UNIVERSITY OF CAPE COAST

THE EFFECTS OF THE STRATEGIES OF EVANGELISATION ON COMMUNITY DEVELOPMENT: THE CASE OF THE AKUAPEM PRESBYTERY OF THE PRESBYTERIAN CHURCH OF GHANA,

1980-2005.

BY

EMMANUEL NYAMAAH

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MAY, 2011.

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature………………...... Date...........................

Name: EMMANUEL NYAMAAH

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature:…………………... Date:....................

Name: REV. PROF. BENJAMIN ABOTCHIE NTREH

Co-Supervisor's Signature:.. Date:....................

Name: DR. SAMUEL GYANFOSU

ABSTRACT

This study was an historical appraisal of the strategies of evangelisation adopted by the Akuapem Presbytery of the Presbyterian Church of Ghana (PCG) in the Eastern region of Ghana from 1980-2005. The purpose was to investigate the linkage between the strategies of evangelisation and community development. The study was conducted in seven Church Districts using a sample size of 515 respondents, interviewees and discussants comprising members in leadership positions, ordinary members, Directors of Mission and Evangelism and Development and Social Services of the PCG. Members of the Grace Evangelistic and Deliverance Ministry and community members were also interviewed. Both the simple random and the purposive sampling techniques were employed to select respondents and interviewees respectively. A descriptive survey design was used since the research was a qualitative one. Six research questions were formulated to guide the study. Questionnaires and semi-structured interview guides were prepared for the study because "most research methods [techniques] can be used in either qualitative or quantitative studies" (Silverman, 2004, p. 89).

The key findings of the study showed that Presbyterians in the Akuapem Presbytery perceived evangelisation as the main task of the Church with two main dimensions namely, internal and external. About twenty different strategies of evangelisation were identified to have been used during the period 1980-2005. The study also showed that there is a direct linkage between evangelisation and community development. There was co-operation between the Presbytery and the larger community to promote evangelisation and community development.

ACKNOWLEDGEMENTS

DEDICATION

To my wife, Louisa, and my children: Odoom, Abena and Maame.

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CHAPTER ONE

INTRODUCTION

Background to the study

Missionary work with lasting impact on Ghana could be said to have been started in the third half of the nineteenth century by the Basel Mission, the parent stock of the Presbyterian Church of Ghana (PCG). However, the Basel missionaries were more successful from 1843 onwards, after spending about 15 years 'in the wilderness' without making any converts in the country. The relative success of the Basel Mission became manifest when the missionaries adopted certain far-reaching strategies in the evangelisation process. Evangelisation is the major preoccupation or the core business of Christianity in general, and the PCG in particular.

Undeniably, "Traditionally, the PCG is committed to spiritual renewal, conversion of non-Christians and the expansion of the Kingdom of Christ among all people" (Omenyo, 2002, p. 127). This spiritual renewal could happen to those who are already Christians, as well as to those who have just heard the Christian message through conscious evangelisation efforts. Also, it can be deduced from Omenyo's submission that evangelisation should lead to the spread of the Christian message across territories and among all people. On the other hand, the Roman Catholic Church for example, simply conceived evangelisation as "planting of the Church", while the Protestant Missionary Movement's objective in the nineteenth century concerning evangelisation

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was to found an "indigenous Church" capable of continuous propagation or growth (Lossky, Bonino, Pobee, Stransky, Wainwright, Webb, 2002). From both the Catholic and the Protestant points of view, evangelisation was to culminate in the extension of the Christian religion and presence beyond its current area of coverage which should result in Church planting.

Church planting has been conceived from different perspectives by different people. A manual prepared for lay ministries training of the PCG quotes the view of Archbishop George Carey who defined Church planting as "The transfer of part of a congregation into an area of need with the evangelistic expectation that new people will find faith and the renewal of their spiritual lives..." (Nabor & Hooper, 2007, p. 6). This definition seems to be in line with the explanation by Omenyo (2002) as quoted above. Like Omenyo, Archbishop Carey also suggests that Church planting or evangelisation must lead to spiritual renewal. Peter Wagner is cited in the same manual as indicating that "Church planting is the best method of evangelism under God's heaven" [and this] underlines the fact that reaching new people is the whole aim of a Church plant" (Nabor & Hooper, 2007, p. 6). In this sense, the goal of Church planting is to carry the gospel message to people who have not yet embraced the faith.

Again, it has been asserted that:

Church planting is the establishing of an organized body of believers in a new location. The process of planting a Church involves evangelism, the discipleship of new believers, the training of Church leaders, and the organization of the Church according to the New Testament model. Usually the process also includes writing a Church

charter and or doctrinal statement and finding a place to meet or buying property and erecting a new building. Church planting is a specific focus within the larger work of "missions" (What is Church planting? 2009, para. 1).

From the forgone perspectives, what comes out clearly is that Church planting is a process and not an event and until a new congregation is established in a new place, Church planting could not be said to have taken place. Again, it is not enough to just carry the gospel message to a new place; but measures put in place to sustain the interest of the membership are equally important. The logical conclusion is that Church planting is an essential aspect and component of evangelisation. The use of the term 'Church planting' connotes the process where new branches of Christian denominations are created. The new congregations that result from 'Church planting' must have their own local or congregational sessions that will oversee their activities.

In the context of this study, evangelisation is explained as the process of spreading the gospel, converting people into the Church, as well as maintaining and sustaining the interest of the membership of the Church. Evangelisation should also be conceived as the process through which new branches of the Church are established at places where it has no presence. In this context, evangelisation as a process must also lead to adding new converts to the Church or bringing back apathetic members, who might have backslidden or are lethargic to Church activities, into the Church or the congregation. Hence, the goals of evangelisation could be said to be Church planting and spiritual renewal. On the other hand, strategies of evangelisation in the context of this study refer to the activities, means, methods or

approaches employed by the Christian Church or the various congregations to convert people, retain them and to expand the frontiers of the Church in the larger human community.

In the early days of the Basel Mission, which eventually became the PCG in Ghana, missionary strategies of evangelisation did not follow a specific laid down pattern, though in most cases, the experiences of the past if any, and the exigencies on the ground, as well as the mandate from the sending agency (Smith, 1966) dictated and determined such strategies. For instance, the Basel Mission, having failed to make converts out of the local inhabitants of the coast (Osu, Accra) and the hinterlands (Akropong) in its first attempt from 1828-1842, embarked on serious and pragmatic strategies of evangelisation with particular interest in the local people and their language (Clarke, 1986). The Mission started training local agents who were to assist their European counterparts in the evangelisation process. It was believed that the training would equip the agents with the requisite strategies in 'Church planting'. Beyond Church planting, the African trainees were envisaged to gradually assume prominent roles in the evangelisation process until they completely took over from the European missionaries. In addition, the Basel Mission set in motion a strategy of developing local languages, which were to be used in preaching and spreading Christianity. Education was another important strategy the Basel missionaries used in their evangelisation enterprise in the early days of the Mission's existence in the country. They laid emphasis on educating their converts to equip them with the requisite knowledge and skills to make them fit into the Christian community (Clarke, 1986) and by extension the larger human community.

Notwithstanding the laudable and forward-looking strategies of evangelisation that were employed as enumerated above, the Mission also introduced a strategy of segregation where the converts were separated from the larger community. Clarke (1986) has instructively maintained that:

> …the Basel Mission, like other missionary bodies, tended to develop Christian communities that were cut off from the rest of society. They prohibited students… from taking part in local political and economic affairs and even from participating in traditional music, dancing and other social and cultural activities (p. 59).

Implications of these strategies of evangelisation on the individual and the larger community are numerous and have been analyzed in subsequent chapters of this study. Indeed, some of the strategies were abandoned with time due to their unsuitability or unsustainability or both, while others continued to be employed by the PCG in the Akuapem Presbytery during the period this study covers; that is from 1980-2005.

The PCG, like any other Christian denomination, is a smaller community which operates within the larger human community. Wikipedia has explained that sociologists do not agree on the exact definition of a community. It explains that "traditionally, a "community" has been defined as a group of interacting people living in a common location" (n.d. para. 2). A community can also connote a group that is organised around common values, traditions and history within a geographical area or location. It further explains that community can be categorised into: geographical communities, which range from the local neighbourhood, suburb, village, town or city, region, nation or even the planet as a whole; that is communities of location

(Wikipedia, n.d. para. 2). There are also communities of culture, which range from the local clique, sub-culture, ethnic group, religious, multicultural or pluralistic civilisation, or the global community cultures of today. They may be included as communities of need or identity, such as disabled persons, or frail aged people. The third category is community organisations, which range from informal family or kinship networks, to more formal incorporated associations, political decision making structures, economic enterprises, or professional associations at a small, national or international scale (Wikipedia, n.d. para. 25). Again, community has been explained in geographical terms by the Oxford Dictionary of Geography. It states that in human geography, a community may refer to an interacting group of people living in the same territory: town, village, suburb, or neighbourhood (Answers.com, n.d. para. 13).

In the context of this study, community has been used in the geographical sense and thus refers to a group of people living in the same territory namely: town, village or suburb. Hence, the people who live in the political districts of Akuapem North and South and the Suhum Kraboa-Coaltar of the Eastern Region of Ghana constitute the "community". However, within these political districts are smaller Church districts which constitute communities of their own, and form part of the Akuapem Presbytery. But the focus of this study goes beyond the Church community to incorporate the larger human community in the study area.

As indicated above, the Church is a smaller community within the larger human community and its members are equally an integral part of the latter. As such, any strategy of evangelisation adopted by the Church could

invariably affect every aspect of community life. For that reason, it is important that evangelisation is carried out with the interest of the larger community in mind. This is because "…evangelism and social responsibility, while distinct from one another, are integrally related in the proclamation of and obedience to the Gospel …" (Lossky et al. 2002, p. 445). Thus, this calls for a well co-ordinated programme by the Church towards the development of its members and potential members, as well as the larger community from which it operates. Interest shown by the Church towards individual and community life should be pursued from a broader or general rather than a narrower or spiritual perspective. This is necessary because the individual who is the target of the Church's evangelisation efforts has both physical or material and metaphysical or spiritual needs.

Development at individual or community level must be targeted by the Church in its bid to spread the gospel. The reason is that "…religious faith and practice must lead to moral action and good morals must bring about development" (Kudadjie, Ganusah & Alalade 2002, p. 31). Hence, even if there is no conscious attempt made by the Church to effect development in the community where it operates, its activities must of necessity lead to considerable improvement in the general quality of life of the people and the community as a whole. Although, the concept 'development' is multifaceted and defies a simple definition, the Church ought to formulate its own definition somehow, and use it to address developmental challenges of the community where it operates or intends to undertake evangelisation. In this sense, the Church could take 'development' to refer to the positive growth in the general quality of life of individuals and the community as a whole.

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However, in its broader sense, 'development' encompasses every aspect of human endeavour be it social, economic, political or religious. Therefore, the Church's efforts towards community development should be contributions that tend to benefit the immediate community in which it operates. Community development efforts by the Church, whichever form they take, should be aimed at improving the quality of collective community life and well-being.

The ecumenical understanding of development for instance, refers to it as the struggle towards a just, participatory and sustainable society (Lossky et al. 2002). In view of the fact that justice is a virtue which the Christian Church enunciates, it even became more imperative on the Akuapem Presbytery to promote justice since it constitutes an essential part of 'development'. Kudadjie's article: "Religion, Morality and National Development", in Kudadjie, Ganusah & Alalade (2002), criticises the conception of development in the considerable improvement in physical infrastructure, industrialisation and economic growth as inadequate and parochial. He intimates thus: "The conception and model of development as stipulated by "orthodox" development theorists leave out the more qualitative and internal humanistic and spiritual components of development such as communication with the divine, humaneness, integrity, love, justice, freedom of individual, harmony, community, self-fulfilment, contentment..." (p. 34).

McConnell, (as cited in Lossky, et al. 2002), on the other hand, has explained that community development as a term describes local development programmes with the active participation of people in determining the design and its delivery. Again, it has been maintained that:

Community development, often linked with Community Work or Community Planning, is often formally conducted by non-government organisations (NGOs) [including religious organisations], universities or government agencies to progress the social well-being of local, regional and, sometimes, national communities. Less formal efforts, called community building or community organizing, seek to empower individuals and groups of people by providing them with the skills they need to effect change in their own communities (Wikipedia, n.d. para. 15).

From the above, it is obvious that evangelisation is inextricably linked with community development in particular and development of the country in general. Consequently, the total well-being of the individuals within the community; including their physical, social, cultural, moral, political, emotional, psychological and spiritual well-being should attract the attention of the Church in equal measure in the process of evangelisation. According to Muehlenberg (2006, para. 5-7),

It is incumbent upon Christians to seek to help relieve the debilitating and impoverishing conditions that people find themselves living in. At its most basic level this simply means fulfilling Christ's word when he spoke about the importance of giving someone a cup of cold water (Matt. 10:42). And James could say that true religion is visiting the fatherless and widows in their affliction (James 1:27). So, in a sense, to perform acts of charity, to seek to raise the standard of living, to help those in distress, needs no justification. It is a natural out flowing of the Christian life. It is part of being salt and light in a needy world.

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Therefore, the model adopted for this study was to look at development and community development from both quantitative and qualitative perspectives and how the Akuapem Presbytery had incorporated these in its activities during the period 1980-2005.

It must be underscored once again that what religious people may consider as development may be different from "orthodox" development theorists' perspectives. While the former may place much premium on qualitative development, the latter may emphasise quantitative development. However, since qualitative and quantitative concepts of development are not mutually exclusive, it is important that one looks out for both in efforts made towards community development. Hence, our approach to this study was to identify various roles the Akuapem Presbytery had played towards community development and how well it managed to make room for the two aspects of development in its evangelisation activities and strategies during the period under consideration.

The PCG has been operating in the Akuapem Presbytery since the nineteenth century and remained the only Church in most communities in the area for a very long time before other Churches began to spread their activities there during the 1950s (Ayesu, 2006). With the introduction of other Christian denominations, especially Penteco-Charismatism in the 1970s and 1980s, the PCG did not enjoy the monopoly it used to have over Christian religious activities in the Akuapem area. Hence, the issues of survival and relevance were invariably going to be critical in the selection of strategies of evangelisation it adopted during the period under consideration, 1980-2005. Under the circumstance, the strategies of evangelisation adopted by the

Akuapem Presbytery had to be selected with the view to remaining viable to its core mandate of converting people to the kingdom of Christ and also to enable it continue to be relevant to community needs and aspirations.

The choice of the period 1980-2005 was necessitated by the fact that it was during this era that Penteco-Charismatism became more manifest in the country as a whole and the study area in particular. Hence, this choice of date does not in any way suggest that it was only during this period that the Akuapem Presbytery undertook evangelisation activities; neither does it suggest that the Presbytery relaxed after this period. Another reason for the choice of the date is that the period produced a contrasting situation, that is, the emergence of Penteco-Charismatism and the sharp increase in membership of the Akuapem Presbytery. It was also during this period that little information is provided about the evangelistic activities of the Akuapem Presbytery and how these affected community development. A period of twenty-five years is also adequate to make generalisations about the activities of the Akuapem Presbytery.

Motivation for the investigation

The current investigation became necessary because by observation, the researcher realised that many people in Ghana seemed to relegate the activities of Christianity in general, and Presbyterianism in particular, to the background when it came to discussions on community development. Under such circumstances, the Church was only called upon or mentioned when it came to moral and sometimes ethical issues. It was on few occasions that the Church in general and the PCG in particular were mentioned in connection

with the provision of education and occasionally on health matters. For instance, a report on the Eastern Region of Ghana in the *2000 Population and housing census* states that "mention must be made of the enormous contribution that religious institutions have made towards the development of education in the region" (Ghana Statistical Service, [GSS] 2005, p. 38). The said report mentions Presbyterian and Catholic contributions towards secondary and post-secondary education in the region. However, by its unique position and spread across the Akuapem Presbytery, the PCG could be said to have played very significant roles towards community and national development.

When critical spheres of national aspirations came up for mention, the PCG in particular could not by any stretch of imagination be left out. How the Akuapem Presbytery had managed to remain relevant to community development to a large extent was highly dependent on its strategies of evangelisation. But whether these strategies of evangelisation adopted by the Akuapem Presbytery were always going to have positive effects on community development is a matter of concern. It is the belief of the Director of Mission and Evangelism in the Presbytery that evangelisation in its proper sense had always come with positive influence. The reason for his assertion was that evangelisation brings people in a larger community into a family, that is, a Church community so that they can share and develop a deeper sense of belonging (Rev. Moses Adjocacher, personal communication, May 20, 2009). But, one needed to find out whether what pertained on the ground in the Akuapem Presbytery was in line with such beliefs and assertions.

The Akuapem Presbytery in particular, was very strategic and critical to the survival of the PCG as explained in chapter two. It was in this area that a new course was initiated which led to the eventual success of the Church in its early beginnings through the adoption of certain strategies of evangelisation.

Over the last three decades or so, mainline Christianity in Ghana in general and the PCG in particular have come under serious challenges, especially from Penteco-Charismatism and other forms of religious manifestations. For example, in the *2000 Population and housing census: Eastern Region – Analysis of district data and implications for planning*, there is the indication that Protestantism was strong in only one political district within the Akuapem Presbytery, that is Akuapem North District. Incidentally, the Pentecostal and Charismatic movement was predominant in five political districts of the Eastern Region, two of which fall within the Akuapem Presbytery namely, Suhum-Kraboa-Coaltar and New Juaben Districts (GSS, 2005). These observations needed further investigations to ascertain how the Akuapem Presbytery had pursued evangelisation activities with community development on the agenda during the period 1980-2005.

Statement of the problem

Even though the Akuapem Presbytery has continued to influence the actions and inactions of quite a sizeable number of citizens in the area, it seems its contributions towards community development have not been well articulated and fully appreciated, especially in the last two or three decades. Consequently, the strategies of evangelisation adopted by the Akuapem

Presbytery during the period 1980-2005 have to be evaluated because the Presbytery could be said to be the cradle of Presbyterianism and modern Christianity in Ghana.

The GSS (2005) has observed that even though Protestantism has been operating in parts of the Akuapem area for more than a century, Penteco-Charismatism and other forms of Christian religious manifestations seemed to be predominant. This observation aroused my curiosity because it raised the problems of relevance and inadequacy that needed investigations. One major problem is that little was known about the kind of strategies of evangelisation the Akuapem Presbytery adopted and whether the Presbytery's strategies of evangelisation during the period were in any way linked with community development.

Without a careful evaluation of the situation at hand, our knowledge and understanding of the Akuapem Presbytery's involvement in community development through the strategies of evangelisation it adopted between 1980 and 2005 would be incomplete. This will impair our judgement on the Akuapem Presbytery's strategies of evangelisation and its involvement in or contribution to community development during the period.

Purpose of the study

At the theoretical level, this research was aimed at evaluating the relationship between evangelisation and community development by assessing the strategies of evangelisation adopted by the Akuapem Presbytery from 1980-2005, as well as evaluating the effects of these strategies on community development. Among other things, the purpose of this study was to

specifically describe Presbyterians' views on the concept of evangelisation; identify the major strategies of evangelisation the Akuapem Presbytery used during the period 1980-2005; evaluate the effects of the strategies of evangelisation on community development; assess the relationship that existed between the Akuapem Presbytery and the larger community during the period under consideration; and to investigate what Presbyterians perceived to be the role of the Church in the community.

Significance of the study

The significance of this study cannot be over emphasized. This is because knowledge generated from the study would go a long way to enable researchers and students to discover what evangelisation means to Presbyterians in the Akuapem Presbytery. Also, knowledge gained from this study will offer insights into the strategies of evangelisation employed by the Akuapem Presbytery between 1980 and 2005. Again, the study will help society to appreciate the contribution of the Akuapem Presbytery towards community development. Another issue is that the study will assist religious organisations, particularly Christian Churches, to understand the roles they are expected to play towards community development. This study is also intended to provoke further research into other related areas the study did not cover.

Research questions

The following research questions were formulated to enable the researcher find answers to issues pertinent to the study:

        1.   What is evangelisation from the perspective of Presbyterians?

2. What were the strategies of evangelisation the Akuapem Presbytery adopted between 1980 and 2005?

3. What were the effects of the strategies of evangelisation adopted by the Akuapem Presbytery on community development?

4. Was there any linkage between the strategies of evangelisation adopted by the Akuapem Presbytery and community development?

5. What was the relationship between the Akuapem Presbytery and the larger community during the period under consideration?

6. What role did Presbyterians expect their Church to play towards community development?

Delimitation of the study

The scope of this study was confined to the effects of the strategies of evangelisation adopted by the Akuapem Presbytery from 1980-2005. The PCG is one of the oldest Churches in the country and has been very vibrant in the Akuapem Presbytery for a very long time. The Akuapem Presbytery has been embarking on serious membership drives using different strategies of evangelisation and has many branches in most towns and villages in the area. This study was delimited due to the selection of only one presbytery out of the thirteen presbyteries of the PCG in the country. The focus of this study was also restricted to the strategies of evangelisation and community development.

Also, the choice of the period 1980-2005 constituted delimitation because the PCG's activities in the study area date back to the nineteenth century.

Limitation of the study

Distance from Cape Coast to Akropong Akuapem and other towns in the Akuapem Presbytery where congregations selected for the study were located tended to affect the quality and quick completion of this study. There were times that appointments could not be honoured on time due to constraints of distance and the nature of the land topography of the towns on the Akuapem Mountains with their sharp contrast to towns like Suhum, Nsawam and Asuboi which are located below the mountains. This situation of distance also had serious financial constraints on the resources available to the researcher. Moreover, delays encountered in the collection of data, and other unforeseeable impediments combined to prolong the original time frame set for the completion of the study.

LITERATURE REVIEW

Available literature that contributed to answering the research questions and helped in addressing the main issues in this thesis were reviewed under the following thematic areas: (i). The concept of Presbyterianism; (ii). The PCG as mainline or ex-mission Church; (iii). The concept of evangelisation; (iv). Role or function of religion in a community; (v). The concept of development; and (vi). The concept of community development.

The concept of Presbyterianism

"Presbyterianism" is derived from the Greek word "presbyteros" which literally translates as 'elder'. However, as a term used to refer to one of the Churches that emerged out of the sixteenth century Reformation, its coinage is attributed to John Knox who is believed to have taken a cue from John Calvin, an advocate and pioneering member of the Protestant Reformation. Bowker (1997) explains that when the Reformation moved from Switzerland to Scotland, it had to satisfy at least two conditions of being scriptural and capable of undergoing regular reforms when needed. He indicates that Presbyterianism refers to the Church polity, which comprises the participation of the clergy and the laity in the administration of the Church. He further explains that Presbyterianism thrives on the ministry and governance of Elders. Bowker (1997) then goes ahead to assert that one unique feature of Presbyterianism is the emphasis placed on "the glory of God as the supreme end and purpose of human life" (p. 766). He claims the idea of Presbyterianism is a New Testament creation since the New Testament Church operated a system of the rule of 'Elders'.

While Bowker's explanation seems to represent the general view of Presbyterianism, he does not offer us any clue as to the place accorded Christ who is considered as the head of the Church. No Church polity can operate exclusively without according Christ any role in its structure. He should have known that being a New Testament creation as he intimates, Christ would have featured prominently since he is at the centre of things as far as Christianity is concerned. This is a defect because Presbyterians all over the world, no matter their doctrinal differences, would acknowledge Christ as the

head of the Church. Bowker's only allusion to Christ in Presbyterianism is the reference made to Christ's sacrificial role in the salvation of humankind. Here again, this theological position is uniquely Christian and not Presbyterian *per se*. Hence, Bowker's explanation of what Presbyterianism is, though commendable, cannot be said to cover the broad spectrum of the concept.

J. D. Douglas (1978) gives a more detailed explanation of Presbyterianism in *The new international dictionary of the Christian Church*. He affirms John Calvin as the major proponent of Presbyterianism as part of the sixteenth century Reformation which sought among other things to oppose the Papal leadership of the Church. He maintains that Presbyterianism recognizes Christ as the head of the Church and that no human being(s) could claim absolute or special powers to lead the Church. In the view of Douglas therefore, "The primary presupposition of Presbyterianism is that the risen Christ is the only head of the Church" (1978, p. 801). According to him, this form of Church government is traced to the Old Testament (OT) era where the synagogues were governed by a group of 'elders'. However, he is quick to add that Calvin recognized that the New Testament Church also adopted this polity. In Douglas' (1978) view, Presbyterianism is the most acceptable form of Church polity even though he acknowledges the existence of other forms

From the above, it is apparent Douglas differs slightly from Bowker on the origins of Presbyterianism. Douglas indicates that Presbyterianism is traceable to Old Testament times, whereas Bowker suggests Calvin had maintained that Presbyterianism is a New Testament concept. According to Bowker, Calvin had postulated that the New Testament Church, which was administered by a group of "Elders", provided a model for all Churches to

follow. One tends to agree with Douglas on his claims because the synagogue system was headed by "Elders". Nevertheless, the extent to which the leadership was representative or democratic enough is unclear. Again, Douglas' exposé is very extensive as he deals with Calvin's idea of Presbyterianism, as well as the various structures the system is expected to have in detail. He mentions in particular the existence of a-four-court system namely: the Local Session, Presbytery, Synod and National or General Assembly (Douglas, 1978). This observation is significant and very relevant to this study because the same model is what has been adopted by the PCG with slight modifications. Though the detail is instructive, the structures as he presented cannot be found in all Churches, which take inspiration from Presbyterianism.

The Wordsworth encyclopedia of world religions (Wordsworth Editions Limited, 1999) explains that though Presbyterian Churches around the world may differ slightly in terms of doctrines and practice, the system of Church government is common – election of representatives to serve on the various levels of Church administration. Apart from the polity, there are other characteristics Presbyterian Churches generally share. That is, "Presbyterian Churches believe in the principle of reform, simplicity of ceremony and liturgy, the importance of baptism and communion, and the Bible as an authority" (1999, p. 840). A. Koduah (2004) also seems to agree with the position maintained in the *Wordsworth encyclopedia of world religions* on the characteristics Presbyterianism possesses. He lists a number of characteristics expected to be exhibited by a Presbyterian namely: honesty, piety, humility, simplicity, hard work, respect for authority, obedience and discipline. The

above characteristics described as Presbyterian are basically Christian virtues that are expected to be exhibited by all Christians. Therefore, it is absolutely incorrect to attribute what is Christian as a unique feature of Presbyterianism as the authors want us to accept. Perhaps, one Christian virtue that we can credit Presbyterians, especially those in Ghana, to have vigorously pursued and which has earned them a special place in the minds of many is 'discipline'. The proverbial "Presbyterian discipline" readily comes to mind.

Generally, Nkansa-Kyeremateng (2003) also credits John Calvin with the introduction of Presbyterianism into the Church of Geneva. He, however, argues that Ulrich Zwingli originally mooted the idea. Zwingli is said to have opposed the authority of the priesthood in the Church and affirmed the Bible as the only rule of faith. Hence, Nkansa-Kyeremateng states that Presbyterianism is rooted in Zwingli's idea of Church polity. He thus maintains that Zwingli's Church model or polity was also adopted in the Church of Scotland by John Knox. With this background, Nkansa-Kyeremateng (2003, p. 69) defines Presbyterianism as "a Church polity consisting of a series of four courts composed of Ministers and elected Elders". He further states that the PCG adopted Presbyterianism in 1926 based on the model that pertained in the Church of Scotland at the time. This became necessary because the Basel missionaries, who were predominantly Germans, were expelled from the Gold Coast or Ghana at the outbreak of the First World War because of their perceived sympathy with Germany (2003). Much as one tends to agree with Nkansa-Kyeremateng on some of his assertions, especially his acknowledgement of Calvin as the originator of Presbyterianism, having been inspired by Zwingli, Congregationalism also developed out of Calvin's

model in later years in parts of Scotland, England and the United States of America (Bowker, 1997).

J. William (1997) explains in an article: Essay: Christianity, mystical Judaism and neo-paganism – A comparison, that Presbyterianism is an offshoot of Calvinism with its major proponent being John Knox who introduced it into Scotland by modifying the model of Calvin. She explains that the structure of Presbyterianism is one of the most democratic systems in Church organisation. According to her, Presbyterianism places high premium on education – especially giving education to its members with the view that it will benefit the entire society. She lists the following as the typical structure of Presbyterianism: Elders (elected by the congregation); The Presbytery (elected by the Elders); The Synod (elected by the Presbytery); The National Assembly (elected by the Synod) (1997, para. 8).

J. William further intimates that Presbyterianism recognizes the equality of all human beings and intimates that the Presbyterian Church in America was one of the first Churches to ordain women as Ministers. William thus underscores some unique characteristics of Presbyterianism as the concepts of predestination and freewill, which are in her opinion paradoxes. She also mentions infant baptism and communion as other characteristics of Presbyterianism; and further explains that in a typical Presbyterian Church in America, communion was held quarterly throughout the year. According to William, one significant difference between Presbyterian communion and that of other Protestant Churches is the former's rejection of the concept of the bread and wine as the literal symbols of the body and blood of Jesus Christ. In

her words, Presbyterians share communion in remembrance of the sacrifice Christ made for humankind (1997, para. 10).

J. William displays a fairly good idea of history by rightly pointing out that contrary to the belief of some writers, Presbyterianism is not Calvinism but rather a product of it. Indeed, historically, the first place the term Presbyterianism was used was Scotland. John Knox is said to have been inspired by John Calvin's rejection of Papal authority to fashion out a Church model that would be divinely inspired and also afford the members the opportunity to participate directly in the administration of the Church. Again, William gets the courts of Presbyterianism right by stating the four-tier structure of Church organisation from the local to the national level with the various compositions accordingly mentioned, though the PCG's courts do not have the synod in its current structure. The courts in the PCG established by the Constitution (Presbyterian Church of Ghana [PCG], 1998) are the Congregational Session, the District Session, the Presbytery and the General Assembly.

In spite of the insightful exposition William makes towards the understanding of Presbyterianism, there are a couple of things that are not well explained. For instance, she claims that the concepts of predestination and freewill are paradoxes that present a challenge to proponents of Presbyterianism to contend with, but she does not suggest what must be done to remove those contradictions. She does not also explain what these two concepts mean to enable readers see the paradoxes she claims are inherent in them. The ordination of women as Ministers is not peculiar to Presbyterians, neither can the concept of equality of sexes espoused by William be said to be

absent in other denominations that do not ordain women as Ministers. The ordination of women as Ministers is more of a doctrinal issue rather than a policy of discrimination. The writer's view that infant baptism is characteristically Presbyterian is fallacious because other Protestant Churches that are not Presbyterian in outlook also baptize infants. Moreover, William's write-up is limited to the Presbyterian Church in Dale City, Virginia, in the United States of America, though she tries to generalise most of her observations to cover the concept and practice of Presbyterianism in the world.

P. A. Schweizer (2000) has claimed that Presbyterianism is the most democratic form of Church organisation. To him, therefore, Presbyterianism simply means the democratisation of the Church where both clergy and laity have a considerable amount of influence in the administration of the Church. In effect, Presbyterianism operates on a principle which allows both priests and ordinary Church members who are elected by the congregation to partake in the administration of the Church. These assertions that Presbyterianism is a form of democratisation of the Church since the Church members have the power to determine how the Church should be governed at all levels hold true in the case of the PCG as well. However, Schweizer's conclusion is not entirely true because the only place the congregations tend to be directly involved in the administration is at the local level where they have direct input into who governs them. On the other hand, in the PCG the congregations have direct representatives at the District Session. But like Bowker, Schweizer also fails to recognise the role Christ is expected to play in that polity.

This survey of what Presbyterianism connotes became necessary to the study because it enabled us to evaluate the PCG in the context of what it

stands for. In addition, the survey put us in a position to ascertain some of the beliefs and practices of the PCG. By knowing what Presbyterianism means and stands for, one can thus appreciate why the Akuapem Presbytery adopted some particular strategies in the evangelisation process.

