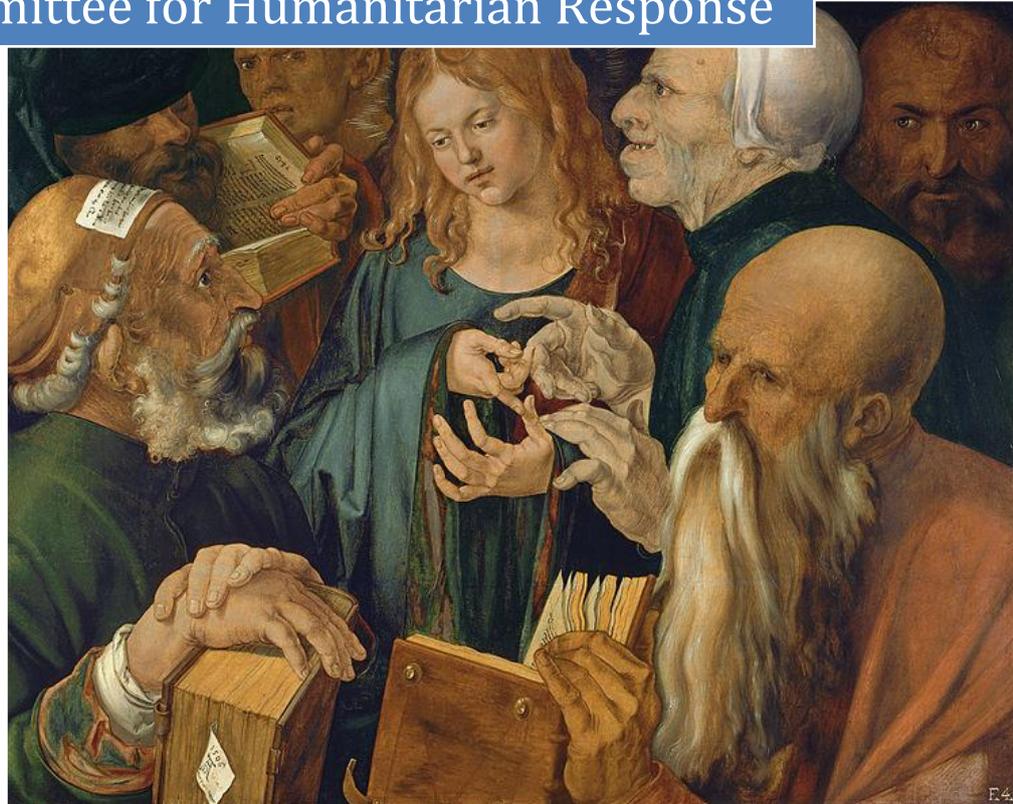


Lund University

Department of Sociology

BIDS

A Comparison of Values of Religious NGOs and Members of the Steering Committee for Humanitarian Response



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Abstract

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Attention to the role of religious NGOs (RNGOs) in international arenas has grown in the past decade. This study explored the role of values in the policies of RNGOs involved in humanitarian aid. It sought to compare the values of RNGOs with varying levels of involvement with the Steering Committee for Humanitarian Response (SCHR) in order to determine if values may be an issue inhibiting cooperation. Concepts, categorization, and analysis were heavily rooted in Patrick Kilby's (2006) definition of *NGO Values*. The data collection and analysis were carried out through an ethnographic content analysis (ECA) of the websites of RNGOs. Two rounds of analysis were conducted with a total of 19 RNGOs being analyzed. This study found that RNGOs involved in humanitarian aid are largely based upon the same or similar values. It is instead suggested that further research seeking to find factors inhibitive to cooperation should look mainly at inter-relations between RNGOs, donors, and states.

Keywords: Humanitarian Aid, Religion, RNGO, SCHR, Values.

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1. Introduction

1.1 Background

NGOs with religious affiliations have gained a greater presence in national and international arenas. Academic and political interest in religious NGOs involved in development aid and humanitarian aid has grown steadily in the past decade. In political climates similar to that found in the United States there has been difficulty in accepting the role of religious organizations into the mainstream secondary to constrictions such as the need for separation of church and state. In more recent years NGOs as a whole have been championed by neoliberal governments as productive and efficient alternatives to state led development. Current literature is skeptical of analysis that groups these organizations into large homogenous units. It instead advocates for analysis of aspects of these organizations and to also frame these within geopolitical contexts. Also, valid estimates on the real involvement of religious NGOs are difficult to come by. Literature does, however, support the notion that religious NGOs are influential political actors (Obadare, 2007) (Mylek & Nel, 2010). It is primarily for this reason that religious NGOs are considered an important topic of concern in this thesis.

The programs and policies of NGOs are influenced by many stakeholders including governments, donors, and beneficiaries. In recent years increasing attention has been given to the ramifications of these policies when they are not oriented to or driven by their beneficiaries. One of the biggest criticisms regarding NGOs is that the voluntary nature of these organizations may be at odds with accountability issues, especially to their clients. Religious NGOs often face strong criticism regarding accountability to their beneficiaries due to the inherent values-based nature of these organizations. Networks and alliances of organizations have emerged in order to address this issue. The Steering Committee for Humanitarian Response (SCHR) is an alliance of both secular and religious NGOs and networks of organizations that seeks to improve the quality of services provided by humanitarian actors. The current membership of the SCHR may be found in table 1.1.a. In essence, the SCHR seeks to increase accountability between actors and to their beneficiaries as well as establishing shared standards and values. The SCHR holds the status of “standing invitee” with the Inter-Agency Standing Committee (About the Inter-Agency Standing Committee). There is no distinction made on the part of the IASC between “members” and “standing invitees” and so both may participate equally in coordination, policy development,

and decision-making (About the Inter-Agency Standing Committee). This means that the SCHR operates within the same circles as many key UN agencies involved in humanitarian aid. This level of political involvement is why these organizations in particular will be investigated. The objective of greater accountability and coordination among humanitarian actors is a great step, however, where does this leave the many small actors that are involved in humanitarian response? Are religious NGOs that are linked to the SCHR (even distantly) able to reflect the values of the SCHR in their own agendas? More specifically, what issues do religious NGOs face in balancing the standards of the SCHR with their own values? If values do not appear to be major inhibitors to cooperation, what else may be found in the data that could be responsible? It is important to study this because gaining a better understanding of roadblocks faced by these actors may be necessary in order to ensure that their work and effort is not negated by bureaucracies. Current literature is lacking (and yet heading in many directions) on ways with which to analyze and/or classify religious NGOs. This thesis will attempt to contribute in these areas through the application of Patrick Kilby’s concept of ‘NGO Values’ in analyzing the values of religious NGOs that deliver humanitarian aid.

1.2 Research Question

What issues do religious NGOs face in balancing the standards of the SCHR with their own values?

Subquestion

If no difficulties can be attributed to values, then what other factors deserve investigation?

1.3 Boundaries/Limitations

The single most difficult boundary to work with regarding this subject was *finding* the websites for organizations. Search engine bias makes it difficult to locate the websites of the smallest

or least visible organizations. This was overcome by also using the websites and networks of larger organizations to find mention of these smaller organizations. One major drawback to this method is that it will not be replicable; however, being able to locate these less visible organizations is very important. On a similar note, some of the smallest organizations likely

Organization	Religious or Secular
ACT Alliance	Religious
Care International	Secular
Caritas Internationalis	Religious
International Committee of the Red Cross	Religious
International Federation of Red Cross and Red Crescent Societies	Religious
Lutheran World Federation	Religious
Oxfam International	Secular
Save the Children	Secular
World Vision International	Religious

Table 1.1.a - Current Members of the SCHR (IASC, 2013)

do not have a 'web presence'. This could be secondary to many issues (budgetary constraints, state-controlled censorship, inaccessibility, etc.). Unfortunately since web content will be providing the data for analysis these organizations cannot be included. This limitation is inherent to the unit of analysis. However, the web content also offers many advantages (broad access, constant updates, etc.). These will be further detailed in section 4.1.

