups. Some of these local NGOs are not making significant contributions to economic development in their host communities. Because of the rate of unemployment and poverty, most members of community-based NGOs are driven by pecuniary interests to survive (Smith, 2013, p. 1). They are also weakly funded.

At the global level, the exponential growth and increasing numbers of NGOS has been attributed to the following factors (Allyn & Bacon, 2012, Willets, 2011)

- With the end of the cold war, the world environment was made more conducive for NGOS operators.

- The advancement in communication Technology, especially the internet led to the creation of new global communities and bonds among people across different world boundaries and cultures.

- Growing economic resources, professionalism, and employment opportunities in the NGOs.

- Increasing socio-economic responsibilities on the part of Government in response to the increasing form of awareness and legitimate demands from the people.

Emergence of neoliberal economic and political ideology calling for the support of NGOs from Governments and aid agencies. Neoliberalism is an economic and political ideology spearheaded by the United States (Washington/consensus) calling for the minimum role of States in critical areas like health and education.

Non-governmental Organizations have been seen as agents of development across the world. They have also been recognized as an active player in the world politics

(Willets, 2011). The importance and relevance of NGOs particularly became prominent

in the 1980s, which was the decade of new-liberalism when the market was seen as

critical to development and growths of not only nations but even international economics.

The NGOs were seen at the period as essential to international development discourse

and practice. In the 1990s, NGOs have clearly been identified as the appropriate vehicle

for liberalization, sustainable development an enduring Civil Society (Togbodo, 2005,

Willets, 2011). Non-governmental organizations play an increasingly important role in

the development cooperation. They bridge the gap between government and the

community. Community-based organizations are essential in organizing the people,

taking collective action, fighting for their rights, and representing the interests of their

members in dialogue with NGOs and government. They are also better in facilitating the

supply of inputs into the management process, mediating between peoples and the wider

political party, networking information dissemination and policy reform (Shah, 2005;

Togbodo, 2005).Community-based NGOs have also been seen as agents of peace and

security in conflict-prone areas like Haiti, Serbia and Northern Ireland.(Stephenson &

Zanotti, 2012).These authors specifically identified 3 NGOs – Partners in Health; Haiti (a

health Service and development NGO), Women in Black, Serbia (a human rights

advocacy Organization); and Community Foundation of Northern Ireland (a Community-

based Philanthropy), that have been at the forefront of the grassroots-oriented peace

building initiatives (Stephenson & Zanotti, 2012 p.2).

NGOs, at international, national and community levels, have, therefore, grown in number and strategic importance across the world. This growth has consequently been accompanied by an upsurge in the body of literature addressing different spheres of their activities, like in the areas of development, environment, human rights, political upheavals, and wildlife conservation. While a body of literature has addressed NGOs in the Civil Society and enhancement of Democracy/Good Governance (Willets 2011), another body of literature is saddled with the role of these organizations in human developmental issues like in the areas of environment, human rights, and humanitarian assistance (Alger, 2003, Bell & Carens, 2004; Martens, 2004a, 2004b; Mills, 2005; Rutherford; 2011).

Nongovernmental Organization and Accountability

Accountability or state of being accountable remains one of the critical issues affecting NGOs at all levels, particularly in the developing countries. In Nigeria, for example, Smith had observed that members of community-based NGOs are driven by pecuniary interests and survival. They are, therefore, not accountable, (2013, p.1).

What accountability means to an NGO has been addressed in the literature. It means mandatory report of financial activities of an NGO to donor agencies, its governing Board and recipients of development assistance (Ebraim, 2003; Lloyd, 2005). Lewis and Madon (2004) also see accountability as a rule or law compelling an NGO to account for fund received from donor agencies and funding foundations or to disclose their sources of funding. Accountability to Patrons, to clients and to themselves by NGOs

has also been identified by Najam (1996). This has been translated to mean upward

accountability (to donors); downward accountability (to beneficiaries); inward

accountability (to themselves and horizontal mobility (to their peers). (Lloyd, 2005)

Contributing to the debate on NGOs and Accountability Szporlux (2009)

expressed the view that international NGOs be accountable to the communities where

their projects are being implemented. The author argues that the greatest criticism of

INGOs and even CSOs has been that they are not sufficiently accountable to their donors

and communities (p. 339)

Accountability is very critical to NGOs operations because unlike other

organizations in the private and public sectors, NGOs do not have specific shareholders

and their leaders are not elected through competitive elections. Also, their activities do

not usually require the approval of the communities where they work. Thus,

accountability in relation to NGOs should not be limited to their immediate projects but

also to the other critical stakeholders – donors, beneficiaries, clients, staff and partners or

allies (Brown & More, 2001; Kaya, 2013). Further to this assertion, the concluding

remarks of Szporlux, which are in line with the focus of this study are that accountability

of NGOs cannot be completely assessed without critically taking into consideration

where their work take place.

Democracy and Accountability

Flowing from NGOs accountability is the concept of democratic accountability.

This simply refers to the direct relationship between the possessor of resources and the

obligation one has to those that lack or have less resources. Democratic accountability

suggests that there is a symbiotic and dynamic relationship between community members

and NGOs actors in which the former, who have less power and few resources, require

from the latter, the account of their work in their community (Szporlux, 2009, p. 342).

That is, the community and the NGO should be part of the decision-making process, at all

times. This argument conforms to Bendell's position that NGOs activities should not only

be regulated by the community but that such organizations should unconditionally invite

the community members to participate in the design, implementation, and evaluation of

their work.

Democratic accountability is, therefore, the cornerstone of democratic governance in

which the people of the community actively participate in the decision-making process

through voting, advocacy, petition, protest, and other democratic means. This will make

NGOs improve on the quality of their services and learn more about the communities in

which they operate by utilizing local knowledge and expertise. This will go a long way to

prevent corruption, (Kaya, 2013), inefficiency and oppression on the part of the NGOs.

Democratic accountability will, therefore, provide valuable support for democratic tenets

like transparency, freedom of speech, liberty, and more robust civil engagement.

Nongovernmental Organization and Legitimacy

Legitimacy is central and critical to the recognition and survival of NGOs,

whether at international, local or community levels. Lister (2003) is of the opinion that

the definition of legitimacy in relation to NGOs is weak, in spite of its frequent usage.

Generally, legitimacy is doing something according to the rules of law. In relation to an organization or NGO in particular, it means a state of being lawful, proper, and justifiable (Bodansky, 1999; Edward 1999). At both international and national laws, the issue of justification for legitimacy is clearly defined. Maragia (2002) argued that legitimacy and authority are intertwined in the operations of NGOs at the international level.

Two schools of thought have emerged in the debate of the legitimacy of NGOs at the international level – the Normative Theory perspective and the Policy issues perspective. (Collingwood and Logister, 2005). Normative theory proponents see NGOs as agents within the global moral and legal structures. On the other hand, advocates of policy issues perspective are concerned with issues relating to the disparity between Northern and Southern NGOs, value system and conflicts of interests.

Arising from these two perspectives, the vociferous prominent positions of NGOs as observers and actors in international have been challenged by sovereign States, seeking to know who the NGOs represent (U.N. 2004 – document A158 – 817). Notwithstanding this view, NGOs have been seen as legitimate actors in global politics (Willets, 2011).

What is the basis for the justification of the legitimacy of NGOs? Two sources have been claimed by NGOs as the bases for their legitimacy (Biagiotti, 2004). They are: (i) Expertise in global issues and (ii) Capacity to function as intermediary between the people and the Government. This is in contrast with the four bases of NGOs' legitimacy identified by Brown (2001) – (a) Moral (b) Technical (c) Legal and (e) Accountability.

All the issues raised in the aforementioned literature relating to the legitimacy of NGOs build up into the central concept of representativeness. Who do NGO represent at global and local levels?

Nongovernmental Organization and Representativeness

The rising profile of NGOs in global politics has equally raised issues on their representativeness and democratic status (Willets, 2011). Who do NGOs represent and how democratic are their operations? To Maracholl (2002), only politicians in a parliamentary democracy can claim to be representing the people and that the civil society, including NGOs, can only talk about participation. He submitted that representation is not the same thing as participation.

Anheier & Themudo (2005) have identified two types of NGOs in relation to the nature and structure of representation – member-owned and member-supported. Members owned NGOs supporters have ascribed as the only defined membership structure and could claim to represent their members. A good example of member-owned NGO is the International Federation of Women Lawyers (FIDA), Founded in Mexico City in August, 1944.Members-Supported NGOs have no defined membership. Human Rights NGOs like Amnesty International and USAID, a United States-based humanitarian body, fall into this category.

Anheier & Themudo (2005) have argued that democracy and representativeness in NGOs must be tied to their level of internal democracy. To them, an NGO cannot lay claim to representativeness if it lacked internal democracy.

The diversified nature, structures and functions of NGOs have made it difficult to have a standardized measure of representativeness. United Nations General Assembly Resolution 1996/31 tried to resolve this difficulty by stating that NGOs must be representative in character and must represent larger section of the population. This resolution appears fluid and subjective. Similarly, the coalition of NGOs with consultative status with ECOSOC, called CONGO, has identified 5 principles from its Code of Conduct to determine their representativeness. – Respect for UN Charter and fundamental principles; independence from governmental control; answerability of individual members to their organization; credibility of organization and their representatives and, finally, cooperative relationships with other NGOs.

Notwithstanding the above attempts in the literature, the issue of representativeness of NGOs remains unresolved because there are no clearly defined parameters to measure it. Further academic research is required to determine acceptable indicators for the measure of representative status of NGOs.

Nongovernmental Organization and Funding

The greatest catalyst of NGOs operations and survival is funding. The traditional and conventional sources of funding of NGOs are: Government and its agencies; donations from the general public through fund raising; support from the private sector and foundations. However, Maiyegun (2007), asserted that some NGOs are increasingly engaging in small scale businesses to supplement their income for financial breakthrough and independence. Alternative sources of funding for NGOs have become imperative in

view of declining sources of international donors support (Pharaoh, 2002).In both

developing and developed countries, the greatest source of NGO funding is Government

as most NGOs rely on Government donations as exemplified in Canada, United States

and Nigeria (Smillie, 1996; Smith 2011; Stoddard, 2003,).The increasing growth and

proliferation of NGOs across the world in general and developing countries in particular

have been linked to official funding by Government.(Edward and Hulme, 1996; Smith,

2012).Such dependence on Government funding has the capability of eroding the

autonomy of NGOs (Willets, 2011), it must be stressed here that most humanitarian

NGOs, like International Committee of the Red Cross (ICRC), USAID, Mercy Corps)

rely on Government support without necessarily compromising their neutrality and

independence.

Gap in Literature

There are several limitations in the literature exploring the performance of NGOs

in various mandate areas across the world (Karathi & Lund, 2012).The various studies

reviewed are on the role of NGOs in the provision of relief materials to victims of

disaster areas and assisting the poor that lack basic amenities of life (Deliste, Roberts,

Muno, Jones, Gyorkos, 2004; Foster, 2007).Others addressed the issue of corruption,

failed structures, funding, government policies, insecurity, resources and tribalism

(Baride, 2007; Daniel, 2013; Lavanyan & Prabahakar, 2010; Molineux, Hutchison,

Chuman & Gilson, 2007; Smith, 2013).There is obvious gap in the literature, because the

impact of socio-cultural circumstance, value system and poverty on the performance of

NGO, has not been critically addressed by researchers. Specifically, the literature

reviewed has shown that there is a gap in the literature as to the role of cultural values in

determining the attainment of the goals of Community-based NGOs (Akande,

2012;Delistic; Robert; Nunwo; Jones & Gyorkos, 2005; La Vanysn& Prabahakar; 2010;;

Smith, 2012;), Deliste et al, (2005), identified the role of NGOs in global health research

for development, emphasizing that they have a key role to play in advocacy, resource

mobilization, knowledge management and capacity development. Focusing on Nigeria,

Smith (2010), lamented that the proliferation of local NGOs in the most populous black

nation in the world, cannot be separated from "the remarkable expansion and

institutionalization of popular complaint about corruption" (2010, p.11). Berbardos

Trejos, et al on the other hand, explored the support networks of NGOs' in grassroots

organizations for community-based Tourism in Rural Costa Rica. The authors concluded

that these community-based organizations have not succeeded in solving the fundamental

problems of low employment and income in the Taiwan Communities (p.16). These few

studies focusing on NGOs activities in Nigeria (Daniel 2013; Smith 2013), and other

developing countries, generally, do not rely on the lived experience of Nigerian NGOs

managers and practitioners in their cultural environment. This Study will fill the gap, by

investigating the impact of Community-Based NGOs in the health sector of Ondo State,

Nigeria.

Summary and Conclusion

The review of the literature relating to this study provided an overview and critical analysis of the relationship between Culture and Organization, including non-governmental organizations (NGOs). The review established an inseparable relationship between Culture and Organizational Change. Frantic attempt was made to provide academic definitions of the concepts of Culture (Livermore, 2011, Hofstede, 2011); Organization (Hofstede and Minkove, 2010, Blau & Scott, 2014); Formal Organizations (Ogunbameru, 2008); NGO (Willet, 2011; Martens, 2002; UNO, 1945). It is clearly established in the reviewed literature that NGOs are part of formal organizations.

In addition, it has been revealed that NGOs operate at global, national, continental and community levels. They provide or claim to be providing services in the areas of health, environmental crises, rural development, disaster management and other humanitarian services. The focus of the study, however, is basically community-based NGOs that offer humanitarian health services, particularly at local levels in Ondo State, Nigeria (FGN), of which 8 of such bodies were selected for the study.

The justification for the study is embedded in the central research question – What are the ethical and cultural issues impacting community-based NGOs in accomplishing their goals of bringing about a positive change to the health consciousness of the people in the mandate area? With the proliferation of Community – Based NGOs in the developing countries, to what extent have they been able to meet their goals and to what extent have the people benefitted from their operations. What are the challenges

facing NGOs in the developing countries? (Smith, 2013); Bromide, (2011). The Study

clearly distinguishes the concepts of National/Societal Culture and Organizational

Culture. The latter is no doubt largely a subset of the former but they are not the same.

While the Culture of an Organization (Organizational Culture) impacts on the

performance of that organization and its members, the culture of a nation, community or

society largely impacts all members and organizations within the given area. The Study is

on the impacts of Culture in Ondo State on the performance of community-based NGOs

in the mandate area.

The above questions provided the justification for the study, which is to

understand the cultural factors that impede the performance of NGOs in Ondo State,

Nigeria (FGN), with a view to help policy makers; donors and stakeholders design

programs and policies for the management of efficient service delivery by these

Organizations.

Existing literature that are reviewed have attributed factors like poor funding,

inadequate government support through policy initiatives, structural imbalances,

insecurity, among others, as the significant challenges facing community-based NGOs

(Lavanyan & Prabahakar, 2010, Smith, 2012).However, it is not known in the studies that

lived experience of NGOs leaders in Nigeria and the cultural environment may pose a

critical challenge to the ability NGOs to make positive social change in the communities.

This study will no doubt fill the gap in the literature by establishing that the cultural

values of the people in developing countries must be seen as critical factors in

determining the success of Non-governmental Organizations in their mandate areas. The study may help to change the mentality of NGOs leaders, the policy makers, and the people as to appreciate and understand the need for synergy for social change.

Having established the gap, there is a need to provide evidence in an attempt to fill it. Chapter 3 provides the methodology to accomplish the task for this study.

Chapter 3: Research Method

Introduction

The purpose of this study was to explore the impact of cultural values and belief systems on the performance of community-based NGOs in Nigeria. There has been a growing interest in the study of NGOs, particularly those that are community-based. Karethi and Lund (2012) have undertaken a comprehensive review of NGO performance. The role of NGOs at various sectors across the world has also gained the attention of various scholars (e.g., Deliste et al., 2004). Many scholars have shown appreciable interests in community-based NGOs. (NGOs (Mukherjee & Rashmi, 2017; Ryan, 2014; Sansom, 2011; Smith, 2013; Stephenson & Zanoni, 2012).

Previous researchers have largely focused on relative strength, capacities, roles, achievements, and challenges of NGOs in various places and communities across the world. The impact of cultural circumstances, the value system, the high level of poverty, and other socio-economic limitations on the part of the local populations of community-based NGOS that affect the attainment of their noble objectives have not been addressed. An attempt to relate culture to the totality of life and development indices in Nigeria was made by a Nigerian author, Akande (2012), who stated, "Their culture, ethics, determined directions for policies and demonstrated need to popular implementation… It was important to note that it is only popular annexation of culture that could make development possible" (Akande, 2012p. 71). Even though Akande did not specifically

address community-based NGOs, the conclusions have been relevant to the focus of this dissertation.