The PCG as mainline or ex-mission Church

In an article entitled: On faith: Old-time religion for mainline Churches, B. Broadway explains that mainline Churches are those that refer to themselves as the "frozen chosen", which connotes a reasoned and non-emotional way of worshipping. From this perspective, he mentions the Presbyterian, Methodist, Lutheran and other non-evangelical Churches as constituting this category of Christian Churches. He further explains that even though mainline Churches refer to themselves as the "frozen chosen", they are in reality reasserting themselves by adopting highly emotional or devotional and sometimes mystical approaches in their practice of Christianity. Such devotional approaches include daily prayer meetings, scripture readings (usually in groups), community service and burning of incense (2005, para. 1).

While mainline Protestant Churches may largely be classified as those that initially placed little emphasis on emotionalism and other Penteco-Charismatic forms of worship such as drumming, clapping of hands, speaking in tongues, spirit possession and uttering prophetic messages, they cannot be regarded as being bereft of spirituality. Again, scripture reading, prayers, as well as community service have always been part of the activities of Christian Churches, including mainline Protestantism. Therefore, the assertion by Broadway that mainline Churches are now discovering themselves by

adopting ancient Christian practices such as those named above is incorrect. This accusation of spiritual inadequacy in mainline Churches is virtually a propaganda embarked upon by some Penteco-Charismatic Churches to make their brand of Christianity acceptable. It is this trap of 'spiritual superiority' set by Pentecostals that Broadway seems to have fallen into. The pursuit of new forms of spirituality Broadway mentions can be attributed to the emergence of Pentecostalism or Charismatism in both Catholicism and Protestantism which occurred in the 1960s and 1970s. Hence, even independent Pentecostal Churches cannot claim absolute monopoly to this spiritual vitality present in mainline Protestantism.

W. H. Swatos Jr. in the *Encyclopedia of religion and society* has maintained that in the United States of America for example, mainline Churches are those, which are well established and form the greater proportion of the Christian faith there. Even though he dismisses the term "mainline" as inexact, he explains that in the USA, the term "mainline" refers to main actors in American religiosity (n.d. para. 1). He thus lists some of the characteristics of mainline Churches in America as follows:

> Generally, mainline Churches exhibit many or most of the following characteristics: They have their own (or predecessor) origins in the eighteenth or nineteenth centuries; are predominantly Caucasian (except for black Baptist or Methodist denominations) but include proportions of African Americans, Hispanics, Asiatics, Native Americans, and others; are governed by elected parliamentary assemblies, with agency offices and staffs at a central location; sponsor colleges, seminaries or theological schools, and part-time local Church schools (sometimes also

elementary and high schools); staff their congregations with full-time, professional, seminary-educated, ordained clergy who now increasingly include women; run publishing houses and publish theological journals, denominational magazines, and newspapers; operate programme units in domestic and global missions, social action and social welfare, evangelism, and Christian education; issue "social statements" on political, economic, and social issues and sponsor representation (lobbying) to governmental agencies; contribute to and or cooperate with councils of Churches at local, state, national, and world levels (n.d. para. 3).

It is pertinent to note that despite the writer's acknowledgement that the characteristics as enumerated above are not mutually applicable to all mainline Churches in the USA; most of the characteristics are likely to be found in mainline Churches around the world. The writer must also be commended for his attempt to assign specific characteristics which he thinks are general to all mainline Churches especially those in America. He particularly singles out such features as moderation in theological orthodoxy and personal lifestyle, inclination towards ecumenism and an altruistic attitude to public well-being. The characteristics he enumerates are very broad to cover what mainline Churches generally would stand for. The PCG can clearly fit into this category of mainline Churches because, like other mainline Churches in the USA, it has several of the features enumerated above.

Notwithstanding the above positive observations made about the article under consideration, some of the characteristics Swatos Jr. assigns to mainline Churches will not apply to all mainline Churches in the world, including those

in Ghana. In Ghana for instance, although most mainline Churches like the PCG sponsor the establishment of educational institutions at all levels of the educational system, and are actively involved in the provision of other social services, these are not peculiar to them. Even Pentecostals and Charismatics who were initially thought to place little premium on higher education (Larbi, 2001) have changed their attitude and are now providing educational facilities at all levels from the pre-school to the tertiary level. Furthermore, not all mainline Churches run publishing houses, nor publish theological journals. It is also a fact that not all mainline Churches support the ordination of women. Again, evangelism is the core business of the Church as noted elsewhere in this chapter and other parts of this study. Consequently, it is common knowledge that all Christian Churches have the duty to embark on evangelisation. Therefore, the attribution of evangelism as a unique feature of mainline Churches by Swatos Jr. is an exaggeration. Unless he can prove to us that there are some Christian Churches that do not take evangelism seriously, we cannot rely on his claims in this light. Even under such circumstance, we have to question the claim by those Churches to Christianity, if indeed they do not consider evangelism as a core feature and a duty of the Church.

In similar vein, P. Gifford (2004) distinguishes mainline Churches and other forms or strands of Christianity in Ghana. He identifies four strands of Ghanaian Christianity by the close of 1980 as Catholicism, Mainline Churches, Pentecostal Churches and African Instituted Churches (AICs). On the mainline Churches he mentions Methodism, Presbyterianism and Anglicanism as the main components. Gifford further states that in Ghana, "The mainline Churches have been of considerable significance in building the

modern nation, particularly through their schools, to an extent probably unequalled in Africa" (2004, p. 20). Clearly, our focus, the PCG, falls within the general mainline Churches Gifford talks about. However, the task of nation building goes far beyond the provision of educational facilities and the focus of this study transcends the realm of the provision of educational infrastructure because that could not be said to be the only service mainline Churches have rendered for Ghana.

The Presbyterian Church of Ghana is a reformed Church and falls within the category of Churches described as ex-mission Churches. Ex-mission Churches here refer to those Churches that were pioneered by missionaries who deemed it a duty to carry the Church to Africa and other parts of the world. Anquandah (1979) discusses the planting of Christianity in Ghana and tends to support the designation or categorisation of some Churches as ex-mission. He outlines a number of Churches including the PCG as having been founded out of the sixteenth century Protestant Reformation and extended to Africa by white missionaries. However, he does not designate only Churches brought to Africa by white missionaries as ex-mission. He suggests that mission can be generated locally and so there could be Churches that are ex-mission with local origins without any white missionary backgrounds. This position of Anquandah (1979) cannot be sustained because any reference to ex-mission Churches should connote those ones brought into the country from outside, though the initiators could have come from any part of the world. Like other writers on the subject, Anquandah (1979) also does not explain the reason for referring to some Churches as ex-mission. He only

seeks to group Churches under that designation without bothering to say what 'ex-mission' means or why that tag is used in the first place.

In the forward to F. L. Bartels' *The roots of Ghana Methodism*, F. C. F. Grant intimates that the Methodist Church of Ghana, like the PCG, is ex-mission because it owes its birth and survival to the British Methodist Conference and early European missionaries (Bartels, 1965). Here again, Grant is guilty of designating only Churches that have had white missionary orientation as ex-mission. As pointed out elsewhere in this study, the missionary enterprise was not and had not been confined to only white missionaries from Europe. Therefore, any attempt to ascribe ex-mission Churches to only those Churches extended to Africa and elsewhere by white missionaries will be unfortunate.

One thing worth noting is that mission is at the core of Christianity and any Church that does not embark on mission activities will not be genuinely promoting the Christian enterprise. Hence, it does not mean that Churches designated as ex-mission have abandoned the concept of mission, which enjoins the Church to spread the Christian message to all parts of the world. What is abundantly clear is that ex-mission Churches simply refer to those Churches which were once pioneered by missionaries from other parts of the world, but have now assumed autonomy or independence in terms of administration, leadership, membership and finances. Currently, most Churches in the country do not either receive missionaries or send out missionaries to other countries as was the norm in the history of the Christian Church in Ghana. This situation has arisen because of the autonomy or near independence such Churches have assumed. However, the Church of

Pentecost continues to send out missionaries to various parts of the world to plant the Church there (Koduah, 2004).

The attempt made here to differentiate the PCG from other Churches by putting it within the context of a mainline or an ex-mission Church has been necessary to enable us understand it from that perspective. Moreover, this distinction assisted us to understand some of the actions of the PCG due to its mainline or ex-mission status. One other reason for the review of literature on this theme was the possibility of knowing the driving force behind the adoption of certain strategies of evangelisation by the Akuapem Presbytery during the period under review. For instance, Larbi (2001) criticizes Pentecostals for their low perception of higher education. Consequently, it may be logical to assert that their strategies of evangelisation may not use education as a foremost approach towards that end. Therefore, by placing the PCG within that context we were better placed to understand the motivations for the adoption of the kind of strategies of evangelisation the Akuapem Presbytery employed during the period under review.

The concept of evangelisation

Evangelisation can be said to be the proclamation of the word of God and converting people into the Christian faith. It is seen as the ultimate fulfilment of the great commission Jesus gave his disciples to go into the world and proclaim the Good News which leads to salvation and eternal life as found in Matthew 28:19-20 and John 20:21. N. Lossky et al. (2002) intimate that according to the Catholic Church, evangelisation means "the planting of the Church", and the Protestant Missionary Movement's perception of

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evangelisation was the founding of indigenous Churches capable of continuous propagation. The authors further assert that evangelisation has close link with Church growth.

Much as evangelisation involves the proclamation of the word of God, which can culminate in the planting of the Church, it does not automatically lead to conversion of the people to whom the word of God is proclaimed. The experience of the early missionaries of the Catholic, Basel and other Protestant Missions in the Gold Coast is ample evidence to this assertion (Smith, 1960; Debrunner, 1967). In addition, it is not sufficient to proclaim the word of God and plant the Church without adequate measures that would ensure the survival of the Church planted. That is where the "continuous propagation" concept of the Protestant Mission Movement as explained by N. Lossky et al. (2002) becomes relevant. Even here, the problem is that there is no indication as to what kind of measures must be adopted in ensuring and sustaining the 'continuous growth' of the Church. Whichever way one looks at the process, an effective evangelisation should ultimately aim at Church planting and growth, with the view to improving the conditions of both the religious and the secular life of the converts or adherents. Hence, the quality of life of the converts and the community where the Church operates must be of immense concern to the Church in the process of evangelisation.

Walter Rauschenbusch, an advocate of "the Social Gospel", as cited in Mary Jo Weaver's *Introduction to Christianity*, has noted that the Church ought to be a tool for spreading the kingdom of God on earth (Weaver, 1984). According to Rauschenbusch, the kingdom of God was primarily concerned with social justice. Therefore, any effort of evangelisation should concern

itself with personal salvation, as well as societal regeneration. These arguments notwithstanding, Weaver (1984) criticizes Rauschenbusch for advocating a gospel that tends to impose a political agenda on the Church. However, it looks as if Weaver has misconstrued the argument put forward by Rauschenbusch as the following can be deduced. From Rauschenbusch's argument, one can clearly deduce that evangelisation means more than spreading or proclaiming the Good News of God. It also involves seeking the social and political well-being and the integration of the individual converts into the larger community. In other words, the gospel ought to be relevant to the aspirations of the converts and the larger community in which the Church operates. What the above argument lacks is the apparent absence of equilibrium between social well-being and spiritual well-being in the process of evangelisation thereby creating an unnecessary tension between the social gospel and the spiritual gospel. In any case, there should be a balance between social welfare and spiritual welfare because the two concepts are intertwined and not mutually exclusive.

The suggestion that evangelisation should mean more than spreading the gospel of God is supported by P. A. Schweizer (2000). He states in his book: *Survivors on the Gold Coast: The Basel missionaries of colonial Ghana* that the Basel missionaries were invited to the Gold Coast by the Danish colonial government to cater for the educational and spiritual needs of the mulattoes and European garrison staff. The indication from the above assertion is that the Danish colonial government recognized the importance of meeting both the spiritual and educational or secular needs of the targeted people. Nevertheless, the emphasis on education as if it was the only secular

need the people had makes the meaning of evangelisation Schweizer (2000) tries to suggest incomplete in that context.

In his contribution to what evangelisation ought to be, Ahmad (1997) criticizes the early missionaries for their superficial understanding of what evangelisation should really mean. He argues that the early missionaries who accompanied or came soon after the colonialists had maintained that their major preoccupation was to "liberate the souls of Africa" (1997, p. 128). He contends that by this declaration, the missionaries overlooked other needs of the intended converts by concentrating only on the spiritual. In his view therefore, evangelisation should not end at preaching or talking to the people about God (spiritual welfare). The people's physical, social, economic and political aspirations should also be considered through the process of evangelisation if any meaningful impact of the process was to be attained. H. M. T. Ahmad's argument captures the essence of evangelisation since he tries to argue for attention to be paid to the physical, social, political, and economic needs of the individuals in the process of evangelisation, especially when the Christian message moved from its cradle in Europe to Africa. He makes a case worthy of consideration regarding how evangelisation ought to be carried out especially in Africa, by questioning why the spiritual sphere seemed to be the only concern of the missionaries who first brought Christianity to Africa. By his pronouncements, he is definitely calling for a balance between the spiritual and the social gospels.

However, Ahmad's oversight of the personal sacrifices of some of the missionaries even at the peril of their lives is unjustifiable. Moreover, to lump the Christian missionaries and the colonialists together and consequently

dismiss the activities of the former as purely parochial does not do justice to their work in Africa either. It is important to caution that the over concentration on the physical, social, political and economic aspirations of the people may distract the attention of the Church from its core business. Again, it is imperative to state that it is not possible to satisfy or meet all the needs of the people all the time in the process of evangelisation. The significant thing is that in the process of evangelisation, the Church must recognise the fact that such aspirations or needs of the members of the Church and individuals within the larger human community are real and ought to be considered.

Essentially, evangelisation ought to be understood as a rather complex process that must go beyond the proclamation of the word of God and the planting of the Church. It should be a continuous process with the total well-being of the individual and the community as the ultimate concern. Indeed, it will be out of place when the proclamation is not accompanied by any effective measures that are aimed at ensuring the survival and relevance of the Church, the well-being of the individual members and that of the larger community as a whole in mind.

Role or function of religion in the community

One major function religion performs in the life of humans is to place a kind of obligation on the individuals within the larger community to respect and follow societal values. E. K. Nottingham (1966) explains that religion defines what constitutes the ultimate values in a given society. She further explicates that such values invariably have direct influence on societal conduct since they derive their meaning from what the people consider or believe to

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exist between them and their object or objects of worship or religious faith. In her estimation, religion gives meaning to societal values and also integrates them for easy understanding and acceptability. Again, Nottingham posits that even though different kinds of norms exist in a given society, their acceptance and reinforcement are executed by religion. According to her, the ideal standards of behaviour, including social values which constitute social norms are better reinforced by religion, because of the rewards or penalties it prescribes for their obedience or otherwise. In view of this, society's cohesion is maintained with religion acting as the "policeman" (Nottingham, 1966).

There is also the socialization function which is to be performed by religion in the community. Nottingham (1966) again maintains that religion plays the role of a socializing agent through which individuals are taught how to function and behave within the society. She also opines that since in almost every society, religious values take precedence over other values and norms, religious values tend to have a greater influence on how the individuals relate with one another. Religion regulates the individual's personality and outlook in the society. In spite of these observations, she admits that in some cases, religion tends to have divisive, disruptive and sometimes destructive effects on the individuals and the community in general. One tends to agree with Nottingham that religion plays a very significant role in the way people behave in the society because religion itself is an integral part of the larger community. Moreover, it is a fact that some people will accept societal values and norms and follow them to the letter for religious reasons. Certainly, without the religious 'hand' or presence certain acceptable behavioural patterns in the community might be undermined.

However, Nottingham's blanket pronouncement that without religion; integration, acceptance and reinforcement of social values and norms will be difficult cannot escape certain criticisms. In the first place, there will be some people in the community who may not share any religious beliefs, but will follow the precepts laid down by the society for personal reasons other than religious reasons. Some people also may follow or obey social values and norms due to the sanctions or penalties society itself imposes on culprits who break these values. Moreover, society has a way of regulating its activities without necessarily resorting to the religious appeal. Furthermore, religion has distinct values and norms different from those of the larger community and where the former are at variance with the latter, religious people in most cases tend to choose religious values over societal values. Under such circumstances, the intended acceptance and reinforcement of societal values and norms by religion falls flat, because religious adherents tend to place high premium on religious values and norms than on societal values and norms.

Another issue that must engage our attention is the background of the author who is a sociologist. This has led her to analyse the functions of religion from purely a sociological perspective. Her aim was to look at religion and its contribution to societal survival or otherwise. Indeed, religion performs other functions that have not been discussed by Nottingham. Her categorical statement that: "The ultimate goals of religion are intangible" (1966, p. 18) cannot be true in all religious settings. Her justification of this statement with examples from Buddhism, Christianity and Islam is inexhaustible. It is also not wholly true   that the goals of Christianity and Islam are intangible. These religions equally produce tangible results. She also

overlooks the fact that in African Traditional Religion, a person's worldly possessions, success in life; good health, respectability, prestige and his or her general conditions of life tend to determine the level of his or her religiousness and his or her perceived acceptability by the objects of worship. Therefore, in African Traditional Religion just like Christianity and Islam, the goals of religion are both tangible and intangible.

M. Assimeng (1989) argues that religion also ensures the continuity of society by providing avenues of assurance and participation for religious adherents. He explains that religion provides the occasion for hope for individuals to deal with life's numerous catastrophes, especially those that cannot be easily explained or be wished away, as well as the opportunity to bring people who share common beliefs together. The explanation of life's difficulties and *esprit de corps* provided by religion enable society to move on in a more meaningful manner. He also explains that religion helps people to adjust to situations thereby reducing the kind of ramifications or fallouts of such situations especially when they negatively affect the individual or the group in general (Assimeng, 1989).

Assimeng by implication confirms religion's claim to the supernatural and the belief that especially in Africa; secular occurrences have their sacred meaning or explanation. By relying on the sacred or the transcendental, people tend to cope with life's situations with the hope of a better future in the next world. Again, since religion brings people of the same beliefs together, it ensures the spirit of loyalty, "we-feeling" and co-operation. This happens whenever religious people meet as a group for activities of worship such as prayer, sacrifice, libation and divination or during religious festivals. It is also

true that to a large extent, religion prescribes tolerance, love and co-operation between its adherents and the larger human community as a whole.

In certain instances, however, religion has tended to divide the society rather than promoting its continuity and survival. Assimeng seems to have glossed over the point that religion can cause serious problems leading to social upheavals and unrests. It is not far-fetched to see some religious people refusing to have anything to do with the community in which they live for the simple reason that their religious convictions do not permit them. There have been occasions where within the same religion, serious problems have arisen resulting in breakaways or schisms due to leadership crisis, embezzlement, and doctrinal differences (Barrett, 1968). Again, where a particular religion prescribes physical well-being or a combination of physical and spiritual well-being as yardsticks for measuring a person's salvation or religiosity, the absence of one or both can lead to despair and a state of despondency among the adherents. Although, religion provides an avenue of hope for the future and social adjustment, these variables invariably happen within a context and may not hold true for all religions.

Additionally, N. H. Blunch (2007) assesses the relationship between religious affiliation and human capital in Ghana by analysing the four Ghana Living Standards Surveys of 1987/88, 1988/89, 1991/92 and 1998/99 conducted by the Ghana Statistical Service. By and large, he opines that there seems to be a somewhat direct linkage between religious affiliation and educational attainment in Ghana. His analyses tend to suggest that Christians are likely to attain higher educational levels or standards than their counterparts in Islam or traditional religion. Thus, Blunch (2007) suggests that

in Ghana, religion plays significant roles in people's desire to attain education and to improve on their economic and social conditions. He further contends that such a relationship generally exists because Christianity tends to give education to its adherents in order to help them read the Bible. In contrast, Muslims do not need much education because they tend to memorise Quranic verses rather than reading them. On the other hand, Traditional Religion in Ghana falls within the group of orally-based religions; hence it does not need any formal education from its adherents to practice it.

However, Blunch (2007) does not explore the reason or reasons for the occurrence of this phenomenon in Ghana in his study, which is examined in this current study. For instance, the combined efforts of Christian groups and organisations in the provision of social services including education in Ghana are enormous. Suffice to say that while there are about six state-owned universities in Ghana, almost all the major Christian denominations have established their own universities to complement the efforts of the state. Even though one cannot rule out economic motives in the establishment of these universities, perhaps there is a direct linkage between such efforts and evangelisation, which is the focus of this study. Indeed it has been demonstrated above that there appears to be a link between evangelisation and development.

In another circumstance, Haar & Ellis (2004) have asserted that in Africa, many people "voluntarily associate themselves with religious networks, which they use for a variety of purposes – social, economic and even political – that go beyond the strictly religious aspect". Hence in their view, religion is almost at the heart of every decision or action many Africans

take and so religion cannot be wished away in people's lives. They also stress that in Africa, "Religious ideas typically govern relationships of people with a perceived spirit world". Haar & Ellis (2004) have further argued that there are certain aspects of national life in which religion can play a significant role. They mention these areas as conflict prevention and peace building, wealth creation and production, governance, health and education, and management of natural resources. Whereas these claims by Haar and Ellis will be accepted without serious difficulties, it will also be totally out of place to accept these claims without critical scrutiny. The role of religion in African societies cannot be reduced to mere materialistic values when in reality religion does more than providing physical benefits only. The writers themselves are quick to admit that in some African countries such as Sierra Leone, Liberia, Nigeria, and Senegal religion has been used to perpetrate violence against human beings. In this case, the conflict prevention and the peace building roles of religion were abandoned; and where there is no peace, development in any form will be difficult, if not impossible to come by.

This review on the roles or functions of religion in a community was to help us to analyse the beliefs, claims and expectations of Presbyterians and community members in the Akuapem Presbytery as to what the Church ought to do in their respective communities as its contribution towards community development. Without this background, it would have been impossible to have understood the driving force behind some of the strategies of evangelisation the Akuapem Presbytery adopted during the period under consideration.

The concept of development

"Development" as a concept is very wide and varied. It has different meanings to different people at different places and times. Different cultures place different premiums on development but they generally seek "improvement in every dimension" of a country's political economy (World Bank, 1991, p. 32). The concept of development has changed in meaning with time and place. This phenomenon has arisen because the world and the things thereof are in constant state of flux (Chambers, 2005). R. Chambers (2005) argues that the concept of 'development' has been equated to economic development, which in turn has been associated with economic growth. He contends that development has also been linked with human development.

In the midst of the variegated meanings that can be derived from the concept of 'development', Chambers (2005) explains that development should ultimately lead to good change, though he concedes that good change in itself is relative. These assertions by the World Bank and Chambers are largely true because development is multidimensional; making it difficult for a specific meaning or definition to be formulated to sufficiently deal with all the aspects it covers. Again, Chambers is right to say that development must necessarily lead to good change. However, his tacit acceptance of economic development and economic growth as constituting the meanings of development is worrying.

M. Gillis, D. H. Perkins, M. Roemer & D. R. Snodgrass (1987) assert that there is a distinction between economic growth and economic development and place the latter over and above the former. They opine that there can be economic growth without development, but they are quick to add

that there cannot be development without economic growth. They further maintain that: "Economic development includes both growth and wide distribution of the benefits of growth" (Gillis et al. 1987, p. 25). The implication is that even though there is a link between the two, they are not one and the same. Therefore, it is not right to equate economic growth to economic development, let alone equating the former to the general concept of 'development'.

The British Broadcasting Corporation (BBC, n.d. para. 2) also points out on its website that development means "improvement in a country's economic and social conditions". It further states that development refers to the ways of managing an area's natural and human resources to create wealth that will in turn improve the lives of the people. Clearly, this explanation has touched on some aspects of development. Improvement in the economic and social conditions of a country is part of the process of development. However, these alone will not mean development since these can happen without ultimately translating into broader areas of development.

The United Nations Development Programme (UNDP, 2000, para. 5) for instance, on its official website acknowledges the multidimensional nature of development and mentions that development has economic, social, political, civil and cultural dimensions. Thus, it would be an understatement for one to equate improvement in economic and social conditions of a country as development in its entirety. G. ter Haar in her article: Ghanaians in The Netherlands: Religion and development, also affirms that development should be understood in the context of human development because development goes far beyond economic attributions to encompass entire aspects of the

quality of human life which are essential in measuring the level of development.

Even though Haar is largely right, her equation of development to human development cannot suffice because of her apparent failure to include other aspects of development that are not necessarily "human-based". For example, the extension and improvement in infrastructure in terms of roads and electricity of a country or a community may not directly be human development, but they undoubtedly form an integral part of the country's or the community's drive towards development in general. The UNDP specifically mentions improvement or observance of human rights like economic rights, political rights, social rights, as well as civil rights as constituting human development. In a footnote, Haar herself supports the UNDP's claim that economic growth is a necessary but not enough ground for human development.

The African Development Bank's (ADB) (2004) *African development report* tends to associate development with growth. Throughout most parts of the report, development of a country or an area is measured in terms of its growth over a period of time. Here again, the emphasis is on economic development. Consequently, the ADB's report argues that for a country to develop economically there is the need to intensify its international trade with other countries. It mentions specifically the need for expansion in exports and reduction in imports as crucial factors behind the growth and prosperity of nations. The above assertions by the ADB are skewed towards one direction of development; namely economic development. Therefore, the over concentration of attention on international trade as a means of accelerating a

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country's development might lead to economic development or growth and not the overall development of that country. As such, the stress on trade is not conclusive enough to warrant development in a country, though it could facilitate the process. Despite this narrow explanation the ADB gives, it could be excused because the report under review mainly focused on the international trade system.

As pointed out earlier, the concept of 'development' is multifarious and all aspects of human and societal life must be fully covered before development could be claimed to have taken place. This requirement makes it extremely difficult for a single formulation to be accepted as the meaning of 'development'. According to Gillis et al. (1987, p. 7), "No system can capture all important dimensions of development and provide a perfectly consistent, manageable framework". Therefore, any attempt to define or explain what development is must be put in its right perspective. We must as a matter of course proceed cautiously with open mindedness in our attempt at formulating a working definition for development because according to the World Bank,

> Development in a broader sense is understood to include other important and related attributes as well, notably more equality of opportunity, and political freedom and civil liberties. The overall goal of development is therefore to increase the economic, political, and civil rights of all people across gender, ethnic groups, religions, races, regions, and countries (1991, p. 31).

This survey was to give us an insight into the concept of community development using the broad concept of development as a background. The various views on the concept of development provided the impetus for us to

probe further into what community development is or ought to be. This review also provided us with some working definitions, views and assumptions related to the concept of community development using the concept of development as a springboard. The aim was to position ourselves to do an impartial and objective analysis and evaluation of the role the Akuapem Presbytery had played towards community development.

The concept of community development

The Association of Metropolitan Authorities (AMA) of England in its publication: *Community development - The local authority role*, cited by A. Barr, R. Hamilton & R. Purcell (1996) defines 'community development' in three major senses. In the first place, it views community development as focusing on the relationship between people, institutions and decision makers. Community development should aim at power sharing and active involvement of the people within the community in community programmes. Secondly, it argues that community development involves the skills, knowledge and experience of the people in taking initiatives as a way of responding to social, economic and political problems. Thirdly, it contends that community development must lead the way in confronting societal attitudes that are inimical to the development and total integration of vulnerable members within the society. According to the AMA, 'community development' provides the impetus to democracy since every segment of the society is involved at one stage or the other in its development.

Explanations offered above by the AMA have tried to lay the parameters for the understanding of what community development connotes.

Since the community we live in is a human community, it is imperative that human beings are placed at the centre stage of any efforts towards development. Consequently, the focus on human empowerment as part of the efforts to ensure community development is in the right direction. It is equally important to promote good interpersonal relationships among the members of the community in order to ensure effective community development. The integration of the people towards development will eventually translate into good fortunes in the community's desire for development because conflicts could be avoided or brought under control. Moreover, the acknowledgement of the vulnerable and the less privileged in the community is crucial to community development because such groups have rights that cannot be overlooked. However, much as all segments of the community must be brought on board in efforts towards community development, it is not always the case that this wholesale approach is achievable. There would be the need at certain times to target particular groups within the community with specific programmes in order to achieve the maximum effect for community development.

A. Barr, R. Hamilton & R. Purcell (1996) agree with the AMA's definition of community development and suggest that community development involves the responses and experiences of the people in social, economic and political issues. They further state that community development should lead to the empowerment of the people to enable them participate effectively in programmes of development. Moreover, community development should develop the skills, knowledge and experiences of the people within the community. Finally, community development should change

the negative attitudes of the members of the community towards the vulnerable and under-privileged members within the community.

These authors raise very pertinent issues concerning community development, and there is no way that such considerations should be ignored in various interventions aimed at community development. Indeed, since they tend to accept what the AMA considers as the definition of community development, the problems identified in the AMA's submission are also present here. It must be emphasized that improving the skills, knowledge and experiences of the people without adequate measures or mechanisms to ensure that such skills and knowledge acquired are put into proper use will not necessarily promote community development.

Largely, community development should aim at improving the general and collective quality of life of the people within the community. The desired improvement should be felt in both the tangible and the intangible aspects of community life. For that reason, this study explored the perceptions of Presbyterians on community development and also examined certain interventions that were likely to meet the specific needs of the people and at the same time promote community development. Even though what religious people may consider as community development may differ from the views of economists and experts on the subject, there are definitely some points of convergence. S. Alkire (2004, para. 2) in an article posted on the internet supports this assertion by maintaining that religion or Christianity and development intersect and thereby play complementary roles in the community.

METHODOLOGY

This section discusses the steps that were pursued and the procedures adopted in gathering data relevant for the study. Specific areas covered are the research design, population, sample and sampling techniques, research instruments, data collection procedure and method of data analysis, as well as the organisation of this study.

Research design

According to Polit & Hungler (1993), research design is the overall plan for collecting and analysing data, including measures to enhance both internal and external validity. Fink (2001) describes research design as "all the stages and the processes involved in reaching the respondents" (p. 24). The research design selected for this study is the descriptive survey. Descriptive survey involves collecting data in order to test hypotheses or answer questions concerning the current state of the subject of study. It determines and reports the way things are (Gay, 1992). The descriptive survey design is directed towards determining the nature of a situation as it exists at the time of the study. It is versatile and practical because it identifies present conditions and points to recent needs. It also attempts to determine the incidence, distribution and interrelations between sociological and psychological variables. It focuses on vital facts about people and their beliefs, opinions, attitudes, motivations and behaviour; describes, and provides understanding of a phenomenon.

According to Silverman (2004), "Qualitative research is, by definition, stronger on long descriptive narratives than on statistical tables" (p. 90). It is in the light of this assertion that the descriptive survey design was chosen for

this topic: "The effects of the strategies of evangelisation on community development: The case of the Akuapem Presbytery, 1980-2005".

Fink (2001) further points out that the descriptive survey aims at describing, observing and documenting aspects of a situation as it naturally occurs rather than explaining it. This design helps to produce a good amount of responses from a wide range of people. J. W. Creswell (2003) explains the merits of the descriptive survey as being able to provide an accurate picture of events and also seeks to explain people's perception and behaviour on the basis of data gathered at a point in time. Therefore, the descriptive survey design was considered the most appropriate for measuring: "The effects of the strategies of evangelisation on community development: The case of the Akuapem Presbytery, 1980-2005", because it helped to determine the perception and attitude of respondents on the variables under study using interviews, questionnaires and discussions.

Population

The population of a study refers to the group to whom the researcher would like to generalise the results of the study (Creswell, 2001). In this study, the target population consisted of the general membership of the PCG within the Akuapem Presbytery, as well as community members in the Akuapem Presbytery. However, the accessible population was Church leadership and ordinary membership in the Presbytery in the selected Church districts and community members in the selected communities for the study.