1.4 Outline of Thesis

Firstly, within the theoretical framework, I will provide details on terminology that is necessary to discussing the programs and policies of religious NGOs. The term 'religious NGO' will itself be scrutinized and alternative terms will be discussed. Also within this section there will be an overview of the concepts central to the analysis of values. Within the literature review I will elaborate on current theories surrounding the programs and policies of religious NGOs. This review will aim to be critical of these theories and engage in discussion of them. Current theories within development studies will then be used to guide our understanding of this framework. Following this the methodology will be outlined. This study will make use of websites as documents for ethnographic content analysis. To support my thesis the values of members of the SCHR will be established and defined. Then, it will be determined if religious NGOs mobilize aid under different and/or conflicting sets of values. In the end I hope to show that the universalistic values espoused by the SCHR may not be appropriate for some religious NGOs because it may compromise the ability of these organizations to mobilize aid. If it is instead found that there are no discrepancies then other possible sources of incompatibilities will be suggested based upon the theoretical framework. This work may fit within the current literature as a defense of religious NGOs.

2. Theoretical Framework

This chapter will first describe the academic discourse in which the study is framed as well as the sub-discipline that will contribute to the theoretical backbone of the thesis. In addition the tradition of the study will be described. Existing theories with relevance to the policies and practices of NGOs and religious NGOs will be outlined. Specific attention will be given to theories concerning the role of values.

Being a thesis for the Development Studies Programme with an emphasis on sociology, this study will be framed within a sociological discourse. ‘Development studies’ is itself the sub-discipline and ideological force that will be contributing to the theoretical framework. “[...] ‘development’ is the name not only for a value, but also for a dominant problematic or interpretive grid through which the impoverished regions of the world are known to us. Within this interpretive grid, a host of everyday observations are rendered intelligible and meaningful [sic]” (Ferguson, 2005, p. xiii). The content of the study and the style of the author lean towards traditions of ‘alternative’ and ‘bottom-up’ approaches. Specific theories of relevance concern NGOs, civil society, participatory development, empowerment, collaborative planning, and social capital.

2.1 RNGO (*Proselytizing and Diaconical*)

The concept of a religious NGO (RNGO) is something that is difficult to classify. For starters, the level at which religion permeates the activities of an organization varies. Religious content and/or values may be perceptible in an NGO’s activities or literature, or through their engagement in *proselytization* (inducing others to join their cause or faith). An alternative term that may be used in place of RNGO is ‘Faith-Based Organizations’ (FBOs). This term however may speak mostly to an American audience and is founded in American literature. Its usage outside of this context may be problematic because it may not be applied to religions in which ‘faith’ is a foreign concept (Tomalin, 2012). Another way RNGOs are distinguished from FBOs is that RNGOs are engaged in religious activities while FBOs are motivated by religious values/ideals but do not necessarily partake in religious activities (Peuraca, 2003). “This corresponds to the Christian theological distinction between mission organisation and diaconical organisation, the first being concerned with social activities but not directly involved in mission, whereas the second often sees social activities as an integral part of mission [sic]” (Tønnessen, 2007, p. 323). For the purposes of this thesis no distinction will be made between RNGOs and FBOs. Any organization influenced by or based upon religion will simply be classified as a RNGO. The term FBO will be preserved when citing

authors that use this terminology. These distinctions contribute conceptually through the usage of ‘diaconical’ and ‘missionary’ as different manifestations of religious values. This thesis will make use of the terms ‘diaconical’ and ‘proselytizing’ (proselytizing will indicate a missionary position). Although this terminology is reflective of Christian theological distinctions, these may be applied to organizations of different religions during the course of this study. The terminology is not intended to express any bias of the researcher but is an attempt to make use of existing theories and literature.

2.2 NGO Values

In Patrick Kilby’s *Accountability for empowerment: Dilemmas facing non-governmental organizations (2006)* differences between NGOs are outlined and contrasted. Kilby’s work looks into accountability issues of NGOs and notes differences between universalistic (e.g. solidarity-based) and values-driven (e.g. religious) NGOs¹. This concept is central to the research question due to the emphasis on values and mention of religious NGOs. Kilby aims to convince the reader that steps should be taken by NGOs to create paths for *downward accountability*². It is through this argument that Kilby brings to the forefront issues such as power sharing and cooperation (Kilby, 2006). These issues are also key to the research question since relationships between the SCHR and other organizations will be looked at.

Table 2.2.a – NGO Values (Kilby, 2006)

<i>Weltanschauung</i>	Represents a World View or philosophy, for example, religious faith, humanism
Temporal values	Represents immediate concerns, for example, humanitarian relief, human rights, self-help, individual autonomy
Terminal values	Represents an end point to be reached such as an end to poverty; universal education, for example, the Millennium Development Goals
Organizational values	Represents those of the organization and how it operates, for example, honesty, integrity, and accountability

¹ This distinction made by Kilby does not imply that *only* religious NGOs are influenced by their values. On the contrary, Kilby argues that all NGOs reflect values. The example used instead refers to issues of power-sharing and accountability. According to Kilby, solidarity-based NGOs will more likely balance their own values with those of their beneficiaries whereas values-driven NGOs will largely maintain their values-base without compromise (Kilby, 2006).

² ‘Downward accountability’ is an organization’s accountability to the beneficiaries of their work (Kilby, 2006, p. 951).

Table 2.2.a was taken from Kilby's article to demonstrate the different classifications of values that he found within NGOs. These classifications will be used in this study as a guide in identifying values and coding them appropriately.

2.3 Impact of Donors

Additional insight is offered into the behavior of NGOs by Terje Tvedt in *The International Aid System And The Non-Governmental Organisations: A New Research Agenda (2006)* about what influences some NGOs. They state that "[...] the great majority of the most influential organisations were financed by states and worked in accordance with regulations issued by them [sic]" (Tvedt, 2006, p. 679). Tvedt takes a critical position of the independent third-party nature of NGOs as a counter-balance to state authority and instead views them as a product of the state reinforced by the state. This in turn has created a subtle and hidden imperialism of development and humanitarian efforts (Tvedt, 2006). In sum the paper advocates for analysis of NGOs within the context of their sources of funding. The implication of this theorization on the research question is that policies and operations of NGOs may be reflective of donor interests rather than their values-base or perhaps even in spite of their values-base.

3. Literature Review

This literature review seeks to expand upon works cited in the theoretical framework. Focus will be given to criticism of key theorists and to concepts central to this study. Papers by Carole Rakodi and Ebenezer Obadare were influential in providing insight. Many of the works cited in the following sections used reflexive approaches that take into account how their own positions affect the questions they ask as well as their interpretations of findings (Rakodi, 2012, p. 623). This is significant to the research question because of the methodology used in this study. A number of these studies are reflective of the interests and ideologies of donors. This resulted in a “[...] focus on FBOs and mainstream development policies and practices. However, they also seek to assess the validity of the category of FBO, examine evidence on the activities of so-called religious and secular organizations, ascertain how ‘religion’ and ‘development’ are understood on the ground, and reflect as accurately as possible their informants’ perspectives rather than their own preconceptions” (Rakodi, 2012, p. 623). These works also aim to move beyond simplifying religion as the utmost essential source of values and identities.

The literature review was carried out primarily using electronic databases such as the Lund University library’s database system as well as Google Scholar. Some of the literature was collected by following up on references in articles that deserved deeper explanations. Searches in the electronic databases were conducted using one or more of the following keywords: Content analysis, CSO, development, developing, donor, FBO, health, healthcare, humanitarian, NGO, religion, RNGO, social, and values. The first section will look at literature that has investigated religious organizations to determine whether the category is a useful lens through which to conduct analyses. The second section will provide support and criticism for the magnitude of involvement of RNGOs within humanitarian aid. Lastly will be a discussion on the common theme of a need for geopolitical context when analyzing RNGOs.

3.1 Religious Organizations as a Distinct Category

The topic of religion has endured many decades absent from development policy. Economics has been by and large the most influential discipline effecting changes in development policy and practice. Religion hardly played a factor in development through these considerations (Rakodi, 2012). Ironically the role of religion remains a strong and distinct category reinforced by international secular forces. Religion has played an increasing role in politics through the ‘*deprivatization of religion*’ (Casanova, 1994). According to Obadare “this has

taken various forms in different societies. In Nigeria, the refusal by religious groups to ‘accept their marginal roles’ (Yeung 2004) has given rise to a situation in which apparent matters of social justice affecting the political community at large are increasingly viewed through religious monocles. Even the secular status of the country [...] has come under attack from adherents like Aliyu Dawuda, a Muslim scholar and activist, who insist that it is nothing but ‘a Christian dogma, a Christian concept and a Christian worldview’ (Kane 2003, p. 186)” (Obadare, 2007, p. 138). This context specific statement highlights the objective of the third section of this chapter where support for the importance of geopolitical context will be given. The lack of attention given to religion has left the field sparse. The field is without adequate analytical tools and many agencies lack ‘religious literacy’. Such literacy might be useful in deciphering the legacies of interactions between states and religious organizations (Obadare, 2007, p. 140). This provides support for religion as a category with which to create and refine these analytical tools.