In the preliminary stage of this study, I visited the Ministry of Women Affairs and Social Development (MWASD), the ministerial department supervising NGOs in Ondo State, Nigeria. The visit revealed there were 168 community-based NGOs operating in Ondo State, Nigeria (MWASD, 2017). For the purpose of this dissertation, only 10 of these community-based NGOs were selected, as shown in Chapter 2. This qualitative research aimed at detailing the impact of cultural practices and belief systems on the performance of community-based Non-governmental Organizations (NGOs. The lived experiences of top-ranking executives of 10 such NGOs in Ondo State, Nigeria were the primary focus of the dissertation. This inquiry was based on the perception of the people about the existence, contributions, and impact of the numerous community-based NGOs in the various communities in Ondo State, Nigeria. This study was not focused on measurement and could, therefore, be appropriately conducted using qualitative methodology. Ondo State is one of the 36 states in the Federal Republic of Nigeria. Ondo State is in the southwestern part of Nigeria, populated 98% by the Yoruba. The major language of the Yoruba, apart from English, which is the official language in Nigeria (a former British colony), is Yoruba language. Given my ethnic background as a Yoruba and my proficiency in Yoruba and English, I had no difficulty or barrier in conducting my research.

There has been a dearth of research on the role cultural values play in the determination of efficiency and effectiveness of NGOs at the community levels. There has also been growing interest in looking at the various economic, behavioral, structural, and political determinants of NGO success, particularly in poor countries (Akande, 2012; Smith, 2012). Research has not included the evaluation of the role cultural factors play in the overall performance of NGOs at the local level. This study has added to the existing literature in this direction.

In this chapter, I address the research design and rationale for the study. I also addressed the research question understanding of the ethical and cultural issues impacting community-based NGOs in accomplishing their goals of bringing about positive social change to the health consciousness of the people in Ondo State, Nigeria. The chapter includes descriptions of the role of the researcher, based on the various stages of the design and execution of the research design and how to achieve trustworthiness. I also provide an explanation as to why qualitative research design was appropriate. Finally, I provide a summary of the chapter.

<div align="center">**Research Design and Rationale**</div>

In this phenomenological qualitative research design, I sought to see the impact of cultural values and belief systems on NGO performance, particularly at the community level, in Ondo State, Nigeria. My inquiry was about exploring the perceptions of the people on the impact and outcome of culture and belief systems on the performance of

selected NGO in the state. The study was not about measurement and was, therefore, appropriately conducted using a qualitative method of inquiry.

Qualitative research is a method of inquiry that centers on interviews, observations, and documentary methods for the collection of data (Creswell, 2009). This method was appropriate for this study because it involved a natural setting in the form of face-to-face interviews with a sample of the target population. The main purpose for choosing this research methodology was to be able to obtain first-hand information from the population supposed to benefit from and/or are stakeholders in the activities of community-based NGOs in Ondo State, Nigeria.

Ondo State was created in 1976 and has a population of 3,460,877 (Ondo State Bureau of Statistics, 2017). As of 2017, Ondo has a recorded 168 community-based NGOs operating in various sectors like health, education, environment, poverty Alleviation alleviation, and political awareness, among others. Ten of these NGOs were examined in this study. The research question for the study was:

RQ: How do cultural values and belief systems impact NGOs in Ondo State, Nigeria, in accomplishing their goals of bringing about positive social change to the health consciousness of the people in their mandate area?

The research question reflects the problem statement I explored in this study. The research question also served as the framework for carrying out the study to ensure adequate organization, relevance, direction, and coherence.

Phenomenological research, as used in this study, enables participants to share their story based on lived experience (Creswell, 2013; Finlay, 2012; McNabb, 2013; Sether, 2012). The approach also allowed the population studied to share experiences of the phenomenon without constraint or restraint. Phenomenology allows participants to share their stories and assign meaning to their experience through the shared story (McNabb, 2013; Sather, 2012). Even though narrative and phenomenological design are similar, the focus of narrative research is the narratives of only one or two participants (Creswell, 2013; Gill, 2014). Phenomenological design was more appropriate for this study because it is used to target multiple participants. The size of the population in a phenomenological study is determined at the point of data saturation (Rubin & Rubin, 2012). In order to achieve saturation in a phenomenological study, Ravitch and Carl (2016) recommended at least 18 interviewees, and Robinson (2014) recommended between three and 20 interviewees. With these guidelines, I opted for purposive sampling to select 10 participants.

Grounded theory aims at generating a theory from raw data. Grounded theory was much more applicable to qualitative research because a grounded theory investigator begins the process of data collection with a large number of participants and develops an empirically grounded hypothesis than can undergo further texts using either the qualitative or quantitative methods (McNabb, 2013).

Using Ethnography design was not suitable. Ethnography design starts from the fields of Sociology and Anthropology. It is the scientific study of human societies in their natural settings. (Ellis, Adams & Bochner, 2011; McNabb, 2013).

Critical consideration of Case Study Design for the study was also found to be inadequate. Case Study Design is systematic investigation of a case within its real-world situation (Yin, 2014). It is also a description of a management situation based on interview, archives, naturalistic observation, and other data (McNabb, 2013). In a Case Study Design, the unit of analysis may be one or more individuals as commonly applicable in the field of Psychology. (McNabb, 2013; Yin, 2014).

Given the nature of this study that had to do with the impact of culture on the performance of Non-governmental Organizations in Ondo State, Nigeria (FGN), these other alternative qualitative designs were not adequate to provide answers to the research question which was phenomenological. Phenomenological design with semi structured interviews was used to interview respondents to enable them share additional thoughts and experiences that gave further illumination or insight into the lived experience of the 10 selected participants.

Role of the Researcher

My role as the researcher of this qualitative research study was data collection, data analysis and data interpretation. I was the sole data collection instrument in this study. This role could be subjective and biasing. This requires full disclosure (APA, 2013). Consequently, all the 10 participants do not have personal or professional

relationship with me in order to reduce this probable tendency to bias. The participants were chosen based on the criteria set for the study. I had no prior relationship with the NGOs selected for the study as this is my first time of conducting a research involving NGOs in Nigeria (FGN). However, as a senior public service officer, I had contacts with the supervisory Ministry of NGOs in Ondo State, Nigeria (FGN) – The Ministry of Women Affairs and Social Development, from time – to – time in purely official relationship. My high official position may pose official bias but I must balance personal prejudices and stereo types in the course of the study. This calls for critical assessment of my positionality and reflexivity in the purpose statement and addressing the research question on a continuous basis. In all, my position and experience in the Government's bureaucracy proved to be very useful in conducting an in-depth interview and sourcing for relevant data (Ravitch & Carl, 2016). The selected 10 participants were treated with respect and were protected against any harm in the data collection process. The required method which was qualitative phenomenological design required collection, analysis, interpretation and reporting of findings, and was strictly adhered to (Creswell, 2013, Rubin & Rubin, 2013). I used journals for collection of personal reflection of participants. Journaling was also used in the used in data collection process to eliminate any form of bias. Ravitch & Carl have recommended the use of research journals in a qualitative research (2016, p. 79).

Methodology

For this study, I adopted the qualitative method to understand the impact of culture on the performance of community-based Non-governmental Organizations in Ondo State, Nigeria (FGN).

I chose purposive sampling to identify the 10 participants for the study. The selected 10 participants for this qualitative phenomenological study align with previous studies and literature on phenomenological approach to qualitative research (McNabb, 2013). The sampling method was based on my personal sense of judgment and purpose of the study. The phenomenon of a study influences the selection of the participants in a phenomenological design. Purposive sampling was most suitable for this study. In purposive sampling, individuals are handpicked to be preferred participants because they have certain characteristics that make the researcher believe that they are good sources of information (Orcher, 2014).

The primary source of information involved semi structured interview of the purposively selected participants in the area covered by the research. The 10 participants that were involved in the telephone interviews were personalities involved in NGO matters from the State Primary Health Board; the State Ministry Health, opinion leaders, retired top Government officers, leadership of the selected NGOs and Traditional rulers. The interview was conducted in English Language and transcribed. All participants were given Consent Forms to obtain their approval for the interviews. (See Appendix A for a copy of the IRB-approved Consent Form). The telephone interview took place in my

private office with the participants at their convenient location and agreed time by the

participants. Participation was voluntary as participants signed an informed consent that

allowed freewill participation in the study.

Saturation point was reached where participants were reaching the same or similar

responses to the questions posed at the interview or when no new information was

forthcoming (Rubin & Rubin, 2012). E-mail, telephone, and journals were deployed

appropriately. The secondary data was in form of exploratory studies. Several reports,

bulletins, periodic reviews, and other official publication was obtained from relevant

departments and organizations, including the offices of the NGOs. More attention was be

given to the participants from the Ministry of Women Affairs and Social Development,

because that is the ministerial department in charge of all NGOs in Ondo State, Nigeria

(FGN).

Sites

Two settings were considered:

Akure city; the capital and official headquarters of Ondo State that houses all

Departments of Government, including the Office of the Governor. The Ministry of

Women Affairs and Social Developments, that coordinates and supervises all NGOs in

the State, are all equally based in Akure.

Ijare, Obaile, Ipinsa and Aponmu villages that are about 10 – 15 kilometers from

Akure city, where the selected NGOs operate.

Although all community-based NGOs in the State had their contact offices in Akure, they have few contact points in the local communities, where their supposedly philanthropic and humanitarian services are mainly required.

In choosing the above sites, the advice of Flick (2007, p.3) as espoused by Ravitch and Carl (2016, p. 126) guided me. Thus, the sites were selected taking into consideration the following steps.

Whether or not the sites match my research goal;

Identification of situations in the sites that were relevant to my topic;

Selection of concrete situations that make my issues very clear and visible;

Identification of other situations by which the issues/topics are influenced.

In Akure city, interviews were conducted from my office calling the respective participants in their locations.

Instrumentation

Semi-structured open- ended telephone interviews and questions were used, based on the research question in the study. The interview protocol (Appendix C) was used as a guide. (Orcher, 2014). Open-ended questions are important in a qualitative study because participants will not be restricted to simple 'yes' or 'no' answers. The process also allowed the researcher to ask follow-up questions and the respondents to give more detailed information as he/she likes. (Orcher, 2014). The semi-structured telephone interviews were conducted to explore the research question. The telephone interview was audio-recorded and was transcribed to enable interviewees to review their transcribed

telephone interviews for correction and allowed for member checking before the data were analyzed. The time duration for each of the interview was about 15-35 minutes.

The major advantage of semi- structured telephone interviews was in the flexibility and simplicity. There was provision for social element such as exchange of banter, laughter intonation and voice (Orcher, 2013). The use of interview protocols was to ensure time management (Rubin and Rubin, 2012). Another advantage of semi-structured interview in data collection process is the possibility of the researchers to record the telephone interview once there was permission to undertake it. This enable the researcher to focus on the content of the interview (O'Sullivan, Russel, Berner and Taliaferro, 2017; Rubin and Rubin, 2012).

A major disadvantage of a semi-structured interview may arise from the inability of the researcher to recognize where to ask prompt questions or probe responses during the interview process to generate themes that will assist to explore the phenomenon. On the completion of the interview, the researcher needs to transcribe the interview and analyze the data. In this process, interviews could be biased as sometimes the interviewee or participant may want to please the researcher by saying what he/she thinks the former wants to hear. (Orcher, 2013). Twenty-Four interview questions were asked to guide the interview. The conceptual frame work was used as a guide to formulate the interview question. (See Appendix C).

Measures

The aim of this qualitative research was to evaluate how ethical and cultural issues impact community-based NGOs in accomplishing their goals of bringing about a positive change in the health consciousness of people in the mandate area. Even though this study was not been about measurement in quantitative terms, however, there was a need to define and measure concepts and variables. There was a need to assign numbers, words, or other descriptions to broaden concepts, behavior, or phenomena. (O'Sullivan, Russel, Berner & Taliaferro, 2017). Research question and the meanings of each variable like poverty, value system, cultural intelligence and economic development was clarified. Indeed, there was a conceptual definition of all identified concepts on culture and organization, as appropriate. (O'Sullivan, Russel, Berner & Taliaferro, 2017).

Data Collection

The process of data collection in qualitative research is systematic and circular (Creswell, 2013). For this study, the following steps were taken in the collection of data.

I obtained approval of the institutional Review Board of Walden University. I obtained the consent of the 10 participants for the conduct of interview for the study.

I scheduled and conducted telephone interviews with the selected participants to collect the data and audio-recorded the interviews.

This took about 15-35 minutes per participant. I transcribed the audio recorded telephone interviews.

I subjected the transcripts to members checking by allowing the participants review the content of the transcript to ensure the accuracy in the researcher interpretation of the participant interview responses.

I inputted the text of the transcript into Microsoft word for commencement of the data analysis.

Data Analysis Plan

The data was gathered from lived experiences of NGOs leaders. This formed the working transcripts for the data analysis. For the data collected from the various data sources as earlier enumerated, there was a need to take step by step analysis to clear and provide answers to my research question (Rubin & Rubin, 2012.). Microsoft was be deployed for the organization of the data into thought, idea, arguments, reason, and principles. Details about the research question, interview questions are attached as appendixes A & C.

Issues of Trustworthiness

Trustworthiness refers to the issues of validity at various points throughout the study (Ravitch & Carl, 2016).A qualitative research design must have the following components: credibility, transferability dependability and conformability (Ravitch & Card, 2016; Toma, 2016).Trustworthiness is simply the openness and sensitivity applied to the phenomenon in a study (Baskarada, 2014).The use of interview protocols is essential for collecting data in a qualitative research. This was adopted in addressing all the aforesaid components in this study as explained below:

Credibility

Credibility was ensured in the study by talking to and interviewing people who are informed about my research concerns. I only talked to people who are knowledgeable about research problem (Rubin & Rubin, 2012).To ensure credibility in the study, I interviewed those who had firsthand information and possess relevant primary documents on the impact of culture on the performance of community-based NGOs in Ondo State, Nigeria (FGN).For example, I asked such question as: How long have you been the Head of an NGO? Were you a member before you became the Head?

Transferability

Transferability can be juxtaposed with the external validity or generalizability of study (Guba, 1981; Toma, 2011). The goal of transferability of a research is not to produce a statement that will be generally applicable to other people but to develop descriptive and context-relevant statements (Revitch & Carl. 2016). Thus, transferability in qualitative research means how a study can be applicable or transferable to broader contexts while still context-specific relevant (Ravitch & Carl, 2016) I ensured transferability of the study by ensuring detailed description of the data collected so that other researchers can compare it to other contexts as much as possible (Guba, 1981).

Dependability

Qualitative research must be dependable and reliable (Tome, 2006). This is achievable through a number of design features. These included consistency in data sources, triangulation of multiple data sources, member checking analysis of discrepant

data in the final report (Ravitch & Card, 2016). To further ensure dependability, a

purposive sampling was adopted as only individuals who have the capacity to understand

and contribute to the purpose statement and questions posed by the study were allowed to

participate (Rubin & Rubin, 2012). Only those whose economic, professional, social, and

occupational orientation relate to NGOs' activity in the locality were selected as

participants (O'Sullivan, Russel Barner & Talia Ferro, 2017).

Confirmability

Qualitative researchers do not claim to be objective, rather they claim to have

conformable data. Objectivity relates to quantitative research. Conformability in

qualitative research is, therefore, the equivalent of objectivity in a quantitative study

(Guba, 1971; Ravitch & Carl, 2016). A qualitative study must be relatively neutral and

must be free from unacknowledged researcher biases (Ravitch & Carl, 2016). My study

should be able to be confirmed. I must ensure that my biases and prejudices do not affect

the outcome of the study. This was done through structured reflexivity processes,

transfiguration strategies and external audits. The research itself challenged my thinking

about the impact of culture on the performance of NGOs in Ondo State, Nigeria (FGN). I

imposed my own agenda upon the data (Ravitch & Care, 2016). I interpreted the

transcripts and shared the interpretations with the participants in the study, for their

feedback to invalidate the data.

Ethical Procedures

This study complied with the established ethical standards for human service

research of the Walden University as contained in Proposal and Dissertation 'Guidebook,

(2007). As soon as my Dissertation Committee endorsed my Dissertation Proposal, a

formal request made to the Institutional Review Board (IRB), for approval to conduct the

Research.