Sample and sampling techniques

A sample, according to Fink (2001) is a position or subject of a large group. In other words, a sample is a representative of a larger group. The importance of samples lies in the accuracy with which they represent or mirror the target population. The sample for this study consisted of the congregations of the PCG within the Akuapem Presbytery. The simple random sample method in which each and every member of the population has an equal and independent chance of being selected was used to select the congregations and the Church and community members used for the study. The purposive sampling method was also used to select the Directors of Evangelism and Mission, Directors of Development and Social Services for the Akuapem Presbytery, and the team members of the Grace Evangelistic and Deliverance Ministry. The purposive sampling method is a non-random sample. It was used because those selected had the requisite information needed for the study.

The sample size of five hundred and fifteen respondents, together with sixteen interviewees and discussants, was large enough to serve as an adequate representation of the population about whom the researcher wished to generalize, and was also small enough to be selected economically in terms of sample accessibility, as well as complexity of data analysis and the availability of time. The Akuapem Presbytery had about sixteen Church districts during the research period. Since it was impossible to collect data from all the sixteen districts, seven Church districts were selected for the purposes of the study through random sampling technique.

The names of all the sixteen Church districts were written on pieces of paper, shuffled and picked at random by the researcher. The reason was to

give each of the districts an equal chance of being selected for the study. In the end, the seven Church districts that were selected were: Akropong, Amanokrom, Adukrom, Larteh, Asuboi, Nsawam and Suhum. A similar strategy was also adopted to select some congregations from each Church district for the purposes of the study. About twenty-one congregations were selected from these Church districts for the study. These congregations were: Christ, Peace and Grace from Akropong District; Amanokrom and Adenya from Amanokrom District; Samuel Otu Memorial from Larteh District; Adukrom, Apirede, Aseseeso and VRA Quarters from Adukrom District; Asuboi and Teacher Mante from Asuboi District; Ebenezer, Providence, Emmaus, Emmanuel and Anum Apapam from Suhum District; Nsawam, Adoagyiri, Djankrom, Mt. Zion, Calvary and Anoff from Nsawam District.

Instruments for data collection

To obtain data pertinent to the research questions, the main instruments used were questionnaires, interviews and focus group discussions. The questionnaires were used to collect data from Church membership, while semi-structured interview guides were designed for Presbytery Directors of Mission and Evangelism, Directors of Development and Social Services; team members of the Grace Evangelistic Ministry and community members who took part in the group discussions. Although the Directors were literate, the researcher adopted this technique to afford interviewees the opportunity to give the requisite information for the study without having to respond to questions in a questionnaire due to their tight schedules and the possibility of misplacing the questionnaire. Most importantly, however, the study is a

qualitative research, and did not intend to use questionnaires throughout. Focus group discussions were also held with some community members to get their responses on the activities of the PCG in the Akuapem Presbytery.

There were two sets of questionnaires. The questionnaires consisted of both close-ended items and open-ended ones. There were approximately forty items in each set of questionnaire. One set of the questionnaires was prepared for the leadership of the various congregations selected for the study and the other set was prepared for the ordinary membership of the PCG in the congregations selected. Both sets of questionnaires were divided into six sections. The first section consisted of questions that solicited information on the biographical characteristics of the respondents. The second section consisted of items on Church and evangelisation based on research question one; while the third part entailed questions set to identify the strategies of evangelisation adopted by the Akuapem Presbytery during the period 1980-2005 based on research question two. Also, the fourth section contained items meant to find out the effects of the strategies of evangelisation on community development based on research questions three and four. The fifth part consisted of items based on research question five and were meant to assess Church-community relations. The final section had items based on research question six formulated to investigate the role Church members expected the Akuapem Presbytery to play towards community development.

Apart from the questionnaires, semi-structured interview guides were prepared for the Presbytery Directors of Mission and Evangelism, Director for Development and Social Services, members of the Grace Evangelistic Team and some community members who took part in the group discussions. In all,

ten items were prepared for the interviews with the possibility of follow-up questions to clarify issues based on the kind of responses given.

Data collection procedure

The researcher took an introductory letter from the Head of the Department of Religion and Human Values, UCC, to the Presbytery headquarters at Akropong to seek the consent of the leadership to conduct the study. Consequently, approval was given by the Presbytery leadership with a letter issued and copied to the District Ministers whose districts were selected for the study. The researcher personally visited each of the districts and congregations and met the District Ministers or their representatives, as well as congregational leadership. After several deliberations, the questionnaires were distributed to the selected respondents and dates scheduled for the collection of the responses. Arrangements were also made with the interviewees and discussants for the conduct of the interviews and discussions at different times.

Data organisation and analysis

Information gathered for the study was first checked for clarity of expression and accuracy. The raw data was then organised bearing in mind the research questions for which instruments were designed. Howard & Sharp (1983) describe data analysis as ordering and structuring of data to produce knowledge. The data collected were basically analysed in a qualitative manner to reflect the intentions of the research which is a qualitative study. This is because Silverman (2004) has intimated that "most research methods [techniques] can be used in either qualitative or quantitative studies" (p. 89)

and that "qualitative research is, by definition, stronger on long narratives than on statistical tables" (p. 90). Thus, the knowledge generated out of the analysis gave meaning to the data collected as described and analysed in chapter four.

Organisation of the study

The study was organised into five chapters with the following components. Chapter one is the introductory part of the study and consisted of elements such as the background to the study, statement of the problem, purpose of the study, significance of the study, research questions, delimitation and limitation to the study, literature review and methodology. In chapter two, the development of Christianity in Ghana and its role towards community development has been discussed in detail. Also, a brief historical survey of the Presbyterian Church of Ghana, with particular emphasis on the Akuapem Presbytery was undertaken in this chapter. Chapter three discussed the various contributions of the Presbyterian Church of Ghana to all spheres of individual, community and national life in Ghana and how these contributions had helped in the process of evangelisation. In chapter four, greater space has been given to the analyses of data and research findings obtained from respondents, interviewees, discussants and field study in the Akuapem Presbytery and documentary sources. Chapter five is the concluding part of the study where the research findings have been summarized and recommendations offered for future guidance and further studies.

CHAPTER TWO

CHRISTIANITY IN GHANA AND COMMUNITY DEVELOPMENT

Introduction

The previous chapter discussed the background to this study and briefly mentioned that the Basel Mission's activities during the third decade of the nineteenth century ushered in missionary work with lasting impact on the Ghana. We stated that evangelisation is the core business of the Church, and that when the Basel missionaries came to Ghana they adopted certain strategies to plant the Church in the country. Again, we established that there is a direct linkage between evangelisation and community development. Hence, there is the need for the Church to actively participate in the promotion of community development while pursuing evangelisation.

In this chapter, we shall discuss the historical development of Christianity in Ghana and point out the major strands that emerged over the period. The chapter will also survey the historical development of the Presbyterian Church of Ghana in general and the Akuapem Presbytery in particular. It will be identified that the PCG cannot be ignored as far as the growth and development of Christianity in Ghana are concerned. In the same vein, the Akuapem Presbytery, which is the focus of this study, will be seen as having played and continues to play a pivotal role in the development of Presbyterianism in Ghana. Again, the chapter will explore the role Christianity

and the various Church denominations have played towards community development. The purpose of the historical survey in this chapter is to explain how Christianity, Presbyterianism and the Akuapem Presbytery developed to become key stakeholders in community development in Ghana.

Available literature on the history of the Christian Church in Ghana for a very long time had largely been written by missionaries, Church men and women, or agents closely related to the Church in one way or the other. Those literary materials that have no such relationship with the Church and its agents have been mostly authored by nationalists and people who tended to downplay the role of the Christian Church in the development of Ghana because of perceived excesses by some agents of the Church or the Church as an institution. Indeed, while the earlier category of Church historians has in most cases been direct or indirect participants in the unfolding history of the Church in Ghana, and have tended to be apologetic or sympathetic to the cause of the Church, the latter category has also tended to be somewhat antagonistic, militant or pessimistic about the place of the Church in the country's social, political, economic, religious and cultural evolution.

Therefore, these accounts would either tend to placate the Church and exonerate it from any mishaps, or dismiss the Church and blame it for any misfortune or unfortunate occurrence that may befall the country or the community no matter how unrelated the event or events may be to the activities of the Church. There is also the potential of the literature not being critical in its analyses, not objective in its presentations, and or exaggerated in its successes or failures. However, the middle ground will be adopted in discussing the history of Christianity in Ghana and its linkage with community

development to avoid the pitfalls identified in the two sources of literature on the history of Christianity in Ghana. The discussion on the history of Christianity in Ghana and its role towards community development begins with a brief history of the introduction of Christianity into the country.

Brief history of Christianity in Ghana

The introduction of the Christian Church into Ghana cannot be separated from the broad phenomenon of the development of the religion in Africa. This is because the Christian faith has become one of the most important religions on the continent and occupies an important place in the beliefs and thought forms of many Africans. Perhaps, anyone who argues that Christianity is a "new" religion in Africa must be subjected to critical and strict proofs of his or her claims. As a matter of fact some of the key disciples of Jesus Christ such as Philip, Mark and later Paul, had contacts with Africa in the first century of the founding of Christianity. More significantly, some prominent Church fathers like Augustine of Hippo, Cyprian of Carthage, Athanasius of Alexandria, Origen of Alexandria, Tertullian of Carthage and Clement of Alexandria were natives of the African continent (Tienou, 1985; Oshitelu, 2002). These men have in no small measure contributed enormously towards the shaping of the Christian faith, especially in the field of theology. The following statement by Mbiti ((991) is very instructive as he asserts that:

> It must be borne in mind that Christianity is not a European or American religion. It came to Africa [North Africa] before it reached Europe; and it was already in Africa long before European and

American missionaries began to preach in other parts of the continent (p. 182).

The quest to spread the Christian faith to parts of Africa outside the North brought Europeans to West Africa in general and Ghana in particular. But, the intention of these Europeans reaching out to the coast of West Africa, and for that matter Ghana, was far from the religious. Missionary activities on the west coast of Africa did not seem to have been the priority of those who first brought Christianity here. Two major events that occurred in the Gold Coast (Ghana) within a period of about eleven years tended to herald the introduction of the Christian faith into the country. The first incident occurred in 1471 when two Portuguese sailors landed on the coast of Shama in the western part of the Gold Coast. The immediate concern of these sailors was trade. Hence, they soon laid claim to Shama and the adjoining coastal towns due to the enormous trading opportunities the place offered. In recognition of Prince Henry the Navigator's role as the architect of Portuguese sea ferrying and most especially his Christian zeal, the sailors "planted huge wooden crosses at every place where they stopped" (Sanneh, 1983, p. 21).

Obviously, since the *Cross* is a Christian symbol, the sailors were announcing the presence of the faith in the country even if unconsciously or inadvertently. Mobley (1970) explains that the sinking of the wooden crosses in the soil meant a claim for Portuguese authority and for Christianity. Hence, the action of planting the wooden crosses by the Portuguese sailors could be seen to have had political, commercial and religious undertones. The second incident which is given much prominence and mention by many writers on the history of Christianity in Ghana is the historic landing of about 600 Portuguese

men on the coast of Elmina on 19th January, 1482. This much talked about formal introduction of Christianity into the country by this Portuguese contingent will be examined closely later.

Christianity's extension and spread to many parts of Africa, including West Africa, and especially Ghana, was carried out in phases. Until the Reformation in the sixteenth century, it was Catholicism, through the auspices of the various Orders it had, which had spearheaded the spread and expansion of the faith. For this reason, at different times and stages in the history of Christianity in Ghana: the Capuchins, the Jesuits and the Augustinians (Catholic Orders) had participated in carrying the Christian message to the people of the Gold Coast. Unfortunately, after several years of operating in the country their efforts did not yield any concrete results due to certain factors.

Reasons that can be assigned to the failure of the early Catholic missionaries in Ghana could be akin to those in other parts of Africa. T. A. Beetham (1967) has enumerated the following as some of the reasons that generally accounted for the failure of the Catholics to permanently establish the Church in different parts of the African continent by the close of the eighteenth century. Prominent among such reasons include:

The alliance of the Portuguese with the overseas slave trade; the political effect on missionary policy of the patronal rights of the Portuguese Crown; the difficulty of training African priests in Europe and the absence of any seminary in Africa; the smallness of the effective cadre of missionaries, whose efficiency and numbers were continually reduced by climate and disease and, at the end of the period, the setback in Europe successively experienced through the

expulsion of the Jesuits from Portugal and elsewhere, the anti-clericalism of the French Revolution and Napoleon's actions against the pope (Beetham, 1967, p. 8).

Hildebrandt (1987) also assigns some reasons for the failure of the early Catholic missionaries in Africa. He intimates that Africans were interested in the material benefits they could get from the Portuguese rather than the spiritual or religious benefits. Therefore, Africans showed no serious interest in the overtures the missionaries made towards their conversion. On the other hand, the Portuguese themselves devoted their time in developing and strengthening the trade industry in Africa to the detriment of the religious agenda. Thus, the commercial activities tended to thwart the efforts of the missionaries, who to all intents and purposes, had no political power to take decisions that would have advanced their mission on the continent. This attitude of the Portuguese also underscores the fact that evangelisation was not their primary objective for coming to Africa.

In Ghana, the involvement and intrigues of the Portuguese in local politics, ignorance and their insensitivity to local cultural practices also contributed to the eventual failure of the missionaries to make any meaningful impact on the religious life of the host communities in their initial encounter. It could be reckoned that early signs of future rifts and uncertainties in mission activities emerged the very first time the Portuguese crew led by Don Diego D'Azambuja had formal contacts with the local inhabitants of Elmina in 1482. Accounts on the first encounter indicate that when the Portuguese met the chiefs and people of Elmina on 20th January 1482, the foreigners were 'smartly dressed' and armed with guns for unforeseen eventualities (Sanneh,

1983). Secondly, the strangers ignored the chief's initial reservations concerning their intention to build a castle near Elmina. Instead of the Portuguese coming to terms with Chief Caramanca (probably Kwamina Ansa) of Elmina, they rather reminded him of the political rivalry between his town and Shama. Therefore, it came as a natural course of events when the local people of Elmina clashed with the Portuguese when the construction of the proposed castle began on a site that served as the sacred ground for the performance of local religious rituals. Since the castle was also to house the chapel that was to promote the Christian religion, one can conclude that the Portuguese were intimating rather tacitly that Christianity was superior to the local religion, which had to give way to the former at all costs. This signal did not escape the attention of the locals who vehemently fought the idea.

In the subsequent paragraphs, we shall briefly explore some of the various phases and efforts made in the Christianisation process of the country and point out how these efforts were complemented by community development. This exploration will look at the introduction of Catholicism, Protestantism, the era of indigenous Pentecostalism, the Basel Mission and Presbyterianism with emphasis on the Akuapem Presbytery.

The introduction of Catholicism in Ghana

As explained above, Ghana's encounter with Christianity seems to have come by accident in 1471, when a crew of Portuguese sailors headed by Joham de Santarem and Pedro de Escobar landed on the coast of Shama in the western part of the country. The Portuguese's interest was far from the religious agenda, and for the next ten years, they continued to acquire the

wealth of the country through trade in gold and other commodities with the local inhabitants of Shama. Presumably, the Portuguese continued to practice their religion privately; the only public sign so far being the huge wooden crosses they had planted (Sanneh, 1983).

A more purposeful attempt at introducing Christianity into Ghana could be said to have occurred in January 1482 at another coastal town, Elmina. On that day, 19th January, 1482, a Portuguese captain, Don Diego D'Azambuja landed at Elmina at the head of a-600-member contingent; comprising 100 artisans and 500 soldiers. The next day, 20th January, 1482, Azambuja and his men held the first Mass ever recorded in the history of Christianity in the country. They subsequently appeared before the chiefs and elders of Elmina. Sanneh (1983) explains the importance of the Mass to the Portuguese as follows: "The expedition was conscious of the historic significance of what they were doing, and were thus obviously moved to scenes of great emotions" (p. 22). Hence, the Portuguese hoped that "the Church which they would found there might endure until the end of the world" (Debrunner, 1967, p. 17).

In consonance with the Portuguese desire to establish the Church and the presence of Christianity in the country, a Church was constructed inside the fort built at Elmina and named after the patron saint of Portugal – Sao Jorge or St. George. A chaplain was appointed and later provisions were made for other priests to help at the castle Church. Nonetheless, the initial aim of converting the Africans did not become the immediate concern of the Church in the castle as the clergy were saddled with meeting the interests of the

Portuguese Kings by offering daily prayers for them, as well as catering for the spiritual needs of the European occupants of the castle.

Local conditions in West Africa such as the high prevalence of malaria and yellow fever, harsh climatic conditions and the hostile reception of the strangers by the local people did not also allow the early Church to work as it should. Consequently, the Church's early years in Elmina had very little impact if any at all on the local people. Even the chief of the area Nana Caramanca could not be persuaded to convert to Christianity in spite of the incessant appeals from the Portuguese. However, the Church had its breakthrough in 1503 when the King of Effutu near Elmina and his ruling elite, numbering about 300 converted to Christianity. It seems that political and economic considerations rather than religious interests informed their decision to convert (Sanneh, 1983). Therefore, ten years down the line, most of the converts at Effutu including the King himself had lapsed from the faith.

In later years, the King of Portugal made frantic efforts to get other missionaries to augment the staff strength, probably thinking that the lack of human resource was the cause of the earlier failure. For that reason, the King turned to the Jesuits and the Augustinians for missionary assistance. In 1672, four Augustinian missionaries were sent to the castle at Elmina. Upon their arrival the missionaries started teaching or instructing the African-European children or the mulattoes some aspects of Christianity; especially catechism, prayers and reading. The students' basic educational tasks were learning to read, write and "to sing and pray while ministering in the Church…" (Sanneh, 1983, p. 26). Thus, the Church was confined within the castle while the larger African population outside it remained unconverted. As part of the plans of the

Portuguese, they intended to have "residential segregation for the locals who converted to Christianity by restricting them to a part of Elmina which was near enough to the castle for them to be protected from non-Christian influences" (Sanneh, 1983, p. 27).

The missionaries' efforts became fruitful when the Kings of Effutu, Komenda and Abura, together with some of their relatives and official retinue converted and received baptism. Contrary to the expectation that the introduction of Christianity into the corridors of traditional political power was a sign of a breakthrough for the Church, the reverse was the case. In parts of Africa, as Isichei (1995) has explained, "Missionaries tended to concentrate on kings, and some royal conversions were politically motivated and superficial" (p. 72). Therefore, a major setback befell the development of the Church when the locals of Komenda attacked the missionaries and killed all except the leader. Following this incident, a lull ensued in the activities of the Church and for over fifty years, no serious endeavours were made to plant or re-introduce the Church into the Gold Coast.

However, the Catholics re-entered the Gold Coast in 1880 when other missionary groups with protestant backgrounds had already established themselves and gained some foothold in their missionary work. In their scheme of things, the Catholics entrusted the evangelisation of the Gold Coast to the Society of African Missions (SMA) who sent their first missionaries to the Gold Coast in 1880. At Elmina where they landed, they discovered traces of celebrations reminiscent of Catholicism because "one of the only surviving traces of Christianity at Elmina from this period is the cult of St. Anthony known as Nana Ntona" (Clarke, 1986, p. 19).

During this period, the Catholic missionaries adopted certain strategies of evangelisation by embarking on a vigorous educational drive by establishing schools. The pupils who enrolled were given both secular and religious instructions. "The school served as the backbone for evangelism… through the Religious instructions given, the pupils learnt to serve at Mass and sing Hymns" (Agbeti, 1986, p. 105). As time went by the parents showed interest in the progress of their children in the religious instructions they received. The parents were indirectly drawn into the evangelisation process as they followed their children to Church on Sundays to hear them sing and pray.

From Elmina, the Catholics expanded their activities to other places like Cape Coast, Axim, Kumasi, Accra, Saltpond and other parts of the country through the establishment of schools and mission stations. Meanwhile, anti-Roman Catholic sentiments that ensued in France at the turn of the nineteenth century compelled the White Fathers in the Upper Volta to relocate to the nearest British territory, which happened to be the Northern Territories of the Gold Coast. Hence, in 1906 Roman Catholicism was established in the Northern part of the country by the White Fathers, with Navorongo as their base, from where they launched out to other parts of the territory.

Notwithstanding the difficulties encountered by the Catholic missionaries, the efforts made helped in laying the foundation for the future of the Christianity. It was this same foundation that became the cornerstone upon which other missionaries built the structure of Christianity in Ghana. The activities of the Catholics in introducing the Christian faith into Ghana had some implications on community development that need to be addressed.

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Related community development issues during the period

Peace and stability as components of community development seemed to have been compromised by the Portuguese missionaries when they ignored the initial concerns of the chief of Elmina upon their request to build a castle in his town. As noted above, instead of being sensitive to the concerns, the political rivalry between Elmina and Shama was invoked to elicit submission from the people of Elmina, but not to seek their co-operation, a prerequisite for community development.

On the other hand, by teaching the mulattoes to read and write, the missionaries were trying to meet the educational needs of the people, a condition that was likely to have positive influence on community development. Such strategy of promoting education in communities where the Church operated could be said to be aimed at community development since education was to give the people better perspectives and to enhance their living conditions. This is because a key component in community development is the development of the needed human resource through education. However, the education of the mulatto children could not be said to have significantly promoted community development because it was limited to those living within the confines of the castle or those who had access to the castle with the greater majority of the locals unaffected or unreached with Christianity and education.

Moreover, the policy of residential segregation was an attempt to cause disaffection among the locals with the potential of creating animosity between the converts and their kinsmen and kinswomen. Obviously, such a move was inimical to community development. At the same time the policy portended a

frosty relationship between the missionaries and the local community, which did not warrant the needed co-operation towards community development.

After the sixteenth century protestant Reformation and the subsequent breakaway of the reformers and their supporters from the Catholic Church, Christianity had to come to the Gold Coast via Protestantism, with different orientation and mindset.

The era of Protestantism in Ghana

A new dimension in Christian activities was introduced into Ghana when Protestant missionaries also joined the efforts at establishing Christianity in the country. In the seventeenth century, the Dutch, Danes and the English began trading expeditions to the Gold Coast and built several forts along the coast including Cormantine located at Abandze in the Central Region and Christiansborg situated at Osu in the Greater Accra Region of Ghana. The Dutch also besieged, took over and occupied some forts previously owned by the Portuguese like St. George at Elmina and St. Anthony at Axim (Agbeti, 1986). Though the initial purpose of the forts was commercial and security, their religious significance cannot be overlooked. As pointed out earlier, each fort had chapels manned by chaplains whose main duty was to see to the spiritual needs of the European occupants (Agbeti, 1986).

As events turned out, the Protestants seemed to have stumbled upon a strategy, which was later to be a major tool in the evangelisation of Ghana and other West African countries. They began to show interest in the natives and even had some of them educated abroad and sent back as missionaries among their own people. Agbeti (1986) mentions Jacobus Capitein as "the first

African to receive Protestant ordination" (p. 6) in 1752 and appointed chaplain to St. George at Elmina. As part of his pastoral work, "he tried to develop the Fante language: he translated into Fante the Twelve Articles of the Apostles' Creed which was published in 1744" (Agbeti, 1986, p. 6). Apart from Capitein, Christian Protten was also educated in Europe and sent back to the Gold Coast as a missionary to St. George, Elmina, and later to Christiansborg, Osu from 1756-61 and 65-69 respectively. Like Capitein, Protten also tried to develop the Fante language and translated into Fante some selected Bible passages. Philip Quaque was also trained abroad and brought to Cape Coast as the first African to receive Anglican ordination in 1765.

The achievements of these local agents were, however, minimal but the attempt made to use them for evangelisation was worthwhile and very innovative at the time. Similar to the outcome of the efforts made by the early European Christian missionaries at converting the people of the Gold Coast into Christianity, the outcome of the efforts of the local agents was not altogether impressive. The reasons are manifold, but Agbeti (1986) cites lack of psychological preparation on the part of the local agents, unfavourable political climate, immorality of the Europeans, lack of effective and permanent mission stations or Churches and over-emphasis on commercial activities, as some of the impediments that hindered the efforts of the local agents towards the development of Christianity in the country from the period 1482-1816. Thus the combined efforts of European missionaries and their local collaborators failed to produce any substantial immediate results.

One of the key protestant groups to operate in the country was the Methodist Missionary Society, which started its activities from Cape Coast in

1835 under the leadership of Joseph Dunwell. The advent of Wesleyan missionary activities in the country was precipitated by the religious quest from former pupils of the school operated by Philip Quaque in Cape Coast. These pupils' insistence for biblical instruction led to the sending of Dunwell as a pioneer of Methodist missionary work in Ghana. He arrived in Cape Coast in January 1835, but his stay was short-lived as he died in a matter of months after arriving in the country. When Dunwell died, there were two active Methodist Communities with a membership of about 222 and an enthusiastic core of young African Christians (Sanneh, 1983). Those who succeeded Dunwell in 1836, the Rev. and Mrs. George Wrigley and the Rev. and Mrs. Harrop, also died within a year (Sanneh, 1983). The successor to the Wrigleys and the Harrops, Thomas Birch Freeman, is thus credited with the establishment, growth and expansion of Methodism throughout the country. Sanneh has instructively stated that:

> The man who became the architect of Methodist expansion in Ghana was the Reverend ... Freeman, an indefatigable pioneer who was not afraid to push ahead and confront new problems. His energy for work was matched only by his vision, and the limits he set to both exceeded the normal (1983, p. 120).

Reverend Thomas Birch Freeman thus pursued the Christian enterprise with much zeal and enthusiasm, reaching Kumasi in 1839 with little success, but returned in 1841 and succeeded in getting royal approval to open a mission station in Kumasi. Freeman spent fifty-two years toiling for the Church and succeeded where most white missionaries of his time or those before him had

failed. While Methodism was thriving in Fanteland, the Bremen Mission was operating in Eweland or the Volta area of the country.

When the North German Missionary Society or Bremen Mission entered the Gold Coast in 1847, evangelisation efforts in the country were largely concentrated in the Fante, Ga and Asante areas. As was common in the mission history of Ghana, three of the four pioneer missionaries, who undertook this mission work, died by the close of the year of their arrival. Unfortunately, by 1851, the only survivor had also succumbed to death bringing the first phase of the mission at Peki to an abrupt end.

With persistent determination, a second attempt was made in 1853, and Keta along the coast was chosen as the starting point. Within a matter of years, stations were established at Waya, Anyako, Ho, Peki, and Amedzofe (Sanneh, 1983). Perhaps what accounted for the relative success in the second attempt was the strategy of training and using African agents and collaborators for evangelisation. This strategy proved to be very effective when the Bremen missionaries suffered the same fate like their Basel counterparts when they were deported at the outbreak of the First World War largely because of their German nationality and or their perceived bias towards the German cause.

Some notable Africans who benefited from the strategic policy of training African cadre of missionary collaborators by the Bremen Mission at the 'Ewe school' in Westheim, Germany, were: Andraes Aku, Robert Baeta and Robert Kwami. Significantly, the opening of the Ho mission station in 1874 is credited to Joseph Reindorf, an African catechist. In another development, an African catechist, Stefano Kwami was posted to Peki in 1883, five years after its re-opening (Sanneh, 1983).

Christianity's spread, expansion and growth in Ghana was also championed by indigenous Africans who adopted the religion to suit their cultural context. In this instance, Christianity was given a new outlook and persuasion culminating in the establishment of indigenous Pentecostalism.

The era of indigenous Pentecostalism in Ghana

Two events that helped to change the face of Christianity in Ghana happened almost simultaneously in the First World War period of 1914-1919. These events: the activities of the Liberian itinerant prophet, William Wade Harris, and the deportation of the Basel and Bremen missionaries at the outbreak of the First World War due to their perceived connection with Germany, set the stage for the emergence of locally initiated Church organisations. One can say with some amount of certainty that, "both events provided a stimulus towards the independence, both inward and outward, of Ghanaian Christianity" (Debrunner, 1967, p. 269). During this period, a new brand of Christianity wholly championed by indigenous Africans appeared on the Ghanaian religious scene. Such groups known as African Independent Churches or African Instituted Churches (AICs) emerged in Ghana. These Churches had certain distinct characteristics that included being self-financing, self-supporting and self-governing. The AICs also laid much emphasis on prayer, healing, manifestation of the Holy Spirit, and accorded women much attention and role to perform in their organisation and during worship services.

Various reasons for the occurrence of indigenous Pentecostal groups include the fact that they happened in order to introduce some vitality into the rather monotonous and lacklustre form of Christianity the mission-related

Churches exhibited. Secondly, it is argued that those independent religious movements emerged as "a reaction to a Christianity, which denied or explained away the miracles and mighty works attested in the New Testament" (Larbi, 2001, p. 68). Another reason cited by Larbi (2001) is that the African initiators of these Pentecostal groups wanted to inculcate African worldviews into Christianity – to demonstrate spiritual healing and provide a sense of hope, security and assurance, which were more or less absent in the mission-related or mainline Churches.

Indeed the emergence of AICs on the Ghanaian religious landscape was more or less an attempt at indigenization or "Africanization" of Christianity. This paradigm shift from the 'over-westernized' Christianity to one that employed African perspectives seems to have been incorporated into the Church in recent times. In the view of Koduah (2004), the AICs have helped draw attention to the role African worldview plays in Christianity today. We can also add that the paradigm shift fits into contemporary discourse on inculturation and the appropriation of Christianity into African contexts and thought forms. For example, the use of African instruments, as well as clapping and dancing in their worship services make it easier for Africans to identify with. Also, the over-emphasis on the spiritual aspect feeds into African worldview that tends to see every phenomenon, either natural or artificial, as having both physical and spiritual dimensions. It is imperative to state that the AICs were the immediate precursors to and "the foundation of indigenous Ghanaian Pentecostalism" (Larbi, 2001, p. 32).

William Wade Harris' career in the country left an everlasting impact on Ghanaian Christianity resulting in the founding of Church organisations

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that tended to provide the 'missing link' and African worldviews conspicuously absent in Mission Christianity at the time. Harris operated in the western part of the country briefly from about May to September of 1914 without founding any Church of his own. Nonetheless, his activities led to the founding of several independent Churches. For example, The Faith Healing Church and The Twelve Apostles' Church were founded by Harris' disciples.

Just about the same period, other Africans belonging to the mainline Churches broke away to form their own independent groups. Notable among them were Prophet Kwame Nkansah, a former Presbyterian, who founded the African Faith Tabernacle Church in 1919; Joseph William Egyanka Appiah, a former Methodist, who started the Army of the Cross of Christ Church or Musama Disco Christo Church in 1922; and Samuel Brako, a former Methodist, who founded the Saviour Church or *Memenda Gyidifo* – Saturday Believers – in 1924 (Koduah, 2004).

Community development efforts by the Protestants

A major component of community development is the provision of education towards the human resource development of the community. Therefore, when the missionaries initiated the policy of educating the local agents, they were in a way promoting community development on a smaller scale since the beneficiaries of the education were in the minority. The exposure given these local agents was to provoke a desire among their peers to embrace Christianity and education. Moreover, the interest shown in the development of the local language of the people, especially its codification was another attempt at promoting community development. Though the AICs

did not set out to directly evolve policies and programmes that were targeted at community development, their activities also had influence on community development. For instance, the use of Africans and the greater impetus they had in the affairs of the Church tended to help them develop their innate potentials, which would help them contribute to community development. The elaborate role and recognition women received in the AICs brought to the fore the importance of a holistic development of the human capital towards community development. Grace Tanni's pioneering role in the founding of the Faith Healing Church and the Church of the Twelve Apostles is a typical manifestation of the leadership role women could assume within the community when given the opportunity.

The forgone discussions serve as a background to the main issue at stake, the advent of the Basel Mission in Ghana, the birth of Presbyterianism and the Akuapem Presbytery, which are the main focus of this study.