Emma Tomalin analyzed the category of FBOs in the development field. They found that the category was largely influenced by American literature and public policy. Further, the FBO concept as something similar to a NGO over-generalizes and fails to capture the depth of the multitude of religious organizations (Tomalin, 2012). They do allude to the usefulness of differentiating between secular NGOs and FBOs, but on more specific grounds (e.g. *how* religion takes part within a range of organizations) (Rakodi, 2012, p. 623). These must also be supported by context-specific analyses of wide ranges of NGOs. The conclusion influences this study by providing support for utilizing religion as a way of understanding organizations and possibly to validate results with case studies to frame findings in a geopolitical context.

The paper by Maia Green and Claire Mercer looks at organizations involved in HIV/AIDS issues in Tanzania. The paper is another example of a context-specific study that looks at the activities of FBOs. This study investigated NGOs involved in HIV/AIDS-related activities in two rural districts. The hypotheses tested aimed to find out if FBOs have distinctive characteristics and if they contribute to development objectives. However, the findings could not firmly support either of these. Instead they found that the activities of the organizations were determined by ‘official’ development agendas. These were influenced by international donors and programs. Religion played a role in motivating the staff of these organizations, but it did not contribute to organizational effectiveness or planning (Green & Mercer, 2010). Green and Mercer found that within the context of Tanzania, secular and religious NGOs are shaped by external funding and agendas (Rakodi, 2012, p. 627). This

finding mirrors the theory presented by Tvedt that NGOs are not so much a counter-balance to the state as much as they are an extension of it (Tvedt, 2006). The conclusion that religion played a role in these organizations at all (even if just through motivation of staff) may indicate that further studies are needed before religion is discounted as a useful concept with which to conduct analyses of NGOs.

Kilby makes a sound argument that all NGOs are inherently *values-based*. NGOs may all be classified as *public benefit organizations* (Kilby, 2006). They benefit the public in that they all seek to achieve their own idealized vision of a better world. This does not necessarily mean that what they do is welcomed or perceived by the public as generally 'good'. "It is the values-base that enables NGOs to pursue public benefit objectives, rather than profits or social/political benefits for members which mutual benefit organizations pursue" (Kilby, 2006, p. 952). NGOs may be observed as extensions of someone's set of values, although from whom is not usually apparent. In Kilby's analysis of Indian NGOs it was found that organizations with formal mechanisms for accountability to their constituents were solidarity based. Those with semi-formal mechanisms were driven by values such as justice or fairness but limited the amount of power sharing. The values of the organizations with informal mechanisms were the most service oriented (missionary and welfare) (Kilby, 2006, p. 958). With respect to the research question, Kilby's work provides the founding argument that the values-base of an NGO will drive how it operates and the structuring of its policies.

3.2 Are religious organizations big actors in humanitarian aid?

The truth is actual numbers regarding the magnitude of involvement of RNGOs are hard to come by. Some media reports cite predictions that these organizations account for about 50% of all health and education services in sub-Saharan Africa (Bunting, 2005). Jill Olivier and Quentin Wodon challenge this commonly held belief that RNGOs provide between 30% and 70% of all healthcare provision in sub-Saharan Africa. They determine similar statements can be traced to the 1960s. Policy and advocacy parties have since distorted these numbers. They also express how negligent estimates have been used to support claims regarding the contribution of RNGOs to healthcare (Olivier & Wodon, 2012). Instead it is suggested attention should be given to assessing the quality, performance, efficacy, and outcomes of the activities of these organizations. This finding may influence this study by further inquiry as to *how* these organizations are involved in humanitarian aid.

Obadare “[...] points to the fact that faith-based organizations in the country are increasingly dissatisfied with their presumed marginality in a secular social order, leading to tensions in the public domain. Because they use a wide range of strategies to make their impact felt, it is suggested that such organizations inspire an intense religious rivalry with implications for all involved — religious organizations, adherents, and the state” (Obadare, 2007, p. 149). “The public sphere is autonomous from the political order and its influence rests on interpretations of the common good vis-a-vis the ruler, on the one hand, and the private sphere, on the other (Hoexter and Levitzon, 2002, p. 9)” (Obadare, 2007, p. 139). According to Chandhoke, the public sphere or domain may be a precondition for civil society by providing an arena through which to challenge ‘the oppressions of the private sphere’ (Chandhoke, 1995, p. 247). As shown by Kilby, however, civil society is not necessarily a transparent or accountable force (Kilby, 2006). This last point is only meant to prevent the formation of bias in this paper in favor of civil society organizations. This passage as a whole is intended to impress upon the reader the influential position of religious organizations, regardless of the level or type of involvement they actually have in humanitarian aid. This is what brings importance to RNGOs as a category.

Continuing on the issue of relations between states and religious organizations, Alec Thornton, Minako Sakai, and Graham Hassall’s paper analyzes this topic within the context of Asia-Pacific. Through an investigation of research from Indonesia, Fiji, and Samoa, the authors determine that religious organizations are politically influential. They further find that these organizations are not a homogenous group. They differ in the levels and quality of service delivery as well as political involvement. Some are highly political and the authors suggested that these contributed to conflict (Thornton, Sakai, & Hassall, 2012). It was also suggested that these attributes differed based upon the composition (ethnic and religious) of the populations of these nations. This further provides support for this paper that despite scarce evidence on the magnitude of involvement of RNGOs in development aid, there is increasing evidence that RNGOs are highly influential actors.

In Mylek & Nel’s *Religion and relief: the role of religion in mobilizing civil society against global poverty (2010)*, the concept of social capital is looked at as the underlying cause of the power of religion to mobilize aid for poverty relief. They conclude that while this element does contribute to a larger notion of ‘religious cultural power’, it alone does not account for the power of mobilization. Rather it is the combination of social capital, religious content and cultural power that facilitates this notion. “[...] shared religious understandings of sacrifice and morality are particularly powerful in mobilizing global poverty alleviation.

Where entrenched structures make change seem unlikely, ‘religious ideals [can be] potentially powerful sources of commitment and motivation... [inspiring] human beings [to] make enormous sacrifices’ (Wald 1987:29-30, cited in Putnam 2000:67)[sic]” (Mylek & Nel, 2010, p. 87). While lacking the ability to quantitatively theorize the level of aid that has been mobilized, this provides further support for RNGOs as strong providers of resources.

3.3 A Case for Context

As demonstrated in many of the examples thus far, much of the literature makes use of and promotes context-specific analyses. Caution must be exercised in assuming religion is a powerful source and influence on values. “In practice, these links are far from clear, not least because it is impossible to disentangle religion from the social, economic, and political contexts in which it is lived and which shape the ‘complex space that exists between value statements and people’s adoption of particular values’ (Devine and Deneulin, 2011, p.62)” (Rakodi, 2012, p. 626).

Marie Juul Petersen demonstrates that Muslim NGOs are not homogenous and “[...] must be differentiated by their contextual origins and historical trajectories in order to understand their concerns and orientations” (Rakodi, 2012, p. 628). In her paper these organizations are classified as ‘da’watist NGOs’ (which use humanitarian and development activities for proselytizing), jihadist organizations (which associate aid with justice and militancy), solidarity NGOs (support for fellow Muslims), and secular organizations (mainstream aid). Official donors support solidarity and secular organizations (Petersen M. , 2012). These organizations are also more likely to collaborate with others as well as to offer aid on the basis of need.

Obadare makes use of a few studies to show that, in the case of Nigeria, religious organizations are large players in politics and fan the flames of conflicts. As an example of religious action by the state, Obadare cites the “[...] decision in 1986 of the Ibrahim Babangida government (1985-1993) to secretly induct Nigeria into the Organization of Islamic Conference (Oyebade 2002, pp. 137-165). As William Reno has argued, Babangida was probably motivated by a desire to ‘curry favor with Muslim elites who held key roles in state bureaucracies and military command [...] and to attract patronage from OIC member states’ (Reno, 1998, p. 151)” (Obadare, 2007, p. 139). Obadare goes on to claim that since the country is rather equally divided between Christians and Muslims that it is difficult to establish a valid government for all parties. Muslims, for which religion is integral to state

processes, perceive a secular state as a mechanism of Christian control (Obadare, 2007, p. 140).