Informed consent and other forms of ethical considerations were very critical to

this Qualitative Research. According to Creswell: "…. the researcher has an obligation to

respect the rights, needs, values and desires of the informant (s)" (2009, p. 198).

O'Sullivan, et al, goes further to state that: "informed, voluntary consent is a cornerstone

of ethical research practice. Voluntary consent is based on respect for individual

autonomy and personal dignity. Potential subjects must be given adequate information so

they can make an informed, voluntary decision to participate" (2007, p. 258). Based on

the foregoing considerations, this Study addressed critical issues relating to human rights,

dignity, and privacy from the onset. As of 2015, during the coursework, having identified

the research problem, I approached the Ondo State, Nigeria's Ministry of Women Affairs

and Social Development to discuss with the officials about the rising number and

activities of community-based NGOs in the State.

Moreover, I discussed with them the need for the research on the potential

benefits to the individuals and communities and the operation of community-based NGOs

in the State. I also met few of the representatives of the selected NGOs and informed

them that the study would not in any way affect their funding and official recognition by

Government. I assured them that identifying their strengths and weaknesses would

improve their performance in meeting their Visions and Missions as NGOs. I also visited

some of the communities in the mandate areas of these NGOs to seek their consent,

speaking in the local language (Yoruba Language). At the meetings, the voluntary nature

of their participation was stressed and that they have the right to opt out of participation

at any point of the research process.

They were further informed that their participation, when the time comes, would

not be based on any pecuniary benefit at the point of data collection after the approval of

IRB and I would ensure that personal information such as name, address, email address

and others are not revealed in the Study results. In line with Walden University's

requirement, the research data and signed consent forms would be stored for a minimum

of 5 years prior to destruction. Also, in order to minimize the possibility of exposing

participants to any form of harm or ethical violation during the Study, the research

questions and interview protocols were designed exclusively on the impact of culture and

value system on the performance of community-based NGOs in Ondo State, Nigeria

(FGN). The responses from the interview were coded chronologically and the data

collected was made anonymous, to further ensure the confidentiality and anonymity of

the participants. After I transcribed the interview recordings and on completion of the

study, participants' interviews were shredded and destroyed. I made the final report

available to the participants for member checking for them to verify the accuracy of the

transcription of the interviews and even to comment on the accuracy of the interpretation

of the data (Orcher, 2014; Ravitch & Carl 2016). It is important to emphasize that I did

not collect any data for the full Study until I received approval from Walden University

Institutional Review Board (IRB).

All these were formalized with the appropriate Consent Forms and formal

meetings when this proposal was approved. Thus, data collection began as soon as I got

approval of the IRB and the signing of the Consent and Assent Forms by the participants.

Specifically, to ensure the protection of the privacy of participants and in consideration

for the vulnerable population, as well as placing premium on the issue of privacy and

confidentiality in the research process, ethical issues in Qualitative Research that guided

my study were as stated in the table below:

Table 3

Ethical Issues in Qualitative Research

Where in the process of research the ethical issue occurs	Type of ethical issue	How to address the issue
Prior to conducting the study	• Seek college/university approval on campus • Examine professional association standards • Gain local permission from site and • participants • Select a site without a vested interest in • outcome of study Negotiate authorship for publication	• Submit for institutional review board approval • Consult types of ethical standards that are needed in professional areas • Identify and go through local approvals; find gatekeeper to help • Select site that will not raise power issues with researchers Give credit for work done on project; decide on author order
Beginning to conduct the study	• Disclose purpose of the study • Do not pressure participants into signing • consent forms • Respect norms and charters of indigenous • Societies • Be sensitive to needs of vulnerable populations (e.g., children)	• Contact participants and inform them of general purpose of study • Tell participants that they do not have to sign form • Find out about cultural, religious, gender, and other difference that need to be respected Obtain appropriate consent (e.g., parents, as well as children)
Collecting data	• Respect the site and disrupt as little as possible • Avoid deceiving participants • Respect potential power imbalances and • exploitation of participants (e.g. interviewing, observing) • Do not "use" participants for gathering data and leaving site without giving back	• Build trust, convey extent of anticipated disruption in gaining access • Discuss purpose of the study and how data will be used • Avoid leading questions; withhold sharing personal impressions; avoid disclosing sensitive information Provide *rewards for participating*
Analyzing data	• Avoid siding with participants (going native) • Avoid disclosing only positive results Respect the privacy of participants	• Report multiple perspective; report contrary findings Assign fictitious names of aliases; develop composite profiles
Reporting data	• Falsifying authorship, evidence, data, findings, conclusions • Do not plagiarize • Avoid disclosing information that would harm participants Communicate in clear, straightforward, appropriate language	• Report honesty • See APA (2010) guidelines for permissions needed to reprint or adapt work of others • Use composite stories so that individuals cannot be identified Use language appropriate for audience of the Research
Publishing study	• Share data with others • Do not duplicate or piece meal publications Complete proof of compliance with ethical issues and lack of conflict of interest, if requested	• Provide copies of report to participants and stakeholders; share practical results; consider website distribution; consider publishing in different languages • Refrain from using the same material for more than one publication Disclose funders for research; disclose who will profit from the research

Note. Adapted from APA (2013, Creswell 2012; Lincoln, 2009; O'Sullivan et al; 2017; Rubin a Rubin, 2012; Ravitch & Carl, 2016, Creswell, 2009.

Summary

The focus this Study was to examined the impact of cultural values and belief system on the performance of community-based NGOs in a selected State in the Federal Republic of Nigeria, (i.e. Ondo State). Academic resources before now had viewed the performance of this category of NGOs on their structure, funding, human capacity, and other limitations. Little has been said about the effect of socio-cultural circumstances, value system and abject poverty on NGOs performance at the local level (Akande, 2012).

The qualitative method of research was adopted for the Study, with emphasis on 10 of such NGOs. Purposive sampling; telephone interviews; appropriate sites and measurement, the data collection method; my role as a Researcher and the analysis of the collected data; deploying appropriate qualitative software (NVivo 10) ensured quality through member-checking; participants validation; strangulation and other measures, were central to the Study.

I devoted attention to Trustworthiness of the study to ensure credibility, transferability, dependability, and conformability (Amakwoa, 2016). More importantly, the study complied with ethical standards for human service research which constitutes the basic tenets of academic research of the Walden University. These included formal endorsement of the dissertation proposal by my Committee Chair and other members.

Formal approval by the Institutional Review Board to conduct the research, completion of informed Consent Forms and other requirements of human ethical considerations.

All these processes and steps culminated in chapter 4 of the study, which focused on Research Findings and Analysis of data. This essentially involved Coding, review of the purpose of the Research; summary of setting; summary of data, summary of the evidence of Trustworthiness; summary of data analysis; summary of the result of study and details of participants, among others.

Chapter 4: Results

Introduction

In this chapter, I discuss data presentation, data analysis processes, the strategies of the study, and the results. In this study, I used a qualitative methodological approach, which reflects the research question on the impact of culture on the performance of community-based NGOs in Ondo State, Nigeria. The phenomenological design fits the paradigm requiring interviews of the purposively selected participants (n = 10) that provided the data for the study. Moustakas (1994) theorized that qualitative research materializes through the interpretation of data and through the use of bracketing to develop a statement about the participants lived experiences. The following is the research question for the study;

RQ: How do the cultural values and belief systems impact NGOs in Ondo State, Nigeria, in accomplishing their goals of bringing about a positive social change to the health consciousness of the people in their mandate area?

The purpose of this qualitative study was to explore the impact of cultural values and belief systems on the performance of community based NGOs in Ondo State, Nigeria. NGOs in Nigeria have been described as weak and incapable of filling the gap in service delivery, where government and other organizational structures have failed to respond (Obi, 2018). The weaknesses of the NGOs have largely been attributed to weak government policies, tribalism, poor funding, security, and poor leadership structures.

However, it is not known that the cultural and value systems of the people have significant impact on the performance of NGOs at all levels of Nigerian society.

The research question was designed to collect information and data from the research participants based on the lived experience of NGO managers and administrators in the mandate area.

Through the data collection and analysis process, I analyzed the local and institutional paradigm that could strengthen the performances of community-based NGOs in Ondo State, Nigeria. The selected 10 participants also provided in-depth information about their experiences with the sprawling community-based NGOs in Ondo State.

Setting

The nature of this qualitative study dictated its setting. The data sources align with the interviewing and documentary methods of data collection (Creswell, 2009, 2016). Data were collected within the locus of the study. The primary sources for recruiting participants was the Ministry of Women Affairs and Social Development and Bureau of Statistics in Ondo State, Nigeria. Permission to use the ministry as a center was granted by the permanent secretary of the ministry, Mr. F. O Oladiran and Statistician-General of the Bureau, Mr. D. O Aregbesola (see Appendices G & E). Originally I intended to use the focus group method to gather data, but was not able to bring people together for discussions. The COVID-19 pandemic broke out around the time also disallowed face-to-face interviews, as advised by the Walden University Institutional Review Board, before approval was granted for the study.

I collected data from 10 interviewees and I analyzed the documents retrieved from the Ministry of Women Affairs and Social Development that supervises all NGOs operating in Ondo State. From the ministry, I was able to obtain information on the study participants. I was advised to first contact the prospective participants on phone and to later meet them face-to-face. I also was advised to consider the use of e-mails or hand delivery of documents like consent forms to the participants. This advice assisted me in meeting the demographic requirements for the study. The idea of face-to-face contact was later changed to interviews via telephone or video software based on the advice of the IRB. The 10 participants met all demographic requirements. They all resided in Ondo State at the time the telephone interviews were conducted. I was able to gather data from the participants without physical interaction. Further information on the interviews is provided under data analysis.

Demographics

Participants selected for this study were collated from the data bank of the Ministry of Women Affairs and Social Development. All 10 participants were between the ages 25 and 55. All participants have been involved in the activities of community-based NGOs openly or covertly for 10 years and more. They all resided in Ondo State, Nigeria. All participants were all knowledgeable about the purpose of the study and willingly provided details about their lived experiences regarding activities of community-based NGOs in Ondo State. All the participants, including politicians, serving officials, community-based NGO executives, traditional rulers, and opinion

leaders had more than basic educational qualifications of West African School

Certificates for entry into Universities in Nigeria, through the Joint Admission

Matriculation Board. One of the participants had a PhD (10%), four (40%) had earned

master's degree and five (50%) earned bachelors' degrees.

Table 4

Demographic Profile of Study Participants

	Gender	Age	Years of experience	Highest education	Status
P1	Female	53	28	Master	Chairperson
P2	Female	37	14	Bachelor	Director
P3	Female	28	10	Bachelor	Politician
P4	Male	48	20	Master	Social worker
P5	Male	40	15	Master	Manager
P6	Male	39	12	Bachelor	Secretary
P7	Male	40	13	Master	Director
P8	Male	55	14	Doctoral	King
P9	Male	25	15	Bachelor	Doctor
P10	Female	49	30	Bachelor	Deputy director

Participant Descriptions

For confidentiality, participants were given numbers for identification (Participant

1, Participant 2, etc.), and their ages were slightly approximated.

Participant 1. P1 was 58 years old and a Nigerian woman from Imo State,

married to an Ondo State indigene, who is a top politician in Ondo State. She has been

continually residing in Ondo State since her husband became an elected politician. She

formed a community-based NGO to deal with the health condition of a category of

women in the state. She willingly chose to participate in study through telephone interview.

Participant 2. P2 is 37 years old and a Nigerian woman living in Ondo State. She is an indigene of the state. She was a career civil servant who has risen through the ranks to become a substantive director in one of the social welfare-related ministries. Her schedule has to do with monitoring and evaluating community-based NGOs generally in the state. When approached, she was enthusiastic about the study and willingly participated in the interview on telephone.

Participant 3. P3 was a 28-year-old social worker with one of the philanthropic organizations in Ondo State for over 10 years. P3 was recommended for this study by P1, who has an existing NGO based in Ondo State. Both had worked together in community mobilization and health awareness campaigns across the state. P3 actively participated in the study and submitted herself to the recorded interview questions on telephone.

Participant 4. P4 was the first male to be interviewed. He is a professional Physician who has risen to a position of a director in one of the health Agencies owned by Ondo State Government. By virtue of his position, he has interacted with many health' based NGOs at community level. He had about the study from participant 3 in the course of a joint official engagement on health matters. Based on reliable information, I approached him and he participated actively in the telephone interview.

Participant 5. P5 was an employee of one of the community-based NGOs in Akure, the State capital of Ondo State. He got a job with the organization immediately

after his graduation from the State-owned University at the age of 25 and has worked

there for about 15 years. He was introduced to this study through phone call; I received

contact information for him from the partner organization. He agreed to participate in the

study and I interview him on telephone.

Participant 6. P6 was a General Manager in one of the Agencies of Ondo State

Government that collaborates with many community-based NGOs. He has spent close to

12 years in that capacity. He lived in Ondo State at the time of this study. In addition to a

Bachelor degree in Sociology, he also holds diploma certificate in Social Welfare. He has

been in constant touch with the Ministry of Women Affairs and Social Development on

inter departmental relations. The Ministry, through participant 2, introduced him to me as

a potential participant. He actively participated in the substantive study through a thirty

minutes telephone interview conducted in English Language.

Participant 7. P7 is a Nigerian, residing in Ondo State of Nigeria. He is a

community leader and politician who has been involved in public communication and

public opinion matters, for 13 years. He owns a private philanthropic outfit to take care of

the orphans and social miscreants. He has variously interacted with community-based

NGOs in Ondo State, Nigeria, in the course of his official engagements. Participant 6

introduced P7 to participate in the study and he chose to be interviewed on telephone.

Participant 8. P8 was a 55 years old king in one of the towns in Ondo State. He

was in the Police Force before his voluntary retirement to hold a Chieftaincy title as a

king (Oba). As a community leader and traditional head of his people, he has a lot of

influence and relates with community-based NGOs that frequently visit his domain for assistance, particularly on health matters. P7, recommended P8 for the study. He chose to be interviewed on telephone in Lota, his traditional domain, using English and Yoruba Language.

Participant 9. P9 is a Community Health Physician, who works with State Specialist Hospital, Akure as a Medical Doctor. P9 resided in Ondo State and is a strong member of popular Health related NGO supporting health advocacy among the less privileged people. I contacted him through the information I got from P6, and he chose to be interviewed on telephone, using English Language.

Participant 10. P10 is a Deputy Director in the Bureau of Statistics. He was involved in the collection and collation of social statistics in Ondo State, Nigeria. These include health, unemployment, economy, and philanthropic activities. He works closely with the Ministry of Social Welfare and private non-governmental organizations. I received his contact information through P8. He willingly subjected herself to the telephone interview.

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Data Collection

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In line with the research design, I interviewed 10 participants using semi-structured interview template (see Appendix C). I also collected documentary information from the Ministry of Women Affairs and Social Development relating to the themes of the study. Such included reports from NGOs in the State, photographs, and official memoranda.

Interviews were digitally recorded. Participants attention were drawn to the consent forms and audio recording were continually reviewed with the study participants on telephone at the beginning of each interview. I identified each participant with Alpha numeric code as stated in the demographic profile of study participants, earlier in this chapter.

Pleasantries were exchanged with the participants at the beginning of each interview and they enthusiastically participated in the process. The participants made frank-contributions about the cultural values and belief system as they relate to the activities of health-related community-based NGOs in Ondo State, Nigeria (FGN).

The 10 participants were interviewed in English language. Some participants explained themselves using a mixture of Yoruba and English Languages. Yoruba is the local dialect generally understood by the people in the area covered by the study. The interview of participants with structured interview questions was recorded with a Tascom audio recorder.

Prior to the commencement of the interview, I thanked each participant for showing interest in the research study and once again provided a brief introduction of the research topic as provided in the Consent Form (annexure B). I also summarized the content of the Consent Form stating my role, what their participation involved, the voluntary nature of the study, its privacy and confidentiality and the use of the data collected.

I also asked each participant if he or she had any questions to ask or contributions to make before the commencement of the interview. No concern or issues was raised by the participants. No follow-up interviews were done at the end of the first exercise because they were unnecessary. I felt relaxed after listening to the responses of the study participants and they expressed satisfaction for allowing them to share their lived experience.