The Basel Mission in Ghana

The Basel Mission's evangelistic efforts in the Gold Coast were initially pursued under the auspices of the Danish Government. The pioneering missionaries: Karl F. Salbach, Gottlieb Holzwarth, Johannes Henke, and Johannes Schmidt; with clear and unambiguous terms of reference from the Mission headquarters in Basel, Switzerland, took their position in the Gold Coast in December, 1828 (Debrunner, 1967). Smith (1966) explains that the new missionaries were specifically instructed per the policy document:

> to become acclimatized, to take time over the selection of a permanent
> site for the mission, to master the local language at all costs, to begin

actual mission activity by founding a school, and lastly, to present the Gospel with love and patience (p. 28).

These instructions were very significant and indicative of the understanding of the sending agency concerning the enormity of the task being undertaken. Such carefully thought-out instructions were arrived at in view of available records and experiences. It has been suggested that the experiences of the Moravians, castle chaplains, and some individual European traders to the Gold Coast, as well as the abortive agricultural experiment or 'green revolution' envisaged by Dr. P. E. Isert in 1788, had considerable influence on the choice of the terms of reference (Smith, 1966). On their arrival, and as expected, the pioneer missionaries settled near Christiansborg in Accra and soon began to put the instructions at hand into effect. But, events on the ground – the depraved lifestyle of the European colleague soldiers and traders at the castle that tended to portray Europeans in general, and by extension the missionaries in a negative way, as well as the contempt with which their local language learning received from their European colleagues, forced the missionaries to consider relocation of site sooner than they had anticipated.

If the accounts by Smith (1966) regarding the terms of reference as enumerated above are systematic and anything to go by, then one can question the approach the missionaries adopted in their implementation, even though there is no evidence to prove that the instructions were arranged in order of priority. Smith (1966) mentions in particular that when the missionaries settled near Christiansborg, they immediately turned their attention to the locals and the mulatto children in the castle and soon opened a school to teach them the Bible. Granted that the instructions were in the order as mentioned above, one

could question why the missionaries did not take time to acclimatize with the local condition, to be followed by the selection of a permanent site, so that the local language learning would have been effective, before thinking of a school that was to usher in the actual work of evangelisation. What makes the implementation of the instructions even more problematic is the assertion by Bartels (1965) that the missionaries had received some lessons in Ga and traditional customs in Copenhagen before they arrived in the Gold Coast.

Again, the missionaries were specifically instructed to study "the local language at all costs" (Smith, 1966, p. 28) in spite of any obstacles put in their way. Perhaps, if the missionaries had taken time to adjust to the local conditions and in the selection of the site, they would have realised that the Christiansborg area and the immediate surroundings, including the coast in general, were not comparatively suitable for evangelisation under the prevailing circumstances when the depraved lifestyle of some European traders and soldiers had tainted the image of all Europeans directly or indirectly. From all indications, it is clear that the implementation of the instructions was haphazardly carried out and this jolted the smooth start of the mission enterprise as was evidenced in the outcome of the efforts made in later years when Andreas Riis took over. What is uncertain is the motivating factor or factors which informed the missionaries in the choice they made in the implementation of those instructions. Whether the decision to implement the instructions the way they did was to 'fast track' the process is equally uncertain.

One factor which the Basel missionaries were probably not privy to was that in the mission history of the Gold Coast, the idea of showing or

developing interest in the local people – their language and religion, had long been acknowledged before their arrival in the country. A Danish chaplain at Fort Fredericksborg near Cape Coast, Wilhelm Johann Mueller (1662-70) had maintained that effective missionary efforts among the local inhabitants could be enhanced if interest was shown in their language in particular, and their life in general. Hence, he argued for the translation of the Bible into the local Fante language and made conscious efforts to collect some 800 practical words and phrases in Fante. He also showed considerable interest in the local religious practices, "the first attempt by any outsider to do so" (Sanneh, 1983, p. 112).

Furthermore, Sanneh (1983) espouses that by 1752 or thereabout, a chaplain serving at the Cape Coast Castle for the Society for the Propagation of the Gospel (SPG), Thomas Thompson, had argued for the development of the local language, together with education, as part of the Church's contribution to the people towards community development. In consequence of this personal conviction, he sent three local boys to England to be educated to prove that his proposal was feasible. This particular strategy had religious significance since those students were expected to return home as missionaries among their own people after their course of study abroad. Some notable local students who benefited from this policy included William Amo, Frederick Pederson Svane, Jacobus Capitein, and Christian Jacob Protten, who served as first generation local missionaries in the Gold Coast (Sanneh, 1983).

Three of the pioneer Basel missionaries died in less than a year upon their arrival in the country and their place had to be filled by new ones. Unfortunately, before the new missionaries could arrive in the Gold Coast, the

only survivor of the first batch was also dead. The new missionaries – Andreas Riis, Peter Petersen Jager and Frederich Heinze landed in the country in March, 1832. Incidentally, by July of the same year, two of them were already dead. Having been left lonely by the untimely deaths of his colleagues, Andreas Riis took up appointment at the Christiansborg Castle as a chaplain. This decision, though unpopular from the surface, eventually paid off because the two years he spent at the Castle gave him a firm idea and conviction of where he had to kick-start the mission enterprise. This was an attempt to meet the second demand of the terms of reference given to pioneer missionaries who arrived in 1828. By operating in Christiansborg and adjoining areas for well over half a decade, fresh ideas towards evangelisation, including plans for change of site were formulated by the Basel Mission with Andreas Riis as the main driving force behind the new policies. Three major factors that can be deduced to have influenced the new decision to relocate the mission station were political, tactical and climatic considerations.

Politically, the Mission led by Andreas Riis felt the need to be independent of European control and influence. Riis wanted to assert the neutrality of the Mission from the political and commercial interests of the Europeans at the Castle and to distance the Mission from the political policies of the Danes who controlled the Castle and the surrounding areas. According to Pobee, "whether successful or not, Roman Catholicism [and to a large extent Protestantism] appeared in West Africa as yet another front of Europe" (1991, p. 51). Hence, operating from the Castle to spread Christianity would have meant an extension of European political interest in the guise of religion championed by the missionaries.

Secondly, it is important to recognise and acknowledge Riis'
foresightedness, understanding and his good interpretation of the terms of
reference the headquarters had issued to his predecessors. Riis foresaw the
serious challenges he would have encountered had he and his mission
colleagues continued to live among the Europeans at the coast to spread the
Christian faith. When the decision was taken to penetrate the hinterlands,
some towns along the coast had had long periods of interaction with
Europeans especially for political and trade or commercial purposes.
Therefore, the coasters had more or less become accustomed to the Europeans
and the moral decadence of those who indulged in all kinds of activities that
ran counter to the Christian principles the Mission was trying to establish.
Naturally, trying to convince the locals in the midst of the unacceptable
behaviours of indiscriminate sexual promiscuity, as well as the trade in
humans and other non-Christian practices was very difficult. Obviously, the
locals would not have taken the Christian message the missionaries preached
seriously knowing very well that it was the direct opposite of the behaviour of
some of the garrison staff and other European traders on the coast. Therefore,
the fate that befell the early Catholics from the 15th to the 17th centuries and
the early Protestants in the 17th and 18th centuries would have repeated itself
had that strategic or tactical re-location not taken place at the time it did.
Strategically, therefore, Riis and his mission colleagues wanted to give the
Mission a new appearance which would have been difficult to enforce in the
mist of the negative practices of some of the Europeans on the coast.

The third consideration for the re-location of the Mission from the
coast was more or less physical with health concerns rather than the religious,

but it had a direct correlation with the mission work. The Akuapem range, by virtue of its height, had a better climatic condition and helped in one way or another to mitigate the harshness of the climate that pertained at the coast. This choice of location due to climatic conditions was to impact positively on the life of the missionaries by making them less susceptible to illness, especially fever and related diseases, which had had a serious toll on the lives of missionaries in particular and the lives of Europeans to the Gold Coast in general. In spite of the above considerations which occasioned re-location of site, the Basel Mission did not completely leave the Christiansborg area after establishing mission stations at Akropong in 1835 and Aburi in 1847, both on the Akuapem Mountains. The Basel Mission only left Christiansborg to find a new settlement at Abokobi, which eventually became a model Christian community following the introduction of the poll-tax of 1850. As a result of the transfer of political power from the Danes to the British and the refusal of the inhabitants of Osu to pay the said poll-tax there was bombardment of the area in 1854. This bombardment resulted in the migration of some of the converts of the Basel Mission led by Zimmermann and Stainhauser to settle at Abokobi (Bartels, 1965; Sanneh, 1981; Nkansa-Kyeremateng, 2003).

The underlying principle for the expansion or spread of the activities of the Basel Mission in the Gold Coast "was that there should be no expansion before the base was firmly established" (Odamtten, 1975, p. 103). Hence, by 1850 there were two main mission stations in the Gold Coast namely: Christiansborg and Akuapem Akropong (Schweizer, 2000) from where the missionaries operated. That policy of having a firm base before expansion also partly explains the relatively longer period of twelve years between the time

the Mission entered Akropong and the time it reached Aburi, even though both towns are on the Akuapem range. Other reasons for that occurrence could be attributed to the lack of personnel due to high mortality among the missionaries and the political manoeuvres Riis was caught in-between Denmark and England, which resulted in his temporary arrest and detention by the Danish Governor from April to June of 1837 in relation to the Akropong chieftaincy stool unrest (Smith, 1966).

All this while, the missionary enterprise was spearheaded by Andreas Riis, having been the only survivor among two different batches of pioneer missionaries sent to the Gold Coast between 1832 and 1837. By 1840 when Riis left the Gold Coast, the Basel Mission had not recorded a single convert, though it had operated in the country for about 12 years. However, it is instructive to mention that the foundation stone for the eventual advancement of the Mission had been laid and the people's mind prepared by the pioneers who 'sowed their lives in the soil' of the Gold Coast. The little success that had been achieved by the Mission at the time should be seen as the personal contribution of Riis despite occasional accusations that he was recalcitrant and difficult to work with. Smith (1966) has stated that: "Andreas Riis was a missionary pioneer of the first rank: without his faith and endurance the mission would not have been begun; without his energy, his planning and leadership the second venture would not have been established" (p. 42).

Therefore, when the need arose for a re-direction in the mission strategy after twelve years of operating in the country without a single convert, Riis had an enormous role to perform. It is in this light that we see the chief architect of the Mission, Riis, as a very dynamic missionary and perhaps most

tactical in terms of how he assessed the situation and implemented the mission policies. He saw the success of the Mission in the efforts of black Africans themselves, the major consideration being their apparent ability to withstand the harsh climatic conditions in tropical Africa. In 1842, Riis and a core group chosen by the Basel Mission Committee went to the West Indies, and followed through the recruitment of African descendants who were to be used to evangelise their own compatriots back home on the African continent.

From the contract document signed with the recruits from the West Indies, there is no mention of the terms of reference given the pioneers of the Mission to the Gold Coast, of which Riis was the only survivor at this time. It is not clear if that was an omission, an oversight or taken for granted that such terms still held true so far as Riis was part of the 'new' team. What is also not certain is whether the earlier terms of reference were simply disbanded and the new team given the discretion to adopt any strategy that would suit the existing conditions on the ground.

One possible explanation is that perhaps the Basel Mission Committee was over-confident in the Jamaican or West Indian recruits, apparently because once they were among their own kith and kindred in the Gold Coast, the task of evangelisation would be a little bit easier. On the other hand, it is understandable that the earlier terms of reference were not re-visited because it was believed that the West Indians or Jamaicans would acclimatize with some relative ease to their 'new environment' than the Europeans had been. Moreover, the selection of a permanent site had been done and the Committee was fully aware from the start that the new recruits would settle at Akropong on the Akuapem Mountains. Also, the language study had been started by the

companions of Riis especially Johannes Murdter and Andreas Stanger (Smith, 1966), while the establishment of a school had been experimented at Christiansborg by the pioneers, even though the move was faulty right from the onset as explained above. Therefore, the major and immediate task that confronted the new missionaries was the consolidation and advancement of the terms of reference no matter how little progress had been made in the earlier attempts.

The Jamaicans, made up of about six families and three bachelors, arrived in the Gold Coast in 1843 and settled at Akropong as envisaged. In no time, a small Christian community was formed there consisting of both European and West Indian immigrant missionaries. Initially, the main purpose of the presence of the West Indians was to prove that the black man was capable of becoming a Christian with all the 'social benefits' in terms of civilization that came with it. This is because the chief of Akuapem, Nana Addo Dankwa I, is reported to have challenged the missionaries to prove with concrete evidence, the suitability of the Christian faith to the African or black man, before he would commit himself and his people to the new faith he considered to be the sole preserve of the white man (Odamtten, 1978; Schweizer, 2000). It was partly for this background that the West Indians were brought into the country. Indeed, they were able to rise to the occasion when the need arose as they truly became real examples for the local people to follow, even though some lapsed and others were repatriated.

To a very great extent, the recruitment of the West Indians yielded good fruits as only one person had lost his life by 1845, a big departure from the past (Smith, 1966). Moreover, the West Indians were to play a political

role that was to earn them special mention in official traditional political circles and to accrue to the Mission a profound windfall in terms of appreciation from the inhabitants. The small Christian community or settlement at Akropong provided shelter for people who were political victims of the chieftaincy dispute that broke out in the town. The Jamaicans in particular made conscious and strenuous efforts through direct intervention in the dispute by rescuing one of the claimants to the stool, who would have been lynched had the Christians not appeared at the scene timely (Odamtten, 1978).

Furthermore, two families of the West Indian settlers contributed in great measure to the setting up of the Aburi Mission station, while two children of the settlers rose to top positions in the Church that was eventually established. "A son of the Clerks, Nicholas, became a pastor and was eventually elected as the first Synod Clerk of the independent Presbyterian Church on the Gold Coast, while a son of the Halls, Peter, even became its first Moderator (President)" (Schweizer, 2000, pp. 52-53).

From the Akuapem Mountains, the Basel Mission launched out into the interior or forest parts of the country with the gospel, reaching Kibi by 1861, Abetifi and surrounding areas on the Kwahu Plateau by 1876 and entered Asante, Kumasi, in later years with some initial difficulties. The Kumasi or Asante endeavour was fraught with a number of difficulties such as the conflict between the Asante and the British authorities and the mistrust the conflict generated. This led to the destruction of the Asante mission and the martyrdom of some local agents who were working as teachers and catechists in the schools and Churches the Mission had established there. On the whole, however, the Kumasi mission, once it became operational, greatly enhanced

the Mission's ability to penetrate the Northern part of the country. As a result, by 1913, the Mission had reached Yendi, and from there it eventually spread to other parts of the North and the rest of the country.

Incidentally, the outbreak of the First World War and the historical linkage of the Basel Mission to Germany led to the deportation of the Basel missionaries from the Gold Coast, which was then under the political control of the British. Through collaborative efforts, the Scottish Presbyterian missionaries took over the mission from the Basel Mission and carried on the work of evangelisation in the Gold Coast. When the war ended, the Basel missionaries returned to the country in 1926 and collaborated with the Scottish to run the mission. But they were deported again in 1939 when the Second World War ensued. In 1926, the name Presbyterian Church of the Gold Coast was adopted, which later changed to the Presbyterian Church of Ghana (PCG) when the country gained political independence from Britain in 1957 to reflect the new status of the country. The Presbyterian Church of Ghana has since become a national Church with a membership of about one million two hundred thousand (Koduah, 2004) by the end of 2003.

With this background, it is appropriate to give a profile of the Akuapem Presbytery, which is the focus of this study. The profile will be short since the Presbytery forms part of the larger component of the Presbyterian Church of Ghana which has been examined above.

An overview of the Akuapem Presbytery

During the period under review, that is, 1980-2005, the Akuapem Presbytery was part of the Akuapem/Volta Presbytery until 1993 when it was

divided into two namely: Akuapem Presbytery and Volta Presbytery. Thus Akuapem Presbytery as it is known today started in 1993 with sixteen Church districts namely: Abiriw, Aburi, Adawso, Adeiso, Adukrom, Akropong, Amanokrom, Coaltar, Koforidua, Larteh, Mamfe, Mampong, Nankese, Nsawam, Suhum and Tutu (PCG, 1994). The Presbytery is headed by a Chairperson who is elected into office for a term of four years and assisted by a Clerk and other members who serve on various committees and councils of the Presbytery. During the period under consideration, the Presbytery has had about five Chairpersons and six Clerks. The headquarters of the Akuapem Presbytery is located at Akropong Akuapem on the Akuapem range in the Eastern Region of Ghana.

Akropong Akuapem is significantly important in the history of the PCG. It was this town which eventually became the 'haven' for the white missionaries who had to seek 'refuge' from the harsh tropical conditions at the coast where they had first settled in 1828. It was in the Akuapem Presbytery that a lasting foundation for the growth of the PCG was laid. From the capital of the Presbytery, Akropong, the Church spread to Aburi in 1847 and subsequently to other parts of the country. By its strategic location, the town served as a direct link between the mainly coastal towns in the south and the hinterlands to the North-east of the country. Akropong and Aburi, two major towns in the Presbytery, became the strongholds of the Church and continue to play immense roles in the development of Presbyterianism in Ghana.

One thing the Presbytery did to sustain its members' steadfastness and enthusiasm during the period under review was the organisation of "all-day" and "all-night" prayer meetings where the various congregations were

encouraged to mobilize their members to attend in their numbers. Apart from the attempt to sustain the interest of the members, the Presbytery through its districts also organised outreach programmes earmarked to convert people to join the Church. The target groups during such occasions included those members who had backslidden on the one hand and non-Christians on the other. The 1999 Annual Report from the Presbytery mentions in particular the use of students from the University of Ghana and Teacher Training Colleges in evangelisation to win souls for the Church. A programme dubbed "Students-in Church-Evangelism" (SICE) took place in the Presbytery resulting in the conversion of people into the Church. One outcome of the SICE programme was the return of some backslidden members "whose love had run cold" (PCG, 2000, pp. 116-117).

Another issue the Presbytery took seriously was ecumenism to promote cordial relations and interaction with other Christian denominations in the area, as well as Church-community relations to promote understanding and peaceful co-existence. The Church's involvement in the celebration of traditional festivals is ample evidence of its commitment to good relationship with the larger human community. During the celebration of some traditional festivals such as "Odwira" and "Ohum", inter-denominational Church services were conducted in various parts of the Presbytery to climax such occasions (PCG, 2002).

Women played significant roles in the development of the Presbytery. They continued to earn special praise and mention in almost every Annual Report submitted by the Presbytery. The women's activities within the Presbytery have had tremendous impact on the numerical strength of the

Church. In the year 2001 alone, a total of 331 new members were converted into the Church through the ingenuity of the Women's Ministry (PCG, 2002). Through other effective evangelistic activities and programmes undertaken by the Women's Fellowship, 267 new members were converted into the Church in the Presbytery by the end of the year 2001. This resulted in the planting of four new congregations by the end of the same year (PCG, 2002).

During the years under consideration, the Presbytery had been estimating a membership growth rate which was pursued vigorously through various activities organised on yearly basis. For instance, in the 2004 faith objectives of the Presbytery set in the year 2003, a 10% growth rate in membership was targeted (PCG, 2004). The 2004 Annual Report indicated a growth rate of about 2,335 members over the previous year's figure of 51,504. However, the report raised a number of concerns over some discrepancies detected in the figures some Church districts presented. Three districts, namely Nsawam, Coaltar and Asuboi recorded some marginal reduction in membership of between 0.8%, 2.2% and 1.5% respectively, while the rest managed to gain some grounds in their membership (PCG, 2005). Nonetheless, no reasons were given for either the increase or the decrease in the membership figures posted by the districts. Previously, the decrease in membership had been explained either by the districts or the Presbytery itself. In the 1994 Annual Report for example, the Presbytery stated that: "Few districts reported of transfers affecting many active members; notwithstanding, there was a slight increase in adult membership over the previous year" (PCG, 1995, p. 43).

One basic evaluation that can be made out of the above situation is that some of the districts were not taking the exercise of keeping accurate records of their membership seriously. It could also mean that the membership figures were inflated by some districts to earn praise and commendation from the Presbytery or the national headquarters. Some of the districts too might have also reduced their membership figures to avoid the payment of 'assessment' most often based on the numerical strength of a district. A similar observation was made in the Evangelism and Lay Training Committee's Report to Synod in 1988 which indicated that the failure of the PCG to open new branches could be attributed to "fear that more daughter Churches will increase payment of assessment" (PCG, 1989, p. 255). The Presbytery chairperson's advice to districts and congregations in 1994 concerning the keeping of accurate membership records seemed to have been ignored because during his visits "he inspected congregational and district records and advised on the keeping of appropriate records and their preservation" (PCG, 1996, p. 37). By the close of the year 2005, the number of Church districts increased from the initial 16 to 18 with the new districts being Asuboi and Effiduase.

Community development and related issues

Indeed, the introduction of Presbyterianism into Ghana came along with intentions of community development, which could be discerned from the terms of reference given to the pioneer Basel missionaries. For instance, the instruction to master the local language, founding a school and presenting the Gospel with love and patience, were policies geared towards community development even if they were indirectly intended. Hence, one could say that

the involvement of the West Indian immigrant missionaries at Akropong in solving the local chieftaincy dispute was a matter of contributing towards community development. Undeniably, peace and stability are essential ingredients for community development.

Within the Akuapem Presbytery itself, community development efforts were initiated to promote the general welfare of the people. We have mentioned ecumenism and peaceful co-existence as contributions of the Presbytery to community development. Other policies and efforts aimed at community development initiated by the Presbytery within its catchment area have been given greater space in chapter four of this study.

Conclusion

Christianity is undoubtedly a great religious phenomenon in Ghana, and its introduction dates back to the 15th century, though its spread and development had been sporadic until the nineteenth century when the Basel and other missionary societies came onto the scene. It was argued that Christianity is not a new religion in Africa, and that Africans have equally played significant roles towards the development and growth of the religion in the world. The chapter also demonstrated how the PCG managed to succeed where others before it failed, and why the Akuapem Presbytery has a special place in the PCG. The Akuapem Presbytery provided the lifeline for the Church when things became rather tough and difficult in the early years of its introduction and existence in the country. Throughout the survey in this chapter, it has been argued that community development efforts formed part of the evangelisation process initiated in the country. Human resource

development, through the provision of education, seemed to have dominated the initiatives towards community development embarked upon by the various missionary societies that brought Christianity into Ghana. This appraisal thus provides the needed background to enable a thorough assessment of the contribution of the PCG as a denomination to development at national, community and individual levels which will form the basis of the discussion in the next chapter.

CHAPTER THREE

THE CONTRIBUTION OF THE PCG TO DEVELOPMENT IN

GHANA

Introduction

This chapter is dedicated to a critical appraisal of the contribution of

the Presbyterian Church of Ghana (PCG) to the development of the country

and the extent to which this contribution has really affected people's well-

being. It must be pointed out that though the PCG is a religious institution, it

does not undertake its religious activities in isolation because evangelisation is

inextricably linked with development. The contribution of the PCG to the

development of Ghana has been executed through well-structured committees,

policies and programmes. For instance, the PCG has committees on Health,

Education, Properties, Literature, Agricultural and Rural Development that

spearheaded the Church's development activities. However, with the

exception of the Literature and Properties Committees, the rest fall under the

broad umbrella of the Department of Development and Social Services, which

is now responsible for the Church's social interventions or work towards

development in the field of health services, education and agriculture. Some of

the interventions introduced by the PCG as part of its evangelisation drive

have contributed to development at all sectors of the country's national life.

The appraisal of the contribution of the PCG to development in this

chapter is to set the stage in assessing the activities of the Akuapem Presbytery

in the next chapter to ascertain whether such activities were in line with those of the PCG as a parent institution or not.

Thus it is important to mention that the activities of the PCG such as the introduction and development of the Salem system, education, local languages, agriculture, transportation, health, political participation and stability and others have not been dismal at all. As shall be presently identified, these contributions have largely complemented the efforts of governments, non-governmental organisations (NGOs), traditional rulers and other stakeholders in development in improving the socio-political and economic well-being of Ghanaians. This analysis begins with a look at the Salem system introduced by the Basel Mission and how it impacted on development in general.

The Salem system

In the development of Christianity in the country, the Basel missionaries introduced segregated Christian living quarters known as the "Salem" which was separated from the main towns or villages. It can be argued that this creation of Christian living quarters by the Basel Mission, executed through the Salem system and mission stations, had a positive physical and technical impact on the Ghanaian society. Since the Salems were associated with well-structured and innovative architecture, they brought a different perspective on the technical know-how of local building technologists. At the beginning of Andreas Riis' stay at Akropong in 1835 for instance, his prowess in building construction attracted the admiration of the

locals who nicknamed him 'Osiadan' or 'The Builder', (Schweizer, 2000; Nkansa-Kyeremateng, 2003; Agyemang, 2006; Knispel & Kwakye, 2006).

The often more crowded living quarters of traditional towns and villages, and the associated social vices gave way to the more serene atmosphere of the Salem system introduced by the Basel missionaries. Initially, the aim of creating the Salems was to prevent the new converts from being lured back into certain traditional cultural beliefs and practices the Church abhorred. The somewhat organized and well-structured arrangement of the Salems provided a better system of town planning which is now the ideal preference of people who intend to build their own houses. In certain communities today, the Salems still remain the most well-planned parts. As asserted, "To this very day, one can often make out as former Salems the somewhat more 'posh' [or well-designed] residential quarters in certain towns. These areas manifest a higher degree of planning, their streets run in patterns of regular grids..." (Schweizer, 2000, p. 79).

Significantly, the Salems with their new architecture, gave the towns and villages where they were situated a new outlook and thus became standards for the locals to follow. As the PCG acknowledges on its website, "The well arranged houses with flower gardens were a novelty in many towns in the Gold Coast and thus soon became examples of orderly living which was copied by others". It is thus intimated that, "Gradually, the impact of 'Osiandan's' innovative architecture was copied in Akropong and Akuapem and the Akuapem towns became 'cities of light set on a hill'" (Agyemang, 2006, p. 13).

Apart from the fundamental aim of housing all the Christians at one place for the purposes of shielding them from, and protecting them against societal 'moral decadence' and 'unchristian behaviour', the Salem system also enabled the missionaries to introduce an architecture which was a novelty and stood the test of time. According to writers like Schweizer (2000), Nkansa-Kyeremateng (2003) and Agyemang (2006), it was the Basel missionaries who first introduced an architecture that used local stones for the foundation and the building in general, with accompanying doors and windows and proper roofing from shingles or wood. In the view of these writers, this building technology was in sharp contrast to the existing condition at the time where the local buildings had no windows, had doorless entrances and thatch or grass roofs.

However, it is our considered view that while this state of affairs, the novelty in the construction of buildings as described by Schweizer, (2000), Nkansa-Kyeremateng, (2003) and Agyemang, (2006), was true of some areas like Akuapem Akropong and the immediate surrounding communities, as well as in most parts of the interior of the Gold Coast, the situation was different in other parts of the country. For example, at Elmina, Cape Coast, Christiansborg, Shama and other coastal towns where Europeans, mostly traders and soldiers had settled long before the arrival of the Basel missionaries, the local people had been exposed to the kind of buildings described as a novelty. The construction of the various castles, forts and other buildings for the purposes of trade, security and shelter for European traders and soldiers in some coastal towns had long taken place before the arrival of the Basel missionaries in the nineteenth century. The Elmina castle for

instance, was constructed as early as 1482 by the Portuguese who also used stones and other building materials from local sources.

Moreover, the Salem system also aimed at protecting the new converts against humiliation, harassment and hostility from their traditional family and townspeople, who saw their action of conversion and their non-conforming attitude to traditional norms and practices, as a betrayal of the 'common interest' of the family, town or village. The fate of two young girls who underwent Christian education and subsequent baptism; with the consequent rejection and hostility they encountered at the hands of their townspeople in the town of Mamfe as reported by Rev. Theophilus Opoku is captured by Schweizer (2000).

Therefore, it was reasonable for the Church to protect "its own", that is the converts, and to be seen as caring even in the eyes of those who perpetrated violence against them. And having been taken from their traditional roots, the converts had to be provided with some life sustaining mechanisms to compensate for the "sacrifice" of leaving family and friends, and the choice of a new religion and lifestyle, in direct contravention of the status quo. As a result, the missionaries established a number of plantations to provide some kind of employment and livelihood for the converts and the Church in general.

These plantations required a kind of residential system to enable the converts practice the trade being taught them and to learn more about the new faith simultaneously. The Salem system, therefore, came in handy and met the expectation of the missionaries in that regard. Indeed, the protective arm of the mission which was offered through the Salems was also extended to people

who could be described as 'social deviants'. Such people after committing one offence or the other would run to seek shelter or refuge at the Salems in order to escape the punishment that accompanied the breach.

Despite the fact that people have spoken against the Salem system for the discrimination and the outright disregard for traditional norms and practices, which will be expatiated later, one cannot lose sight of the benefits that accompanied it. A careful examination of the composition of the Salems indicates a rather curious and interesting scenario on the part of some of the locals who converted to the new faith. John Middleton, as cited in Schweizer, (2000), explains the composition of the Salems as basically consisting of those nobles who had no chance of ascending the royal throne, ex-slaves, abandoned wives, widows, paupers and in some cases those that can be described as 'social deviants' as mentioned above. He goes on to say that the broad middle-section or middle class of the society who formed the majority remained unaffected by the new faith, and only became interested when the social and economic benefits of the system became manifest.

One can infer from the composition of the Salems that some disappointed royals saw the system as an outlet to expel their frustrations at not being able to ascend the royal throne (Schweizer, 2000). In this way, the system helped to mitigate the social upheavals that their rejection or inability to fulfil their ambitions would have brought. On the other hand, the majority of the other converts who happened to be at the 'fringes of society' like paupers, the disabled, ex-slaves, abandoned wives and widows, foresaw an advantage presenting itself in the offer of the Salem system, which was more or less an asylum of some sort. Therefore, while the Salem system sought to

create conducive Christian environment for the effective nurturing of the converts, it accidentally solved a socio-political problem of succession upheavals, poverty, solitude and rejection.

Thus, the Salems paved the way for economic and social emancipation in the form of the opportunities the plantation system attached to it provided. On the part of the majority of the local converts, if not all, they were seeking an avenue for social, political and economic leverage. Hence, the attractions of the Christian faith and its immediate religious concern might not have been their ultimate goal. A similar phenomenon of this nature also played out in the sixteenth century, when the kings of Komenda and Effutu near Elmina converted to the Catholic faith or Christianity for political reasons and not the religious (Sanneh, 1983) as explained in chapter two. The only difference on this occasion is that social considerations seemed to have influenced the decision of the majority of the inhabitants in the Salems and not political.

In spite of the apparent good intentions of the introduction of the Salem system, a number of issues remained a challenge to its survival. In the first place, there were genuine concerns raised by traditional rulers in areas where the system was implemented. One of the concerns was the outright disregard for traditional customs and practices and the perceived usurpation of the sovereignty and authority of the traditional rulers. In some instances, the system tended to undermine the authority of the traditional rulers because the converts considered themselves virtually as the "property" of the Church, and had nothing to do with their own town or village in terms of participating in communal labour, traditional cultural practices and other festivals (Clarke, 1986). Clarke has further observed that:

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…the Basel Mission, like other missionary bodies, tended to develop Christian communities that were cut off from the rest of society. They prohibited students… from taking part in local political and economic affairs and even from participating in traditional music, dancing and other social and cultural activities (1986, p. 59).

Traditional rulers in communities where the Salems were located did not hide their fears about the introduction of the system and the near powerlessness it rendered them. So they adopted several means to have their concerns addressed at the appropriate forum. Therefore,

By petitions and memoranda to Synods, they [the chiefs] referred to its [the Salem system] political potential of creating separate towns within the Traditional Areas, and possible disregard of the sovereignty of the Traditional rulers, their traditional rules, customs, festivals, cultural dances, and songs, … which the earlier Christians regarded as 'heathenism' (Agyemang, 2006, p. 46).