The case studies of Nida Kirmani reveal differences between local charities and professional development organizations within the context of Pakistan. She suggests that faith is just one variable and that others also contribute to the 'identity' of these organizations (Kirmani, 2012). "The former are rooted in a well-established Muslim philanthropic tradition, depend on individual donations for most of their funding, reflect religious values and beliefs in their work, and largely focus on welfare and service delivery (especially healthcare). The latter rely on domestic and international institutional funding, have no apparent relationship with religion and are more focused on long-term development and community mobilisation and empowerment [sic]" (Rakodi, 2012, p. 627).

For the purposes of this study, these examples provide insight into the importance of geopolitical context. This context, it seems, is often needed to understand the actions of RNGOs. As a researcher, this will be taken into account during data collection and analysis. More will be explained regarding the methodology of this study in the next chapter; however, this study utilizes a reflexive approach. The understanding of the researcher of these contexts will be used to further fuel sampling, questioning, data collection, and analysis.

4. Method

This chapter will provide a general theoretical overview of the methodology used as well as how it was used in this study. Differences between Ethnographic Content Analysis and Quantitative Content Analysis will first be examined. Through a discussion of these differences support will be provided for Ethnographic Content Analysis as a method for this study. Following this the unit of analysis and sampling method will be detailed. Finally, there will be an overview of the process of analysis. The process of Ethnographic Content Analysis is highly dependent on the researcher to collect and analyze data in order to determine the subsequent sample. Due to this, this section will maintain a largely theoretical and abstract nature. The following chapters will be more empirically based and will possess actual analysis.

Collection and analysis of data have been done using Ethnographic Content Analysis (ECA). This qualitative method of data collection and analysis is reflexive and allows data to influence how it will further be collected. This differs from Quantitative Content Analysis (QCA) in many respects. Some of the most significant are methods of sampling (ECA utilizes non-probability sampling methods whereas QCA requires probability sampling methods), the objective (ECA seeks to explore and discover), and the progression from data collection to analysis (see figure 4.2.a for an example of how ECA takes place). A detailed comparison between QCA and ECA may be found in Appendix A, and a flowchart of the process of ECA may be found in Appendix B. As shown in the flowchart, the earliest stage of ECA is to define the unit of analysis (which in this case will be web pages). A more detailed explanation of the unit of analysis will be provided in the next section. Data was gathered from web content published by RNGOs and by key members of the SCHR. Data of interest consists of values as mentioned by Kilby (highlighted in **Table 2.2.a – NGO Values**) and the position of these within the context of organizational policies and operations. ECA is ideal for this project because it allows the researcher to infer from statements and to fill in the blanks rather than relying on explicit statements (Altheide, 1987). Since religion is a complex subject that organizations disclose at differing levels it is important to be able to see the undertones rather than what is superficial. The explorative nature of the research question lends itself to the application of ECA.

4.1 Unit of Analysis

The unit of analysis for this study is web pages that mention the values that organizations hold and also pages that may infer the quality and type of values in regards to organizational policy and operation. Data was only collected from the official website of the organization of which it is relevant. Therefore, mention of ‘Organization A’ on the website of ‘Organization B’ cannot be used. This may introduce some bias due to self-censorship by organizations. The websites are visible to the public; organizations may be inclined to limit the mentioning of extreme or fanatical viewpoints. Despite this the open access permitted to these websites offers a wealth of data that is easily accessible. It is much more dependent on the initiative of the researcher for data collection and less so on the involvement of interviewees or survey respondents. Also, this unit of analysis is not obtrusive. Another drawback is that websites are often dynamic and may change constantly. The constant introduction of new data is an obstacle for the published researcher but is a gold mine for emerging researchers and students. To work *with* the nature of web pages all data collected has been saved in a text form as well as with tags for the ‘URL’ and page title.

Some websites, especially those of INGOs, are expansive and possess a great deal of depth. There are seemingly countless numbers of pages and subpages as well as attached documents and financial reports. As was previously mentioned, only web pages possessing data concerning the values of the organizations were used. After initial analysis (stage 4 of Figure 4.a) it was found that most often this data could be found on pages with titles or sub-titles containing keywords such as: mission, objective, home, values, cooperate, coordinate, principles, and pages concerned with an explanation of the background of the organization. The other angle of this is that small organizations may have a miniscule footprint on the internet. This makes it difficult to find their websites using general search engines such as Google or Bing. Some organizations, while being the direct contact between donor and beneficiary, do not have websites to express their objectives or plans.

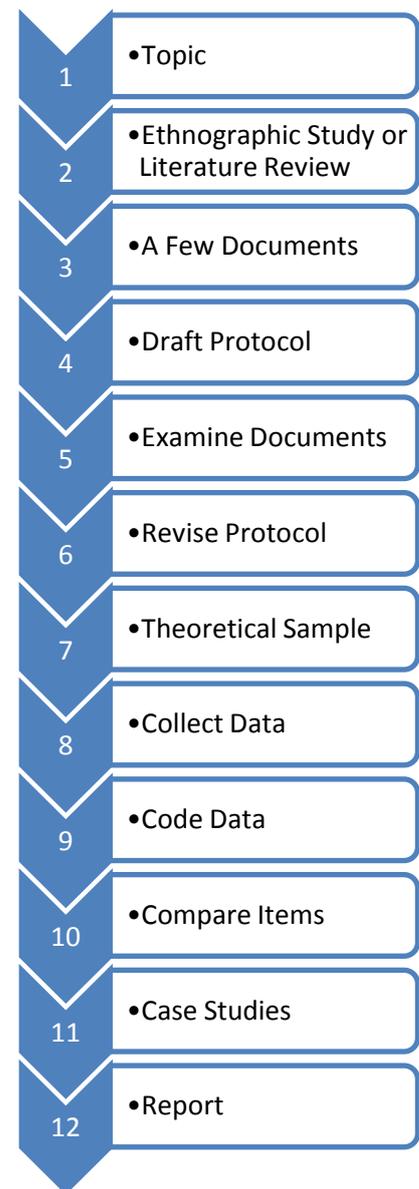
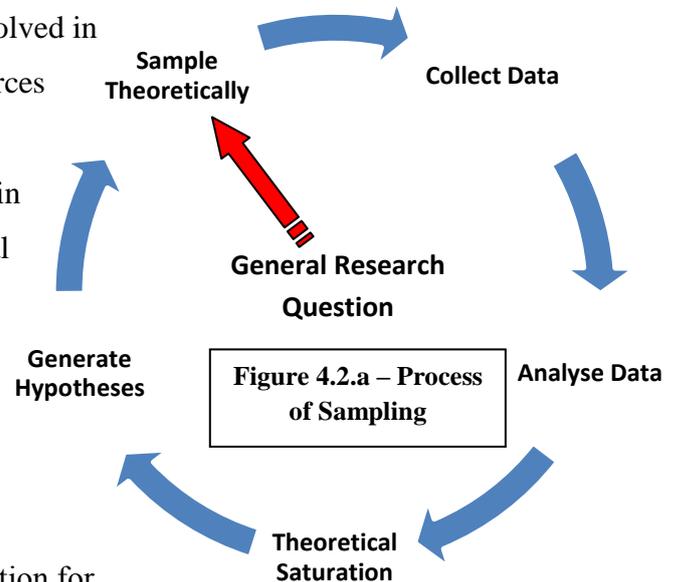


Figure 4.a - The Process of Qualitative Document Analysis (Altheide & Schneider, 2013, p. 19)

4.2 Sampling

Also of importance is the method of sampling. Quantitative Content Analysis (QCA) would necessitate random or stratified sampling (See Appendix A) (Altheide, 1987). In order to carry out probability sampling in a thorough and sufficient manner one would have to begin with a catalog of all or at least many RNGOs involved in humanitarian efforts. Due to constraints on resources this is not ideal. ECA permits purposive and theoretical sampling. This process is highlighted in Figure 4.2.a. This figure demonstrates the cyclical nature of ECA in that analysis fuels the choice of sample. There are multiple data entry points as this process continues until theoretical saturation has been achieved.



“According to Glaser and Strauss (1967: 45), theoretical sampling ‘is the process of data collection for generating theory whereby the analyst jointly collects, codes, and analyzes his data and decides what data to collect next and where to find them, in order to develop his theory as it emerges. The process of data collection is *controlled* by the emerging theory, whether substantive or formal.’ This definition conveys a crucial characteristic of theoretical sampling—namely, that it is an ongoing process rather than a distinct and single stage, as it is, for example, in probability sampling” (Bryman, 2012, p. 419). Firstly, in this study, organizations with varying degrees of involvement with the SCHR were selected. These organizations were chosen because of their religious ties and because they offer humanitarian services. Selecting organizations with varying degrees of involvement with the SCHR permits a somewhat cross-sectional view of the RNGOs involved in humanitarian response. It is important to observe the role of values in organizations that are large and small; members and non-members of the SCHR. Through this approach differences may become apparent and provide illumination onto the role of values. Following this initial round of data collection and analysis (stage 7 of Figure 4.a) these selected organizations were used to choose the next set of organizations. This process will be continued until theoretical saturation³ has been achieved.