They appreciated the conductive and emotion-free environment in which the interviews were conducted and expressed readiness to participate in future interview, if invited. On my part, I kept a reflective journal and thankfully expressed my feelings at the beginning and end of each interview. The data collection process was free of any unusual circumstance and time was well-managed, such that no extra time was given outside the allocated time.

Data Analysis

The interviewing of the 10 participants produced a vast of data that emanated from the qualitative phenomenological study of the lived experiences of the purposively selected participants who had been involved in community-based NGO matters in the health sector of Ondo State, Nigeria (FGN). The data were retrieved from audio recording and manual notes that were taken by the researcher during the interview process. The data became the working transcripts for analysis and coding purposes.

In analyzing the data, I followed Collaizzi (1978) steps for phenomenological data analysis as listed by Sanders (2003), Speciale and Carpenter and (2007). The process is as follows:

1.   Read and reread each transcript to understand the general flow of the content.

2.   Extract from each transcript relevant statement that relate to the phenomenon under

3.   Study. Report such statements sheet noting their pages and line numbers for ease of reference.

4.   Formulate meaning from the significant statements

5.   Sort out the formulated meanings into categories, clusters, and themes

6.   Integrate the finding of the study in extensive description of the phenomenon under study.

7.   Describe the fundamental structure of the phenomenon under study.

8.   Finally, seek the validation of the study from the research participants to compare research results with their experiences (Cited in Sanders, 2003, Speciale and Carpenter, 2007).

Strictly following the above process, I transcribed all the data that had been collected during the research process (Ravitch and Carl, 2016) I read and reread the produced transcripts five times to properly understand the contents.

Next to this and in line with Collaizzi data analysis process, I reviewed all the salient sentences and phrases relating to the impact of cultural values and belief system

on the performance of health-related non-governmental organizations in Ondo State,

Nigeria (FGN). I employed multiple qualitative data analysis methods to identify such

key sentences and phrases.

Techniques to ensure better analysis of data include identification of similarities

and differences; identification of repetitive words; recognition of transition in narratives

and utilization of cut and sort to categorize statements. I removed the repetitive

statements from the transcripts in line with Collaizzi's (1978) statement that repetitive

statements may be eliminated to compute significant statement. I also coded the

significant statements manually to present preliminary theme clusters.

Collaizzi's (1978) data analysis process is the creation of the formulated meaning.

The author described formulated meaning as a process where the meaning of the

statement by participants are well spelt out from what they said to what they meant,

without losing the substance of the statements.

In line with Collazzi's step 4, the formulated meaning was aggregated into theme

clusters. I initially identified 20 themes which were reduced to 15 after further review and

analysis. These were further reviewed to 5 cluster themes and eventually, 5 emergent

independent themes were identified.

In steps five and six, a comprehensive description of the lived experience of the

study participants in relation to the impact of culture on the performance of health-related

community-based NGOs was conducted. I also conducted in step 7 a rigorous analysis of

the lived experience of the study participants to be able to identify the basic structure of

the phenomenon (Polit and Beck, 2012; Edward and Welch 2001).

I also conducted a second interview with few participants to confirm findings

(Polit and Beck, 2012). I there after repackaged the findings of the Study back to the

study participants through telephone interview for member checking. The participants

called back to affirm the contents of the findings and expressed satisfaction with the

interview process. During the feedback telephone calls, the participants were provided

with a list of the themes and description of their narratives for review. The follow-up

telephone calls did not reveal any additional information or alteration.

Discrepant Cases

Regardless of the differences in the participants educational status, age group and

experience in the public and private service, the level of similarities in the description of

culture and its impact on the performance of the NGOs at community level, was striking.

The interview data itself was hand coded to enable me establish triangulation and identify

any discrepancy.

Evidence of Trustworthiness

Credibility

Credibility includes the confirmation of the research findings to ensure accuracy

with the responses received from the study participants. Credibility is to show that the

researcher has talked with the people who are knowledgeable about the research

questions (Rubin and Rubin, 2013). This study established credibility by adopting a

member checking process whereby the data gathered and the understanding of the data are shared with the participants who are knowledgeable about the research problem. (Rubin and Rubin, 2012).

On this, I only interviewed participants who are experienced about the cultural environment vis-à-vis the operation of community-based and health-related NGOs. I also reviewed relevant official documents and reports to complete the interviews and to ensure credibility.

Validity

I ensured validity through member checking. This allows each participant to review the transcripts of his/her interview for the possibility of verifying, editing, or expanding the interview materials, if he/she so wish (Ravitch and Carl, 2016). This involved follow-up telephone calls to each of the study participants to clarify some areas of the interview. Each of the participants were provided with the list of the themes and descriptions for possible review and comments that they would have mentioned in the course of the earlier conducted interviews.

The 10 participants participated in the member check or what is popularly called participants validation strategies. It allows participants "check in" with other participants about all parts of the research in general, including verification of the accuracy of statements made by them in the course of the research. (Ravitch and Carl, 2006; Moustakas, 2008) is of the view that member checking validates the degree of trust in the description of the participant experiences as narrated by them. Before each interview, I

assigned time to reflect on my personal feelings and my belief. All these were reflected in my personal Journal before each interview.

Participants for the study were purposively selected because of their 10 years or above experience in the phenomenon. Each participant had in one way or the other, been involved in community-based NGOs either as a leader, an administrator, or a community leader in Ondo State of Nigeria. They all have records with the Commissioner for Women Affairs and Social Development, the State government's ministerial department in charge of NGOs activities in the State. In line with Walden University standard, all the 10 interview transcripts will be kept in safe custody for five years. All the transcripts and validated scripts were imported into Microsoft word document for further organization and analysis.

Transferability

The applicability or transferability of the research to broader contexts started with the purposeful sampling approach. The varying level of experience, gender, age, educational qualification, and social rankings, support the transferability of the findings (see table 6). The identified research problem, definition of key concepts and research purpose, were intended to facilitate the future interests of researchers to conduct more studies on the impact or culture in organizational development. Also, the data collected was detailed and thick description was provided on how the study participants were selected. Open-ended interview questions technique was employed to capture viewpoints, perspectives, and experiences from all participants of this study, who were adults. The

similarly of culture in Ondo State Nigeria (FGN) and other countries in the West African sub-region, will also support the transferability of this study to countries in Africa.

Dependability

Dependability was ensured through the process of Triangulation and thorough establishment of an audit trail of the research process. The research involves numerous interviews and exploratory studies that will be established through triangulation. The triangulation process involves corroboratory evidence from various sources, to shed more light and insight on a theme or perspective (Cresswell, 2013) I ensured dependability in this study in order to be conversant with possible changes in the research process and constantly document the changes (Marshall & Rossman, 2011).

Reliability

Qualitative research must be reliable. The process of reliability started from the design of Protocol Form for the study which noted the day, time and setting of each interview. The interview questions reflect the research question. Also the data from the interviews were organized to address the research purpose. The telephone interviews of the study participant were recorded and transcribed. The digital audio interviews, the reflective notes and other documents relating the research process will be kept in a secured and locked Cabinet. All these will be kept for five years in line with Walden University guidelines.

Confirmability

As qualitative researcher, I do not seek objectivity but I tried to make the findings of this study confirmable (Ratvitch and Carl, 2016). This is to ensure relative neutrality and reasonable freedom from my acknowledged biases, as a very high-ranking public officer in the State (Ravitch and Carl, 2016). Thus, the 10 participants were allowed to carefully review their responses and these were carefully added into my notes in order to ensure the data collected were correct. Member checking was allowed which made participants in the study to review collected information during the interview process. In the course of the interview process, the intended meanings of the participant responses were confirmed on continuous basis. I tried to collect data from five additional participants but discovered that there were no additional shared themes or new ideas. Thus, a point of saturation was reached (Rubin and Rubin, 2012).

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Results

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The purpose of this qualitative phenomenological study is to determine the impact of cultural values and belief system on the performance of community-based NGOs in Ondo State, Nigeria (FGN). The analysis of the data of the study is based on the interviews of 10 purposively selected participants who are residence in Ondo State, between the ages of 25 and 55. The research question guiding the study was as follows:

RQ: How do cultural values and belief system impact non-governmental organizations in Ondo State, Nigeria, in accomplishing its goal of bringing about a positive social change in the health consciousness of the people in their mandate area?

Based on the interviews conducted, themes and subthemes were developed. I also used some direct quotes from the study participants to document the result of the phenomenological study.

Going by the considerable analysis of the data, careful examination of the interview transcripts and my memo, with the research question and available literature, the following are the themes that emerged:

    i.   Supernatural belief in the health issues.

    ii.   Superiority of alternative/herbal medicine over orthodox medicine

    iii.   NGOs are government controlled or related agents.

    iv.   General feeling of alienation from government.

Pervasive suspicion of health-related NGOs activities

Emergent Themes

The above identified themes aligned with the research question in Appendix C. Each of the identified themes are discussed in the following paragraphs:

Theme 1: Supernatural belief in health-related issues.

All the participants tenaciously belief that there is a supernatural being called God (Christianity) or Allah (Islam) or Oluwa (Yoruba language for God), and that health matters are controlled in the realm of the spirits. They also belief that community-based NGOs in the health sector cannot change what has been predetermined by a superior being that is heavenly based. When asked the question. "Many of the community-based NGOs in the State claim to be addressing different areas of the health challenges of the

people like malaria, cancer, ageing, diabetics, HIV/AIDS, tuberculosis and the like. Do you think these goals are achievable?" P2 retorted. "Many of the people in the locality believe prayer and supernatural deliverance by Pastors or other men of God are more potent and reliable than the counsels and medications of NGOs."

Another participant, who is a director of one of the selected NGOs dealing with HIV/AIDS retorted:

Most of the victims of HIV/AIDS we related with never believed us. They claim the scourge is a curse from heaven and can be cured through prayers and spiritual deliverance.

Many of them don't believe in or even like the drugs we give to them, even when they are given free of charge.

When asked to mention any belief/cultural issues impacting NGOs in accomplishing their goals in the health sector, all of the participants that work with some of the selected NGOs summarized their position thus' People belief that God is the giver and taker of life. The health antidotes provided by community-based NGOs can only work if God allows and that it is only through prayers that such antidotes can work.' Participant 8 specifically stated:

There are many cultural issues impacting the NGOs in this environment. People here see health issues from cultural and ethical perspectives. For example, it is a taboo here for pregnant women to take injections. We prefer local herbs. It is also a taboo to

control birth because our people believe children are gifts from God that cannot be

prevented from coming to life. So NGOs like Planned Parenthood Federation of Nigeria

found it difficult to sell their mission to the people. Also NGOs fighting HIV/AIDS

scourge cannot succeed because people here believe AIDS is a strange disease caused by

supernatural powers, not a medical condition.

Theme 2: Superiority of alternative/herbal medicine over orthodox medicine.

Theme 2 captures the impact of alternative/herbal medicine on the performance of

health-related community-based NGOs in Ondo State of Nigeria. In responding to the

interview question: 'How does cultural values of the people in the community affect the

attainment of the goals of NGOs in the health sector?

Most of the respondents assert that people in the localities generally believe that

orthodox or western ideas and drugs are capable of precipitating health hazards and that

local herbs, which they see as "alternative medicine" are superior to modern drugs.

Participant 8, who is a King stated: Most of my people are afraid of taking immunization

injections and vaccines because it affects the growth of children and can make them

paralyzed. In this community, we use herbs and other natural leaves to bath our children

out of which they also drink to ward off sicknesses and deceases. A young boy of 10

years recently died after taking a particular vaccination given to him by one of the health

NGOs in this community. P2, also echoed a similar concern: Some of the local dwellers

believe NGOs in the community are agents of "white" people that preach birth control

and they spread information and circulate imported drugs to decimate the population and

achieve their goals. People belief in herbal medicine and local concoctions to promote their general well-being.

When asked if the people's belief in local herbs have scientific and evidential basis, most of the participants explain that, it was part of their mental programming, their patterns of thinking, feeling and potential acting that have been with them over the years. This confirms Hofstede, Hofstede and Minkov's (2010) social anthropology concept; that sees culture as including ordinary mental things of life like eating, drinking, and greeting

Theme 3: NGOs are government controlled or related agents.

Most participants see community-based NGOs in particular and NGOs in general, as agents of government that cannot be trusted. In interview question 4, all the participants were asked: "How do you see NGOs generally in your community - government agencies, philanthropic organizations, private concerns, profit organizations, faith-based organizations? Five (5) of the 10 participants see them as government controlled or government influenced agencies. Participant 7 argued as follows:

These NGOs are seen as government sponsored agents to drive the policies of people in power. Their leaders are spreading what the government want people to hear. It is the government that finance them and they cannot survive without government. Participant 8 also corroborated the position of P7 by responding that:

As a Baale (king) in this community, I found it difficult to convince my people on the good intentions of NGOs, particularly in the area of health intervention. They belief government does not mean well for them because their officials are making money from

government. Most NGO leaders are very corrupt. Also Participant 9 stated: From my interaction with the people so far as a Community Health Physician, it appears they are completely ignorant about the mission, goal, and good intentions of NGOs. The rural dwellers and market women believe officials of NGOs are not sincere with what they preach. They officials are said to be sponsored by government and pursue government policies even when the problem of the people is poverty, they attribute their problems to lack of health facilities.

Participant 10, was very brief and snappy. He said: "From my interactions with people so far on NGO matters, people generally conclude that NGO officials are civil servants. It is difficult to convince them.

Theme 4: General feeling of alienation from Government.

Most of the participants see the State government and governments in general as too 'distant' and powerful to be trusted. And NGOs being "Agents" of the State Government, cannot therefore be trusted in their various activities to raise the health consciousness of the people. When asked: "How do people in this community see NGOs generally - government agencies, philanthropic organizations, private concerns, faith based organization"? Participants 3, 5, 8, 9, 10 replied very clearly.

Their views are summarized as follows:

No doubt, NGOs are philanthropic organizations operating in the communities with defined goals of promoting the overall interests of the people in selected areas like health, education, environment and the like but generally the community dwellers see

NGOs as sponsored government agents "sent" to mix with them, for purposes known to government. They went further to state that when community dwellers have encounter with the NGOs in their localities, they usually rushed back to their leaders to seek further clarification on such encounters. The participants further revealed that most rural dwellers are even afraid to give their actual names, health conditions, number of children, number of wives, position in the family and similar information to the NGO workers because such information may be used against them in the areas of taxation and school enrolment.

Some of the participants like participant 1, participant 3, and participant 4; while agreeing with other participants views on the issue of alienation attributed the cause to high level of illiteracy at the community levels. P1 and P4o specifically stated. Most of the people at the rural levels have never been to any educational institution and are complete illiterates. They do not therefore see the difference between NGO workers and civil servants. It is difficult to convince them that these workers are not government officials.

Participants 5 and 6 also contended that the misconception about NGOs at the community levels is due to the erroneous belief of the people as to what NGOs stand for. They explained that various organizations like organized groups for specific purposes, social movements, civil societies, clubs, and government sponsored projects are grouped together as NGOs. This position is in conformity with the view of Willets (2013) in discussing the role of NGOs in world politics.

Theme 5: Pervasive suspicion of health-related NGOS Activities.

The responses of the participants to the interview questions revealed the serious misconception of the majority in the Ondo State communities about therapeutic implications of the health-support devices and prescriptions by community-based NGOs. When asked the following questions: "How many health-related NGOs do you know of in this locality"? "Can you please mention their areas of interests in the health sector?" Can you please mention any ethical / cultural issues impacting them (community-based NGOs) in accomplishing their goals?" Participants 5, 6, 7, and 9, summarily asserted that:

Most of the people, particularly in the rural areas, are suspicious of NGOs in general. They believe they (the NGOs) are not sincere and that they are agents of doom; living outside the reality of real day life of the common people.

Specifically, participant 10, Ajayi (not real name), who is a Deputy Director of Statistics exclaimed:

There is no amount of persuasion you can give to the people at that level to convince them about the efficiency of prayers and local medications over and above NGOs prescriptions. They believe in traditional and spiritual powers and contrary opinion by the NGOs is seen as doubtful and suspicious when asked.

Many of the community-based NGOs in the State claim to be addressing different areas of health challenges of the people like malaria, cancer, age, diabetics, HIV/AID, tuberculosis and the like. Do you think these goals are achievable? Most of the study

participants argued that such goals are only achievable, if the people change their negative orientation and stereotypes.