Secondly, the Salem system had the potential of creating a class society and thereby tended to undermine the very foundation of social cohesion the Church was enjoined to uphold. The inhabitants of the Salems were inadvertently made to believe that they were superior to their compatriots who had not converted to the Christian faith and therefore stayed in the main towns and villages. For instance, at Kyebi the Salem was described as 'Oburonikrom' or 'European quarters' and in Abetifi the Salem was called 'Kristomu' or 'Christian quarters' (Agyemang, 2006). The creation of the class society also led to the eventual adoption of foreign lifestyles including the tastes for foreign goods and services. It has been argued elsewhere in this

chapter that the introduction of certain food crops into the Salems, together with the export and import regimes operated at the time, had more European appeal than local. The PCG on its official website confirms the belief that the Salem system "has been attacked for creating Christian gentlemen and ladies who acquired European tastes and habits and displayed glaring disdain for traditional norms and practices".

Again, even though the introduction of the Salems was well intentioned, there was no viable way the system was going to be sustained for a very long time, and that the inhabitants were going to remain unaffected by their immediate environment. Due to the ever increasing number of people converting to Christianity, coupled with the rapid growth in the number of literates, the often isolated Christian quarters with their limited space were not going to contain such growth. Therefore, the sustainability of the system was threatened by the activities of the Church itself. The basic aim of the Church was to convert more people into the Christian faith with the possibility of accommodating the new converts on its limited land in the Salems. In any case, the towns and villages where the Salems were located were also going to grow thereby inching closer to the Salems. Thus, the survival of the system was equally threatened by the expansion of the towns and villages which eventually led to the Salems becoming part; in fact, centres of the main town in most communities today. Closely associated with mission stations and Salems was the school system.

Introduction and development of formal education

The PCG cannot be sidelined when it comes to the overall contribution of Christianity to the introduction and development of formal education in Ghana. This state of affairs stems from the fact that almost every Christian Mission that operated in the country had foreseen the need to provide education as part of its contribution to the socio-economic development of the people who were the target for conversion. Assimeng (1989) describes the role played by the missions in the provision of education as the introduction of what he calls "the alphabetic culture". He maintains for instance, that "Christianity gave rise to a new form of education, the alphabetic culture which transcended the locality and the tribe" (Assimeng, 1989, p. 88).

This phenomenon described above was not limited to Ghana alone, but indeed the entire West African sub-region was affected. Assimeng (1989) again cites F. K. Ekechi who quotes a Catholic missionary as having admitted that West Africans were ready to accept them, the missionaries, in their midst because of the school system attached to the missionary work. Thus, the acceptance of the missionaries in certain parts of West Africa and Ghana could be attributed in part to the physical or material benefits the people envisaged to gain from their activities. The missionaries were not oblivious of this fact and took advantage to plant the Church through the provision of education.

Almost every missionary society that operated in Ghana and other parts of West Africa during the nineteenth century onwards made the provision of education an integral component of the evangelisation process. More importantly, the PCG's pioneering role in the provision of education and educational facilities in the country is overwhelming. As explained in chapter

two, the pioneer missionaries had as one of their mandates the need to open a school to teach the local people. In that chapter, it was argued that the implementation of the mandate was haphazard. However, the school system eventually became an integral part of the activities of the Church and to this day, the PCG has a considerable number of schools in the country, though their management and running have largely been taken over by the political authority of the country.

On the profound contribution of the Basel Mission to the introduction, development and expansion of formal education in the country, Schweizer (2000) has stated that: "in retrospect, one fact cannot be denied: the men and women from Basel had pioneered a comprehensive system of institutionalized education on the Gold Coast, and particularly so in the more remote areas up-country" (p. 86). To date, no proper assessment can be made of the role education plays in the development of the Ghana without due regard to what the PCG has done towards its promotion. Some major educational policies that can be said to have been pioneered by the Basel Mission include the introduction of the boarding system, girl-child education and higher education (Schweizer, 2000).

Mission stations established by the Basel Mission had chapels and schools attached to them. As a practice which had pertained in the Gold Coast at different times, the missionaries took some brilliant local boys as house helps and taught them the Christian way. "This system can also be regarded as the beginning of the boarding schools" (Schweizer, 2000, p. 81). Later, when the boarding system was formalized by the Church, the aim was to accommodate students from distant areas and those from poor homes. Girls,

especially, were believed to be in need of special care and attention, which could best be given through the boarding system. Nkansa-Kyeremateng (2003) also intimates that the boarding schools were an attempt by the missionaries to weaken the grip of 'paganism' on the students. Commenting on the selection of students into Basel Mission schools, Bartels (1965) has commended the Basel Mission for carefully and meticulously selecting its students, unlike the Wesleyan Methodist Mission, which selected students into their schools without paying attention to the students' religious aptitude.

Accordingly, in 1858, the Basel Mission reported for inclusion in the Governor's Blue Book that "the children of our schools are with a few exceptions Christian children" (Bartels, 1965, p. 75). This report to the Governor and Bartels' commendation confirm the belief that the Basel Mission used its schools to promote evangelisation. Sackey (2006) also confirms the use of education as a strategy of evangelisation in Ghana when she states that "Protestant women, notably wives of missionaries, were the first to attempt the conversion of females through education" (p. 23).

Unfortunately, that laudable initiative of meeting a special need through the establishment of the boarding school system as envisaged by the Basel missionaries has lost its original meaning in the contemporary Ghanaian society, where it is the affluent whose children and wards enter our boarding institutions with the best educational facilities at their disposal. Most of the boarding schools in the Ghana also happen to be situated in the big towns and cities and seem to be out of the reach of the ordinary Ghanaian. Even though the boarding system continues to serve the purpose of accommodating students from far places, the kind of social safety net provided by the Basel

missionaries in the early part of its introduction, has lost its appeal since it is virtually priced out of the pockets of the poor majority who live in the countryside.

Notwithstanding the negative observations above about the direction of the boarding system in contemporary Ghana, the idea of introducing the boarding system in our educational institutions is a commendable development pioneered by the PCG. This system tends to promote tolerance, peaceful co-existence, cross fertilization of ideas and an appreciation of different ethnic and cultural backgrounds of the students in the boarding system. In a multi-ethnic country such as Ghana, the boarding system is one possible means of offering our students the opportunity to learn from one another and to transfer such knowledge to their families when they vacate and return home. Ethnic tensions which usually arise as a result of lack of appreciation of different people's cultural beliefs and practices could be minimized through the boarding school system.

On the issue of girl-child education, as early as 1843, there existed a school solely for girl-child education at the Danish Fort of Christiansborg, and since then the PCG has not relented in its efforts at providing quality educational facilities for the training of girls and women in the country. Some notable institutions established by the Church for the purpose of training girls and women in the country include: Aburi Girls' Senior High School, Krobo Girls' Senior High School, Adawso Girls' Vocational Institute and the Presbyterian Women's College of Education at Aburi in the Eastern Region, as well as the Agogo Presbyterian Women's College of Education in the Ashanti Region. These institutions and others have produced a number of

females whose contribution to the socio-economic and political development of the country has been immeasurable.

Again, the Church was the first to establish a higher institution of learning in the country, which incidentally happened to be the second in the whole of West Africa, only after Fourah Bay College in Freetown, Sierra Leone. This school for higher education, opened in 1848 at Akropong Akuapem, was primarily established to train students to become teachers or catechists for the work of the Church. It has grown in stature to what is now known as the Presbyterian College of Education, Akropong (Schweizer, 2000). The transformation of the college into a purely secular educational institution without the religious emphasis is a great sacrifice the Church has made towards the development of education in the country.

Consequently, the college has continued to play a very critical role in the delivery of quality education to Ghanaians at all levels of the educational ladder through the student-teachers it produces every year. Such education the Basel Mission and for that matter the PCG gave did not exclude vocational training. The Church introduced practical skills training in agriculture, blacksmithing, shoemaking, bookbinding, carpentry, masonry, and needlework. Vocational training for girls for instance, is credited to Mrs. Widmann, the wife of a prominent missionary to the Gold Coast. In 1847, she started teaching about 12 girls needlework at Akropong (Schweizer, 2000).

The PCG did not focus its attention on the training of only able-bodied people, but also turned the educational telescope on the handicapped in the society. As a result, it was the first to start special education programmes in the country. For instance, in 1934, the first school for the visually impaired

was established by the Church at Akropong Akuapem, where the visually impaired were introduced to many educational programmes and activities aimed at empowering them to earn decent living, and to contribute meaningfully towards the social, political and economic well-being of their community and the country at large. The students in the school were taught the Braille and introduced to other vocational courses like weaving, basketry, and cane-chair making. Music lessons were also taught in the school (Nkansa-Kyeremateng, 2003).

Remarkably, the interest in special education was also widened to include the hearing-impaired and the speech-impaired; this led to the opening of the first school for the hearing-impaired and the speech-impaired at Osu in 1957 at the invitation of the PCG. This school was later moved to Mampong Akuapem where it is now permanently based (Nkansa-Kyeremateng, 2003). Moreover, another school for the training of the physically-challenged was started by the PCG at Begoro Mission House with some relative success. One Attipoe, who passed through the school, later became a Chartered Accountant and Managing Director of the Presbyterian Book Depot in Accra (Nkansa-Kyeremateng, 2003).

One can also see the PCG's contribution to education in Ghana through the introduction of the "Mass Education" concept which has now become part of the mandate of the Ghana Education Service's Non-Formal Division. Available information indicates that a Basel Mission educationist to the Gold Coast called Gottlieb Auer Johan started what became known as "street schools" in the 1860s with the basic aim of teaching adults and children who found themselves at places where either teachers or schools or both were

unavailable. In that context the curriculum basically comprised the teaching of simple hymns and basic reading (Nkansa-Kyeremateng, 2003). The education given in that regard was taught in the local languages. Thus, it can be argued to some extent that the PCG was more than aware of the rights of all human beings to education no matter the quality of life one possessed, and rose to the occasion and met that expectation.

Even though Churches in Ghana do not have overriding influence in the administration of public schools in the country, the PCG continues to play an immense role in the development and promotion of education in the Ghana. The PCG has continued to support its schools through the establishment of the national education fund known as the PCG National Education Foundation, established in 1981 (Nkansa-Kyeremateng, 2003), to mobilize resources to complement government's efforts towards the provision of quality and accessible education to Ghanaians at all levels of the educational ladder. The Church has instituted an annual education week during which various presbyteries, Church districts and congregations raise funds to support the national coffers for the intended purpose of maintaining Church-established educational facilities. Each Presbytery also has its own education fund from which monies generated are disbursed to support educational institutions under its jurisdiction.

Currently, the PCG has a stake in education at all levels: from nursery or kindergarten, that is pre-school level to the university or tertiary level. The Presbyterian University College established in 2004 for instance, has three satellite campuses at Akropong Akuapem, Abetifi Kwahu and Agogo in Asante Akyem. The strategic location of these campuses in traditionally less

known educational towns, as compared to well known educational towns like Cape Coast, Accra, and Kumasi, sets the PCG apart from other private tertiary education providers, as a dynamic player in the development and promotion of education in the rural parts of the country. Courses such as Nursing, Community Development, Information Communication Technology (ICT) among others taught at the University College are tailored to meet the ever increasing demand for quality education in the contemporary Ghanaian society in particular, and the outside world in general.

The establishment of the University College has also solved, though partially, the problem of the back log of students who are unable to gain admission into any of the state owned universities every year. By this gesture, the PCG is contributing in no small measure towards the training and empowerment of the needed human resource for the rapid development of the country. The PCG has also helped in reducing the social ramifications the idleness of these students would have caused the country due to the lack of access to the few state-owned tertiary institutions.

According to Nkansa-Kyeremateng (2003), by the year 2003, the PCG had 490 nursery or kindergartens, 893 primary and 388 junior high schools respectively. Altogether, the PCG had 1771 basic schools with a total population of about 287,491 pupils. At the secondary level, the PCG had 25 senior high schools and 5 vocational and technical institutes. Furthermore, the PCG has 5 Colleges of Education, one University College with three satellite campuses and one post-graduate institution, Akrofi-Christaller Institute at Akropong Akuapem. In living up to its unique contribution to national development, the PCG was the first to establish a privately owned post-

graduate institute which has both national and international recognition. In all, by the close of 2003, the PCG had about 1,888 Church-related or Church-established educational institutions; from the pre-school level to the tertiary level. Without such enormous contribution towards the educational development of Ghana, government's efforts alone could not have sufficed in the face of rapidly increasing population, with its corresponding increase in the demand for quality and accessible education for all. People who have had a stint with Presbyterian education are said to be highly disciplined and are therefore respectable role models for other members of the society. Whether this assertion continues to hold sway in contemporary times remains a matter for debate, which is outside the scope of this work.

As a country, there are many lessons that we can learn from the PCG in all aspects of national life. In education for instance, apart from the physical infrastructure the Church has pioneered, it also pioneered a special motivation package for teachers by providing them with free accommodation. In 1843/44, the first teacher-interpreter, one George Reynolds from Cape Coast was given a rent-free accommodation facility at his duty post – Akropong (Debrunner, 1965; Agyemang, 2006). F. Agyemang in his book: *Our Presbyterian heritage*, further intimates that:

> Although Mr. Reynolds was paid a salary lower than what he received teaching mulatto children in Cape Coast, the provision of rent-free accommodation and other duty perquisites enabled him to give of his best to his pupils and in his job as interpreter in street or open-air evangelisation services to attract converts (2006, p. 51).

Teacher motivation has become a contentious issue that requires critical appraisal and solution in order to attract the right calibre of professional teachers to places where their services will be most needed. Consequently, the example of the PCG towards this direction as explained above in the case of Mr. George Reynolds can serve as a guide. Effective education had to be implemented through the use of an appropriate language as a medium of instruction.

Local language development

Since proper education could not or cannot take place without an appropriate medium of instruction, the Basel Mission engaged itself in the codification of local languages that had been envisaged to be used for the purposes of education and evangelisation. As has been argued already, the development of the local languages was a deliberate policy undertaken by the Basel missionaries to reach a wider audience with the Christian message. Under such circumstance, the Basel Mission could be absolved from the usual blame against the missionaries in general to the effect that they were collaborators with the European political imperialist system that operated in West Africa.

Schweizer (2000) for instance, supports the view that the Basel missionaries should be left out of the blame game of lumping their activities with the European imperialist system in West Africa. He maintains that the policy of reaching out to the Africans in their own cultural milieu as adopted by the Basel Mission was a complete departure from the colonial masters who

had sought to assimilate the Africans into the various European languages and cultural forms.

In chapter two, we noted how the Basel Mission Board had instructed the first missionaries sent to the Gold Coast to learn "the local language at all costs" (Smith, 1966, p. 28) before commencing actual missionary work in the country. We also noted with interest, the willingness of the Mission to pursue this policy to the letter, and how it had introduced some of its missionaries to some of the cultural practices of the local people even before they arrived in the country (Bartels, 1965). With such a commitment and attitude to local languages, the PCG's contribution to local language development in the country cannot be underestimated. Notable local languages that received considerable interest and development from the Basel missionaries are Twi and Ga. Rev. Johannes Zimmermann operated mainly at Osu and Abokobi and thus concerned himself with the Ga language; producing a Ga Grammar book and a Dictionary, as well as translating various portions of the Bible into the Ga language. His counterpart, Rev. Johann Gottlieb Christaller operated from the Akuapem territory and engaged himself in the study of the Twi language. His contribution is that he translated the entire Bible into Twi in 1871 and later produced a Dictionary and a Grammar book in the Twi language (Schweizer, 2000; Nkansa-Kyeremateng, 2003).

With the interest shown in education and local language development, the PCG went a step further to be the first religious institution in the country to establish a Publishing House for the production of literature to support the cause of education. The production of the needed literature to support the education sector is a prerequisite for the successful advancement of any

country bent on breaking the back of illiteracy and ignorance. In order to sustain the Church's desire and conviction to give the local languages a boost in their study and acceptance, the Basel Mission established a newspaper: "The Christian Messenger", in 1883 to disseminate information in the Twi and Ga languages (Schweizer, 2000; Nkansa-Kyeremateng, 2003). The renewed interest in the study and promotion of local languages in various educational reforms undertaken by the country could be credited in part to the foresight the Basel missionaries had in the pursuit of the religious agenda from the perspectives of the local people, using their own language as the medium of transmission.

In recent times, this renewed interest has manifested itself in the proliferation of private and public media houses that conduct most of their programmes in the local languages, of which the Akan language is predominant. In its pursuit of the religious agenda, the PCG did not fail to participate in the development and promotion of agriculture, which was and has continued to be the mainstay of the economy and the people of Ghana.

Contribution to agriculture

Certain crops currently cultivated in the country were first introduced by the Basel Mission. For example, crops such as coffee, cocoa, tobacco, cocoyam, mango, avocado pear and bread fruits were cultivated on experimental basis by the missionaries. Later, these crops assumed large scale production when the local people were encouraged to take their cultivation as an enterprise (Agbeti, 1986; Nkansa-Kyeremateng, 2003). One of such crops which did so well is cocoa, and has become a major foreign exchange earner

for the country for decades. Families that cultivated the crop became prosperous as its final sale was not their burden, but that of the state. People's living standards or conditions changed for the better with the earnings from cocoa plantations.

In spite of the seemingly better quality of life the cultivation of the cocoa crop brought to those who engaged in its business, Nkansa-Kyeremateng (2003) asserts that the cocoa boom brought in its wake two social vices – polygamy (sic) and alcoholism, which became problematic for the Church. The Church tried to solve the alcoholism problem by establishing a society that became known as the Blue Cross. However, the issue of polygyny in the African sense cannot be said to be a social vice. While improved income levels of people could account for some of the reasons necessitating polygyny, there are quite a number of other factors responsible for this phenomenon in African societies (Kisembo, Magesa & Shorter, 1977).

Therefore, to classify the incidence of polygyny as a social vice, and blame it on the improved financial conditions of those who contracted such marriages may be a rather simplistic analysis of realities in African societies of which Ghana is one. Other negative effects of the cocoa boom Nkansa-Kyeremateng (2003) notes are mono-cropping and its attendant implications on food security, deforestation and its effects on climate change and rainfall pattern of the plantation areas and the entire country.

A critical component for the development of agriculture in every economy is the provision of extension services. To the credit of the PCG, this aspect (extension services) has become a major part of its activities thereby making a major contribution to the development of the agricultural sector and

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the economy of the country as a whole. Agricultural education was part and parcel of the school curriculum at every stage of education provided by the Church before the outbreak of World War I. Indeed, in the 1960s and 1970s, emphasis was once again placed on this type of education leading to the establishment of several Agricultural Stations across the country where extension services were provided to the citizens (farmers).

The table below shows the PCG's Agricultural Stations across the country as found in Nkansa-Kyeremateng, (2003, p. 135).

Name of Station	Location	Date Started	Pioneer Project Manager
Garu Agric. Station	Garu, UER	1967	Mr. Karl Rigters (Dutch)
Farmers' Training Station	Tamale, NR	1967	Rev. Van der Broek (Dutch)
Sandema Agric. Station	Sandema, UER	1971	Mr. Hutchinson (Scot)
Langbensi Agric Station	Langbensi, NR	1974	Mr. Tone (Canada)
Abokobi Agric. Station	Abokobi, GtA	1976	Victor Schaeffer (Swiss)
Garu Agric. Rehab. for the blind	Garu, UER	1976	Dr. Adolf Leue (German) Mr. Paul Detwiller (Swiss)
SANKAT Agric. Project	Katamanso, GtA	1984	Mr. Andreas Hoffman (Swiss)
Tease Agric. & Dev. Project	Tease, ER	1989	Rev. Dr. R. Crumpton (USA)

The agricultural initiatives undertaken by the PCG came as a matter of course since it was the practice of the missionaries to cultivate their own food crops for consumption (Schweizer, 2000). In the process, the host communities, and especially the converts, were introduced to the new techniques of farming and food production. The argument often put forward is that the missionaries wanted to improve the living conditions of the converts to enable them to contribute meaningfully to societal development. However, a critical examination of the kind of crops introduced and the measures put in place to market them, points to an agenda of feeding the industries in Europe

with raw materials obtained from cheap labour from Africa, even if this was inadvertently intended. Debrunner (1965), for example, mentions one of the criticisms levelled against the Basel Mission Trading Company (BMTC) by African traders who alleged that: "They [the Europeans] undersell the African traders ... they buy inland and import from Germany... they want all the profit for themselves ... they give small salaries to their apprentices and these, therefore, leave for other places" (p. 133).

Schweizer (2004) again points out that the agrarian policy of the missionaries of the PCG in the nineteenth century was to produce marketable cash crops. Such cash crops included palm oil and kernel, cotton, coffee and tobacco. He thus asserts that "Palm oil, which was needed in Europe for making soap, had a particularly good market" (Schweizer, 2000, p. 94) and "as these and other agrarian products reached the coast in ever larger quantities, the mission began to engage in exporting the internationally marketable commodities and importing goods required in the country" (Schweizer, p. 94). By 1861, the mission had become a major player in the imports and exports of agrarian products into and from the Gold Coast. The boom in agricultural activities during the period invariably led to increase in economic activities. In order to show the way, the Basel Mission participated in, and contributed to the economic development of the country as well.

Contribution to economic well-being

Though fair trading practices introduced by the Basel Mission through its subsidiary the BMTC were aimed at inculcating the spirit of fair play in trading activities, the contrasting concerns of African traders about underhand

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dealings of the European middle-men (Debrunner, 1965) show aspects of the activities of the company which were done behind the scenes. But, these dishonest attitudes were not officially sanctioned and those who engaged in such unwarranted practices were doing so on their own accord.

In the same spirit of fair trading practices, it is instructive to note that the Company introduced a ban on trading in alcohol, arms and ammunition. It must be noted that that line of action has even become more urgent in our current dispensation where feuding factions in ethnic, chieftaincy or religious disputes easily resort to the use of deadly weapons to cause massive havoc to life and property at the least provocation, usually under the influence of alcohol and other narcotic drugs.

Through the BMTC, commodities which were hitherto unknown and unavailable in the country were brought in at reasonable prices to local consumers. By so doing, it ensured the reduction in bureaucracy associated with the distribution chain from the farm gates to the final consumer. To a large degree, therefore, one can say that the PCG, through the BMTC, has contributed to the development of the export and import trade in the country. In the process it tried to ensure fair play and commensurate reward for those local farmers whose toil produced the commodities and goods needed to sustain the export trade. At the same time, the Mission, through the BMTC was vigorously promoting European products on a far wider scale than they would admit. Reference is made to the three-point purpose of the company as evidence of this assertion. The purpose of the company was: "to supply the Mission with their personal requirements; to supply goods needed for the various projects; and to train suitable indigenous personnel in 'fair trading

practices'" (Schweizer, 2000, p. 105). Most of the 'personal requirements' as stated by the Mission, as well as the 'goods needed for various projects', were all foreign and had to be imported from Europe.

Another contribution of the PCG to the socio-economic development of the country was the introduction of a pension scheme instituted towards the end of the nineteenth century (Schweizer, 2000). This gesture was replicated by the Union Trading Company (UTC), which took over the business of trading from the BMTC in the early 1940s during the war years (World War II). During the war period, the recruitment of Africans into certain key positions which were hitherto occupied by expatriates became imperative.

Consequently, the UTC had to fall on local expertise when the German employees were deported by the British authorities in the Gold Coast. Thus, the welfare of the African recruits had to attract the attention of management leading to the establishment of an 'African Pension Fund' which Schweizer has described as "the first social institution for the welfare of indigenous employees …" (2000, p. 106). Perhaps, what Schweizer meant is that it was the first Pension Scheme for free indigenous Africans in the Gold Coast, because Castle slaves were pensioned in the eighteenth century (Reese, 2010).

The marketing of crops cultivated, as well as the expansion in economic activities, required an effective transport system, which was also supported by the missionaries. However, as indicated above, the involvement of the Mission attracted some criticisms from the local traders who alleged unfair or underhand dealings on the part of the BMTC (Debrunner, 1965). In supporting economic and social growth of the country, the mission also participated in the transport sector of the country's economy.

Road transportation

Accounts by Schweizer (2000) seem to suggest that probably it was the Basel Mission which initiated the construction of roads to rural areas and also started the operation of motor vehicles in this country. According to Schweizer, this supposed novelty of the Basel Mission was carried out under the auspices of the BMTC, which was responsible for quite a sizeable proportion of imports and exports of commodities in the country at the time. The historical accuracy of this claim is a bit doubtful because according to Debrunner (1965) before 1850, the Danes had built a road network that linked Christiansborg via Legon hill to a plantation at the foot of the Akuapem hills.

Therefore, the participation of the Basel Mission would have to be later than the initiative by the Danes because the BMTC Schweizer mentions officially started operations in 1859 (Debrunner, 1965). A plausible explanation of the involvement of the Basel Mission, through the BMTC, in the construction of rural roads and its participation in transportation could be to facilitate the business of the Company done under the supervision of the Mission. It is instructive to note that Schweizer (2000) has vividly and aptly affirmed that:

> By the outbreak of World War I (1914), the Basel Mission Trading Company (BMTC) was already a major operator within the fast expanding motor industry of the Gold Coast. The BMTC imported, transported and serviced vehicles for any one who desired it. The company trained its own workers for maintaining a sizeable fleet of cars and lorries (p. 101).

While pursuing evangelisation and the related activities as explained above, the health of the populace and that of the European missionaries was also vigorously pursued by the Church.

Health delivery

On the health front, the PCG's involvement and contribution have been very comprehensive and enormous. As far back as the nineteenth century, the Basel Mission showed considerable interest in the health needs of the citizens of the Gold Coast who were the direct targets of evangelisation. In 1882, Dr. Ernst Mahly was purposely sent to the Gold Coast to undertake a thorough study into the health needs of the missionaries and by implication the people of Akuapem who were their host. This interest in the health needs of the people has not waned and continues to be one of the priorities of the PCG. As indicated above, the Church views the provision of health and other services as a critical aspect of the strategies of evangelisation and continues to pursue that in contemporary times.

Strictly speaking, the first serious and practical attempt by the Basel Mission at addressing the health situation in their area of operation in the Gold Coast occurred in 1885, when a medical officer, Dr. Rudolf Fisch was dispatched to open a medical centre at Aburi. Even though the initial concern of the Mission Board was the welfare of the missionaries and their immediate dependants, the activities of Dr. Fisch greatly benefited the Africans, the majority of whom were non-Christians at the time. Accordingly, Aburi became the nerve centre of the PCG's medical programme and the very first of such facility to be established outside the coast. The establishment of the

facility was necessitated by the high mortality that had bedevilled the earlier missionaries posted to the Gold Coast. Meanwhile, the clinic at Aburi dispensed services to the general public who went there with different ailments.

The provision of health care to both members and non-members of the PCG was probably predicated on the principle that the proclamation of the gospel goes beyond the spiritual appeal. It was generally acknowledged by various Christian denominations which operated in the country that evangelisation should be complemented by a strong demonstration of active compassion. Such compassion manifested itself in various socio-economic interventions undertaken by these denominations to improve the living conditions of their members and the general public. Since the aim of the medical work falls within the general strategies of evangelisation, the treatment of the non-Christians was coterminous with the PCG's broad objectives of evangelisation. In fact, Nkansa-Kyeremateng (2003) confirms this assertion by stating that: "The purpose of the Presbyterian Church of Ghana's (PCG) Health Services is to reach all manner of persons with the Good News of Christ Jesus through comprehensive Health Care Delivery services" (p. 143). Also, the Health Services Committee of the PCG has reported that: "It is our wish or desire not only to care for the individual patients, but also for the community" (PCG, 1985, p. 100).

In pursuance of the above declarations, the PCG has become the third largest health provider in the country following closely after the government and the Catholic Church in the first and second positions respectively (Koduah, 2004; PCG, 2003). The PCG provides about 9% of the country's

health services with a total of about 40 health facilities that provide health care to the people of Ghana (PCG, 2003). It has two hospitals that specialize in the provision of optometry services. These facilities at Agogo and Bawku are used as training outposts for health personnel under the auspices of the West African College of Surgeons' programme (Koduah, 2004). While the health infrastructure and other facilities have been provided by the PCG, the government, through the Ministry of Health and the Ghana Health Service, seconds various categories of health personnel to these health facilities.

The PCG has also established a satellite campus of its University College at Agogo (Asante Akyem), to offer a degree programme in Nursing. This opportunity for higher qualification is to equip the students with the requisite knowledge and skills to meet the ever complicated and sophisticated nature of health burden on the country's socio-economic development. The PCG can be commended for the unique way it presents itself in its relations with the larger community. It masters in specialized areas, which are of critical importance to the health needs of the populace. In its contribution towards health delivery in Ghana, the PCG embarks on the training of health personnel to complement the efforts of government and other stakeholders in the delivery of health services. As a result, the Church has established two Nurses Training Colleges at Agogo and Bawku that train health personnel (nurses) who are a critical component in the delivery of quality health care in the country. The kind of training given at these institutions goes beyond technical, managerial and general skills acquisition to include a deeper knowledge of spiritual values that play complementary role to the professional knowledge acquired (Nkansa-Kyeremateng, 2003).

Apart from the promotion of western medicine through the hospitals and clinics the Church has established, the PCG also encourages the use of traditional medicine and spiritual healing practices. Indeed, it would have been utterly naïve and unwarranted if the Church had discouraged the use of herbal medicine judging from the latter's contribution to the survival of Andreas Riis during the early years of the Mission to Ghana, (Agyemang, 2006). A programme that seeks to integrate traditional herbal preparations and healing practices into the work of the Primary Health Care Programme has been inaugurated by the PCG in the Dormaa District of the Brong Ahafo Region.

The aims of the programme include ensuring hygienic preparation of herbal concoctions and to ensure quick or prompt referrals from traditional herbal practitioners to hospitals and clinics for immediate Western medical interventions. The programme is also to ensure better understanding and collaboration between herbal and Western medical practitioners, (Nkansa-Kyeremateng, 2003).

Spiritual healing, through prayers accompanied by miraculous signs and wonders, is another contribution the PCG has made towards the health delivery system in Ghana. One Rev. E. N. Anim, a Minister of the PCG at Nsawam, became prominent in spiritual healing using salt, backed by serious and fervent prayers for the cure of all ailments (Nkansa-Kyeremateng, 2003). In 1991, the Akuapem/Volta Presbytery reported that: "Rev. E. N. Anim is busily engaged with the healing ministry at Nsawam. On Fridays, people from far and near gather ... to sing and listen to the word of God. Some are healed and come back ... to give testimonies" (PCG, 1992, p. 22). The Church has continued to encourage the practice of spiritual healing, although it does not

have prayer and healing camps as it pertains within the AICs like the Church of the Twelve Apostles and Musama Disco Christo Church (Baeta, 1962).

However, the Grace Evangelistic and Deliverance Ministry, a renewal movement within the PCG in the Akuapem Presbytery has a Prayer Centre located at Akuapem Akropong. Clients who patronised the services of the Ministry were accommodated for them to undergo fasting and prayer regimes to overcome their problems (Fieldwork, 2011). Since the Church needed the necessary peace and tranquillity to carry out its activities, it also sought the political development of the country as well.

Political development

When it comes to Church-state co-operation, the PCG has fared extremely well. The kind of relationship that exists between the PCG and the state in terms of political collaboration and contribution dates back to the nineteenth century. As was observed in the previous chapter, it was the Danish political authority in the Gold Coast that first initiated the move to get Basel missionaries into the country (Schweizer, 2000). We also noted in chapter two the role the Jamaican migrant missionaries to the country played in the local politics of Akropong Akuapem in the early days of their stay in the town (Odamtten, 1978). In the process, the Church finally succeeded in helping to restore political stability to the Akropong state. There are quite a number of other instances in the past that saw the PCG playing an immense role in the political landscape of Ghana. Since then, the Church has not relented in pursuing and contributing to both local community and national politics. In

our contemporary political history for example, the PCG has not reneged on its role in ensuring that its views are known on political matters of the state.