³ Theoretical Sampling is the notion that sampling is continued “[...] until a category has been saturated with data” (Bryman, 2012, p. 421). This means that continued sampling no longer builds new insights into an emergent theory or new dimensions of theoretical categories (Bryman, 2012, p. 421).

4.3 Data

Some themes will be constructed on a continuing basis as data is collected. Examples of these include: proselytizing, diaconical, organizational values, etc. These are just a few examples to use as a starting point to investigate the web content and will likely lead to more themes. These will in turn contribute to the selection process of the subsequent sample. Words, phrases, and statements will be looked at in detail and explicit or implicit data that fits themes will be catalogued on a spreadsheet. No difference between the implicit or explicit types of data will be noted. Data was only collected from the official website of the organization of which it is relevant. Therefore, mention of ‘Organization A’ on the website of ‘Organization B’ cannot be used except to establish the type of relationship between the two. The simplification of data via coding somewhat removes the data from reality and places it within the constructed reality of this paper (Holliday, 2002, p. 99). This also occurs through the interpretations of the researcher and the ‘rules’ followed when obtaining the data. The objective of the data will be detailed in the following chapters since this may change with each round of data collection/analysis.

4.4 Analysis

Once data has been gathered analysis will consist of using the themes found to identify values of the respective organizations. The values of these organizations will then be compared with those of the SCHR in order to determine where there are overlaps, differences and conflicts. The theoretical framework will be used to explain why these may be issues. This analysis will fuel further development of sampling and of the protocol. This continues until theoretical saturation has been achieved.

4.5 Ethics

Data on the websites used is publicly accessible. The publishers of the content (the organizations) exercised their own discretion in determining what to post. The repurposing of this data for this study may or may not be construed in the manner in which it was intended. However, the deep involvement of the researcher in analyzing the data helps to prevent the pitfalls which might occur during quantitative content analysis. This is accomplished by a contextual understanding of the data rather than quantitative reduction.

5. Initial Sample, Data Collection, and Analysis

This chapter consists of the initial round of data collection and analysis. The abstract methodological outline built in the preceding chapter will be shaped into the practical way in which it was used for the purposes of this study.

5.1 Initial Sample

The initial sample consisted of a few organizations that were key members of the SCHR (such as World Vision). Also included were members of large networks such as Caritas Internationalis and ACT Alliance. An example of involvement that isn't quite first tier would be Catholic Relief Services (CRS), which is a member of Caritas Internationalis. CRS is not currently a direct member of the SCHR but was a founding member. Caritas Internationalis is currently a member of the SCHR.

Per Altheide's suggestion of a small sample size to start, eight organizations were selected (Altheide & Schneider, 2013). These organizations were found through a wide variety of means in order to overcome biases of internet search engines. The main method to select organizations was a sort of snowballing by using the websites of large INGOs (e.g. *InterAction*) and key members of the SCHR to find mention of RNGOs involved in humanitarian aid. Although a more independent and replicable method of sampling would be desirable, the advantage of overcoming 'search engine bias' outweighs this. It should be noted that while using a snowball method through the contacts of these organizations care was taken to ensure that the organizations represented were diverse. Organizations outside of these circles were sought through the use of official NGO registries. Requirements and characteristics of organizations eligible to be 'registered' vary depending on the nation in question.

5.2 Initial Data Collection

Although it was suggested by Altheide and Schneider that the initial set of documents be investigated without a protocol in place, I felt there were some categories that I would like to pay attention to due to clear concepts in the theoretical framework. Since Kilby's *NGO Values* are central to the theoretical framework they are being utilized as codes from the start. Also included are the concepts of diaconical and proselytizing activities. The objectives of the data at this point are to a) determine if/what values may be apparent in web content; b) be able to compare themes; c) permit questions and/or themes to arise regarding factors and roles of these values. Listed below are descriptions of the codes used during this round of

data collection, followed by an outline of the protocol used. This will provide some further explanation into how the reality of this thesis was constructed. In the following section analysis will occur through a discussion of the data.

Codes

Appeal to Donors: Data expresses values that appeal directly to donors. For example, a promise to be accountable to donors to distribute funds responsibly.

Appeal to Beneficiaries: Data expresses values that appeal directly to beneficiaries. For example, promising to include beneficiaries in all aspects of operations.

Proselytizing: Data that expresses the objective to convert others to one's own religion. For example, this may occur through the distribution of conditional aid.

Diaconical: Data that expresses the objective to demonstrate religious values through action.

Secular: Data that shows secular values or a willingness to work with secular values.

World View/Philosophy Values: Data represents a World View or philosophy, for example, religious faith or humanism.

Temporal Values: Data represents immediate concerns, for example, humanitarian relief, human rights, self-help, or individual autonomy.

Terminal Values: Data represents an end point to be reached such as an end to poverty; universal education, for example, the Millennium Development Goals.

Organizational Values: Data represents those of the organization and how it operates, for example, honesty, integrity, and accountability.

Protocol

1. Organization: name of the organization
2. Date: date the website was accessed
3. Relationship: Position relative to the SCHR (Member, Non-Member, Other)
4. Site Title
5. URL
6. Data
7. Categories: Codes from above relevant to the data

5.3 Initial Round of Analysis

The following sub-sections will frame the data findings in regards to the research question. Each of these sub-sections will introduce the findings about the respective organization. It will also outline the organization's values relative to their policies and operations. Where appropriate, examples of operational strategies of these organizations will be included in this.

The relevance of these findings will be discussed with regards to the research question. Direct quotes will be used throughout to aid in the analysis and to show the nature of the data collected. Following these sub-sections, the overall results will be tied together and their impact upon the next phase of research will be detailed.

World Vision

World Vision is a Christian humanitarian organization that works with children, families, and communities worldwide. They seek to address the issues of poverty and injustice as well as their causes (World Vision). These are temporal and terminal values. Their delivery of unconditional aid could be labeled diaconical. “We bear witness to the redemption offered only through faith in Jesus Christ. The staff we engage are equipped by belief and practice to bear this witness. We will maintain our identity as Christian, while being sensitive to the diverse contexts in which we express that identity” (World Vision). Statements such as this indicate a strong world view/philosophy that shapes the organization.

“The resources at our disposal are not our own. They are a sacred trust from God through donors on behalf of the poor” (World Vision). It is interesting that the organization abstracts donor aid in the sense that it is ‘from God’. This makes aid given to them conditional upon them fulfilling their own world view of what they believe is the common good. They claim to have a cooperative attitude towards other humanitarian organizations. They are also willing to receive criticism and opinions from others about their work (World Vision). This indicates a willingness to engage in dialogue and share their views in passive ways (diaconical). They are also open to secular values and forces (World Vision).

Catholic Relief Services

CRS is an INGO that is based in the United States. It offers both financial assistance and humanitarian services. CRS was a founding member of the SCHR but has since become an indirect member through their membership in Caritas Internationalis (currently in the SCHR). It was found that CRS strived to be politically influential and tended to have a diaconical attitude with its policies and activities. They appear to have strong world view/philosophical and temporal values. Some data seemed to connect with conditions that were found elsewhere within their website (Catholic Relief Services).

CRS appears to limit the types of resources and services that it provides due to its religious values (world view/philosophy). For example, they are pro-life and promote abstinence and fidelity as interventions against the spread of HIV (Catholic Relief Services). The implications of this are that CRS cannot offer abortions and the organization treads softly around condoms as an intervention for HIV/AIDS (Catholic Relief Services). Their

recognition of HIV/AIDS as a public health and development issue could be a temporal or even a terminal value. Nonetheless the interventions they advocate are founded in religious views (Catholic Relief Services). In addition, while CRS welcomes cooperation it does so only on terms that are congruent with Catholic teaching. The organization also appears selective on sources of criticism (Catholic Relief Services). For example, they state “[...]we are open to and welcome correction, presented to us by people and organizations who offer it in the spirit of Christian charity and with the intention of helping us to live the Gospel mission of serving the poorest of the poor around the world” (Catholic Relief Services). Although these are organizational values, they are influenced and formed by their own world view (and the desire to preserve that reality).