When further asked:

How do the people in this community communicate or relate with the officials of the community-based NGOs, 50% of the participants responded that most of the self-acclaimed NGOs are not actually visible because their contact points or offices are not known because their representatives claimed that they operate from the Headquarters or the State Capital which is Akure? The reason for this is not far-fetched, because most of the rural communities in the area covered by this study lack electricity, water, schools and motorable roads. For example, one of the participants, Peter, participant 5, narrated his ordeals whenever he attempted to visit some of the communities covered by the Primary Health Care Agency he managed as an Executive Secretary. He said he has no access to these communities because "there is simply no road."

The participants in this study expressed their lived experience as NGO operators, opinion leaders and managers in the private and public institutions relating with the NGOs in the State. They generally expressed their general apathy, fear, and suspicion of the people for health-related community-based NGOs in Ondo State, Nigeria. There is overriding suspicion of the people and their alienation from government and groups rightly or wrongly associated with Government. The table below provides each themes and phrases used in the study as Codes to indicate corresponding themes.

Table 5

Emergent Themes and Emergent Coded Phrases

Emergent themes	Emergent coded phrases
Supernatural belief in health-related issues	Spirit / God / Allah / Predetermination / heaven / Prayer / Deliverance / Pastors / Life
Superiority of Alternative (Herbal medicine) over orthodox medicine	Orthodox/Local/Natural herbs/Alternative/God given/Ward off/Vaccination/White/Medicine/Mental
NGOs are government controlled or related Agents	Agents/trust/Government/Sponsor/Corruption/ Mission/Goal/ Intentions/Poverty/Civil
General feeling of alienation from Government	Alienation/Ddistant/Powerful/Sponsored/sent/leaders/afraid/illiteracy
Pervasive suspicion of Health-related NGOs activities	Misconception/Prescription/Theurephetical/Ethnical/Cultural /Medication/Doubtful/Suspicion/Orientation/Sterestypes/Visible/Apathy

Summary

This chapter described the impact of culture on the performance of community-based Non-governmental Organizations in Ondo State, Nigeria (FGN). The research question aimed at determining the cultural and ethical issues impacting non-governmental organizations in Ondo State, Nigeria, in accomplishing their goals of bringing about positive social change to the health consciousness of the people in their mandate areas. Five themes emerged based on the participants' responses. The lived experience of the participants provided a new insight into a credible foundation to develop appropriate policies and intervention programs. Their lived experience also provided foundation for exploration of future study on overall impact of culture and organizational performance. That is, there is an inseparable relationship between societal culture and the performance of organizations operating in that environment. Chapter 5 concludes this research study and provides an interpretation of the findings, identified limitations of the study and its implications for positive social change, recommendations, and conclusions.

Chapter 5 Discussion, Conclusions and Recommendations

Introduction

The purpose of this study was to examine the cultural and ethical issues impacting NGOs in Ondo State, Nigeria, and their ability to accomplish their goals of bringing about positive social change in the health consciousness of the people in their mandate area. I conducted a phenomenological qualitative study to determine the lived experience of the 10 study participants, who were purposively selected. Prior research had attributed the weak performance of NGOs in developing countries to poor funding, government policies, tribalism, and insecurity (Latha & Prabhakar, 2011; Ngeh, 2013). A gap exists in the literature because NGO performance in the Nigeria health sector cannot be fully understood without considering the culture and the value system of the people. Prior researchers did not evaluate the lived experiences of the Nigerian NGO managers to determine factors that hinder their performance in making positive social change in the communities. Nigerians' responses to receiving support from nonprofit organizations may be different from counterparts in other parts of the world because of different cultural, religious, political, and normative practices. To address the role of culture in NGO performance in Nigeria, I employed a qualitative phenomenological study to determine how the cultural and ethical issues impact community-based NGOs' performance in Ondo State, Nigeria.

In this study, all the participants identified the cultural values and belief systems that affect the performance of community based NGOs in Ondo State, Nigeria. The study

participants also identified programs and actions that could make these nonprofit organizations attain their goals and objectives.

As shown in Chapter 4, five themes emerged from an analysis of the data gathered in this study, which provides a framework to determine the impact of culture and belief system on NGO performance: (a) Supernatural belief in health issues, (b) Superiority of alternative/herbal medicine over orthodox medicine, (c) NGOs are government-controlled or related agents, (d) General feeling of alienation from government, and (e) Pervasive suspicion of health-related NGO activities.

Themes were derived from the data gathered during semi structured interviews with the participants. In this chapter, I provide interpretations of the research findings, with specific emphasis on how relevant literature supports the results and the phenomenon of the study. This chapter also addresses some of the limitations of the study and provides recommendations for further research in the area of culture and organization.

The chapter will also address the study's implications for social change. A brief summary of the study will be provided at the end of the chapter.

Interpretation of Findings

The study confirmed that the culture and belief system of a people have a significant impact on the overall performance of community-based NGOs operating in the mandate area, with particular emphasis on the health sector. All the purposively selected participants confirmed this fact based on their lived experiences. Findings also confirmed

that, from their interactions and relationships with the community-based NGOs and the residents of these communities in Ondo State of Nigeria, the supernatural disposition of the people, their habitual use of herbal medicines, their distrust for organizations and bodies assumed to be close or subject to governmental control, the general feelings of alienation from the government, and suspicion of activities of community-based NGOs negatively affect the operations of these non-profit organizations.

All the participants expressed their concern over the high level of illiteracy in the communities covered by the study. The participants acknowledged the effort of the state government in providing free education to students at the primary, secondary, and tertiary levels but wondered if the budgetary allocations to the educational sector that have stood between 18% and 20% on paper for the last 5 years could make the goals in the sector realizable. Many adults in the communities have never attended any school and school age pupils roam the streets for lack of access to public and private schools. The situation in the health sector is more worrisome as Table 6 shows. For 5 years, the budgetary allocation to the health sector ranges between 8.10% and 11.46%. These allocations are on the budgetary paper approved by the legislative arm of government but are not necessarily the reality at the level of implementation.

All participants praised churches and mosques for their efforts to bring education to the community dwellers but insisted that the policies of government are not encouraging private sector participation in education, thereby compounding the problems in the sector. The participants also bemoaned the lack of publicity of NGO activities in

various communities. They confirmed that the activities of the health-related NGOs are largely unknown to people in rural areas. The NGOs do not have contact areas in the communities as some of their officials operate from the capital of Akure and periodically send one or two of their officials to the communities.

Participants generally complained about the level of funding for community-based NGOs in the state. Even though there is a department in charge of NGO matters in the Ministry of Women Affairs and Social Development, there is no provisions for the support of health-related community-based NGOs. These NGOs are therefore personally financed by individuals or groups that own the NGOs or are funded by donations from by emerging philanthropists and politicians in the capital city Akure.

Strongly related to above observation of the participants is the Governments poor funding education, health, and social sectors. The State Ministry of Health has no budgetary provision for assistance to health-related community-based NGOs. The total budgetary provision of the State Government for all sectors including health and Education is stated in the Table 9 below:

Table 6

Allocation to the Health Sector Ondo State Budget 2014 – 2020

S/N	YEAR	% ALLOCATION
1	2014	9.16
2	2015	10.13
3	2016	11.46
4	2017	10.68
5	2018	8.80
6	2019	7.80
7	2020	8.10

Note. Collated with permission from the Ondo State Bureau of Statistics, June, 2020

Table 7

Sectoral Allocation: Ondo State Budget 2014–2020

Sector	2014	%	2015	%	2016	%	2017	%	2018	%	2019	%	2020	%
General administration	28,581,152,960	17.01	28,824,416,840	22.00	22,875,225,228	18.49	52,244,119,579	30.58	23,140,533,943	12.75	21,866,311,691	11.28	15,804,933,467	8.41
Legislative administration	3,772,206,191	2.25	3,152,965,810	2.41	3,022,277,963	2.44	3,424,448,739	2.00	3,414,937,739	1.88	4,573,960,148	2.36	7,506,339,417	4.00
Information	2,185,267,430	1.30	1,968,125,209	1.50	1,869,931,510	1.51	1,201,146,348	0.70	1,526,126,348	0.84	1,658,978,666	0.86	2,644,349,386	1.41
Agricultural development	5,234,366,449	3.12	3,199,053,094	2.44	2,888,559,032	2.33	9,027,798,881	5.28	9,049,869,452	4.99	9,838,371,925	5.07	12,566,524,940	6.69
Debt service	15,657,872,000	9.32	12,563,160,000	9.59	15,857,200,000	12.82	8,126,698,115	4.76	13,599,878,085	7.50	10,369,293,248	5.35	10,508,246,934	5.59
Infrastructural development	24,367,918,635	14.50	14,819,190,499	11.31	12,451,412,884	10.06	14,825,263,304	8.68	26,943,472,474	14.85	36,507,030,953	18.83	32,910,108,676	17.52
Public finance	14,004,123,262	8.34	9,273,077,988	7.08	7,815,691,533	6.32	14,796,733,867	8.66	29,602,487,838	16.32	38,575,070,765	19.89	32,568,986,057	17.34
Trade and industry	6,894,716,276	4.10	3,673,834,303	2.80	2,019,858,247	1.63	2,791,684,813	1.63	2,926,156,117	1.61	2,767,270,219	1.43	4,058,202,046	2.16
Administration of justice	3,594,442,791	2.14	2,708,157,685	2.07	2,366,319,559	1.91	2,380,608,657	1.39	3,957,775,257	2.18	3,846,116,819	1.98	5,771,623,829	3.07
Regional development	10,240,000,000	6.10	7,680,000,000	5.86	7,500,000,000	6.06	7,024,000,000	4.11	6,214,636,800	3.43	7,068,537,435	3.65	5,359,893,042	2.85
Environment and sewage management	1,368,049,780	0.81	3,029,039,958	2.31	1,221,242,436	0.99	674,577,572	0.39	1,862,777,572	1.03	2,743,726,450	1.42	3,208,467,037	1.71
Education	30,062,324,961	17.89	23,908,244,074	18.25	25,584,838,586	20.68	30,495,135,520	17.85	38,772,719,141	21.37	35,106,365,040	18.11	35,930,941,918	19.13
Health	16,147,470,292	9.61	13,274,992,483	10.13	14,175,438,640	11.46	18,243,442,722	10.68	15,971,905,257	8.80	15,127,911,055	7.80	15,215,606,393	8.10
Social and community development	5,890,088,973	3.51	2,925,742,057	2.23	4,072,704,383	3.29	5,590,921,881	3.27	4,441,264,262	2.45	3,853,954,587	1.99	3,804,302,132	2.03
Total	168,000,000,000	100	131,000,000,000	100	123,720,700,000	100	170,846,580,000	100	181,424,540,283	100	193,902,899,000	100	187,858,525,273	100

Note. Retrieved with permission from the archives of Ondo State Ministry of Economic Planning and Budget, May 2020

Most worrisome is that traditionally, most donor organizations in Nigeria work with only NGOs with legal status and have the capacity to prepare and present project proposals and financial / technical plans. Unfortunately, the study found out most of the community-based NGOs lack this capacity; not only in Nigeria but in most developing countries. They can therefore not benefit from donor funds.

All of the study participants emphasized the role of Church, Mosques and Traditional religious Institutions in molding the values of the people. Traditionally, Nigeria parents taught their children to rely on these Institutions to cope with challenges, particularly, health challenges. Children grow up to believe that the advice of NGOs and related bodies are subject to overriding will of God and that prayers are the solution to all health challenges. One of the participants, participant 8, who is a king (Baale) in one of the communities clearly stated during the interview that his people believe in prayers as solution to health issues as the community alone has more than 50 spiritual or prayer centers.

Applicability of Theoretical Frameworks

The theoretical frameworks that drove the study ware Coalition Theory or Advocacy Coalition Framework and "Grass roots" or Community Organization Theory. The two theories are from Social Sciences disciplines relating to Advocacy and Social change. The former was propounded by Paul Sabatier and Hank Jenkins Smith (1999). The latter had its origin in the work of Paul Alinsky (1971). These theories were

employed in this study to understand the place of core beliefs and the cooperative power of the people in social change mechanism.

Coalition Theory asserts that coalitions are held together by agreement over core beliefs about policies (Stachwalk, 2013). The theory further contended that groups can operate hitch-face, if they share core believes are core beliefs and that core beliefs are resistant to change (Stachwalk, 2013). The Grassroots Theory in similar direction, sees power as changeable and dynamic and cannot, beheld exclusively by elites. "People can create power by taking mutual action to achieve social change" (Stachwalk, 2013, p.20). The underlying assumption of the theory therefore is that the sustenance of power depends on the cooperation of the people and that power can shift through social actions and events. The theory concluded that efforts should be targeted at institutions and policies, not changing individuals. The theory posits that Advocacy organizations (like NGOs) can facilitate the effort of a collective to achieve social change. The strategies of social change according to "Grassroots Theory'' include training, capacity, building, community mobility, media advocacy, social protest, action, research, whistle blowing and policy process.

Data collected and analyzed in this study showed how the cultural values and belief system of groups of people affect the performance of community-based NGOs operating in their mandate areas. The data was also employed to understand how NGOs deploy interventions for community service delivery. The data was employed to understand from broader perspectives, the impact of community culture, religion,

economic strength, causal assumptions, and government policies on the performance of community-based NGOs (Livermore, 2011).

The data were further employed to explain the following:

(a) The motivation for community behavior, (b) How NGOs can fit into cultural values of the communities to survive, and (c) The need for NGOs to recognize and appreciate the deeply held values and social norms of the community where they render services.

The study participants' accounts were often very detailed when they recounted their lived experiences as NGO practitioners; community leaders in constant touch with NGOs activities; opinion leaders on NGOs matters and officials of NGOs. The findings from the study showed that Nigerians see most issues relating to NGOs from the spiritual and metaphysical realms. Religion, tainted with culture and tradition have powerful influence on the people general ways of life, including their reaction to and acceptability of the various initiatives of community -based NGOs. The three major categories of religious belief are Christianity, Mohammedanism and traditionalism worships (Ogun, Obatala, Sango, Oya, Egungun, Ifa, worshippers) share the same virtues in this direction - the belief that there is a supreme and supernatural being or entity that determines, predetermines, and dictates all things, irrespective of scientific knowledge and logical analysis. These beliefs are consistently reinforced by churches, mosques, and traditional homes, as children were brought up by their parents to believe in these enduring institutions.

The participants accounts, based on lived experiences, generally reveal the perceived superiority of herbal medicine over orthodox medicine; that the NGOs in the communities are agents of Government; and the general feeling of alienation of the people from government.

Limitations of Study

The purpose of this study was to explore the impact of cultural values and belief system on non-governmental organizations performance at community level, in Ondo State, Nigeria. The study was to specifically help community-based NGOs, Donors and Stakeholders, design programs and policies that incorporate community cultural values in the development and implementation of projects in order to achieve efficient service delivery from this category of non-profit organizations. In chapter 1, I addressed the probable limitations of the study and how to check them. Other limitations were addressed under issues of trustworthiness in chapter 3. Such issues include credibility, transferability, dependability, and confirmability. The ethical procedures adopted under the same chapter also addressed critical values relating to human rights, dignity, and privacy.

The second limitation of this study had to do with the relatively large number of interview questions and few purposively selected participants numbering 10. By the nature of the research questions and research design, this had to be so. The participants were purposively selected from those that by their callings and professions had experience with community-based NGO activities over the years. Their demographic

profile is in chapter 4. The large coverage of the research questions and lived experiences of the purposively selected participants positively addressed the salient issues of trust-worthiness of the study.

Another limitation had to do with issue of ethnicity and religion. All the study participants are Yorubas in Ondo State, South West of Nigeria. Majority of the people are also Christians. Nigeria is a populous country of about 200 million People, multi-religious and multi ethnic. However, this limitation may not pose a serious threat to the trustworthiness of the study, because the peoples of Nigeria and indeed those from the West African sub region, have similarities in culture (Ikime, 2012).

Recommendations

This doctoral dissertation relied on the lived experience of study participants who had been involved in community-related NGO matters at top levels, either as chief executives, leaders, members or in other strategic positions. The study addressed how cultural values and belief system impact non-governmental organizations performance in Ondo State, Nigeria, in accomplishing their goals of bringing about positive social change to the health consciousness of the people in their mandate area. In doing this, the study addressed the gap in literature regarding the performances of NGOs generally and community-based NGOs, in particular.