While some of the contributions the PCG has made were done under the auspices of the Christian Council of Ghana, an umbrella body of Protestant Churches, there were instances it made direct interventions and contributions to the political regime of the country. Rt. Rev. Yaw Frimpong-Manso in his article: Church and nation building – German-Ghanaian relations within the Presbyterian Church of Ghana posted on the internet has opined that:

> Through its behind-the-scenes consultations, advice to Governments, petitions, resolutions, communiqués, and pastoral letters, the PCG has significantly influenced the direction of Government policy… In the political arena, the PCG has been the voice of the marginalised and has advocated for the respect of human rights (2007, para. 10).

Again, the profound contribution the PCG has made towards the political evolution of this country can be seen in the calibre of personalities it has produced. Undeniably, the PCG has been at the forefront in moulding the character of individuals to fit into all sectors of the country's socio-political context. Unlike some Christian denominations, the PCG does not forbid any of its members from participating directly or indirectly in the partisan political process of the country. Furthermore, the statement of F. Agyemang (as cited by Omenyo, n.d.), that the PCG has pioneered the production of some political heavy-weights in this country is very instructive. According to author,

> We Presbyterians produced the first Speaker in the nation's parliament,… one President of our Republic, one of the two first District Commissioners,… the first two Ghanaian secretaries to

Cabinet,… the first woman lawyer and judge,… the first commissioner of police, the first Army officers, the first inspector-general of police (sic), … and the first head student of the University of the Gold Coast (Omenyo, n.d. pp. 4-5).

It is also proper to assume that since the PCG did not put restrictions on its members in the pursuit of partisan politics, the number of its members who were engaged in mainstream political activities in contemporary times could be enormous. At the same time, the PCG was instrumental in promoting cultural development in the country.

Cultural development

Traditional socio-cultural institutions and practices such as polygyny, child betrothal, funerals and widowhood rites have all been affected by the policies of the PCG. The Church does not countenance polygamous or plural marriages though it admits people in such relations into its fold. In such situations, it is only the first wife who is admitted to full communion of the Church. However, such people can only be baptized after going through "the usual preparatory instruction", and "only when they manage to regularise their marriage in conformity with Christian practice" (PCG, 1998, pp. 115-116). Moreover, the Church's position on child betrothal is categorical: "Betrothal of children shall be prohibited by the Church" (PCG, 1998, p. 114). These provisions on marriage have helped to reduce the incidences of polygyny and child betrothal in the Ghanaian society with their attendant myriad of problems including insecurity of marriage, hatred, rivalry, irresponsibility, dissipation of resources, child abuse and teenage pregnancy.

On funerals, the PCG has contributed significantly in shaping the opinion of its membership and the larger human community. It has for instance, banned the keeping of wake and has also instructed its members to have 'modest' and 'simple' funerals to reduce the financial burden people impose on themselves when they are bereaved. This has impacted positively on the Ghanaian society since many communities have taken a cue from this prohibition to stop the keeping of wake, with its associated socio-economic ramifications such as alcoholism, sexual promiscuity and indebtedness.

The Church has also prohibited elaborate widowhood rites that tended to affect the health and well-being of women. Schedule 13(c) of the PCG's Constitution states in part as follows: "…long periods of mourning including confinement and hardship imposed on widows shall be avoided" (PCG, 1998, p. 111). Consequently, any unjustified prolongation of confinement of widows has attracted condemnation from the general public who are aware of the Church's position in the fight against human rights abuses.

Conclusion

Ghana's developmental history cannot be complete without due recognition of the contribution the Church in Ghana in general, and the PCG in particular, has made in that direction. Almost every sector of the country's national life has been affected in one way or the other by the activities of the PCG and its antecedent, the Basel Mission. A country's quest for development should be a concerted effort by all the stakeholders. In Ghana for example, it is the responsibility of the political authority, that is, Government and its agencies, Non-Governmental Organisations (NGOs), religious bodies,

traditional authorities, individual citizens and development partners to ensure that the country's development becomes total. It is in the light of this belief that we examined the contribution of the PCG to the development of Ghana. The various interventions embarked upon by the Church were largely part of the process of evangelisation, though the well-being of the people: members, non-members and potential members of the Church was also paramount.

We identified that the Salem system developed by the Church to protect its converts from societal influence, also tended to affect the social cohesion of the communities where they were situated. At the same time, the Salems provided a model for town planning and innovation in local building technology. This system has, however, been abandoned or modified to protect the sanctity and cohesion of our communities and the relevance of the Church in modern times.

Educational, health and other socio-economic facilities provided by the PCG since its inception have complemented the efforts of governments towards the improvement of the quality of life, and the overall human resource development of the country. It was also noted that the health facilities of the Church have been utilized even by Ghana's neighbours. Some aspects of our socio-cultural institutions and practices have been shaped by the Church to make them suitable in our contemporary times.

With this broad perspective of what the PCG has done and continues to do towards national development, we shall be delving into specific areas of the role the Akuapem Presbytery played towards community development from 1980-2005. In the next chapter, we shall undertake a critical appraisal of how the Akuapem Presbytery has fared in the pursuit of its core mandate of

evangelisation, through related activities that had effects on the quality of life of the people and their general perspectives on a wide range of issues in the community.

CHAPTER FOUR

GENERAL ACTIVITIES OF THE AKUAPEM PRESBYTERY FROM

1980-2005

Introduction

In this chapter, we shall devote our attention to the Akuapem Presbytery in particular, by taking a closer look at its activities and how its pursuit of the core mandate of evangelisation had influenced community development from 1980 to 2005. This chapter is organised under two main sections. The first part is the analysis of the background information obtained from respondents who took part in this study, while the second part covers the analyses and discussions of the main data collected for the study.

Analyses and discussions of the main data will centre on sub-themes like: Church and evangelisation, strategies of evangelisation, effects of the strategies of evangelisation on community development, Church-community relations and the role of the Church in community development. These sub-themes are based on the research questions posed in chapter one. While the "Church" can connote the body of Christ or a community of believers, for the purposes of the section, except otherwise stated, the "Church" as used here refers to the Presbyterian Church of Ghana (PCG) in the Akuapem Presbytery.

As indicated in chapter one, evangelisation has been explained in this study as essentially the proclamation of the Christian gospel, which should ultimately lead to the conversion of new people into the Christianity, and the

transformation of the lives of existing members through co-ordinated programmes. Also in this study, two basic types of evangelisation namely, internal and external have been identified and used. Internal evangelisation or in-reach activities refer to programmes that are targeted at members within the Church, while external evangelisation or outreach activities refer to programmes embarked upon by the Christian Church to reach out to inactive members, inactive Christians and non-members of the Church in the larger human community with the gospel message.

Background information

The study involved a sample size of five hundred and thirty-one respondents, interviewees and discussants comprising Church leadership, ordinary membership, Directors of Mission and Evangelism and Development and Social Services, as well as members of the Grace Evangelistic and Deliverance Ministry and community members in the Akuapem Presbytery.

Church membership in this sense was divided into two namely, those in leadership positions at the congregational level and "ordinary membership", that is, those who did not hold any positions in the congregations. Two Directors of Mission and Evangelism in the Presbytery; a former Director and the current Director, as well as the Director of Development and Social Services in the Presbytery were also interviewed for official positions on issues of evangelisation and community development. Four members of the Grace Evangelistic and Deliverance Ministry including their leader were also interviewed on their activities and how they helped in evangelisation. Nine

community members were interviewed to get community members' perspectives on the activities of the Presbytery during the period under review.

The categories of Church members mentioned above, both at leadership and ordinary membership levels were sampled from seven Church Districts within the Presbytery namely: Akropong, Adukrom, Amanokrom, Larteh, Suhum, Asuboi and Nsawam. Twenty-one congregations were selected from these Church Districts for the study. These congregations included: Christ, Peace and Grace (Akropong District); Amanokrom and Adenya (Amanokrom District); Samuel Otu Memorial (Larteh District); Adukrom, Apirede, Aseseeso and VRA Quarters (Adukrom District); Asuboi and Teacher Mante (Asuboi District); Ebenezer, Providence, Emmaus, Emmanuel and Anum Apapam (Suhum District), Emmanuel, Adoagyiri, Djankrom, Mt. Zion, Calvary and Anoff (Nsawam District).

Altogether, five hundred and fifteen questionnaires were distributed, but only four hundred and sixty-three were retrieved from respondents. One hundred and thirty-eight respondents in congregational leadership, comprising eighty-two males and fifty-six females were involved in the study. The implication of this information is that the Presbytery under consideration has virtually a patriarchal leadership at the congregational level. The women basically formed part of the Women's, Children's and Bible Study and Prayer Groups' leadership. Only a few of them were part of the leadership of other groups in the Church at the congregational level.

Out of the one hundred and thirty-eight leaders sampled, eighty-six of them were aged above forty-five years, with the remaining fifty-two aged from below twenty-five years to forty-four years. This also shows that the

leadership of the Church at the congregational level in the study area was relatively made up of older persons. This observation seems more general within the Church across the Presbytery as confirmed by the 2002 Presbytery Report submitted to the 3rd General Assembly which asserts that "composition of the membership of the various congregations are [sic] made up of very high percentage of the aged and pensioners" (PCG, 2003, p. 89). The youth, like women in the Church, had been confined to leading their own peers and or Children's Groups.

As a mainline Church, one of whose characteristics is the sponsorship of education, the PCG and for that matter Presbyterians value education highly. As part of the strategies of evangelisation as we shall examine in the main data analysis, Presbyterians put high premium on education at all levels and have been actively engaged in the provision of education in the Akuapem Presbytery over the years. Therefore, the academic background of the leadership at the congregational level reflected this observation, with about seventy-five respondents having received tertiary education. Only nine persons in the leadership had basic education. The rest of the respondents, fifty-four, had secondary and post-secondary level education. This portrays the high calibre of persons at the leadership of the Church in the congregations sampled for the study in terms of their educational background.

Broad areas of the Church's leadership as stipulated in its Constitution and others approved by the Church were covered in the study. The leadership areas covered included: District Session members, Catechists, Presbyters, Local Evangelism Directors, Caretakers, Church Life and Nurture (CLAN) Directors, Men's Fellowship, Women's Fellowship, Young Adults'

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Fellowship (YAF), Young People's Guild (YPG), Junior Youth (JY), Children's Service, Church Choir, Singing Band, Bible Study and Prayer Group (BSPG) and Counsellors. Averagely, each occupant had spent about six years in his or her position when the study was conducted largely due to the opportunity of re-election. Some of the leaders were found to be members of the leadership of more than one group in the Church at the congregational, as well as the District level.

Apart from members of the leadership, three hundred and twenty-five ordinary members, comprising one hundred and sixty-one males and one hundred and sixty-four females from the districts and congregations mentioned were sampled for the study. The gender distribution of the ordinary membership could thus be said to be quite representative of the general membership of the congregations surveyed. With regards to the age distribution of the ordinary membership, what came out clearly is that there were many older persons in the Church within the Presbytery, a phenomenon which also pertains in the composition of the leadership of the Church as explained above and supported by the 2002 Presbytery Annual Report (PCG, 2003). For instance, more than half of the respondents, that is, one hundred and seventy indicated that they were above forty-five years, with only fort-three indicating that they were below twenty-five years. The rest, one hundred and twelve, fell between twenty-five years and forty-four years. Also, the general membership of the Church was largely 'native' and this has been fully expatiated in the main data analysis and possible explanations have been offered for the phenomenon.

Interviews were conducted on two Directors of Mission and Evangelism and one Director of Development and Social Services. As indicated above, four members of the Grace Evangelistic and Deliverance Ministry including the leader and nine members of the general public were also interviewed to get their views on the activities of the Presbytery over the stipulated period. The interviewees comprised twelve males and four females.

It is the data collected from both leadership and ordinary membership of the Church in the sampled districts and congregations, together with interviews and discussions Church officials and community members, together with documentary sources, which form the bulk of data analyzed below. Topics such as Church and evangelisation, strategies of evangelisation, the Bible Study and Prayer Group, the Grace Evangelistic and Deliverance Ministry, effects of the strategies of evangelisation on community development, Church-community relations, the role of the Church in community development, traditional festivals, evangelisation and community development have been covered in the main data analyses. In order to do a proper analysis of the phenomenon of evangelisation in the study area, it is imperative to begin the discussion with how the Church had conceived and pursued evangelisation over the years under review.

Church and evangelisation in the study area

The history of the Presbyterian Church of Ghana to a very great extent hinges around the Akuapem Presbytery where this study was conducted. As a result of this historical reality, the area became very important to the current study since this is basically an historical survey of the PCG's evangelistic

activities in the Akuapem Presbytery from 1980-2005. While the Church has been in this Presbytery since the nineteenth century, there are a number of congregations, that is, thirty-three, that are less than twenty years. There is also more than one congregation in some major towns in the Presbytery, many of them happened to be political capitals of some Districts Assemblies. Places like Akuapem Akropong, Nsawam and Suhum for instance, had more than one congregation with comparatively large membership. All the congregations in this Presbytery were established through a variety of strategies of evangelisation that were adopted by the Church at different times.

Membership of the PCG in the Akuapem Presbytery to a very large degree could be described as "hereditary" and "native". The majority of Presbyterians in ordinary membership, that is, two hundred and sixty respondents sampled for this research indicated that they were born into the Church. In most instances, their parents and great grandparents were or had been Presbyterians. Thus the membership of this category of Presbyterians fits the description of being "hereditary" since they seemed to be following the family heritage. Therefore, it was most likely that their children were and would continue to be Presbyterians if they were to continue the family tradition. This can also be seen as a natural 'biological growth' of the Church and a healthy sign of members' ability to instil their religious affiliation in their children. Another category of the membership, both at leadership and ordinary level could be described as "native" because three hundred and eighty-nine respondents sampled stated that they were natives of the Presbytery. In most cases such members hailed from the communities where

the research was conducted. Some of the members had even lived and worked almost their entire lifetime in their own communities.

Plausible explanations that could be adduced for the phenomena described as 'hereditary' and 'native' are obviously the less cosmopolitan and relatively homogeneous nature of most of the communities within the Presbytery. The other reason is the overwhelming influence of parents on the religious worldview of their children.

Despite the hereditary nature of the membership, a few respondents, thirty-five, were converted by the various generational and intergenerational groups in the Church or by the entire Church during special programmes such as crusades, house to house evangelism, hospital visitations, medical outreach and town preaching methods of evangelisation. Fifteen respondents' conversion into the Church could be attributed to their association with Presbyterian schools as pupils or students through which they came to accept the teachings of the Church.

Other respondents, ten, had indicated that they joined the Church out of their own volition and considered their conversion as having emanated from their own personal interest. Those who had joined the Church through personal interest maintained that the lifestyle of the leadership, ordinary members of the Church, and the general cordial relationship that existed between the Church and members of the larger human community attracted them. This is because they found the "Presbyterian behaviour" worthy of emulation (Field work, 2009).

A different category of the membership, five, was those who had joined the Church due to their marital relationships with Presbyterian spouses.

Such people had initially been members of other Churches and their basic aim of becoming Presbyterians was because their spouses had drawn them into the Church. These people had become an integral part and committed members of the Church, and held leadership positions in some of the congregations when this study was conducted. One significant thing that could be observed in this group of respondents was that all those who had joined the Church through marriage with Presbyterians were women. No man admitted that he had become a Presbyterian because of his wife's earlier association with the Presbyterian Church. The main reason given by the women respondents for this phenomenon was that the man was the head of the family and that wherever he was an obedient Christian wife should be by him. Moreover, those women in this category claimed that no significant differences were found between the PCG and their former denominations. Therefore, their integration into the Church had not been difficult. The implication of this phenomenon is that Presbyterian men in the study area held significant sway over their wives as far as religious issues were concerned.

The Third Schedule of the PCG's Constitution (1998) deals with general membership and life in the Church by establishing generational groups consisting of Children's Service, Junior Youth, Young People's Guild, Women's Fellowship and Men's Fellowship, as well as intergenerational groups comprising Church Choir, Singing Band and Bible Study and Prayer Groups. By the stipulations, every member was expected to belong to at least one of the groups at one point or the other. In this connection, the study sought to find out how members of the Church involved themselves in the activities of these groups to enable them carry out the task of evangelisation.

Almost every member of the Church, three hundred and one respondents sampled had complied with this 'constitutional provision' by joining one or the other of the groups. Indeed, most of the members, two hundred eighty-three respondents confirmed that they were active members of more than one group. This number is in addition to the one hundred and thirty-eight leaders who were also members of one group or the other. Surprisingly, few members, that is, twenty-four respondents did not belong to any of the groups, though they neither gave any reasons for their non-compliance with the 'constitutional stipulations' nor their non-involvement in the activities of the groups established by the Constitution (PCG, 1998).

In the 2000 Annual Report, the non-involvement of some Church members especially the men found expression by the Presbytery. According to the Report, "The problem of men's involvement in the Ministry is persisting. Many of the men ... find it difficult to join their colleagues in the Men's Fellowship" (PCG, 2001, p. 79). This 'breach' of the Constitution had nothing to do with how long the people involved had been Presbyterians, because in most of the cases they, that is, seventeen respondents, had been members of the Church for more than twenty years. In spite of this observation, all the groups mentioned in the Constitution (PCG, 1998) were operational in the various congregations in the Presbytery during the period under review.

The generational and intergenerational groups, as well as any other group that may be formed in the Church, as indicated by the Constitution were to "be the focal points for Christian education in the Church" (PCG, 1998, p. 103). These groups were also expected to be the focal points for general evangelisation activities in the Church. Indeed, the role of these groups is very

critical to the Church's activities. This recognition had been made as far back as 1981 and repeated in 1986 when in those years' Presbytery reports, the groups were described as "the lifeblood of the Presbytery" (PCG, 1982, p. 14; 1987, p. 13). Furthermore, the 1993 Annual Presbytery Report to the 65th Synod indicated that "The Presbytery has accepted that Evangelism is the lifeblood of the Presbytery and the Church as a whole. … Our modest success is attributable to the evangelistic activities of the various organisations ..." (PCG, 1994, p. 49) in the Church. Therefore, one of the concerns this research sought to address was to find out how respondents understood the concept of evangelisation and the role they had played in promoting it during the period under consideration.

Common themes on the views of Presbyterians concerning evangelisation could be described as follows. In the first place evangelisation could be seen as a process which involves spreading of the gospel of Jesus Christ and making it known to all people in every community. This process should lead to winning souls for Christ through the preaching of the gospel. As a process, evangelisation should be on-going and should be targeted at everybody, including existing members of the Church and those outside it. Accordingly, evangelisation was viewed as a-two-sided phenomenon namely, internal and external. The focus of internal evangelisation was the existing members of the Church. This is because there may be some members who might not have become what respondents termed as "true Christians" by the way they led their lives and conducted themselves in the community (Field work, 2009).

Respondents opined that evangelisation, either internal or external, should lead to a change of one's character from "unacceptable" behaviour to one generally accepted by the Christian faith. Therefore, evangelisation should also aim at rekindling the faith of lukewarm Christians in the community. The Presbytery acknowledged this fact when its 1990 Annual Report to Synod stated that "Complete surrender to Christ is gaining roots among some members [of the Church] because of constant visits, teaching and prayer meetings by elders and the congregations" (PCG, 1991, p. 21).

Again, evangelisation was conceived by Presbyterians to be the means of converting non-Christians or "unbelievers" in the community into the Christian faith. In the process, evangelisation should ultimately translate into increases in the membership of the Church. This is because evangelisation was very critical to the survival of the Church and involved going out into the larger community to preach, to teach the word of God to people and to convert them. The Presbytery's Report for 1981 makes a tacit admission of the conception of evangelisation as the commandment "to go, to preach and to make disciples" (PCG, 1982, p. 15). Thus, in this sense, evangelisation means going out of the "Church premises" to tell people about Christ and to win them for His Kingdom.

If evangelisation must lead to increase in the membership of the Church, the process must equally lead to the planting of new congregations within the community. On this point, the erstwhile Evangelism and Lay Training Committee (ELTC) of the PCG submitted in its 1988 Report that "The evangelistic thrust of the Church is being directed towards the planting

of Churches in every community, so that the message of Christ will reach every ethnic group…" (PCG, 1989, p. 124).

Among the decisions taken at the PCG's First Evangelism Consultation in 1994 was that "The Church must encourage every member to go out to win souls for the Lord and establish Churches in towns and villages where the Church has not yet reached" (PCG, 1995, p. 291). Also, one of the key issues raised at the 4th National Consultation on Evangelism of the PCG in 2002 was that "the way to conserve the fruit of evangelism is to plant Churches" and this seems to have informed the conception of evangelisation by some respondents as 'Church planting'.

As a means of reaching out to people within the jurisdiction of the Akuapem Presbytery with the word of God, evangelisation was meant to be the promotion of Church programmes through establishing and nurturing new congregations. In the concluding remarks to the ELTC's Annual Report to Synod in 1994, the General Secretary, Rev. W. N. B. Appiah submitted that "I wish to call on all members of the Church to actively take up the Evangelism torch which has been rekindled and move out to win souls and plant Churches in towns where there are no Churches" (PCG, 1995, p. 296).

Consequently, when properly pursued, evangelisation was expected to lead to Church growth and expansion because "Each agent of the Church is a part of the rise and decline of his congregation. It is very essential for each agent to determine what causes Church growth and what hinders it, what brings life and victory" (PCG, 1994, p. 133). A former Director of Mission and Evangelism in the Presbytery, Rev. William Ofosu Addo, and currently the Director of Mission and Evangelism at the PCG Headquarters, explained

that evangelisation activities have largely been driven by individual Church leaders or Ministers depending upon their understanding at each given time. He asserts that for instance, if the minister concerned sees evangelisation as nurture, his or her focus on evangelisation would be towards gathering Church members most of the time in the chapel. If the understanding is outreach, the focus will be towards that direction (Personal communication, May 18-19, 2009).

Whichever way evangelisation is understood, it is contended that the pursuit of one aspect, internal or external evangelisation, over the other was detrimental to the overall understanding of evangelisation. This is because the Director of Mission and Evangelism of the PCG has described evangelisation as holistic and encompasses the generality of things that are done by the Church to promote the sovereignty of God (Rev. William Ofosu Addo, personal communication, May 18-19, 2009). In similar vein, a Minister of the Church C. Omenyo has expressly maintained in his book: *Pentecost outside Pentecostalism* that "Traditionally, the PCG is committed to spiritual renewal, conversion of non-Christians and the expansion of the Kingdom of Christ among all people" (Omenyo, 2002, p. 127). Therefore, those respondents who saw evangelisation as 'Church planting' were just expressing part of the official position of the Church on the subject as demonstrated above.

Another meaning of evangelisation given by those sampled for the study was that evangelisation was simply a means of leading exemplary life by showing kindness, respect, love, good neighbourliness, good conduct and good lifestyle to everybody in the community, especially "unbelievers". In other words, evangelisation is the portrayal of good lifestyle within the

community so that people would see good things in Christianity and come to accept the Lord as their personal saviour. Hence, in the view of those respondents, Christians must live as "ambassadors" of the Lord Jesus Christ in their community so that evangelisation could take place by means of their personal lifestyle and actions (Field work, 2009).

Presbyterians also emphasized that evangelisation was the preaching and teaching of the word of God to people to win them for Christ through film shows, material motivations and to let them understand, accept and acknowledge Jesus as their saviour. In this context, evangelisation could mean the preaching of the salvation message of Christ to people, giving them hope and every assurance that through conversion their life situation could change for the better. The preaching and teaching of the 'Good News' would also result in healing the sick and helping the needy through the provision of material needs for both members and potential members of the Church.

Further, respondents postulated that evangelisation involved encouraging and advising people on how to live their lives in a way that would conform to the Christian faith and way of life through fervent biblical teachings and regular sermons from the pulpit. This notion of evangelisation seems to conform to one of the justifications of missions to Africa in the nineteenth and twentieth centuries where "evangelisation was seen as liberation from a state of absolute awfulness…" (Hastings, 1967, p. 60). Thus Presbyterians shared the view that through evangelisation, people's hapless state could be turned around for a more hopeful one. In other words, the gospel ought to be relevant to the aspirations of the converts and the larger community in which the Church operates.

Generally, the Church has done very well in terms of sensitizing its members to know and understand what evangelisation was, how it was constituted and how it must be pursued as the above definitions and explanations clearly suggest. Respondents from both leadership and ordinary membership of the Church had general views about evangelisation, but they also had some fundamental concerns about how the Church had pursued evangelisation, a concept that respondents described as the main vision and priority of the Church. These concerns from both leadership and ordinary membership were basically that evangelistic activities in the Presbytery were not as vigorous and frequent as they would have liked. Some stated categorically that though evangelisation took place in the Church, it was not as vigorous as it used to be in the past, probably referring to an era before the period under review (Field work, 2009). Those who expressed such concerns were of the view that the failure of the Church to pursue outreach evangelisation vigorously was largely responsible for the slow pace of growth in membership of the Church within the Presbytery.

In the Annual Report for 1981, the Secretary to the ELTC had advocated the need to intensify evangelistic activities throughout the branches of the Church across the country by stating that "I wish to appeal to all Church agents and Church organisations who have taken up evangelistic activities to give more attention to evangelism because the days are bad and we cannot afford to play with the new forces in our community which seek to scatter the faithful" (PCG, 1982, p. 52). This passionate appeal which recognised the necessity of vigorously pursuing evangelisation, both outreach and in-reach at all times, seemed not to have been pursued forcefully. This situation obviously

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underpinned the fears and concerns expressed by the leadership and ordinary membership of the Church in the various districts and congregations within the Presbytery.

Another concern of the respondents was that though evangelisation was the priority of the Church, much effort was not made to reach out to people outside the Church. This particular concern was not common among only the ordinary membership, but among the leadership as well. Some agents in leadership in the Adukrom District expressed similar dissatisfaction about the way evangelistic activities were carried out within the Presbytery. They were not the only ones who were concerned about the low level of evangelistic activities in the Presbytery as explained already. However, they like many of their colleagues could be blameable for that state of affairs they were not satisfied with. This is especially so if the earlier assertions that each agent was responsible for the growth or otherwise of his or her congregation (PCG, 1994) and that evangelisation was basically driven by the understanding of the Minister or agent concerned (Rev. William Ofosu Addo, personal communication, May 18-19, 2009) were to be upheld.

Additionally, a similar concern expressed by respondents regarding the way evangelisation took place within the Presbytery was its central nature and the 'special' place accorded it. Indications were that specialised agencies like the Evangelism Committee and the Bible Study and Prayer Groups had been mandated to plan and undertake the assignment of evangelisation on behalf of the Church. In 1988, the Presbytery reported to Synod that "General Evangelism is going on in some districts with the help of the Bible Study and Prayer Groups" (PCG, 1989, p. 23).

Thus it seemed probable that members of these particular committees or groups usually became overwhelmed with the activities, while other members of the Church who did not belong to these groups felt alienated or did not see the need to make any efforts towards evangelisation. Such people naturally saw evangelisation as the responsibility of specialised groups such as the Evangelism Committee, the Bible Study and Prayer Groups and the clergy. For instance, in the Suhum District, some respondents asserted that while the Church did not embark on evangelisation activities regularly, most members of the Church did not understand the concept of evangelism and therefore did not get involved whenever the need arose (Field work, 2009).

However, the assertion that members of the Church did not understand the concept of evangelisation cannot be tenable because as explained earlier, there was general understanding of the concept by members of the Church across the Presbytery. What was lacking was perhaps the kind of enthusiasm and commitment needed from all members towards the intensification of evangelisation irrespective of their group affiliation within the Church.

As a matter of course, the majority of the leadership and the ordinary membership, three hundred and sixty-five respondents of the Church across the Presbytery indicated that evangelisation took place at all times: ranging from daily efforts and attempts by individual members, to quarterly and yearly programmes organised by the generational and intergenerational groups or the entire Church at the Local, District or the Presbyterial level. The activities of these groups towards evangelisation have featured prominently in every year's report submitted by the Presbytery to either Synod or the General Assembly as the case may be during the period under consideration, that is, 1980-2005.

According to the leadership sampled for the study, on special occasions like the celebration of Adae, Ohum and Odwira festivals, evangelisation activities were also organised to coincide with these annual traditional festivities because such occasions attracted a lot of people from all walks of life who needed to be reached with the gospel of Christ (Field work, 2009). Whether attempts made towards evangelisation during such occasions were sustainable could be debatable, because there was little or no room for follow-ups since some of the participants of the festivals were not permanent residents in the Presbytery.

Having demonstrated how the Church and its members perceived evangelisation, as well as the implications of those perceptions, let us examine the strategies the Presbytery adopted in pursuing evangelisation within the period 1980-2005.

Strategies of evangelisation

Strategies of evangelisation in our context, as explained in chapter one, refer to the means, methods or approaches employed by the Church or individual congregations to convert people, retain them and to expand the frontiers of the Church in the community. In the Akuapem Presbytery, evangelisation programmes could be categorized into two broad areas namely, internal and external as already indicated in the preceding paragraphs of this chapter. The generational and intergenerational groups, under the auspices of the various districts and congregations of the Church, adopted several means or strategies in promoting evangelisation activities within the Presbytery during the period under review, that is, 1980-2005.

The Department of Mission and Evangelism of the PCG reported in its 2002 Annual Report to the General Assembly on some of the strategies of evangelisation it had adopted. The report urged all presbyteries, districts and congregations to emulate such strategies. It wrote on the "Joshua Project" that "Dance Drama and HIV/AIDS prevention education were strategies used to proclaim the good news of Jesus Christ. These strategies are highly recommended as positive means of communicating the relevance of our Lord in our contemporary world" (PCG, 2003, p. 312). In the same report, the Department submitted on the "SICE" (Students in Christian Evangelism) programme as another strategy of evangelisation and commented that "Evangelistic strategies used were house to house, crusades, teaching in schools, Bible Studies, HIV/AIDS awareness, child evangelism, and Dance Drama" (PCG, 2003, p. 314).

The above statements are official positions on some of the strategies of evangelisation adopted by either the ELTC or the Department of Mission and Evangelism of the PCG, which are official agencies responsible for the planning of evangelistic activities. Therefore, as expected, more than twenty different strategies of evangelisation were discovered to have been contemplated and indeed used by the Presbytery at one time or the other during the period. For instance, as reported to the 60th Synod, the Presbytery indicated that "house to house and village to village evangelism is spreading like fire in some districts like Koforidua, Suhum, Nsawam, Anum and Adukrom" (PCG, 1989, p. 23). In the 2000 Presbytery Annual Report to the General Assembly on evangelism and Church growth, the Presbytery submitted that:

There were evangelism activities throughout all the districts. These included revivals, crusades, deliverance services, all-night prayer meetings and retreats.... As a result, many backsliders came to renew their membership. Notably, Akropong recorded 48 backsliders [returning into the Church], Abiriw 26 [backsliders returned into the Church]. Adukrom was able to open three preaching points through evangelism (PCG, 2001, p. 78).

Again, in 1990, the Presbytery reported that "visitations, dawn broadcasts, welfare services and revival meetings formed part of the evangelistic programmes" (PCG, 1991, p. 20) undertaken by the Church during that year.

As submitted by respondents from both the leadership and the ordinary membership of the Church in the Presbytery, such strategies of evangelisation adopted within the period under consideration in their respective districts and congregations included dawn broadcasts, house to house evangelism, visitations, televangelism, crusades, prayer meetings, song ministrations, preaching or sermons, Bible teachings or studies, "all-night" and "half-night" prayer and deliverance sessions, rallies, conventions, distribution of Christian literature, school evangelism, health evangelism, good personal lifestyle or actions of individual members, environmental awareness campaigns and games. Altogether, these strategies were for both internal and external evangelisation.

However, the most popular or common strategies of evangelisation frequently employed in external evangelisation across the Presbytery to reach out to non-Christians, "backsliders" and other members of the larger community included: open air crusades in the towns and villages, house to

house evangelism, dawn broadcasts, intensive prayer sessions, visitations to identifiable groups or institutions and individuals and televangelism, where audio-visual gadgets were used to disseminate the Christian message of salvation. Televangelism as a strategy adopted by the Presbytery referred to the use of audio-visual equipment like cinema vans, as well as the use of film shows to disseminate the Christian message.