Exceptions to these Catholic-centric tendencies may be seen in their use of external networks, coalitions, and alliances. These are used as opportunities to share their perspectives in public arenas (Catholic Relief Services). This shows the evangelical nature of their values, although whether these manifest as proselytizing or diaconical activities may vary. Furthermore, “CRS sometimes works with organizations that hold positions contrary to Catholic teachings. Among these are the United States government and the United Nations. We see this work as a positive and powerful aspect of our witness to our Catholic faith, as we bring our Catholic outlook and values in dialogue with a variety of people and groups who otherwise would not be exposed to them” (Catholic Relief Services). In these ways CRS carries out some of their work in a diaconical fashion.

CRS is very vocal about ‘stewardship’ and accountability to their donors. While they go to great lengths to convince American Catholic individuals that they should donate, they maintain a “[...] tenet of subsidiarity: A higher level of government—or organization—should not perform any function or duty that can be handled more effectively at a lower level by people who are closer to the problem and have a better understanding of the issue [sic]” (Catholic Relief Services). These are, again, organizational values (but in reality shaped by their own world view/philosophy).

Catholic Caritas Foundation of Nigeria

The Catholic Caritas Foundation of Nigeria (CCFN) operates as the national humanitarian arm of Caritas Internationalis in Nigeria. Aid is distributed unconditionally and is distributed based on need (Catholic Caritas Foundation of Nigeria). These values could be labeled as temporal or terminal values. CCFN is explicit in stating that large amount of its aid goes to Muslim populations. CCFN works with the Nigerian government’s National Emergency Management Agency (NEMA) through their participation in an inter agency group (Catholic

Caritas Foundation of Nigeria). It appears they are more welcoming of secular values and other forces than CRS (their American INGO counterpart). Their activities could be labeled as diaconical.

Christian Aid

Christian Aid is a member of ACT Alliance (which is a member of the SCHR). The position and values of Christian Aid are quite different from those of CRS. It is also a large INGO and is based out of the UK. They “[...] work globally for profound change that eradicates the causes of poverty, striving to achieve equality, dignity and freedom for all, regardless of faith or nationality. We are part of a wider movement for social justice” (Christian Aid UK). This first statement’s value would best be described as a terminal value and their openness to inter-faith cooperation and commitment to lead by example could be described as diaconical. The recognition of a need for ‘social justice’ could be labeled a temporal value. Christian Aid is willing to cooperate with secular forces. Similar to CRS, Christian Aid is vocal about its commitment to stewardship and accountability to its donors (Christian Aid UK).

Presbyterian Disaster Assistance

Presbyterian Disaster Assistance (PDA) is the emergency and refugee program of the Presbyterian Church U.S.A. They collaborate with other ‘faith based responders’ and provide aid unconditionally because “the humanitarian imperative comes first” (Presbyterian Disaster Assistance). Secular agencies aren’t explicitly mentioned by PDA as partners. Their values may be labeled as diaconical. Contrary to CRS and Christian Aid, it mentions accountability to its beneficiaries more than it does accountability to its donors. For example, “Presbyterian Disaster Assistance only sets up recovery sites where churches have decided to invite others in to help as they seek to rebuild after disasters. Thus it is the local church partner, council, or faith based organization that has done the assessment, determined the nature of the work, and made all of the arrangements to provide for the arrival of volunteers” (Presbyterian Disaster Assistance). While they are influenced and guided by their world view, they have strong temporal values.

Nazarene Compassionate Ministries

Nazarene Compassionate Ministries delivers humanitarian aid unconditionally through Nazarene Disaster Response (NDR) (Nazarene Compassionate Ministries). “Holiness, far from distancing believers from the desperate economic needs of people in our world, motivates us to place our means in the service of alleviating such need and to adjust our wants in accordance with the needs of others” (Nazarene Compassionate Ministries). It is stated that these concerns motivate the group in changing the world for Jesus (Nazarene

Compassionate Ministries). These statements paint a picture of the central values of NCM. They are strongly influenced by their world view/philosophy. Temporal and terminal values such as poverty alleviation are enmeshed within this world view. However it may be argued that they are distinct. Their ‘reliance’ on partnerships with other RNGOs and lack of mention of interfaith or state cooperation indicates that this INGO may operate as an ‘NGO counter-balance’ to the state (Nazarene Compassionate Ministries).

Humedica Internationale Hilfe

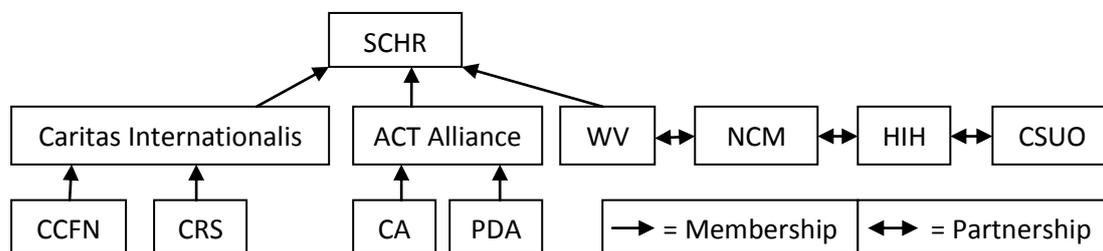
Humedica Internationale Hilfe is a German INGO that delivers financial aid and humanitarian services on an unconditional basis. “It is important to us, that - being a Christian organisation - we offer Christians as well as non-Christians a platform to help people in need [sic]” (Humedica Internationale Hilfe). Statements regarding the religious-base are limited and instead supplanted by statements indicating a ‘humanitarian imperative’ and a focus on temporal and terminal values (Humedica Internationale Hilfe). Their activities are diaconical and cooperation takes place with a wide variety of actors (secular included).

Christian Social Uplift Organization

Christian Social Uplift Organization is similar to Humedica in that the presence of religion appears to be limited. They are instead focused on service delivery (organizational and terminal values). The only trace of religion in this organization is really only in name and in their mantra, “and whatsoever ye do, do it heartily as to the lord and not unto men (Colossians 3:23)” (Christian Social Uplift Organisation). Their activities could be labeled as diaconical.

Summary/Discussion

Figure 5.3.5.a - Relationships of Organizations Investigated in Initial Round



An overview of the relationships of the organizations analyzed in this round may be found in Figure 5.3.a. World Vision is a member of the SCHR and, overall, possesses temporal, terminal, and diaconical values. Many of the other Christian-based RNGOs had similar value sets and were also centered on temporal and terminal issues (humanitarian relief and poverty alleviation). Most of these are open to working with interfaith or secular organizations. Although not explicitly opposed to working with these other groups, the exception to this

appears to be NCM. Another difference of NCM is that their concern for temporal and terminal issues is enmeshed in their world view/philosophy. The biggest issue with organizations similar to NCM may be in subordinating themselves to governmental agencies and/or networks of NGOs.

It should be noted however that Christian Aid and PDA are members of ACT Alliance, which is a member of the SCHR. ACT Alliance's website does not possess data that could be used for the purposes of this study so Christian Aid and PDA might be viewed as representatives of the ACT Alliance. This is likely the reason why their values sets were similar to World Vision. Interestingly, although the SCHR is engaged in a similar relationship with CRS and CCFN, some differences may be seen. CRS is politically influential and is selective in the services that it provides as well as who it works with. CCFN, on the other hand, is not as large of an organization and is focused on nationalistic efforts. Also, CCFN works with a variety of actors. In short, the values of CCFN are more reflective of the SCHR. It could be that since CRS has some political weight they are able to operate as the model 'NGO counter-balance' to state authority.

One trend that seemed apparent was that RNGOs concentrated on service delivery and/or nationalistic efforts seemed to integrate religion the least into their values-base. One question that this raises is are these values representative of the *needs* of the RNGOs or of their reality? Do they value working with a variety of actors or do they need the support of these actors to be effective? The next round of analysis will consider these questions in addition to the research question. This will be reflected in the sample as well as the introduction of additional themes. Below are the themes that will be introduced in the next round of analysis.

International Mindset: Data that shows the organization is concerned with international interests.

Nationalistic Mindset: Data that shows the organization is concerned with interests relevant to its own country.

6. Final Round of Data Collection and Analysis

The preceding chapter shaped the manner in which this final round of data collection and analysis took place. The theoretical sample was selected using the conclusions of the initial round of analysis. Also, two additional themes were added to the protocol with which data was collected.