In addition to telephone interview of the purposively selected participants, data was collected through a measure of documentary method of data collection, including use of historical and government publications. From the findings and their Interpretation in

chapter 4, five recommendations for addressing the impact of culture on the

performances of non-governmental organizations (NGOs) in Ondo State, Nigeria, are

described below:

First, findings from the study suggest that there is a dearth of studies on health-

related NGOs and the culture of the people in particular and development in general. Few

of the literature reviewed in chapter 2 showed the relationship between NGOs and

development in general, but not specific on health-based NGOs. Health is central to

development and therefore there is need for a quantitative based study on health-related

NGOs and overall socio-economic development in the developing countries. There is

need to quantify the data used in this study to find specific and precise correlation

between the culture of a people and the overall performance of community-based NGOs.

Second, the findings show the alarming domination of herbal medicine over and

above orthodox medicine in communities where health-related NGOs operate. This calls

for more studies on the placement of herbal medicine in the Nigerian health delivery

system. Ondo State of Nigeria has established a full-fledged Agency-Agency for

Alternative Medicine to promote herbal medicine. The relevant faculties in the State-

owned Universities are also involved in academic research for purpose of government

policy responses. These steps are in the right direction and are strongly recommended for

further study.

Third, the study revealed that there is no proper definition and control of

community-based NGOs in Ondo State, Nigeria. Most social, economic, professional,

(interest groups) and even religious bodies, masquerade as community-based NGOs. There is no clear-cut distinction between NGOs, other non-profit organizations, and interest groups. Even one of the partners in this study, the Ministry of Women and Social Development, Ondo State, Nigeria, grouped these organizations as NGOs, in the same register. The control over these organizations is very weak, as many of them parade themselves as NGOs for purely pecuniary economic reasons. Further study is required to define, control, and monitor the activities of NGOs in Nigeria and other developing countries.

In Nigeria for example, the Bill to create a Non-Governmental Organization Regulatory Commission of Nigeria, in year 2016, was frustrated by political forces. The main objective of the Bill is ''To establish a body (The Commission) responsible for the supervision, coordination and monitoring of Non-Governmental Organizations and civil society organizations in Nigeria, with the aim of enabling them accomplish their various missions in a transparent manner and be accountable for their operation''

The outcome of this study necessitates the need for a Commission of this nature. Government of Nigeria requires a National NGO policy like that of Uganda, formulated in year 2010, by the Office of the Prime Minister (OPMJ), with the creation of the Non-Governmental Organizations Registration Board. (The NGO Board) that has the operational mandate for monitoring NGOs activities in Uganda. Nigeria, with more size, population, and NGO activities, particularly at the grassroots, should follow suit.

Fourth, one of the outcomes of the study is that in the views of the study participants and from the various results of the various documentary method; trust in government is at the lowest ebb. There is highest level of alienation of the people, particularly, at the community and rural levels, from the state government. Actions rightly or wrongly associated with government, is viewed with suspicion. This is most probably the scenario with most developing countries in Africa. There is need for further study on the cause and remedy of such estrangement of the people from the government institutions that are supposedly created for proper governance.

Fifth, the current level of funding of commonly based NGOs in Ondo State of Nigeria is abysmally low. The study has revealed that even the Government Ministerial Department, the Ministry of Women Affairs and Community Development, which is a partner organization is the study, has no budget for the numerous NGOs under its supervision. The study also revealed that budgetary provision for the health sector, under which health related community-based NGOs resides, is only inadequate but unrealistic. There is urgent need for further studies on financial sustenance for community-based NGOs in the developing countries.

Sixth and finally, the study revealed that there is a gap or there is no Causal relationship between the socio-economic policies of Ondo State Government and the performances of NGOs operating generally in the State and particularly at local levels. There is no assessment impact or performance analysis of these categories of NGOs. This creates a big gap that requires a mixed method-based research.

Implications for Positive Social Change

Findings from this study mark a foundational step in describing the impact of cultural values and belief system on the performance of non-governmental organizations in Ondo State, Nigeria (FGN). These research findings, in the main, suggest that cultural awareness is very critical to the overall performance of community based non-governmental organizations in Ondo State, Nigeria. The study no doubt filled the gap in the literature by establishing that cultural values of people in the developing countries must be seen as critical factors in determining the success of NGOs in their mandate areas.

A major social change implication of the study is that it will go a long way to change the mentality of NGO leaders, policy makers and the people as to the need for synergy for social change.

The study will further provide the multilateral and bilateral organizations, funders, NGOs, and other stakeholders with information necessary to develop intervention programs and policies capable of promoting social change and improving the performance of non-governmental organizations in Nigeria.

Social change will be accomplished in Nigerian communities when the cultural values of the people is related to the activities of NGOs in their mandate areas. Thus, the goals, challenges, and prospects of community-based NGOs in their efforts to transform rural dwellers and the poor will be better addressed. NGOs leaders would now see the

need, as a matter of urgency, to understand their cultural environment within which they operate as a major determinant for the attainment of their organizational goals.

The study's findings have come out to constitute a major potential for influencing policy formulation and implementation of public policies in Ondo State, Nigeria, and Nigerian nation in general. Social change will be given a boost in the areas of political engagements, advocacy, collaboration, system thinking and reflection. This is because, Public Health Department will now have the advantage of valuable information and data for the entire segments of the policy process.

With this study, the target population in Ondo State, Nigeria, is being empowered in the areas of advocacy, training, capacity building, community mobilization and social protest. They will further appreciate the need for the study and see themselves as agents of social change in the health sector. Government of Ondo State now has ample opportunity as beneficiary of social change in the health sector. Of course, relevant government agencies like the Primary Health Care Board, Specialists Hospitals, Ministry of Health, Alternative Medicine Board and the like, will now learn to collaborate with community-based NGOs with the social change implication of promoting the overall health of the citizens, thereby increasing economic productivity and physiological health of the people. For example, the traditional practice of female genital mutilation continues unabated in Nigeria and the developing countries, because of the existence of powerful traditional and cultural forces, fighting against the efforts of government and NGOs.

Governments and NGOs in particular must show understanding of the importance of tradition in these communities.

Conclusion

In this study, I explained how cultural values and belief system impact the performance of community based non-governmental organizations in Ondo State, Nigeria, (FGN). The purposively selected participants reflected on the basic cultural values of the people that influence the outcome of such NGOs in the health sector, based on their (participants) lived experience. The participants' narratives fully addressed the only qualitative research question which States:

How do the cultural values and belief system impact non-governmental organizations performance in Ondo State, Nigeria, in accomplishing their goals of bringing about a positive social change to the health consciousness of the people in their mandate area?

The study's findings capture the answers to this fundamental research question by establishing the following:

1. The supernatural belief of the people in purely health matters

2. The supposed superiority of alternative herbal medicine over orthodox medicine.

3. The erroneous belief that the community-based NGOs are government agents

4. The general in-depth cultural feeling of alienation of the people from government.

5. Habitual suspicion of NGOs activities by the people.

The concomitant effects of the above findings raised further concerns over the high level of illiteracy in the communities and the need for government to intervene by providing affordable education; the efforts of churches and mosques in providing basic education to community dwellers; the publicity for NGOs activities, the poor level of funding of NGOs activities and the health sector in general; the supremacy of God in dealing with all health situations, notwithstanding scientific innovations in the health sector.

The data gathered from the participants responses confirmed the theories discussed in chapter 1. The first theory (Coalition Theory) states that people (Coalitions) are held together by agreement over core beliefs about policies and that groups can operate hitch-free, if they share core beliefs and that such core beliefs may be resistant to change, if positive steps (like this study) are not taken. The study also confirms the second theory (Grassroots theory) which State that sustenance of power depends on the cooperation of the people and that change efforts should be targeted at institutions and polices, not individuals. Specifically, the findings revealed that advocacy organizations like NGOs can facilitate the efforts of a collective (not individuals) to achieve social change. In line with the positions of the theories, the strategies for social change are training, capacity building, advocacy, social mobilization, protest, research, whistle blowing and policy analysis, among others.

The current research study has fulfilled its purpose which is addressing the gap in the literature as to how culture and belief system impact the performance of community

based Non-governmental organizations. The study has revealed that researchers' attention should not only be concentrated on funding, organizational structure, political interference and the like, in determining the effectiveness of these categories of NGOs, but the Issue of culture must also be seen as very critical.

The results of the study also suggest that NGO leaders must study and understand the dynamics of the environment within which they operate as essential determinant of their overall performance. These Leaders now have the opportunity to use the results from this research study to create an enabling environment for training, advocacy, and awareness programs for the people at the rural communities, to appreciate their goals and missions/visions.

This qualitative study has finally shown that it is possible to assess the influence of culture and belief system on NGOs performance and to establish a clear linkage between culture and organization performance. Even though the study did not set out to build a theoretical framework on the extent of culture and NGOs performance, the findings from the study have pointed in the direction of a model that could serve as a basis for a theory. This is a direction that is worth examining in future research.

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Appendix A: IRB Approved Consent Form

Dear Sir/Ma,

Background Information:

Thank you for your interest in this study. The purpose of this study is to explore the impact of culture on the performance of Non-Governmental Organization (NGOs) in Ondo State, Nigeria (FGN). You have been invited to take part in the study. I obtained your contact through my partner organizations. This form is part of the process called "informed consent" to enable you decide whether to take part as a participant. The criteria for participation in the study is having experience in NGOs matters for more than 10 years. The study is being conducted by me, Oluwatoyin Akinkuotu, a former Head of Service in this State. I am not contacting you in any professional capacity but the study is being done in my role as PhD Student, at Walden University, United States.

Procedures

Step 2: **Participant Interview (approx. 30 – 45 minutes)**

If you agree to participate in this study, you are asked to conduct a telephone interview with me on that will take about 30-45 minutes. I will record the interview using a tape-recording device.

Here are some sample questions:

• How do your cultural beliefs affect your assessment of the performances of health related NGOs in the State?

• How do cultural values of the people in this community affect the attainment of the goals of NGOs in the health sector?

• How can you describe the awareness level of the people in this area about the existence of NGOs?

• How can you assess the accomplishment of the goals of community-based NGOs to bring about social change the health sector?

• How many functioning Non-governmental Organizations do you have in this area and how many issues are they handling?

Study Guidelines:

Please, find below the guidelines for the conduct of the study by me, on telephone.

• Note that the participation is voluntary. Moreover, I will not include any data collected from the telephone interview of anyone who withdraws from this study, in the write-up of the study. (In the event that you, the participant, are known by me, the researcher, I ensure there will be no negative impact to the relationship between me and you, the participant, should you decline or discontinue participation in the study).

• Participating in this type of study involves some risk of the minor discomforts that can be encountered in daily life such as privacy, psychological, fatigue and being upset. However, being in this study would not pose risk to your safety and wellbeing. Other than this, the study is challenging and thought provoking. The findings of this Study could be helpful to you and the community at large will benefits in the forms of

education, welfare, enlightenment and other social change initiatives. If you wish to withdraw from the study, you may do so at any time. You may also refuse to answer any question.

• I will provide you with a copy of Consent Form.

• Should you choose to participate, you will not be compensated in any manner or at any time during the study.

• Also note that for the purpose of this study and the possibility of future publication, your name and identity will remain confidential with identification markers being used at all times. In addition, all data gathered in this study is kept in a locked file cabinet throughout the study and destroyed after five (5) years. I am the only person with access to this data.

Privacy and Confidentiality

Any information you provide will be kept confidential. It will not be used against you or for any purposes outside of this research project. Also I will not include your name or anything else that could identify you or your organization in the Study reports. Data will be kept secure in a locked, fire proof safe in my office. Data will be kept for a 3 period of at least 5 years, as required by Walden University. I have no personal in this research.

Contacts and Questions:

You may ask any questions you have now or in the future. You may contact the researcher by cellular phone at **08033542877** or email at akinkuotutoyin@yahoo.com or oluwatoyin.akinkuotu@waldenu.edu if you want to talk privately about your rights as a

participant, you can call a Research Participant Advocate team member at +1-**612-312-1210.** The Research Participant Advocate is a Walden university representative who can discuss your concerns. Walden University's approval number for this study is 05-27-20-0558810 and it expires on May 26th, 2021.

Obtaining Your Consent:

I have read the above information and I understand the study well enough to make a decision about my involvement. By signing below or replying to this email with the words, *I consent,* I understand that I am agreeing to the terms described above.

Printed Name of Participant: _____

_____

Date of Consent _____

Participant's Signature _____

Researcher's Signature _____

Appendix B: Interview Protocol and Revised Interview Questions

The interview questions will be sent to expert on research through email after obtaining their qualification from Faculty Expert of Directory (FED). The following are the sent and revised interview questions:

Research questions

RQ1: How do the Cultural Values and Belief System Impact Non-governmental Organizations Performance in Ondo State, Nigeria, in accomplishing their goals of bringing about a positive social change to the health consciousness of the people in their mandate area?

Interview questions

How many health related NGOs do you know of in this locality?

Can you please let me know their areas of interests in the health sector?

Can you please mention any ethical/cultural issues impacting them in accomplishing their goals?

How do you see NGOs generally in this community – government agencies, philanthropic organizations, private concerns profit organizations, faith-based organizations?

How do you assess NGOs operation in this State generally in terms of value addition to the health consciousness and improvement in the health sectors?

Many of the community-based NGOs in the State claim to be addressing different areas of the health challenges of the people like malaria, cancer, ageing, diabetics, HIV/AIDS, tuberculosis, and the like. Do you think these goals are achievable?

Can you mention any case of health intervention of NGOs you can recall in this locality?

Do you think community-based NGOs in this locality are truly agents of social change? Please, give examples.

What are the contact points or offices of the community-based NGOs in this locality?

Are Community-based NGOs in this locality visible?

How do the people in this community communicate or relate with the officials of community-based NGOs?

Please, comment on the decision-making system of NGOs in this environment.

How health projects carried out by NGOs are executed in this locality?

Are you aware of any member of this community that is involved in the management system of existing NGOs?

Do NGOs in this environment discuss their operations, objectives and achievements with residents or leaders?

Are members of the community making any contributions towards the projects of NGOs in the form of self-help' or 'community assistance'?

Since when have you become conversant with the activities of community-based NGOs in this locality?

What can you say about the strengths and weaknesses of community-based NGOs in this State?

Do you think leaders/owners of NGOs in this area are altruistic or are truly desirous of helping other people?

Can you briefly, in your own words, describe the performance of NGOs in Ondo State?

How long have you been a leader or member of an NGO?

Can you kindly tell me if the goals of community based NGOs in the health sector of this state are achievable?

To what degree are the residents in the communities in this area are aware of the existence of NGOs and their operations?

How has the community-based NGOs been able to accomplish their lofty goals in the health sector of Ondo State communities in Nigeria?

Appendix C: Letters of Approval

ONDO STATE GOVERNMENT

Ref. No:............................

Date: 27ᵗʰ March, 2020

LETTER OF APPROVAL

Dear Oluwatoyin Akinkuotu,

Based on my review of your research proposal, I give permission for you to conduct the study entitled: "Culture and the Performance of Community-based non governmental organizations in Ondo State, Nigeria". As part of this study, I authorize you to Contact our Community Development Department, that is in charge of matters relating to Non-governmental organizations in Ondo State. The Department will collaborate with you in the research process.

We understand that our organization's responsibility include: Advise on would-be participants; providing interview rooms, when necessary; access to library; documents, and general provision of available logistics. We however reserve the right to withdraw from the study at the any time if our circumstances change.

The student will be responsible for complying with our site's research policies and requirements, including: confidentiality, decorum and decency.

I understand that the student will not be naming our organization in the doctoral project report that is published in proQuest.

I confirm that I am authorized to approve research in this setting and that this plan complies with the organization's policies.

I understand that data collected will remain entirely confidential and may not be provided to anyone outside of the student's supervising faculty/staff without permission from the Walden University IRB.

Sincerely,

F.O Oladiran,
Permanent Secretary.
Tel. No: 0806-073-6447
e-mail: frekolad@yahoo.com

Ministry Of Women Affairs & Social Development
Parliament Road, Off Igbatoro Road, Akure, Ondo State, Nigeria. www.ondostate.gov.ng

ONDO STATE BUREAU OF STATISTICS
State Secretariat Complex, Alagbaka, Akure, Ondo State.

Ref. No:.............................

Date:30ᵗʰ March, 2020

APPROVAL TO CONDUCT RESEARCH

Dear Mr. Oluwatoyin Akinkuotu,

Based on my review of your research proposal, I give permission for you to conduct the study: "Culture and Performance of Community-Based Non-governmental Organizations in Ondo State, Nigeria". As part of this study, I authorize you to collaborate with relevant Departments and Units in the Bureau for the purpose of discussing the data collection methods and other issues relating to the research.