The importance of audio-visual materials as means of promoting external evangelisation was acknowledged in the 1989 ELTC Report to Synod on the Akuapem Presbytery, which indicated in part that:

> to enhance effective evangelism, some districts in the Presbytery have acquired Public Address Systems. The Koforidua district has purchased a video set at a cost of ¢695,000.00 [GH¢ 69.50], a generator and a means of transport to enable the group to reach all the towns in the district (PCG, 1990, p. 123).

Again, in the 1994 Annual Report, the Presbytery submitted to Synod concerning strategies adopted to enhance external evangelisation that "Reports reaching the presbyterial office indicate that the Committees in the districts and the congregations organise open air services, house to house visitations, dawn broadcasts, rallies, conferences and crusades to open new Churches and revive the existing ones" (PCG, 1995, p. 50).

As part of the strategies of internal evangelisation, members of the Church in the various districts and congregations were taken through intensive Bible studies or teachings by the district and congregational leadership to enable them understand and appreciate the Bible better. Revivals, retreats, intensive prayer and deliverance sessions were organised by the leadership at

district and congregational levels to enhance internal evangelisation in the Presbytery. Similarly, the Grace Evangelistic and Deliverance Ministry in the Presbytery regularly organised refresher courses for pastors and lay leaders of the Church to enable them sharpen their skills and knowledge in evangelisation (Evangelist Ebenezer Abboah-Offei, personal communication, January 24, 2011).

Members of the generational and intergenerational groups, as well as individuals within the Church in the Akuapem Presbytery were encouraged to make personal sacrifices and material contributions in the form of money and other logistics like vehicles, Public Address Systems, musical instruments, and used clothes to fund and support both internal and external evangelisation programmes. The material contribution of the districts towards evangelisation was adequately recognized in the 1989 ELTC Report to Synod on the Akuapem Presbytery (PCG, 1990).

The opening of new congregations had been accompanied by the establishment or commissioning of schools as part of the strategies of evangelisation to support local communities to meet certain human needs. The 1985 Presbytery Report to Synod indicates that "At Gboloo Kofi village in Mampong District, a new congregation was officially opened, and a day care centre and a primary school were formally commissioned" (PCG, 1986, p. 14). Hence, respondents, both leadership and membership, asserted that schools in their communities in general, and Presbyterian schools in particular in the study area, were used as outlets for propagating the gospel to promote external evangelisation.

Everybody found within the school system was a potential target for evangelisation, though the students were the main targets in that regard. The students were mainly targeted because the Church was interested in the youth who were critical for its survival and sustenance. For instance, Evangelist Abboah-Offei believes that the youth should be targeted in the process of evangelisation because the future of the Church rests on their shoulders (Personal communication, January 24, 2011). Teachers in Presbyterian schools were also used as agents to promote external evangelisation. School evangelism was an essential component of the Church's strategies of evangelisation, and in the 1981 Annual Report, the Presbytery urged the encouragement and support of teachers in the Church's schools to undertake evangelism of school children. The Presbytery urged that "Local congregations should try to strengthen teacher-Church relationship by showing interest in the general welfare of teachers in their locality" (PCG, 1982, p. 52), so that the teachers would be motivated to execute that mandate effectively.

On the other hand, material items were found to be provided by the Church as part of the strategies of evangelisation to enable both members and potential members to meet certain personal needs that could prevent them from being "true Christians" or becoming members of the Church in the first place. However, Presbyterians maintained that even though material items were given, they could not be described as inducement. They were simply used as part of the strategies of evangelisation. Basically, the material items were given in the form of money, food items, clothes, Christian literature, medical care and shelter. Where possible, school buildings, as it was the case at Gboloo Kofi in the Mampong District in 1985, were constructed to help

communities provide education for their children. The sponsorship of education is a feature of mainline Churches of which the PCG is one as explained in the literature review in chapter one.

Essentially, the congregations made some material donations to individuals evangelised when they were in some difficulties that prevented them from attending Church services as expected. The motivation for the use of material items was that no material need should stand in the way of a person willing to be a Christian. For example, Presbyterians explained that clothing could be supplied to people who were reluctant to come to Church because of their 'near nakedness'. Hence, the supply of material things was meant to encourage Church members and potential Church members to become good and faithful Christians. These material items were considered as part of the strategies of evangelisation but were not construed as a form of inducement or bribe (Field work, 2009).

A. Gill (1999) has stressed that it is common for missionaries or evangelisers in Latin America to offer unconditional economic or social assistance or both to individuals and communities in difficulty or experiencing hardship as part of the strategies of evangelisation. He further explains that:

While this evangelising strategy often earns the derogatory label of "ricebowl Christianity" or disaster evangelism", it is a rational technique for establishing a trusting relationship with the people who would otherwise be suspicious.... Offering long-term opportunities for self-improvement and economic advancement (e.g. literacy training, access to employment networks) is also effective in attracting parishners [new and existing converts] (Gill, 1999, p. 82).

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This was also the case in the Akuapem Presbytery during the period under review. Strategies of evangelisation, whether social or economic in nature, have their religious significance. This is because the proclamation of the gospel should be accompanied by the demonstration of compassion and love that Christ showed humankind. There are several instances in the Bible which portray Jesus Christ feeding the hungry (Matthew 14: 21; Mark 6: 44; Luke 9: 12-17), healing the sick (Matthew 4: 23, 9: 35; Luke 9: 11) or showing compassion to the afflicted (Matthew 14: 14, 20: 34; Mark 1: 41).

Strategies of evangelisation as employed in the Akuapem Presbytery within the period under consideration had their own targeted groups of people. For instance, televangelism and games were thought to attract mostly the youth who were easily lured by films or movies and sporting activities. House to house evangelism was meant to be visits to the sick and the aged in various homes. Deliberate visitation programmes were also adopted to reach out to inmates of prisons and hospitals, as well as those Church members who were described as "backsliders". At Nsawam for example, from the year 2001 onwards, the PCG Minister was invited by the hospital authorities to be the chaplain at the local hospital where regular devotion was conducted every morning before the commencement of the day's activities (Field work, 2009). The duties of the chaplain included addressing the spiritual needs of the patients and the hospital staff.

While the aim of using the strategies of evangelisation was to win new converts for the Church, they also helped to rekindle the faith of the members of the Church and other Christians in the community in general. The various programmes the groups in the Church undertook to promote evangelisation

were sometimes done with the involvement of the members of the larger community. Much as each group or individual within the various congregations of the Church was encouraged to do their best to promote evangelisation, their contributions became more pronounced during their Annual Week celebrations or during special occasions and programmes sometimes centrally planned by the Church at the National, Presbyterial or District level. However, the bulk of evangelisation activities were left in the hands of the Evangelism Committee and the Bible Study and Prayer Groups that had the 'mandate' to plan and undertake evangelisation on the Church's behalf usually at the local level (Omenyo, 2002).

This study discovered that some of the strategies were formulated by either the erstwhile ELTC or the Department of Mission and Evangelism from their secretariat at the National Headquarters. The ELTC's Report for 1991 indicates that "To ascertain the evangelistic needs of the PCG, short visits were made to presbyteries, districts, congregations and various groups of the Church. Programmes were then developed to meet the evangelistic needs and task of the Church" (PCG, 1992, p. 285). One of the decisions taken during the PCG's First Evangelism Consultation in 1994 affirmed that "ELTC be formed at all levels of the Church to draw evangelism programmes for the Church and co-ordinate evangelism programmes" (PCG, 1995, p. 291).

Nonetheless, there were equally important inputs the Presbytery, District and Local congregations made towards the proper implementation of the strategies, making considerable alterations where and when necessary. Specific local inputs into the strategies of evangelisation were varied: ranging from financial contributions to personal sacrifices, as well as local adaptations.

Sometimes, revivals, crusades, retreats and other outdoor programmes were initiated by the local congregations. During such programmes, members of the community and members of other Christian denominations were invited. Also, inter-Church, intra-Church and Church-community games were initiated and organised as part of the strategies of evangelisation by the local congregations in the Akropong, Adukrom, Amanokrom, Nsawam and Suhum Districts to bolster ecumenism and to promote evangelisation (Field work, 2009).

Local Evangelism Committees and Bible Study and Prayer Groups also drew their own programmes to suit local conditions based on the targeted groups they wanted to reach within the community. Again, Local Sessions decided on which particular strategies to adopt at certain times, especially when it came to the house to house, school evangelism and hospital visitation programmes. This apparent free-hand with which the local congregations implemented the strategies of evangelisation explains the widespread use of the house to house strategy within the Presbytery. Every congregation and district sampled for the study mentioned the house to house strategy as one of the main strategies they used in evangelisation.

Indeed, it was the conviction of Presbyterians, particularly those from the Akropong, Nsawam and Suhum Districts that the formulation of the strategies alone was not enough, but of critical importance was the effective way such strategies were implemented. In the implementation of the strategies of evangelisation, some other activities were included to suit the local congregations and to meet the expectations of the targeted groups. Therefore, individual Church leaders' and members' contributions and suggestions were factored into the nationally approved strategies of evangelisation at the local

level, because: "Each agent of the Church is a part of the rise and decline of his congregation. It is very essential for each agent to determine what causes Church growth and what hinders it..." (PCG, 1991, p. 133). The determination of the success or otherwise of the growth pattern of the Church includes the adoption of appropriate strategies of evangelisation to meet local conditions, of which the local agents might be more familiar with than agents at the District, Presbyterial or the National office.

Occasionally, games which were organised at the congregational level as part of the strategies of evangelisation during annual celebrations of the generational and intergenerational groups in the Church had general benefits for all community members. While the games were organised to reach out to the people with the Christian message, they were meant to boost internal evangelisation as well. Also, the games served as means of entertainment and helped to improve the health status of all those who patronized them. The main targets for the games were the youth who usually showed considerable enthusiasm in exhibiting their sporting talents. Presbyterians claimed that involving their targets of evangelisation, especially the youth and community members in games and other activities strengthened their friendship and made the work of evangelisation a little bit easier (Field work, 2009). This assertion buttresses the observation of Gill (1999) about evangelisation in Latin America, when he affirms that there is the need to establish a trusting relationship with the community and prospective converts in order to remove unnecessary suspicions.

The 2001 Annual Report of the General Assembly of the PCG examines in part the activities of the Youth Ministry and states that among

their activities during that year were educative programmes on HIV/AIDS awareness at Akropong. The aspects of the programme were talks, debates, drama and town processions. Also, rallies were organised by the Young People's Guild and the Junior Youth comprising singing competition, Bible quiz and football gala (PCG, 2002). These strategies of evangelisation enumerated above were employed to carry the Christian message to people outside the Church, as well as to maintain and strengthen the depth of commitment of existing members of the Church.

Two of the institutions that contributed to the promotion of evangelisation in the Akuapem Presbytery during the period under review are presented here to stress the point about their importance. These are the Bible Study and Prayer Group and the Grace Evangelistic and Deliverance Ministry.

The Bible Study and Prayer Group

The Bible Study and Prayer Group (BSPG) of the Presbyterian Church of Ghana is one of the intergenerational groups recognised by the Constitution of the Church (PCG, 1998). It was founded in 1965 as an amalgamation of splinter prayer and charismatic groups in different congregations of the PCG mostly in the Asante, Eastern and Brong Ahafo Regions of Ghana. Membership of the BSPG is opened to all Presbyterians of all ages and gender. However, women formed a greater proportion of the entire membership of the Group (Omenyo, 2002). The BSPG of the PCG is not only the main evangelism group within the Church, but it is also the main charismatic renewal group in the Church (Omenyo, 2002).

At the onset of the formation of the BSPG, its initial aim "was spiritual renewal, which should result in the solution of practical, personal and social problems" (Omenyo, 2002, p. 142). The formation of the BSPG was seen partly as a direct response to the exodus of PCG members into emerging African Independent Churches (AICs) and other Pentecostal Churches in the 1960s and beyond. In 1986, the Synod Committee of the PCG made the BSPG the main evangelistic wing of the Church (Omenyo, 2002).

The activities of the BSPG include intense Bible studies for divine insights and the manifestation of Pentecostal and Charismatic tendencies such as prophecy, speaking in tongues, divine healing and the experience of other gifts of the Holy Spirit. According to Omenyo, "… one could argue that divine healing that attracts people to the group could be an evangelistic tool to win people to Christ" (2002, p. 144).

By 1999, the BSPG had a total membership of about 1638 in the Akuapem Presbytery (Omenyo, 2002). In line with its mandate from the Synod Committee, the BSPG in the Akuapem Presbytery continued to lead evangelisation programmes in the Presbytery as have been explained in various parts of this chapter. The other institution that has played significant role in the promotion of evangelisation in the Presbytery during the period under consideration is the Grace Evangelistic and Deliverance Ministry.

The Grace Evangelistic and Deliverance Ministry

The Grace Evangelistic and Deliverance Ministry of the Presbyterian Church of Ghana in the Akuapem Presbytery is based at Akropong Akuapem in the Eastern Region of Ghana. Its leader is Evangelist Ebenezer Abboah-

Offei. The Ministry started operations as a Prayer Group in 1989, but was transformed into an Evangelistic Group in 1993. According to Evangelist Abboah-Offei, when the call to start the group came, they had to adopt the evangelistic and prayer aspects of the activities of the Joyful Way Incorporated, a gospel music singing group, and the Scripture Union of Ghana to suit their needs. In other words, such evangelistic and prayer uniqueness of the named groups were hybridized and localized to meet local conditions.

For the first ten years, the leadership of the new group at Akropong engaged itself in the process of recruitment and training of the core team members. The core members of the group popularly referred to as 'Team Members' have always been Presbyterians. Initially, the Akuapem Presbytery did not show enough incorporation with the group, but this attitude has changed leading to acceptance and co-operation (Field work, 2011).

The main focus of the Ministry is to contribute to saving people through the provision of spiritual solutions to problems afflicting humanity. The Ministry does not operate as a separate entity of the Presbyterian Church, but rather plays complementary role towards the realization of the Church's core business of evangelisation. The core function of the Ministry is the function of Christ which is contained in the Great Commission (Evangelist Abboah-Offei, personal communication, January 24, 2011).

At the time this study was undertaken the Ministry had about sixty member-personnel, which was a combination of the youth and middle-aged men and women. These Team Members have special training and calling in particular sectors which are of specific interest to the Ministry and its activities. The team is mainly composed of members from the Grace

Presbyterian Church congregation at Akropong Akuapem, but has members from other Presbyterian congregations in the Akuapem Presbytery. For instance, the Director in charge of witchcraft exorcism at the Ministry, Acheampong Dankwa, is a Presbyterian catechist from the Abiriw congregation (Field work, 2011).

On the average, about thirty cases were reported at the Ministry daily. At the time of this interview, on January 24, 2011, the Ministry had been opened for business for just about four days in the New Year. That is, from 17 – 24 January, but already, sixty-nine clients had visited the place with their complaints and cases for redress. By the close of the year 2010, that is, as at December 16, 2010, about three thousand and forty clients had patronized the services of the Ministry (Field work, 2011).

The clientele of the Ministry came from all over the world because the Ministry stretches its activities far beyond the confines of the Akuapem Presbytery. Similarly, the clientele cut across religious and denominational affiliations, with Presbyterians being in the majority. In the process, non-Presbyterians have become members of the Church in the Akuapem Presbytery or Presbyterians in other presbyteries elsewhere after they got solutions to their problems. Usually, clients accepted the conditions of the Ministry such as acceptance of Christ, confession of one's specific sins, affirming one's faith and a pledge to God to lead good moral and upright life. In doing so, one may be requested to go through fasting, intensive prayers and finally deliverance. In effect, activities of the Ministry were conducted based primarily on Presbyterian doctrines (Field work, 2011).

During the 1990s, there was a general belief among the Team Members that the Ministry served and contributed to the growth of other Churches more than it served Presbyterians in the Akuapem Presbytery. It was the contention of the leader that Presbyterians only rushed to the place for help or assistance only when their problems compounded or when they were in serious difficulties (Evangelist Abboah-Offei, personal communication, January 24, 2011). This belief was rife because at the beginning of the Ministry's operations in the area, available data indicated that about 92% of the Presbyterians in the Presbytery would prefer to patronize other prayer centres outside the Presbytery. This view was, however, discounted in a recent mapping of those who patronized the services of the Ministry, which showed that many of those who visited the place were Presbyterians. Recent data collected by the Ministry indicated that the figure had dropped to about 40% (Field work, 2011). Such people who used to patronize the services of other prayer camps now found the presence and activities of the Ministry more beneficial and convenient than the previous camps they attended (Acheampong Dankwa, personal communication, January 24, 2011).

One of the specific specialties of the Ministry which attracted wide patronage was 'witchcraft exorcism'. The person in charge of handling witchcraft cases in the Ministry is Dankwa Acheampong. Exorcism and deliverance from witchcraft attacks took different dimensions and a candidate was taken through the process of accepting Jesus Christ as his or her saviour. This process should also lead the person to become 'born-again' (Dankwa Acheampong, personal communication, January 24, 2011).

The Grace Evangelistic and Deliverance Ministry has played very critical role in the growth of Presbyterianism in the Presbytery in particular and Ghana in general. In the first instance, the place is open to the general public and all manner of persons who needed spiritual assistance or solution to their problems went there. Even pastors of the Presbyterian Church in and outside Ghana patronized the services of the Ministry. Such pastors also recommended the place to their members and encouraged them to send their specific problems there for solution. This dependency relationship brought revivalism into the Presbyterian Church in the Akuapem Presbytery.

One remarkable thing worth noting is that at Presbyterian Pastors' Conferences, the Ministry was invited on many occasions to make presentations. For instance, if the Church leadership wanted to address particular issues on occultism, deliverance and intercession, the Team Members were invited to share their views and knowledge with the leadership (Evangelist Abboah-Offei, personal communication, January 24, 2011).

In promoting evangelisation in the Akuapem Presbytery, the Ministry regularly organized refresher courses for pastors, presbyters and the entire Church leadership for them to improve upon their knowledge and skills in evangelisation. Traditional priests who converted also benefited from courses run by the Ministry to give them protection, spiritual assurance and fortification against perceived or real spiritual attacks or machinations. There was also chaplaincy course for traditional rulers and traditional priests who converted to the Christian faith. The idea is that traditional priests were themselves chaplains for their chiefs and so transforming them from the previous position to the new one in the Christian faith was just a matter of

redirecting their energies to a more productive and Christ-like behaviour (Evangelist Abboah-Offei, personal communication, January 24, 2011).

The presence of the Ministry in the Akuapem Presbytery has greatly contributed to the physical growth of the PCG in the area and in the country generally. On this particular point, Evangelist Abboah-Offei has opined that the Ministry is a renewal group within the Presbyterian Church and that some of the new things it has introduced have been copied by other congregations in the Presbytery. He made particular reference to deliverance as a major component of the liturgy of the PCG in the area. Also, the activities of the group provided the charismatic touch and rendered some of the Charismatic Church movements within the Akuapem area non-functional. Evangelist Abboah-Offei stressed that during the early stages of the Ministry, patrons to his place were willing to convert to the Presbyterian Church because "big time miracles started happening" (Personal communication, January 24, 2011). Indeed, the Ministry could be described as Pentecost within Presbyterianism.

Another contribution of the Ministry was that Team Members believed that deliverance must be accompanied by physical help to re-instate those people who have suffered some form of spiritual deprivation back to their normal position. Hence, converts were encouraged to form co-operatives to venture into farming and other economic activities to sustain their interest in the Church, which in turn promoted evangelisation within the Presbytery.

Specific evangelisation activities the Ministry undertook included inter alia: induction services, youth evangelisation and school evangelism. The target group of the Ministry's evangelisation efforts was humankind generally. The Grace Evangelistic and Deliverance Team emphasized the need for every

human being to be brought to Jesus because in their view, all human beings needed spiritual support in one way or another (Field work, 2011).

The apparent lack of information on the activities of the Ministry in the Annual Reports of the Presbytery raises curiosity on the part of an outside observer. One wonders why enormous contributions the Ministry has made towards the physical and the spiritual growth of the Presbyterian Church in the Akuapem Presbytery and the country as a whole have not attracted the needed publicity and attention in the Presbytery's Annual Reports. Such a situation portends a lack of appreciation of the Ministry's activities and perhaps breeds lack of co-operation between the Ministry and the Presbytery. What seems to have created that void is the fact that the outlook of the Ministry in terms of mission tended to be somehow different from the Presbytery. The Ministry claims to have been pursuing "practical theology whereas the mother Church pursued theoretical theology" (Evangelist Abboah-Offei, personal communication, January 24, 2011).

The institutions, individuals and the strategies of evangelisation adopted by the Presbytery within the period under consideration were likely to affect community development. This belief about the effects of the strategies of evangelisation will be discussed below.

Effects of the strategies of evangelisation on community development

Barr, Hamilton & Purcell (1996) in their study: *Learning for change: Community education and community development* adopted the English Association of Metropolitan Authorities' definition of community development. That definition considered community development in three

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perspectives. Firstly, community development was seen as the relationship between groups of people in the community and their ability to come together for collective community interest. Secondly, community development was considered as the skills, knowledge and experience of a people in taking initiative or responding to problems in their community. Thirdly, community development was understood as the series of events that result in the prevention of discrimination and other forms of injustices against minority groups in the community.

In this study, however, a more open approach has been adopted for the concept of community development. Here, community development is used to imply the outcome of various activities that are undertaken by individuals, groups or institutions within the community to promote qualitative and quantitative improvement in individual and collective community life. Emphasis has also been placed on the availability or otherwise of facilities and resources that tend to enhance the quality of life of the individuals or the community as a whole, to determine the level of community development in the study area. In considering the effects of the strategies of evangelisation on community development in the Akuapem Presbytery, this section analyses both positive and negative effects of the strategies of evangelisation employed by the Presbytery during the period under review.

There was strong belief among the leadership and the ordinary membership of the Church within the Presbytery that the strategies adopted for evangelisation had general benefits for all the members of the larger community irrespective of their religious or socio-economic affiliations. Hence, in the opinion of the respondents, members and non-members of the

Church, Christians and non-Christians alike tended to benefit from the strategies the Church adopted for evangelisation in the study area. At the same time, some of the strategies were believed to have particular benefits to those targeted, since they were 'target-specific'.

Cash, clothes and food items donated to the needy had direct benefits for the recipients, but others like the construction of school blocks, hospitals or clinics, sanitation programmes, crusades, prayer and deliverance sessions had wider benefits for members of the larger community. For example, in 1994, the Effiduase Congregation Men's Fellowship "donated second hand clothes to inmates of Nsawam Prison" (PCG, 1995, p. 45), while the Nsawam District Men's Fellowship also presented second hand clothes to the Nsawam Prison Church in the same year (PCG, 1995). Furthermore, the 2000 Annual Report explains that the Akuapem Presbytery Singing Band, "In conjunction with their National Union ... presented provisions and foodstuffs valued over ¢3,000,000 [GH¢ 300.00] to Koforidua Central and St. Joseph's Hospitals" (PCG, 2001, pp. 79-80).

The establishment of "Education Week" by the PCG during which period students in its basic schools embarked on clean up exercises and other activities had a wider benefit to those communities where the activities took place. It must be pointed out here that the annual "Education Week" has been the Church's national programme organised by teachers in Presbyterian schools in conjunction with the Church at the local level. For this reason, this exercise usually had both educational and religious appeal and the Church alone could not take full responsibility for its success or otherwise. This is

because it was likely community members saw the teachers, rather than the Church, as the initiators and implementers of that policy.

Other strategies of evangelisation the Church had employed with wider benefits for the entire community were the regular prayer meetings and intensive Bible studies or teachings. Prayers offered for members and non-members of the Church for spiritual and divine interventions had a general appeal for all members of the community no matter their religious status or affiliations. Through the prayers, the peace of the community was sought and this directly benefited Christians and non-Christians, Presbyterians and non-Presbyterians alike.

General assessments of the strategies of evangelisation by Presbyterians, those in leadership and ordinary membership sampled for the study in the Akuapem Presbytery were that they had been largely "successful" but not "very successful". This acknowledgement is enough indication of the recognition of some more work to be done regarding the way forward in improving the effectiveness of the strategies of evangelisation in the Presbytery. It also points to the relative moderation and humility on the part of Presbyterians, a Christian virtue the Church has been able to instil in its members. Respondents in the Presbytery agreed that the strategies adopted for evangelisation could influence the level of development in the community either positively or negatively. Therefore, the Church was mindful of the activities it embarked upon because they could either advance or retard the progress of the larger community, which would invariably affect the Church's aim of evangelisation within the community (Field work, 2009).

A number of strategies of evangelisation that had considerable influence on community development were identified. Prominent among these strategies were those discussed earlier like house to house evangelism and its attendant fostering of personal relationships and cordiality between the Church and the community members. Outreach programmes like crusades, retreats, conventions, conferences, workshops and town preaching also ensured strong bonding and cordial relations between the Church and the community. Social evangelism programmes like the provision of educational and health facilities were accompanied by community awareness campaigns on literacy, sanitation, tree planting and environmental cleanliness, which took place at Akropong, Adukrom, Apirede, Suhum and Nsawam within the Presbytery.

Education was identified by Presbyterians to have reduced the level of ignorance and illiteracy within the community, making it possible for the inhabitants to be more enlightened on certain issues in the community. Educational facilities provided by the Church as an integral part of its strategies of evangelisation had benefited the community members in diverse ways. Day care centres have relieved parents of pressure of combining child care with their social and economic activities. For instance, the Mampong Day Care Centre was completed in 1988 (PCG, 1989) and like others in places such as Akropong, Adukrom and Amanokrom, it continues to provide invaluable support for community members even up till this day. Thus children of both members and non-members of the Church have benefited from the schools the Church had provided in the study area.

However, Rev. Ofosu Addo was of the view that the kind of education that could create full awareness about God in the individual seemed to have

been lost on the Church as a whole over the years. His argument was that the Church was not comparatively advantaged to provide secular education as the state and other institutions could offer. He lamented the seeming deviation of what the PCG was doing in terms of the provision of social services like education and health as part of the strategies of evangelisation in the Presbytery and by extension nationwide. In his opinion, these social services provided by the Church were to complement the efforts of government, so the Church should not have been fully engrossed in them to the extent that it appeared as though its core mandate of winning souls for Christ had become secondary. He adduced that the comparative advantage of the Church was in the proclamation of the gospel, that is, making disciples and bringing life to 'humankind' by restoring them to Christ (Personal communication, May 18-19, 2009). But there is every indication in the study area that the Church's involvement in the provision of education over the years as a strategy of evangelisation has improved the quality of individual and community life.

By helping the community in the prevention of diseases through clean up exercises, general sanitation and environmental awareness programmes as strategies of evangelisation, respondents asserted that members of the larger community in the study area had immensely benefited from the activities of the Church in the last twenty-five years. These, according to the respondents, had invariably contributed to community development in significant measure. At Suhum in the Suhum District for example, members in the leadership intimated that the Church had bought some items for the local hospital and also created awareness about HIV/AIDS and its prevention in the district for the past ten years. This gesture was not peculiar to the Suhum District, as the

same pattern cut across several Church Districts like Nsawam, Akropong and Adukrom and their respective local congregations (Field work, 2009).

The congregations in those districts did not adopted such strategies out of whim, but were just following strategies of evangelisation that had been developed and recommended by the Department of Mission and Evangelism at the national level (PCG, 2003). Hence, the use of health care and health related programmes as strategies of evangelisation by the Church had positive effects on community development in the Akuapem Presbytery because the Church's efforts in health care delivery included curative, preventive and promotive services ((PCG, 2005).

Church members from Nsawam, Djankrom and Akropong reported that their communities had also benefited from the sinking of bore holes and the construction of water reservoir respectively by the Church as part of the strategies of evangelisation. This was also confirmed by community members in Akropong (Mrs. Joana Ankamah, Miss Dora Twum & Madam Gifty Boatemaa Birikorang, personal communication, January 25, 2011). These activities have had positive influence on community development. Incidence of waterborne diseases in such communities could be reduced as a result of the Church's participation in the provision of quality water for those areas.

However, it must be emphasised that the Church's involvement in the provision of water at Akropong was the release of a parcel of its land for the erection of the reservoir which the Church readily obliged (Hayford Asiedu and Nana Adi, personal communication, July 14, 2009). Whichever way one examines the situation, what the Church sought to do with regards to its direct or indirect involvement in the provision of water, as well as the involvement

of its members in communal labour towards the provision of water and the protection of water bodies in the study area during the period under consideration had tremendous positive influence on community development.

Additionally, Presbyterians sampled for the study believed that the strategies of evangelisation adopted during the period were largely responsible for the state of ecumenism and peaceful co-existence between their Church and other Christian denominations and the larger human community in the study area. Almost every Annual Report from the Presbytery has commended the Church for keeping good relations with other Christian denominations in the area. The Presbytery reported to the 67th Synod that it maintained cordial relationship with other denominations in the area as a result of which joint programmes were organised with the view to winning more souls for Christ (PCG, 1996).

According to Presbyters at Akropong, the Church had endeavoured to co-opt all other Christian denominations to fellowship together on every first Tuesday of the month (Field work, 2009). This monthly joint dawn prayer sessions organised by the Local Council of Churches in front of the Akropong Omanhene's Palace had official traditional political recognition from the Okuapehemaa, Nana Dokua I, who personally patronized the monthly sessions (PCG, 2005; Field work, 2009).

In its 1994 Annual Report, the Presbytery stated that ecumenism had been very cordial in most districts. Consequently, "Joint services for the Christian Home Week, Bible Sunday, World Day of Prayer, joint projects for the community and funeral celebrations [organised by the Local Councils of Churches in the various communities] are fully patronized" (PCG, 1995, p. 51)

by the community members. Having come together as a group with one common objective of promoting the Christian faith and its values, the cordial relationship between the PCG and other Christian denominations had trickled down to their members and members of the larger human community in general. The positive cascading effect of this situation on community development has been enormous because effective community development was enhanced in the midst of peace and harmony.

Standards in role modelling, as well as compliance with the payment of any levies imposed on community members, had been set through quality citizenship and leadership skills exhibited by Church members and their leaders in the community. Through role modelling: love for one another and humility, good and cordial relationships were shown towards all members of the community irrespective of their religious backgrounds or denominational affiliations. Presbyterians in the study area believed that their prayers and Bible studies attracted God's mercies, yielding to the community and the Church peaceful co-existence, social cohesion and mutual understanding with huge influence on community development (Field work, 2009).

As Sivov (2008) has asserted in his article "The Church as an Agent of Community Development in Bulgaria", "It is within the Church's mandate to serve the community within which it is situated, without differentiating or discriminating against anyone on grounds of gender, age, social status, or, for that matter, religious belief" (para. 8).

Similarly, as explained in one of the definitions adopted by Barr, Hamilton & Purcell (1996), community development could be understood as the series of events that result in the prevention of discrimination and other

forms of injustices against minority groups such as the physically challenged, orphans, and the aged in the community. Therefore, the Akuapem Presbytery's use of non-discrimination, as well as its pursuit and promotion of peaceful co-existence and social cohesion in its broad objective of evangelisation within the period under review was likely to impact positively on community development.

Visitations to hospitals and other identifiable institutions like prisons and orphanages were believed to have had positive influence on community development because the inmates were not only given the word of God, they also benefited from material donations in the form of cash, food items, clothes, and hymn books. As a result, some prisoners had come out transformed to become good members of the community (Field work, 2009). In 1994 for example, the Effiduase Men's Fellowship of the Church "donated second hand clothes to inmates of Nsawam Prison" (PCG, 1995, p. 45). In the same year, the Nsawam Men's Fellowship of the Church also "Presented five Bibles and six Twi hymn books together with a quantity of second hand clothes to the Nsawam Prison Church" (PCG, 1995, p. 46).