The Ethiopian Evangelical Church Mekane Yesus - Development and Social Services Commission

The Development and Social Services Commission (DDSC) of the Ethiopian Evangelical Church Mekane Yesus (EECMY) possesses a strong nationalistic mindset in its values. Their values may be described as terminal and temporal but the management and strategies of the organization reflect values of their world view/philosophy.

The organization gives a lot of attention to poverty alleviation, disaster vulnerability, and disaster recovery. They seem to value collaborative relationships with many different types of organizations, including state actors. However, the beneficence of government involvement is portrayed as a double-edged sword. For example, the EECMY-DDSC seeks to provide a “safeguard of God-given freedom of human beings to live in peace, harmony and prosperity without any reduction or violation by individuals, groups or the state” (The Ethiopian Evangelical Church Mekane Yesus - Development and Social Services Commission). This statement must be analyzed within the context of Ethiopia, however, which has a long history of strong state control. The cautiousness of government involvement is understandable, but the Church remains actively cooperative nonetheless.

The influence of a world view/philosophy on the organization’s strategies is best seen in the following statement pulled from the ‘objective’ section of their website. “Promote people-centred approaches to development - human rights based approach, conflict handling, peace promotion, democratic culture, etc., based on Biblical teaching and positive approach to empower the people [sic]” (The Ethiopian Evangelical Church Mekane Yesus - Development and Social Services Commission). Also, they utilize mainstreaming to integrate gender equality into their programs. Their religious philosophy also shapes partnerships. For example, the EECMY has elected to cut ties with the Church of Sweden and the Evangelical Lutheran Church in America over the issue of same sex marriage (The Ethiopian Evangelical Church Mekane Yesus - Development and Social Services Commission). Despite this break between these organizations, they all remain members of the broader Act Alliance. The

action by the EECMY could be construed as political in nature albeit influenced by religious values.

Emmanuel Hospital Association

The Emmanuel Hospital Association (EHA) has values that could be labeled terminal and organizational types. They are largely concerned with the quality of their services and ensuring that these services are delivered on the basis of need and unconditionally. They possess a nationalistic mindset concentrated on North, North-East and Central India. Their religious base may be described as diaconical (Emmanuel Hospital Association). “We do this in the name and spirit of Jesus Christ so as to manifest Him through word and deed” (Emmanuel Hospital Association). They are, once again, an example of a nationalistic RNGO that has limited explicit influence from religious values. They do not appear politically active.

Christian Health Association of Nigeria

The Christian Health Association of Nigeria (CHAN) is a politically active organization. It is an ‘umbrella organization’ that represents and coordinates its members. It maintains close relations with the Government of Nigeria (GoN) (Christian Health Association of Nigeria). Its values may be considered diaconical with a strong nationalistic mindset. They aim for aid to be delivered unconditionally, although due to the structure of the organization, members maintain a high degree of autonomy. “[...] [Members] are autonomous and free to [prioritize] and adapt guidelines in their operational situations” (Christian Health Association of Nigeria). Taken within the context of Nigeria, the closeness of the relationship of this organization with the GoN is likely dependent on when/where ‘secular’ governance is dominant.

Christian Health Association of Ghana

The Christian Health Association of Ghana (CHAG) is structurally and operationally similar to the CHAN. Its objectives are largely the same. It is a politically active organization that represents and coordinates its members (Christian Health Association of Ghana). It exhibits diaconical and temporal values. “The goal of CHAG is to improve the health status of people living in Ghana, especially the marginalized and the poorest of the poor, in fulfillment of Christ healing ministry” (Christian Health Association of Ghana). They also operate closely with government agencies.

Adventist Development and Relief Agency

The Adventist Development and Relief Agency (ADRA) works closely with states as well as with other organizations. Aid is delivered unconditionally. Its work is diaconical and its values could be described as temporal and organizational. It possesses a highly international

mindset as demonstrated by its global presence (Adventist Development and Relief Agency). They are, however, highly influenced by their world view/philosophy. “[...] through humanitarian acts we make known the just, merciful and loving character of God” (Adventist Development and Relief Agency). It appears that they are similar to NCM in that their temporal values are enmeshed within their world view/philosophy. ADRA has demonstrated that it can cooperate with large state actors. Whether or not it operates in a subordinate manner may be an interesting topic of analysis.

United Evangelical Lutheran Churches in India - Indian Lutheran Health Ministry

The Indian Lutheran Health Ministry (ILHM) of the United Evangelical Lutheran Churches in India (UELICI) operates in a similar way to CHAN and CHAG. The ILHM represents and coordinates health care at various Lutheran health providers around India. The type and scope of these health providers are broad (United Evangelical Lutheran Churches in India - Indian Lutheran Health Ministry). The ILHM’s values could be labeled as diaconical and more towards world view/philosophy as well as organizational. They strive for to excel in quality and in reach of their services. Their motivation is “to partake in God’s Purpose of healing in its fullness” (United Evangelical Lutheran Churches in India - Indian Lutheran Health Ministry). They do not appear politically active.

Christian Care Zimbabwe

“Christian Care [CCZ] is a Christian faith based ecumenical organisation that is called to witness the presence of God among the poor and disadvantaged people. We derive motivation and inspiration of our community service work from Christian teachings and practices that guide us throughout our work. As a faith based ecumenical organisation Christian Care will maintain the church as the entry point into communities [sic]” (Christian Care Zimbabwe). While faith is a central and driving force, the organizations values are more specifically targeted at temporal and organizational issues. They seek to be accountable to the many stakeholders that they are involved with. Also, they seek to achieve their own vision of social justice. They collaborate with a variety of actors (including governments) and are somewhat politically active (Christian Care Zimbabwe).

Church of Sweden

The Church of Sweden (CoS) is a politically active institution. They provide aid through a wide variety of means. Their values may be labeled as temporal and terminal. “Provision of aid is important, but does not solve all problems. Unfairness and injustice that prevent people living with dignity must be eradicated. Everyone must be able to provide for themselves, but the Earth’s resources must also last for future generations” (Church of Sweden). The Church

has a very international mindset. “The Church’s international activities support local churches and organisations in Europe, Africa, Asia, Latin America and the Middle East through cooperation in international networks of churches [sic]” (Church of Sweden). Aid is delivered unconditionally, central to their diaconical values. Their values may further be labeled as temporal and organizational. They have a great interest in their vision of social justice as well as being accountable to their stakeholders (Church of Sweden) .

Operation Blessing International

Operation Blessing International (OBI) “[...] is a faith-based charity with a mission to demonstrate God’s love by alleviating need and suffering through international relief aid” (Operation Blessing International). They collaborate with a wide variety of actors and deliver aid unconditionally. Their values can be described as diaconical and temporal. The presence of religious values in their values base is limited.

Islamic Relief Worldwide

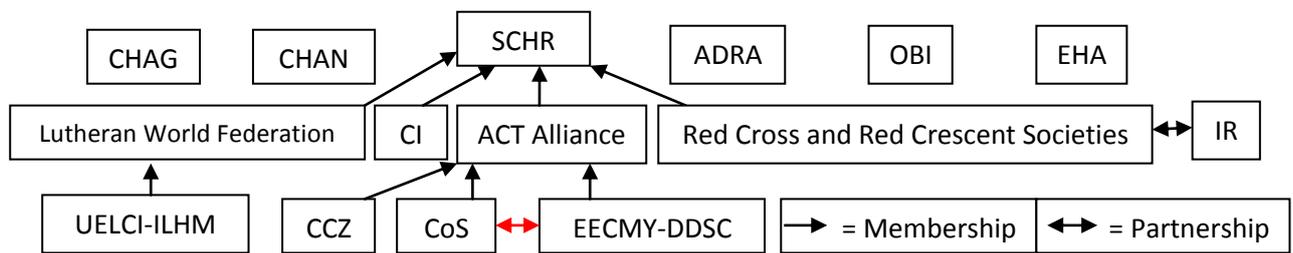
“Islamic Relief (IR) is an international relief and development charity which envisages a caring world where people unite to respond to the suffering of others, empowering them to fulfil their potential [sic]” (Islamic Relief Worldwide). Their work could be described as diaconical since the aid is unconditional and they cooperate with a wide variety of actors. The organizations with which they have contact and collaborate with give some indication as to the lack of diversity of RINGOs involved in humanitarian aid. Most of their partners are Christian-based (Islamic Relief Worldwide). ”Exemplifying our Islamic values, we will mobilise resources, build partnerships, and develop local capacity [sic]” (Islamic Relief Worldwide). They have temporal values that emphasize a need for social justice.