We understand that our organization's responsibility include: providing relevant statistical information and assistance in the process of data collection. We reserve the right to withdraw from the study at the any time if our circumstances change.

The student will be responsible for complying with our site's research policies and requirements, including: privacy and confidentiality.

I understand that the student will not be naming our organization in the doctoral project report that is published in proQuest.

I confirm that I am authorized to approve research in this setting and that this plan complies with the organization's policies.

I understand that data collected will remain entirely confidential and may not be provided to anyone outside of the student's supervising faculty/staff without permission from the Walden University IRB.

Sincerely,

Dayo Aregbesola,
Statistician- General.
Phone: 0803-284-9130
e-mail: dayoaregbe2018@gmail.com

Appendix D: List of Nongovernmental Organizations in Ondo State

S/No.	NGO Name	Activities/profile
1	National Council of Women Societies (NCWS)	Promotion of the economic and social welfare and progress of women, youth, disabled and children. Laying special emphasis on education and training
2	OMEP (Nigeria)	Caring for children's welfare and their proper upbringing
3	WOTCLEF	Rehabilitation and re-integration of victims of human trafficking at all levels to challenges of child labor and child mobilization and motivation of stakeholders.
4	Planned Parenthood Federation of Nigerian	Responsible for the campaign for child bearing in the society and advocates for reproductive health care campaign
5	International Society for Women and Children	Empowering women and providing assistance for the less privileged women and children in the society
6	Christian Women Resource Center	Providing free counseling services for women and empowerment of women though skill acquisition
7	Women in Agriculture and commodities	Encouraging the cultivation of designated crops like tree-crops, arable crops etc. And also educating female farmers on agricultural activities.
8	Forum for right Awareness and citizenship	Sensitization of the citizens about their rights to education, good health, clean environment and the child protection.
9	Women Intervention for Economic Stability	Empowering women and the girl child through educational programs and vocational training
10	The Neglected Children Welfare Network	Assisting neglected children in the community and also enrolling them into skill acquisition
11	Society for women and Aids in Africa	Educating the women on the scourge of aids and other health related diseases.
12	Kaleyewa House	Runs as charity home for the aged
13	Women advancement and Development Initiative	Training of women in skill acquisition and vocational practices
14	Kids and Teens Concerns	Caring and supporting people living with HIV/AIDS and offering home-based care for them
15	Ilaje Women Association	Educating the women of the environs on health related issues and training them for vocational practices and on being active in community development programs.
16	Pearl foundation	Campaigning against child labor, child care of the widows, mobilization/motivation

S/No.	NGO Name	Activities/profile
17	Muslim Ladies Circle	Empowerment of Muslim women though capacity building workshop.
18	Women and Youth Organization Leaders Forum	Sensitization of women and youth in capacity building through seminars and workshops.
19	Lifeline Empowerment. Initiatives	Awareness campaign on HIV/AIDs and its prevention through jingles on radio and television
20	Sunshine support team hope for people Living with HIV? AIDs	Supporting and taking care of people living with HIV/AIDs, Awareness campaign program on HIV/AIDS
21	Intervention for the less – privilege	Caring for orphans, widows and destitute organization vocation training for the less privileged.
22	Association of Nigerian Market Women and Men	To integrate members for appropriate control prices and commodities and easy Dissemination of information
23	New Hope Society Forum, Akure	Organizing Seminars on health related matters and the prevention of HIV/AIDs.
24	National Traders and Market Leaders Council of Nigeria State Branch	Protecting the interest of the members of the Association
25	National Traders and Market Leaders Council of Nigeria Environmental Task Force, Idanre Local Government Area	Protecting the interest of members of the association.
26	National Traders and Market Leaders Council of Nigeria Environmental Task, Akoko North West Local Government Area	Protecting the interest of members of the association.
27	National Traders and Market Leaders Council of Nigeria Environmental Task Force, Idanre Local Government Area	Protecting the interest of members of the Association.
28.	Catholic women Organization (CWO)	Caring for the children and the elderly.
29	Federation of Business and Professional Women	Protecting the interest of members of the association and women in business

S/No.	NGO Name	Activities/profile
30	Gateway Association of Nigeria	Emancipation and integration of rural women for appropriate women empowerment programs of the government
31	National Association of Women Opinion Leaders NAWOL)	Empowering women into knowing their rights and emancipation for the women gender
32.	Unity and Mercy Elite Forum	Campaigning for the unity of all tribes
33	Unity and Peace Movement	Organizing campaign for the unity of all tribes and harmonious living among them
34	Upper Room Aged Ministry	Caring for the aged who have been neglected and deserted
35	St. Vincent De Paul	Taking Care of Orphans Widow and Destitute by giving foodstuff, clothing, and money to assist in paying school fees.
36	Inter-Africa Committee I. A. C. Ondo State Chapter	Advocate against harmful traditional practices affecting women and children
37	Victory Charity Foundation	Empowering the less privileged youth women through skill acquisition apprenticeship scheme
38	OWAN	Empowerment of women through skill acquisition
39	Centre for Everlasting Environment Women Education and Developments	Sensitizing women towards participating in environment, education and developments services.
40	Forum for African women Educationalists (FAWE)	Encouraging women educationalist through workshops and seminars
41	Emmanuel world Children Foundation	Provide spiritual, moral and welfare assistance to needy Children and youth.
42	African Centre for Human Empowerment	Organizing seminars in order to help in empowering the less privilege ones of the of the society
43	ArogboIjaw Women Development Society	Creating awareness among the Ijaw women so as to make them participate actively in community development programs
44	Nigeria Youth for Christ	Encouraging Nigerian youths on the importance of skill acquisition and their way of life
45	The Good Samaritan International Inco	Caring for the less privileged orphans and widows in the society.
46	Federation of Muslim Women Association Nigeria (FOMWAN)	Construction of market stalls for market women in Akure. Empowerment of Muslim women through capacity building workshops.

S/No.	NGO Name	Activities/profile
47	Disabled Care Foundation (DISAF)	Talking care of the disabled and innovating in disability
48	Hope Erima Foundation	Taking care of the less privileged ones in the society providing for them through shelter, foods stuff, clothes, money etc.
49	Society Democratic Movement	Creating a positive impact in the social political life of the society
50	Ajibola Memorial Foundation (AMEF)	Caring for the less privileged children and the aged
51	AIDS watch International	Creating awareness on HIV/AIDS syndrome
52	Better Life Program for African Women	Sensitizing women towards participating in economic, educational and health services.
53	Fight AIDS Africa organization	Organizes awareness campaign on cervical cancer among women conduct pap smear test. Awareness campaigns on prevention of malaria with sales of the insecticide treated not in the rural communities. HIV/AIDS campaign conducted in rural areas
54	ALADEB Foundation	Caring for the aged who have been neglected by their relatives through providing foodstuffs, clothes, money etc.
55	African Rural Information society Empowerment (ARISDE)	Creating awareness for the rural dwellers on the importance of empowerment through capacity building and seminars.
56	Upline Resources Foundation	Helping in combating truancy in Ondo Secondary schools and providing feedback meetings with principals of secondary schools.
57	HELPS (Human Empowerment and Promotion Services	Empowering youths through the provision of accessible information and also reducing the trend of murder, rape, student unrest though the mobilization of youths
58	Joy bearers Christian Centre	Assisting Widows, Orphans, the poor and the needy
59	Godly women Foundation	Organizes lectures on family planning, awareness campaign on HIV/AIDs and other health-related problems.
60	JAFET Foundation	Caring for orphans, the aged, physically challenged less privileged.
61	Debora Initiative	Organize holiday vacation training workshop for youths, skill acquisition training for school dropout and out of school youth to make them gainfully employed

S/No.	NGO Name	Activities/profile
62	Initiatives for Human Reformation Advancement and Development	Poverty reduction/alleviation through skills acquisition and training and human resources development through capacity building
63	African Innovative Centre for Patriotic Policy Studies (AICPPS)	Creating awareness in helping troubled communities by providing basic needs of the society.
64	Handicapped Education Foundation (HANDEP)	Assisting the disabled by providing troubled communities by with basic needs of the society
65	Youth Empowerment for the morrow	Development of youths from age 13 and above by building up their self-confidence and self-esteem. Skill acquisition training scheme for school dropout and creating awareness on HIV/AIDS, STDS diseases and other pandemic health problems.
66	Clean up the World	Enlightenment programs on waste minimization recycling and waste management.
67	Family Harmony Commission	Advocate of good Family Values based on African Culture and tradition
68	Multiview Advocacy Network (MANET)	Empowerment of Women and Children through skill acquisition
69	Health African Foundation	Promotes the interest of government and people in sustainable and health related matters
70	Trinity Evangelical Apostle Mission	Promoting the gospel of salvation to all oppressed of the society
71	Praise Club International	Bringing people to the saving knowledge of Jesus Christ through proving for their basic needs.
72	Global Women helps	Educating women on the social needs and creating in women the avenue for family sustenance.
73	Care of the Aged Foundation	Taking care of the aged of the community by providing for them the basic needs of the society
74	Renewed Hope Foundation for the Disabled People	Encourage a better living among the disable person in the State
75	Women Advancement for Economic and Leadership empowerment	Empowerment of women through skill acquisition and capacity building
76	NASFAT Society of Nigeria Women's Wing	Empowering Muslim women through capacity building workshop, introducing the women in reproductive health.
77	Women Farmers link foundation	Providing agricultural resource findings for women farmers in the community
78	JDPC, Ondo State	Advocating capacity building to improve the quality of life of the people.

S/No.	NGO Name	Activities/profile
79	Home makers foundation	Advocating for and on behalf of older persons and also coordinating all organizations and for older persons through education on cervical cancer.
80	Helping others International	(1) Search and identify the target group for which program is designed with the hope of rehabilitation. (2) Offering counseling to women to instigate change of attitude and orientation (3) Provide free medical attention where needed Making them self-dependent by giving them a vocation
81	Global Family Health Network	(4) Child health education, family healthy educational and the reunion of broken homes.
82	War Against HIV on wheel (WAHOM)	(5) Bringing the knowledge of HIV/AIDS to the drivers of commercial vehicles of the State
83	LIFOHCEM: Life line Foundation on health care and empowerment	(1)Provision of Adequate information on issues affecting health care delivery by organizing workshops and seminars (2)Export and explore the natural health and nutritional approach to health care deliver. (3)Create a friendly and Supportive social environment.
84	Foreign Mission Club (International Christian Association	(1) Bringing together christening for the promulgation of the Gospel (2) To help developing union through Christian faith. Supporting missionaries.
85	Yoruba Youth Leadership Development Council (YYLDC)	(3) Providing opportunities for young people to develop their leadership and entrepreneurship skills through capacity building.
86	Youth Initiative for Development	(1)Provision of humanitarian Services to the needy and less privileged youths. (2)Initiates, design, and implement intervention projects in development activities (3) Empowering the youths
87	Al-wadud Sisters' Society	Creating awareness among Muslim women of the true teachings of Islam in the Quran and sauna and to encourage women to the live accordance with those teachings

S/No.	NGO Name	Activities/profile
88	Eastern Golden Daughters Ass. of Nigeria	Employment of women through skill acquisition and leadership
89	Ifesowapo Youth Forum	Providing social development to the inhabitants of Oke-Ijebu and giving moral and intellectual support to the human development of Oke-Ijebu.
90	Centre for Everlasting Environmental Women Education and Development (CEEWED)	Ensuring environmental protection and giving the women the needed education that will be of benefit to them and their families`
91	United Global Foundation	Ensuring environmental protection and giving the women the needed education that will be of benefit to them and their families.
92	Guaranteed Life Foundation	Runs a charity home for the less privileged in the society and providing vocational training for them
93	Hope for the less Privilege network	Organizing vocational training and assisting the less privileged.
94	Quality Life Project	Mounting awareness programs on reality of HIV/AIDs.
95	Regenerative Ecological Agriculture projects (REAP) Foundation	Ensuring environmental and ecological protection and providing agriculture products.
96	NAHMAT Foundation	Enlightenment program on radio and television on human trafficking and child labor.
97	Teenage Rights Initiative	Counseling youths on the various things they should know about themselves in regard to their ways of life.
98	Women and Children Watch	Enlightenment programs on prevention of HIV/AIDS and all health related issues
99	Detis Christian Heritage	Provides shelter care for the less privileged, widows and their children
100	Charity Aids Foundation	Creating awareness campaign on HIV/AIDs and its prevention.
103	Christ Calvary Safe Motherhood Foundation	Empowerment of women through literacy and vocational training
104	Community Aids Focus & Organization	Creating awareness on the scourge of HIV/AIDS in the community
105	Kilbra Islamic propagation (KISPAC)	Assisting the less privileged by donating food items, clothing and wheelchairs; awareness campaign on HIV/AIDS among the youths
106	Daughters of Charity Congregation	Operates a clinic that takes care of people suffering from leprosy, tuberculosis HIV/AIDs among the youth.

S/No.	NGO Name	Activities/profile
107	Ondo State Zumuratual IsalmyijaI Women Association of Nigeria (ZIWA)	Empowerment of women through capacity building workshop and skill acquisition.
108	Nigeria Centre for Rural Youth Development	Established positive living societies among the youth in secondary schools in Okitipupa and its environs.
109	Atyplast	Advocacy and Social Mobilization and prevention of HIV/AIDs through postal and billboards
110	Women organizations Anglican Communion	Free counseling services to women on marriage. Advocacy & sensitization on elimination of harmful widowhood practices, women empowerment and democracy in our communities.
111	National Peace and Democracy Promoter Network	Promoting peace, unity, justice, development and democracy in our communities.
112	Forum for Rehabilitation of Prostitution & Cultism in Institutions of Learning (FREPCIL FOUNDATION)	(1) Setting up libraries, rehabilitation and Re-orientation centers to train and inform people on how to engage them in something beneficial; (2) The use of dialogue among people to find a lasting solution to social conflicts; (3) Adopting Drama – Therapy, Evangelistic crusade and other researched methods in getting across to the people in society; (4) Vet working with other NGO bodies and ministering on related issues and the circumstance.
113	Environ Green Project	(1)To ensure as much as possible the improvement of the living standards of the rural dwellers through participatory and sustainable development efforts; (2)Future environmental and ecological protection and conservation of renewable natural resources against destructive utilization through education and monitoring of nature-based activities such as farming, fishing, logging, expatiation, excavation etc. To ensure the adoption of technological innovation for production enterprises through publicity, education and extension services.
114	Emmanuel Christian Organization	(1) Organizing and conducting public education and Enlightenment seminars. (2) Publishing of journals, newspapers, books and Magazines.

S/No.	NGO Name	Activities/profile
		Production and sponsorship of radio and television jingles.
115.	Ondo State Retired Army, Navy and Air Force Officer's Organization RANAOO Ondo State	(1) To promote provision of the required humanitarian services in difficult (2) To encourage the youth to imbibe the culture of providing selfless services to others in distress. (3) To assist or cooperate with other charitable organizations.
116.	Basiri United Cooperative Multipurpose Union Limited.	(1)To sensitize the productive poor people at the grassroots level, (2)Bring development to the poor step of both urban and rural communities (3) To mobilize rural and urban people on how to form and manage themselves into groups and cooperative societies in order to facilitate access to information, credit, technology that can enhance sustainable human development (4) To promote rural crafts and expanding job opportunities for artisans in various fields. (4) To encourage savings scheme among members of such group and society.
117.	Nigeria Integrated Community Aids Network (NICAN)	(1)Identification of peculiar problems in local communities in Nigeria. (2) To generate innovative ideas that will positively create a new self-knowledge to the communities. (3) To develop models through consultations and support of local communities and partnership with donor agencies and government for the establishment of structures and programs capable of developing these rural areas. (4) To promote the sustenance of interventions for capacity building and utilization in local communities. (5) To create donor/government/ community cooperation initiative that will be catalyze development. To be a successful NGO
118.	Idea Nigeria	(1) To eradicate street begging among people affected by Hansen's disease. (2) To make people affected by leprosy aware that they can still do something better, if they are empowered.