Caritas Internationalis

Caritas Internationalis (CI) is a large, politically active INGO. It has a presence around the world under a variety of different names through its members. “Inspired by Christian faith and gospel values, we work with the poor, vulnerable and the excluded, regardless of race or religion” (Caritas Internationalis). Their values are diaconical, temporal, and organizational. They welcome cooperation with state actors and contrary to CRS, no indication was made as to any terms of their cooperation. “Caritas participates with other faith-based, secular and United Nations organisations in efforts to improve cooperation and coordination in emergency situations and to uphold the highest international standards in our work [sic]” (Caritas Internationalis). They claim to work in ‘solidarity and partnership’ (Caritas Internationalis). These could be seen as themes for their general strategy in approaching humanitarian aid. These fall under the category of world view and organizational values.

Summary/Discussion

Figure 6.a - Relationships of Organizations Investigated in Final Round



An overview of the relationships of the organizations analyzed may be found in figure 6.a.

This round of analysis looked at more organizations that were distant from the SCHR than the initial round of analysis. Overall the values of these organizations seemed congruent with each other. Their values could generally be described as diaconical, temporal, and/or terminal. Judged on the basis of values alone, it does not appear that there are any significant differences in values between members of the SCHR and the other organizations analyzed. Instead it seemed that differences were apparent in levels of political involvement as well as mindsets (nationalistic vs. international). RNGOs with international mindsets are typically politically active whereas nationalistic RNGOs may or may not be.

Political involvement by RNGOs was mostly demonstrated through their consultative and lobbying activities. Therefore it seems that these RNGOs maintained their religious identities and pushed to express their values formally. Due to this, the data suggests that any ‘issues’ of compatibility between these organization may likely be *political* in nature rather than *values-based*. This suggestion is in agreement with Tvedt who sees donor aid as a major impetus in motivating NGOs. The depth and quality of these political issues are, however, beyond the scope of this study which only sought to analyze the values-base.

7. Conclusion

While there is a great deal of cautionary advice in present literature against classifying RNGOs as a homogenous group, it appears that an exception may be made in regards to RNGOs involved in humanitarian aid. The RNGOs analyzed in this study mostly expressed values that were temporal and terminal in nature. In a couple cases the concern for these issues was actually enmeshed within the world view/philosophy of the organization. It could be argued, however, that this also occurs in secular organizations and may actually be the basis of their temporal and terminal values. In addition, it was found that organizations claimed to distribute aid unconditionally. They often declared this in their values statements indicating their diaconical values. In sum, there do not seem to be issues or problems for RNGOs in balancing their own values with the values of other humanitarian actors or, more specifically, with members of the SCHR.

Political components arose as areas of interest during analysis. These findings provide support for existing theories that suggest a strong and important connection between NGOs, donors, and states. It was beyond the scope of this paper to delve deeply into these subjects but on the surface it was observably an issue that could have been investigated. This may be taken as a suggestion for further research.

The methodology of this paper permitted the flexibility needed to approach this issue in an explorative manner. It could be the case, however, that websites as a unit of analysis may have not offered the objectivity required of an issue such as values. Organizations may have been inclined to post statements that were more or less congruent with the attitudes of donors and state actors. However, the use of websites as a unit of analysis proved to have strengths as well. Information of this sort is up to date and is widely accessible to researchers. The use of websites lends itself towards use in research with a large concern for transparency.

Appendix A

The table below has been included to further detail differences between quantitative content analysis (QCA) and ethnographic content analysis (ECA).

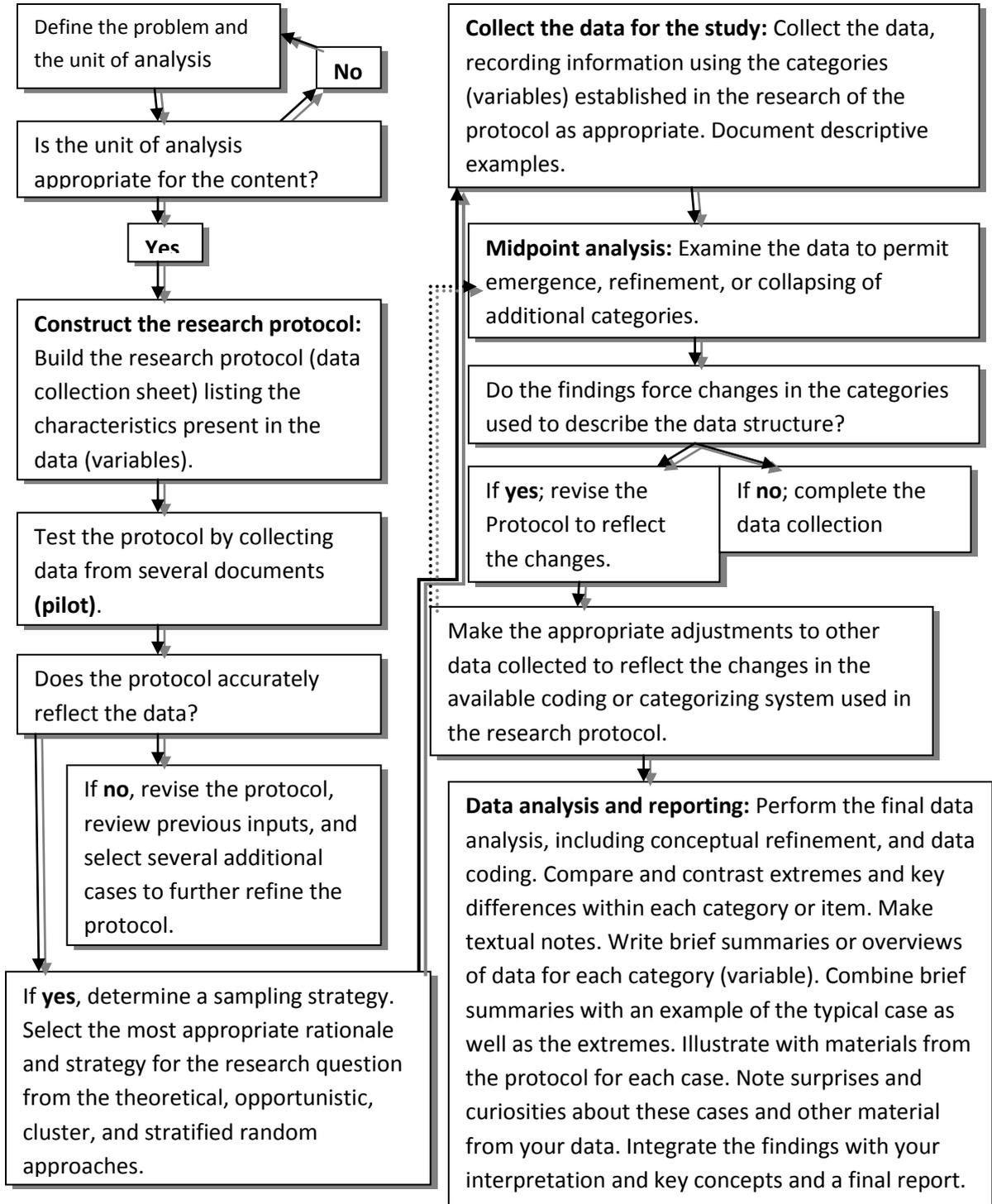
Quantitative (QCA) and Ethnographic (ECA) Content Analysis (Altheide, 1987)

	Quantitative Content Analysis (QCA)	Ethnographic Content Analysis (ECA)
Research Goal	Verification	Discovery; Verification
Reflexive Research Design	Seldom	Always
Emphasis	Reliability	Validity
Progression from Data Collection, Analysis, Interpretation	Serial	Reflexive; Circular
Primary Researcher Involvement	Data Analysis and Interpretation	All Phases
Sample	Random or Stratified	Purposive and Theoretical
Pre-Structured Categories	All	Some
Training Required to Collect Data	Little	Substantial
Type of Data	Numbers	Numbers; Narrative
Data Entry Points	Once	Multiple
Narrative Description and Comments	Seldom	Always
Concepts Emerge During Research	Seldom	Always
Data Analysis	Statistical	Textual; Statistical
Data Presentation	Tables	Tables and Text

Appendix B

The figure below has been included to further detail the process of ethnographic content analysis (ECA).

Flow Chart for Qualitative Document Analysis (Altheide & Schneider, 2013, p. 21)



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