S/No.	NGO Name	Activities/profile
119.	Christine Organization for Renewal and Development (CORD)	(1)Humanitarian and development service (2)Political and social reform, (3) Koinoula, revival and evangelism.
120.	Expanded Health Action Initiative (ENAI)	(1) To increase knowledge and demand for sexual and reproductive health family planning (RN/FP) services, among women, men and young persons in reproductive age group. To improve the capacity of RN providers for quality care through training and skill development (3) To sensitize faith based/religious leaders, community and opinion leaders on the menace of STD and HIV/AIDS.
121.	Heartfelt Initiative for Human Development (H.I.H.D.)	(1) Providing proficient services, which would eradicate or relief poverty. (2) To pursue social justice, human right and lend a voice for the down trodden. (3) Positioning children and youths to meet up with the challenges of life. (4) Provision of homecare and love for abandoned and unprivileged children, through our children's home project. Pursue human tribalism through different means and methods.
122.	Champagne Foundation	(1) To create awareness on the negative effects of hard drugs on the individual and society in general. (2) Education/skill development (3) To create awareness on the negative effects of hard drugs on the individual and society in general. (4) Education/skill development (5) Organizing workshop; seminars, symposia and dinners in order to create awareness of and finding solutions to discrimination on account of gender inequalities in Nigeria and Africa as a whole. (5) (4) Counseling of teenage girls.
123.	St. Claire Foundation	(1) Providing skill Acquisition through training; (2) Organizing women into forming Cooperative Societies; (3) Encouragement and enhancement of credit and thrift among the society; (4) Provision of limited funds to be borrowed as soft loans at highly subsidized low interest rate;

S/No.	NGO Name	Activities/profile
		Provision of wears and clothing for the weak, old and widows in our community.
124.	Prodigious Initiatives.	(1) Facilitating changes in social strategies, structure and norms; (2) Creating awareness on the existence of HIV/AIDS and encouraging all sectors of the society in the fight against AIDS. (3) Promoting family values among parents and children.
125	Community Empowerment Initiative (comet)	(1) Providing economic/financial empowerment to widows, orphans and the less privileged. (2) Giving prompt humanitarian aid and professional service to individuals, and community
126	Auto Spare Parts Dealers	(1) Promoting, defending and maintaining the right and value of the members the Association. (2) Organizing and uniting all dealers of spare parts in Ondo State (3) Promote and regulate relations between dealers and buyers and vice versa
127	Children Evangelism Ministry Incorporated	(1) Encouraging every member in sharing their vision with children (2)To serve all churches and denominations in the area of children Ministry. (1) (3)To make child believe in Christ is vital
128	Centre for African Settlement Studies and Development (CASSAD)	(1)Works in advocacy capacity to improve the quality of life of the people. (2)Collaborates with the private sector and the international donor all agencies in planning and executing intervention programs aimed at improving the health status. (3) Promotes the interest of government and people in sustainable and healthy communities.
129	Self-Reliance Economic Advancement Program	(1)Providing micro finance services (2)Providing rural development programs (3)Advocacy program. (4)Providing agricultural production.
130	Society For Life And Development	Creating awareness about the reality of pandemic diseases
131	Obaliku Local Government Association	Fostering Unity, Love Harmony and brotherhood among the members and protecting the image of the Association socially and culturally.

S/No.	NGO Name	Activities/profile
132	Home Makers Foundation	Advocating for on behalf of older persons and also coordinating all organizations and for older persons working on cervical cancer in all the LGAs of the State.
133	SickleCell Club	Establishing and ensuring proper functioning of sickle cell clinics, clubs, throughout Ondo State; giving counseling services on genetic, medical and social aspects of the disorders of patient.
134	Nigeria Defenders of Democracy	Defending and sustaining Democracy
135	Arogbo Ijaw Ibe women Development Initiative	Promoting the development of Arogbo Ijaw Ibe women. Serve as a forum for projecting themselves as a culturally and socially distinct people. To fight for the progress of the rural Ijaw women.
136	African Rural Information Society Empowerment (ARISE)	Rural development for all round development through awareness creation.
137	Succor for Battered lives	Providing basic needs for people in penury and squalor
138	Zaphath Women Foundation	Education of the less privilege in the society
139	International Federation of women Lawyers FIDA	Protection of rights of women and of children
140	Awareness international Network Ondo State	Educational of the citizen on government policies
141	Better Living Foundation Ondo State	Campaign against stigmatization of PLWHAs and empowerment of youths
142	Environmental Development and Family Health Organization	Campaign against environmental degradation and healthy living among the youth
143	Igbagbogbemi initiative	Grassroots Development for better living.
144	Tagween – Un – Deen Islamic	Islamic propagation and living peacefully with each other
145	Youth and Peace Foundation	Campaign against religious unrest among the people
146	Community Health Action initiative	Improving the reproductive health status of the Nigeria society through education of its citizenry by awareness.
147	Tender Care for Human Development	Promoting principles of safe motherhood. Working with and for children, women and youths in poor and excluded communities

S/No.	NGO Name	Activities/profile
148	Community Farmers of Nigeria	Advocating for advancement of agriculture among the people
149	Vital Voices of Women Teenage Boys and Girls Care Centre	Education for the prevention of HIV/AIDS and support for PLWHAS
150	Dr. Goaxim Yayi Akorede Youth and Peace Foundation	Advocating for peace among Muslim and non-Muslims
151	Mary Slessor Twins Solidarity	Curbing youth's anti-social vice. Promoting the social life and image of twins in the society.
152	Merciful Women Organization	Educating the girl child, youths, women, disabled, the less privileged etc. through media also reduce gender discrimination
153	Hope for Disable Association of Nigeria	Strengthening the cordial/relationship between the disabled and the government, and improving employment opportunities and the education of the disabled
154	Nurwad Association of Nigeria	Organizing distinct nurse seminar meant to remind nurses of their role and instilling the spirit of hope among patients irrespective of their ailment.
155	Community Action for Development	Encourage self-helped projects in Ondo State communities.
156	Catholic Diocese of Ondo State Nigeria	Spreading the gospel of Jesus Christ in Ondo State communities.
157	Daniel Initiative	Facilitating on disease prevention, evangelism and discipleship through the ever-winning strategy of Community Head Evangelism
158	Felix Adejumo Ministries International	Caring for and educating abandoned children. Filling them with God's love, and providing materials in print for women's general wellbeing and family matters.
159	Health Matters Inc.	Encouraging girl child education and to stop the violation of girl child's right; also, tackling poverty among the women.
160	HIV/AIDs Intervention & Skill Acquisition for Wheelbarrow Boys in Akure	Education on drug abuse among youth, HIV/AIDs, moral development and skill acquisition training
161	Ilah Liberation	Encouraging Muslim women in politics
162	Association of Women in Agriculture of Nig.	Mobilizing grassroots women to enlighten them on agricultural activities/seminar or workshops on topical issues on agricultural practices; also, care about health.

S/No.	NGO Name	Activities/profile
163	Women's Right Advancement & Protection Alterative	To promote training of women to help develop their inert potential. Also, research and campaign on economic and political issues as they affect women.
164	Anti-Cultism-Movement	Educating cultists on the dangers of joining cult and bringing them nearer to God to live a new and peaceful life after changing them from the old way.
165	African Youth-Network International	Sensitizing Nigerian youths on the need to shun political violence and other social vices
166	Association of Women Agriculture and Commodities marketing	Creating awareness on agricultural activities and sustainable business ventures and using it as a means of reducing unemployment
167	Ajasin Foundation	Promoting acquisition of knowledge, promoting leadership training of the youths, and providing forums for public discourse
168	African Youth-Network International	Sensitizing Nigeria Youths on the need to shun political violence and other social vices
169	Association of Women Agriculture and Commodities marketing	Creating awareness on agricultural activities and sustainable business ventures and using it as a means of reducing unemployment
170	Vanguard for Social Justice	Ensuring justice for poor indigenes that cannot afford legal representation in court
171	Coalition of Non-Indigene Communities	Improving the living standard of non-indigenes in Ondo State by putting a stop to selection in employment, appointment; also, enable them enjoy good health and promote their culture
172	Gaga Community Women Forum	Assisting the needy, widows, the less privileged and fellow members, and educate them on how to promote their businesses and community at large.
173	Meiville Women Initiative	Sensitizing the youth on health diseases, give hope to the sick ones, the less privileged and work towards community development
174	Development Watch Network Ondo State	Ensuring transparency and accountability through effective participation in good governance.
175	Educational Multimedia Consortium	Responsible for production and use of multimedia aided tools to facilitate youth emancipation through the act of skill acquisition training etc.
176	Association of Hausa Community	Check mating all the Hausas in Ondo State thereby providing job opportunities for them and education for them
177	Family Health-Support Centre	Ensuring quick response and care in the hospitals, educate people on the need for medical check and women on breast cancer; also give financial support to the less privileged.

S/No.	NGO Name	Activities/profile
178	Akinfolarin Centre for Company Development Program	A self-employment and empowerment organization for harmony groups in the society.
179	Life Applause Foundation Inc.	Empowering the less privileged, provision of health education and services to the rural people and urban at large
180	Centre for Single Parenthood Welfare and Counseling	Encouraging single parents, widows and widowers through counseling participatory sustainable development initiative in alleviating poverty.
181	Kiladejo Crown Foundation (KCF)	Palace – based Foundation for philanthropic and welfare program in Ondo Community
182	Democracy Common Front (DCF) Ondo State	Mobilizing and Educating people on government policies etc.
183	Coalition for Transparency (CT)	Social and community development Anti-corruption
184	TKS Empowerment Foundation, Ondo State	Vision is to help the people and then plant the seeds of the words of God in the heart of the children. To help the orphan and the less privileged
185	Guarantee environment on water Sanitation and Hygiene (GEOWASH)	To implement community total sanitation and environmental related issues.
186	Better World Development Initiative (Birds)	HIV, Environmental, Gender, good government and general development
187	Faith Base Leadership for Development Initiative (FABALED)	HIV, environmental, gender, good government and general development.
188	Jesus Children Home Ministry	Planting the seed of the word of God in children's heart, caring for less privileged and orphans.
189	Ondo State Youth Empowerment Foundation (OYEF)	Financial assistance for orphans, the less privileged in various schools etc. Youth empowerment goals promotion and protection of right of women and children and for success and sustenance of democracy
190	Environmental Development Policy Centre	Environmental policies, advocacy, health matter HIV/AIDS awareness health education for children and orphan
191	Association of Women living with HIV and Aids in	To care empower and support women living with HIV or aids and their children. Empowering widows and Orphans in the State.

S/No.	NGO Name	Activities/profile
	Nigeria (ASWANL) Ondo State Chapter	
192	Community Empowerment Foundation	Empowerment of the less privileged
193	Omololale Group Foundation Ondo State	My vision is to help triple children and their mothers and the seeds of the words of God in the heart of the children and the parents.
194	Global Help Trust Foundation	Health Education Services seminars empowerment, advocacy, land resources.
195	Ondo State Committee for Good Governance	To monitor government activities so that the masses can get dividends of democracy. We want goods services from the government to the people of Ondo State
196	Nigerian Environmental Organization	Exhibition show, biodiversity. Conservation programs like tree planting, demystification of wild animals, training, and seminar conferences
197	Radiant Hope Initiative	Women Empowerment/ Communication for development
198	Vanguard for Development	Facilitating action to confront, contain and eliminate chronic and acute threats to development in Nigeria
199	Merciful Women Organization	The aims and objectives of the NGO shall include the following: 1. Eradication of decadence among youths. 2. Promote and enhance the education of the female child.
200	Mr. Earnest Akinbami Foundation	Educational and youth empowerment, youth soccer competition lectures and seminars including annual scholarship awards.
201	Women Nation-building Initiative	Empowerment of women, seminars, health of the women in the community and educating women on HIV/AIDS.
202	Akwa-Ibom Community, Akure	Co-ordinate members and monitoring their welfare etc.
203	Caring Palm for the Less Privileged in Ondo	Caring for the less Privileged, Women education, sexual health with emphasis on STDs and HIV/AIDS; developing sporting activities Campaign against child and women abuse; Skill Acquisition
204	Diabetes Association of Nigeria, Ondo State	To educate the public and to make them know the existence of the association and benefit

S/No.	NGO Name	Activities/profile
205	Muhassatul Muhawara	To assist vulnerable and orphans. To make them relevant in the society; we also participate in regular visitation to prison yard.
207	The Pishoni Foundation, Ondo State	Education catering for the less-privileged and welfare of the widow.
208	Widows' Vanguard	Advocating better living for widows/vulnerable children.

Appendix F: IRB Approval

Notification of Approval to Proceed to Final Study Stage

workflow@laureate.net <workflow@laureate.net>

Wed 5/27/2020 7:26 PM

To:

- Oluwatoyin Akinkuotu <oluwatoyin.akinkuotu@waldenu.edu>

Cc:

- Lisa M. Saye <lisa.saye@mail.waldenu.edu>;

- Gregory Campbell <gregory.campbell2@mail.waldenu.edu>

Congratulations! Your Walden Institutional Review Board application

has been approved. As such, you are approved by Walden University

to proceed to the final study stage.

If you have questions about the final study process, please contact

research@mail.waldenu.edu.

Appendix G: Visual and Photographic Representation of Cultural Activities Impacting Health Delivery System in Ondo State

Appendix H: Ondo State Profile

Official Name:	Ondo State, Nigeria (FGN)
Appellation:	Sunshine State
State Capital:	Akure
Constitutional Status:	One of the 36 States of the Federation of Nigeria
Date of Creation:	February 3, 1976

Location:　　Ondo State, made up of 18 Local Government Areas is located in the South West Zone of Nigeria. The State lies between longitudes 4020' and 6005' East of the Greenwich Meridian, 500', 450' and 80' 15o' North of the Equator. This means that the State lies entirely in the tropics. Ondo State is bounded in the North by Ekiti and Kogi States, in the East by Edo State; in the West by Osun and Ogun States and in the South by the Atlantic Ocean.

Land Area:　　14,788,723 Square Kilometers

Population　　3,460,877 comprising 1,745,057 Males and 1,715,820 (as of 2006)

The People:　　Ondo State, which is indeed a microcosm of the Nigeria nation, is blessed with resourceful, industrious and hospitable people, who are predominantly Yoruba, namely: Akoko, Akure, Apoi, Idanre, Ijaw, Ikale, Ilaje, Ondo and

Owo. Its crop of educated elite has led to its classifications as one of the most educationally advanced states in Nigeria. The people are mostly subsistence farmers, fishermen and traders.

The life patterns of the people are an embodiment of culture, ranging from the local cuisine to the mode of dressing, dancing and dance forms, wood crafts. Antiquities and artifacts are also preserved in palaces of traditional rulers some of which have been declared as National Monuments.

Languages: They are Yoruba, Ijaw and English (Official Language) and several dialects of the sub-groups

Festivals: Ogun, Olokun, Igogo, Egungun, Orosun, Arigiyan, Boat Regatta and Mare.

Vegetation: The State enjoys, generally, luxuriant vegetation. A high forest zone (or rain forest) found in the South while the Northern fringes are mostly sub-savannah forest.

Climatic Condition: The climate is tropical with two distinct seasons, viz: the rainy season (April–October) and the Dry Season (November-March). The temperature ranges between 21°c to 29 ^{o}c throughout the year while humidity is relatively

high. The annual rainfall varies from 2,000mm in the Southern part to 1,150mm in the North areas. The rainfall decreases in amount and distribution from the coast to hinterland.

Natural Resources　　There is extensive fertile soil suitable for agriculture, with a Sub-Savannah Forest suitable for cattle grazing in the northern fringes. With vast forest resources, a variety of timber species e.g. Teak, Gmelina, Mansonia etc. Ondo State is the largest producer of cocoa in Nigeria, the other cash crops grown in the State include rubber, cashew, kolanut, oil palm etc.

Mineral Resources:　　Ondo State produces about 12% of Nigeria's total Oil & Gas output. The other mineral resources found in the State are: quartz sand, clay, granite, limestone, talc, kaolin, coal, columbite, Tin, Bitumen (the 2nd largest deposit in the World), rivers, ocean fronts and the longest coastline in Nigeria

Tourism Sites:　　Idanre Hills Centre at Idanre, Mountain Climbing and Cultural Festival (MARE) that holds every December in Idanre; Ebomi Lake at Ipesi Akoko South East, Coast Creeks and Canals, Igbo Olodumare at Oke-Igbo in Odigbo

LGA and IhoEleeru (Cave of Ashes) at Isarun in Ifedore

Local Government Area

System of Government: Constitutional Democracy in a Federal Republic, with

elected Executive and Legislature and an independent

Judiciary.