Again, in 1994, the Larteh Women's Fellowship of the Church adopted a baby girl whose mother had died during delivery (PCG, 1995). Consequently, her upkeep became the burden of the Women's Fellowship as part of the group's role in extending the Christian love to less privileged people within the community. In this direction too, the effects of showing love and compassion to people in difficulty and in reaching out to them in their own peculiar milieu as part of the strategies of evangelisation had been positive on community development (Field work, 2009).

Assertions made by respondents, especially those in the leadership of the Church across the Presbytery indicated that they believed the strategies of evangelisation had high potential of benefiting members of the larger community in several spheres of their lives. According to the leadership, many people, especially those who were non-Christians, became converted into the Christian faith, which ultimately changed their life for the better. In the same vein as opined by the leadership, backsliders found their way back into the Church after long absence (Field work, 2009, Mama Agnes Kwadedey, personal communication, January 24, 2011). This perception of the leadership of the Church confirms the general impression of the presbyterial leadership as reported to Synod in 1995, which indicated that "Returning of backsliders to the fold was very encouraging" (PCG, 1995, p. 43).

The strategies of evangelisation also helped the community and non-members of the Church to have a renewal of the mind which should eventually cause a positive transformation in their lives (Field work, 2009). Hence, Presbyterians believed that crimes and other social vices in the community were reduced through the moulding of the individual's moral character that usually should accompany the acceptance of the Christian faith. This is because the strategies adopted for evangelisation were expected to help the people move away from those social vices they had previously indulged themselves in before being converted (Field work, 2009). By moulding the life and behaviour of the people in the community along Christian ways, the strategies were also expected to help them to strengthen their spiritual well-being and to promote communal spirit, healthy Christian living and togetherness; which were essential prerequisites for community development.

Moreover, it was the contention of Presbyterians that unity was advanced in the Presbytery through the strategies of evangelisation and this helped to foster harmony within the community by bringing all the people together. According to the Director of Evangelism in the Presbytery, evangelisation in its proper sense has always come with positive influence. That is evangelisation brings people in a community into a family so that people could share and develop a deeper sense of belonging (Rev. Moses Adjocacher, personal communication, May 20, 2009). The strategies thus enabled Christians to live in peace with members of the larger community.

There was improvement in both community awareness for peaceful co-existence and their knowledge on a broad spectrum of issues, which usually should accompany effective evangelisation. The strategies also helped members of the community to socialize, especially through the outreach programmes. Both the Church and the community became aware of their complementary roles in the development process because the strategies enabled them to realize that they were co-partners in community development (Atta Duodu and Kwabena Apenteng, personal communication, January 25, 2011). Consequently, tensions between religious groups and the community were minimized, especially because according to the respondents, the house to house evangelism, like many other strategies of evangelisation, was not selective (Field work, 2009).

Another benefit that was derived from the strategies of evangelisation in the view of Presbyterians in the study area was the reduction in poverty levels through direct donations in money and material things. The conviction was that if money was used to support the poor and the needy, the community

would benefit from evangelisation because most often, people needed material support apart from the word of God to enable them live comfortably to contribute effectively towards community development. Whenever such aim was achieved, the effects of the strategies of evangelisation had been positive.

However, there was somewhat contrary belief among the general membership of the Church on the level of benefits of the strategies of evangelisation. The contention was that the strategies of evangelisation would have benefited the community if only more emphasis was placed on external evangelisation than the internal one. This sentiment was quite pervasive in communities like Adukrom, Apirede and Suhum. Apparently, the impact of the strategies of evangelisation on community development had not met the expectations of respondents in these areas because according to them the Church's concentration on evangelisation seemed to be tilted towards internal evangelisation at the expense of the external one. In this context, their argument was that the strategies of evangelisation as adopted by the Akuapem Presbytery had not contributed in any significant measure towards community development, though they acknowledged the strategies had high potential for community development (Field work, 2009).

At Suhum, respondents' sentiments could be captured thus; the impact of the strategies of evangelisation had been more or less neutral if not negative, because the PCG enjoyed concentrating on internal evangelisation more than reaching out to people outside the Church (Field work, 2009). The respondents' age was below 25 years and seemed obviously frustrated by their Church's attitude towards external evangelisation. Similar sentiments were expressed at Apirede in the Adukrom District by leadership of the Church

regarding the infrequent use of external evangelisation strategies vis-a-vis the use of internal evangelisation strategies. The leadership maintained that evangelisation would have benefitted their community immensely if only Church members did not always sit in the chapel, but rather went out to reach the larger community. These leaders at Apirede shared the opinion of other members in the leadership and the ordinary membership of the Church at Aseseeso and Larteh on the need to have dwelt more on external evangelisation so that more and more people could have been reached with the gospel (Field work, 2009).

Some community members also asserted that the Church ought to have been more proactive in reaching out to members of the larger community than it had done during the period under consideration (Christian Anane & William Ampofo, personal communication, January 25, 2011). These respondents in the above mentioned areas seemed to be underscoring the point that it is only when more emphasis was put on external evangelisation that the strategies adopted could positively affect community development. Obviously, their contention seems to suggest that internal evangelisation was only beneficial to the members of the Church rather than the members of the larger community.

However, this belief of the minority in the aforementioned areas, as well as the community members runs counter to the general belief within the Presbytery which upheld that internal evangelisation strategies like prayers, Bible studies, deliverance sessions, counselling and other internal activities of the Church had immensely contributed towards community development in a positive way. For example, through prayers and deliverance sessions, calamities that would have negatively affected individuals and the community

were averted (Field work, 2009). The Grace Evangelistic and Deliverance Ministry has a branch that specialises in the exorcism of witchcraft affliction on members of the Church and the community (Field work, 2011).

On whether there was any possible linkage between community development and the Church's aim of evangelisation, the general consensus from both the leadership and the ordinary membership sampled was that strategies adopted for evangelisation had some direct bearing on community development. Accordingly, the Church was mindful of this linkage between the two, that is, evangelisation and community development, and the concomitant effect on the relationship between the Church and the larger human community. In this regard, respondents submitted that any strategies adopted for evangelisation had to take the developmental needs of the larger community targeted for evangelisation into consideration, so that the effects on community development could be positive (Field work, 2009). This is because in communities in the Akuapem Presbytery like communities in Bulgaria,

> Local Church communities have proven to be effective vehicles of social change at a grass-roots level. ... Church communities have turned to look at the needs of the larger communities they are situated in, often reaching out to nearby social institutions (orphanages, elderly homes) and creating the fabrics of a local social support network (Sivov, 2008, para. 9).

> While Presbyterians sampled for the study generally disagreed with the suggestion that the strategies of evangelisation that were adopted have had any negative effects on community development, they conceded that there was that

possibility, which could also negatively affect the activities of the Church. Some of the strategies of evangelisation cited for having the potential of negatively affecting community development were both internal and external in character.

In the first place, dawn broadcast as a strategy of evangelisation was considered by members of the Church in communities like Aseseeso and Apirede (Adukrom District), Djankrom (Nsawam District) and Emmanuel and Providence congregations (Suhum District) to have had the potential of negatively affecting community development. This is because it was believed that the strategy could have undermined the sensibilities of people at certain times and under some peculiar circumstances. For instance, the main reason cited was that some people who might have been sleeping or resting after a hard day's work, as well as sick people who needed the essential peace of mind and a serene atmosphere for recovery were disturbed. Hence, the possibility of such category of people being disturbed unduly at dawn when Christians went about preaching or propagating their religious message could cause conflict between the Church and such people and by extension the larger community (Field work, 2009). Under that circumstance, such people could become antagonistic to the Church and might not be willing to patronize any service the Church provided in the community.

Moreover, the dawn broadcast strategy could create problems within the community if it was not curtailed during the annual celebration of traditional festivals like Odwira, Ohum or Adae, during which time a ban on noise making was usually imposed by the traditional authorities on the community concerned. The widespread report from all the districts and

congregations used for the study on the breach of the ban on noise making during traditional festive occasions is ample indication of this reality, though not all congregations broke the ban through the use of the dawn broadcast strategy of evangelisation. In the view of the leadership of the Church at both congregational and district levels in the study area, agreeing to the forty days' period of silence during Odwira was seen as kowtowing to traditional norms and this became difficult for them to observe (Field work, 2009).

As intimated earlier for example, the monthly joint dawn prayer sessions at Akropong had official traditional sanctions (PCG, 2005) and would ordinarily not have caused any problems if the pattern of keeping it within the immediate environs of the chief's palace was not drastically altered. Nonetheless, the joint dawn prayer sessions had to conform to traditional prohibitions on traditional festive occasions as the traditional authorities might determine. Any breach of the ban on noise making was likely to negatively affect community development.

Again, the strategy of visitation, according to Church leaders at Akropong, Adukrom, Nsawam and Suhum, also created confusion in the minds of people if it was not structured properly. These leaders opined that sometimes, some "miscreant" Church members could take advantage of this strategy to indulge in activities that tarnished the moral standards the Church had set for its members (Field work, 2009).

Although, there was no official objection to visits to the opposite sex by Church members, the leaders maintained that under certain circumstances it was not encouraged, because visits of single males to females or vice versa could breed infidelity and bring disgrace to the congregation if the integrity of

those embarking on the visits could not be vouched for (Field work, 2009). In the view of those leaders, when rumours abounded suggesting that some Church members, especially those in leadership, had indulged in such 'unchristian' practices like adultery and fornication, community members' confidence in the Church could wane and the aim of evangelisation could also be defeated. If moral standards in the community were undermined by Church members, this would not augur well for community development (Field work, 2009).

Open air crusades and conventions were mentioned by the membership from Nsawam, Djankrom, Akropong and Amanokrom to have had the potential of creating conflicts between the Church and the community if sometimes they were not organised with the prior consent and approval of community leaders and other stakeholders in the community. It is instructive to note here that the general assessment of the membership could be captured in the statement by respondents from Djankrom (Nsawam District), which indicated that occasionally, the open air crusades created noise pollution in the environment, and sometimes attacks were mounted on other forms of religious practices in the community. Condemnation and criticism of people as "sinners" and "evil-doers" during outreach programmes affected their willingness to join the Church. At times this attitude of the Church could affect the relationship between the Church and such people or the community at large (Field work, 2009).

Week-long conventions and crusades sometimes could affect community development because in rural communities where farming is the mainstay of the population, members of the Church might not be able to visit

their farms during such occasions. For instance, in 1994, the Bible Study and Prayer Group (BSPG) in the Suhum District organised a 3-day crusade at Badu, a typical farming community near Amanase, where a new Church was planted afterwards (PCG, 1995). In the same District, the BSPG held its 1994 District Anniversary at New Mangoase from the 21-23 October, while the District Asempatrew was also held at Sowatey from the 9-11 December, 1994 (PCG, 1995). These towns and villages mentioned in this Report are typical food crop farming communities whose livelihood could be negatively affected if such long periods of evangelistic activities were conducted there frequently during the day time.

Furthermore, some of the outreach programmes could affect community development by creating a rift between the Church and the community, especially when the strategies conflicted with the aspirations of the community members. For instance, most communities in the study area had set aside a day in the week for communal work, and whenever Christians decided to stay away from communal work in the name of undertaking evangelism on those particular days it created conflict between the Church and the community and negatively affected community development. A Session Clerk from the Adukrom congregation explained that when evangelisation activities were fixed on Fridays to coincide with the community's communal labour day, it could negatively affect community development (Field work, 2009). For instance, Amanokrom, Akropong, Adukrom and other communities in the Presbytery had Wednesdays or Fridays set aside for communal labour.

Respondents demonstrated their awareness of the negative effects certain strategies adopted by the Church towards evangelisation could have on

community development. The leadership of the Apirede congregation contended that "all-night" and "half-night" prayer and deliverance sessions organised by the Church could also have negative effects on community development because staying deep into the night during such sessions could affect the academic performance of students who participated in such Church activities (Field work, 2009). Obviously, the cost of low level educational achievement is inimical to community development. In this context, potential members of the Church, especially the youth could be scared away from taking active part in Church activities. Hence, it could become difficult to increase the membership of the Church through the frequent use of such strategies.

Moreover, the widespread use of the "all-night' and "half-night" prayer and deliverance sessions at Djankrom in the Nsawam District, as underscored by some Presbyters of the Church, attracted complaints from community members (Field work, 2009). Consequently, Rev. William Ofosu Addo has acknowledged that the desire to change people's orientations towards the spiritual through the use of "all-night", "half-night" and other outreach programmes, without a corresponding balance in the physical aspect, was prone to break marriages and bring untold hardships to those concerned (Personal communication, May 18-19, 2009). Such occurrences were definitely a drawback to community development.

A critical analysis of the concerns of the respondents would, however, point to the conclusion that it is not the strategies that were inherently prone to problems and conflicts as identified above. It is rather the way these strategies were organised and implemented that tended to create the problems

mentioned. Additionally, it is equally important to remember as stated earlier that the implementation of the strategies of evangelisation was most often 'localized' to meet local conditions in a way that would engender unity and cohesion within the community to promote community development. Therefore, any problems emanating from the use of these strategies might have arisen as a result of their execution rather than their formulation. It is noteworthy to state that any human endeavour, given the same circumstances, could produce both positive and negative effects. But the overall effects of the strategies of evangelisation on community development in the study area had been largely positive, bringing tremendous benefits to the community.

While pursuing its core mandate of evangelisation with the adoption of appropriate strategies that would impact positively on community development, it was imperative that the Church related very well with the larger community. The relationship between the Church and the larger community within the Presbytery and how it affected evangelisation and community development are examined below.

Church-Community relations

The relationship between the Church and the community in the study area could generally be described as positive because the Church got the co-operation of the community for various activities it undertook during the period. Opinions were, however, divided among the members of the Church, that is, those in leadership and ordinary membership, in the description of the level of cordiality in the relationship that existed between the Church and the community. While respondents from Suhum, Nsawam and Amanokrom

described the relationship between the Church and the community as "very cordial", others from Akropong, Adukrom, and Larteh simply described it as "cordial". The possible explanation that could be offered is that the members were describing the situation as it pertained to their respective districts and localities. Those respondents who maintained that the relationship was "cordial" were just acknowledging the reality on the ground, and this means that there was the need for improvement in the relationship between the Church and their respective communities to engender community development.

At Akropong for instance, respondents insisted that the level of co-operation could be better than it had been. They maintained that the task of ensuring very cordial relationship between the Church and the community was a mutual responsibility on both the Church and the community. The Church thus collaborated with traditional authorities in its quest to promote very cordial relationship that would impact positively on community development. The Presbytery's 2000 Annual Report to the General Assembly in 2001 indicated that "The cordial relationship between the Church and the traditional rulers continued throughout the Presbytery" (PCG, 2001, p. 78).

On the whole, both leadership and ordinary membership of the Church believed that the level of co-operation between the Church and the community during the period under consideration was good. As a result, services provided by the Church were fully patronized by community members irrespective of their religious, social or economic backgrounds. The patronage of the services the Church provided in the community had been very encouraging. Such services ranged from social, economic, environmental to religious matters.

The current Director of Mission and Evangelism in the Presbytery, Rev. Moses Adjocacher, has observed that there was no serious confrontation between the Church and the community during the period under review, that is, 1980-2005, and that the chiefs and people in the various communities were very co-operative with the Church (Personal communication, May 20, 2009).

Due to the level of co-operation, the Church was instrumental in community development through the provision of several services which were patronized by community members. One of such services the Church provided during the period was its members' participation in communal labour in their respective communities. At Amanokrom for instance, respondents explained that pre-Odwira town cleaning and clearing of paths leading to the town were regular services the Church engaged itself in (Field work, 2009).

In the Akuapem Presbytery, Church members in different communities sometimes organised themselves out of their own volition or in the name of the Church to undertake communal labour in several forms such as sanitation and clean up exercises. Clean up exercises were usually accompanied by sanitation awareness programmes to educate the community on the need to keep the environment clean in order to avoid contracting certain communicable diseases caused by insanitary conditions. Respondents from the Apirede congregation affirmed that whenever community leaders scheduled communal labour activities, Church members readily obliged. In all the congregations sampled for the study, respondents admitted that they were fully aware of their responsibilities towards the community. Hence, anytime an announcement was made for communal labour in their respective

communities, they did not hesitate to participate in such community programmes (Field work, 2009).

At Akropong, Adukrom, Larteh, Apirede, Aseseeso and in all communities across the Presbytery, the Church offered its services in the area of burial, memorial and thanksgiving Church services to its members and the larger community. During such occasions, the Church made its resources like Church premises, musical instruments, personnel and other logistics available to be used by the bereaved families in the community (Mrs. Joana Ankamah, Kwabena Apenteng and Ralph Offei, personal communication, January 25, 2011). However, such requests had to be considered by Church leadership in the locality concerned. There were youth programmes on HIV/AIDS and malaria control programmes organised by the Church in communities like Akropong, Suhum and Nsawam to create awareness and to help the members of the community, especially the youth, to avoid contracting these diseases. According to respondents from Suhum, the local Church undertook several educative programmes on the spread and transmission of the HIV/AIDS menace in the community since the year 2000 to help reduce its impact on community development (Field work, 2009).

Educational services the Church offered within most communities in the study area through the school system, library services and the provision of stationery to schools and community libraries were patronized by community members within the Presbytery. Services offered by the Church on the educational front ranged from pre-school to tertiary level education. The Church's libraries in various communities such as Akropong, Amanokrom, Nsawam and Suhum were open to all members of the community for their

educational needs. Moreover, according to the leadership and the ordinary membership of the Church at Amanokrom, their congregation catered for daily needs of 'mentees', that is, teacher-trainees in Colleges of Education sent out for practical attachment to schools, especially basic ones, who came to teach in the Church's basic schools in the locality in 2004 (Field work, 2009).

Guidance and Counselling sessions were regular services the Church offered all members of the community through its Youth Centre at Akropong. Among the objectives for the establishment of the Akropong Youth Centre which was commissioned in September 1993 were the following. Firstly, the centre was to serve as a forum for the young people in Akropong and its environs where they could receive answers to their questions, and also get Christian counselling and guidance on issues such as marriage and career choices. Secondly, the Centre was to mobilize the youth in Akropong and its neighbourhood to undertake useful and viable life skills that would train members to lead good Christian lives in the community. Thirdly, the Centre should be a forum for the meetings, activities and fellowship sponsored by other Church groups that would enhance spiritual life and promote Christian witness in the community and its environs (PCG, 1994).

Indications given by the leadership of the Christ Congregation at Akropong was that the patronage of the services of the Youth Centre went beyond the original objectives to include personal and family issues like seeking help on good child up-bringing or good parenting. In the opinion of the Akropong leadership, the patronage of the services at the Youth Centre by community members was a clear indication of the strong level of co-operation between the Church and the community (Field work, 2009).

In the area under study, the Youth Centre was not the only outfit whose activities and services received community patronage during the period under consideration. The Women's Fellowship also played significant roles in the provision of services that have attracted community participation. The Abiriw Women's Fellowship embarked on bread baking and the loaves were "given to some teenage mothers to sell to earn some income" (PCG, 1995, p. 47). The 1995 Annual Report from the Presbytery also stated that some congregations had taken upon themselves to help the needy and young mothers who were school drop-outs to acquire some skills for a living. This report goes on to mention that "in Adukrom for example, the Women's Fellowship being assisted by the Canadian Embassy has constructed a Women's Centre to serve the purpose mentioned above" (PCG, 1996, p. 35).

Similarly, catering services were offered by the Church in some communities within the Presbytery to train the youth and also meet the feeding and nutritional needs of community members. These catering and canteen services offered by the Church through its Youth Centres and Women's Fellowships were well patronized by the communities where they were situated. Members in the leadership of the Church at Apirede also stated that the Church, through its Women's Fellowship in that community, prepared nutritious food for sale to community members since the year 2002 as part of their contribution towards community development (Field work, 2009).

Prayer, deliverance and preaching sessions were also patronized by members of the community in the study area no matter their religious and denominational affiliations. Community members patronized crusades and revivals organised by the Church during which several problems were brought

to the attention of the Church for assistance (Evangelist Abboah-Offei, Acheampong Dankwa, Samuel Asiedu Adu Mfum & Mama Agnes Kwadedey, personal communication, January 24, 2011).

As explained by the leadership of the Church at Apirede, Suhum, Djankrom and Adukrom, any time there was a special revival or retreat in the Church, the community normally joined the Church to share the word of God through announcements made prior to the commencement of the programmes. This had led to the deliverance of some community members from spiritual attacks (Field work, 2009). Rev. Moses Adjocacher explained that throughout the Presbytery, the PCG had encouraged all districts and congregations to organise deliverance services on every Wednesday, together with Sunday morning Bible studies. These activities he noted were open to all denominations and members of the community (Personal communication, May 20, 2009).

Also, according to Rev. William Ofosu Addo, the PCG had always had the goodwill from the people in the Akuapem Presbytery which resulted in the high level of co-operation (Personal communication, May 18-19, 2009). The Director of Development and Social Services in the Presbytery, Hayford Asiedu, also affirmed that the Church had a good track record in the area and wherever they went, once people realised that it was the Presbyterian Church that was undertaking any activity, they were willing and ready to support and co-operate with them (Personal communication, July 14, 2009).

With the establishment of prayer and deliverance camps, especially the Grace Evangelistic and Deliverance Ministry at Akropong, community members often turned their attention to the Church for spiritual assistance

because of the level of co-operation that existed between the Church and their respective communities (Hayford Asiedu Personal communication, July 14, 2009)**.**

The above assertions by the Church's leadership at the presbyterial level clearly demonstrate how in their assessment, the co-operation between the Church and the community had engendered community participation and patronage in religious activities the Church undertook. This phenomenon also had positive influence on Church activities and community development (Field work, 2009).

Health services the Church offered through the Kom Hospital at Aburi and other hospitals and clinics in the study area, as well as special health screening exercises organised by the Church on yearly basis in different communities like Suhum, Nsawam, Djankrom, Akropong and Adukrom were patronized by community members. For instance, there were occasional eye and general health screening exercises, as well as health educational programmes organised by the Church at Akropong, Adukrom, Suhum, Nsawam, Amanokrom and Apirede during the period under review. Equally, donation of money, clothes, food items and other materials to the needy, hospitals, prisons and other identifiable institutions and individuals in the community was one of the regular services the Church offered the citizens and members of the larger community in the Akuapem Presbytery.

By helping to alleviate the suffering of the poor and the needy and restoring hope to the hopeless and the destitute in communities such as Larteh, Akropong, Abiriw, Amanokrom, Nsawam and Suhum, the bond between the Church and the community was strengthened. This also contributed

immensely towards community development. According to the Director of Development and Social Services, the religious significance of these health screening exercises is that as the process went on, members of the Evangelism Committee used the occasion to present the word of God to the participants who were both Church members and members of the larger community (Personal communication, July 14, 2009).

Further demonstration of the level of co-operation between the Church and the community underscored the Church's willingness to put its expertise in financial and other matters at the disposal of the community by helping it to organise fund-raising activities in support of community development. Respondents emphasized that they had taken part in the organisation of fund-raising activities in aid of development programmes initiated by community leaders in their respective localities. Leaders of the Aseseeso Congregation in the Adukrom District explained that the Church was consulted by community leaders to use their expertise in fund-raising to help the community raise funds towards the electrification of the community clinic in 1999 (Field work, 2009). The confidence the community showed in the Church's ability to support its efforts towards community development was ample demonstration of the high level of co-operation between the two parties in the study area.

In communities like Amanokrom, Adukrom, Akropong, Apirede, Nsawam and Djankrom, the Church organised fellowships outside its premises with the townsfolk on specific days of the week, that is, Wednesdays and Fridays in most cases, set aside by the community to be observed as 'resting' days. These included dawn prayers, fasting, general prayer and deliverance sessions organised for the various communities. The level of co-operation

between the Church and other Christian denominations resulting in ecumenism, which was championed through the local Council of Churches meeting together for prayers and other activities as might be specified periodically, was also common in the Akuapem Presbytery. The 2005 Annual Report from the Presbytery indicated that the PCG's

> Involvement in the activities of the various Local Councils of Churches gave opportunities for the Church (PCG) to play various important roles in the wider society. Examples were [that] some of our leaders [were] chosen to serve on the Eastern Regional Health Committee and the Eastern Regional Education and Peace Councils (PCG, 2006, p. 211).

Again, the Church's services became very much patronized by the community during traditional festivals and other traditional functions. On Odwira, Ohum and other traditional festive days for example, community leaders and their members called on the Church for its services which were usually provided (Mama Agnes Kwadedey, personal communication, January 24, 2011). "Odwira Sunday" services were held at Akropong, Amanokrom, Adukrom and Aseseeso by the Church in collaboration with community leaders as indicated by respondents in these localities (Field work, 2009).

However, it is worthy to state that what really pertained on the ground with regards to services organised to climax such traditional festivals was that the services were usually non-denominational and involved other Christian denominations, as well as other religious organisations and not the PCG alone. But the fact that the PCG did not object to these Church-community religious services and actively participated in them showed its commitment to

developing and nurturing Church-community co-operation to promote evangelisation and community development.

Notwithstanding the level of co-operation that existed between the Church and the community as described above, some minority members, fifty-eight in the general membership of the Church across the Presbytery expressed their dislike over the level of co-operation between the Church and the community. According to those members at places like Akropong, Apirede, Aseseeso and Adukrom, there were instances where the Traditional Councils did not involve the Church in some of their activities. In the opinion of these respondents, such instances did not augur well for Church-community co-operation. Therefore, these members made some suggestions that could improve the level of co-operation between the Church and the community. One suggestion from these respondents was that the Traditional Councils should have invited the Church to all their programmes so that through the interactions that ensued, mutual co-operation between the two entities would have advanced community development (Field work, 2009). This suggestion seems to put the strain in the level of co-operation as Church members perceived it on community or traditional leaders by absolving the Church from blame. But, it must be pointed out that the Church had an equally enormous responsibility towards ensuring an acceptable level of co-operation between it and the larger community.

Another suggestion from these Church members was that there should have been frequent socialization and evangelisation activities from the community and the Church respectively to ensure more collaboration and co-operation between them. Again, some respondents from the named

congregations contended that community members should have been educated by the Church to enable them take active role and keen interest in the Church's activities for their mutual benefit. Community members should have been brought together by the Church to understand that both the Church and the community had a common goal – to improve the well-being of the people (Field work, 2009).

Respondents from both the leadership and the ordinary membership of the Church across the Presbytery agreed with the suggestion that it was in the interest of the Church to be concerned about what went on within the community where the Church was situated. They stated that the Church should not sit aloof while what went on within the larger community did not attract its attention. In this connection, they generally affirmed that it was not out of place for the Church to participate in activities organised by the larger human community (Field work, 2009). After all, members of the Church were also members of the larger community of which the Church was a subset and an integral component (Shorter, 1973).

Accordingly, the Church had a duty to concentrate beyond the spiritual well-being of its members and that of the larger community because the needs of the individual transcended the spiritual realm into the physical. This attitude of the Church should be appreciated from the point of view which contends that Christianity ought to maintain "an effective presence within society so that the society transforms itself" (Shorter, 1973, p. 72). In so doing, the Church was likely to further the level of co-operation between it and the community for effective evangelisation and community development.

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Consultations between the Church and the community in the study area were broad and two-sided, with both the Church and the community taking the initiative as and when the need arose. The Church had close collaboration with the community on several issues, especially when it came to Church celebrations and other outreach programmes. Almost all the major activities the Church undertook in the community during the period under review were done in consultation with community leaders. Some of the outreach programmes that had seen a lot of consultation between the Church and the community included crusades, conferences, community prayers, and annual commendation and anniversary services of the various generational and intergenerational groups in the Church. During annual 'harvest' or fund-raising programmes of the Church, community leaders were not only consulted, but were also invited to take active part in such programmes. Community leaders were sometimes given invitation to be special guests, chairpersons and supporters in most of the fund-raising, thanksgiving and other outdoor programmes organised by the Church within the community (Field work, 2009).

In the acquisition of land for Church projects like the construction of a new Church building, manse, schools and libraries, community leaders were consulted for assistance. The leadership of the Suhum Congregations such as Emmanuel, Ebenezer, Emmaus and Providence intimated that the Church consulted community leaders whenever it embarked on its annual 'harvest'. In this same community, the Church consulted community leaders during the acquisition of land for the building of a chapel and a manse (Field work, 2009). Traditionally, community leaders are the custodians of the land so they

ought to be consulted for their consent and approval before such projects could be commenced. However, in the Akuapem Presbytery, the PCG has considerable influence on land matters due to its initial massive land acquisitions as the case of Adawso (Ayesu, 2006) which has been cited below portrays.

There were other occasions when consultations took place between the Church and the community leaders. During visits by the Moderator of the General Assembly and other officials of the Church from the National Headquarters to the Presbytery, community leaders were informed and their co-operation sought. As remarked by respondents from the Apirede Congregation, any time the Moderator or any Church official from the presbyterial or national office visited the community, the chief and his elders were informed about their presence in the community, as well as the activities they had come to perform in the area (Field work, 2009).

At Akropong for example, respondents also mentioned that fixing of burial and funeral ceremonies of Church members in the community was done in consultation with community leaders. They further stated that marriage rites and ceremonies organised by the Church in the community were also done in consultation with community leaders. Environmental awareness campaigns and other health related programmes were organised in consultation with and the involvement of the leaders and members of the community where such activities took place (Field work, 2009).

However, the responses do not seem to convey the understanding of consultation to imply a discussion aimed at soliciting an opinion or reaching an agreement. The understanding of consultation by respondents seems to

suggest the giving out of information to the community leaders about the impending activities as a way of showing courtesy. Whether discussion or the transmission of information as seemed to have been the case in these instances, the consultations between the Church and the community demonstrated the level of co-operation between them and the mutual respect they had for each other.

On the other hand, the ordinary membership of the Church seemed divided on whether they were aware of the instances during which the Church had consulted community leaders concerning its activities. While respondents from congregations at Akropong, Amanokrom, Adukrom, Aseseeso and Djankrom stated that they were aware of such instances, another group of respondents from congregations at Suhum, Nsawam and Adoagyiri observed that they were unaware (Field work, 2009). What accounted for the apparent ignorance of some respondents about the level of consultation was that the leadership of the Church did not make it known to the ordinary members in those congregations about certain interactions or dialogues they had with community leaders concerning the Church's programmes. It is also possible that such members had taken for granted the need for interaction between the Church and community leaders. Hence, they did not see why the Church should consult community leaders on its activities.

Just as the Church leadership consulted community leaders on their programmes, community leaders also did the same on countless occasions. Consultations between the Church and the community which were initiated by community leaders were common and 'community-specific', and differed from one community to the other (Kwabena Apenteng, personal

communication, January 25, 2011). On the other hand, the community's consultations with the Church also covered a wide array of activities ranging from traditional celebrations to issues on sanitation and finance, as well as the use of the Church's facilities and resources for community programmes. For instance, respondents from Akropong, Adukrom, Apirede and Aseseeso established that community leaders from their localities consulted the Church during the ban on drumming and noise making prior to the celebration of traditional festivals such as Odwira and Ohum, which are predominant traditional celebrations in the study area (Field work, 2009).

During durbars to commemorate these festivals, the Church was consulted for its views and inputs into certain aspects and activities such as fund-raising towards community development in those communities (Mama Agnes Kwadedey, personal communication, January 24, 2011). Community thanksgiving Church services, which were usually non-denominational, were occasions during which community leaders consulted the Church for assistance and collaboration. Similarly, at Amanokrom, Church leadership averred that community leaders consulted the Church on the building of the Community Centre and the Norley KG Block (Field work, 2009).

Other community programmes that occasioned consultations between community leaders and the Church were the construction of some community centres at Adukrom, and Amanokrom; construction of schools at Adukrom, Amanokrom and Aseseeso; filling of potholes on roads at Suhum, Adukrom and Apirede; clearing of bushy places in communities such as Suhum, Amanokrom, Adukrom, Apirede; and the use of Church facilities like Church premises, Church Youth Centres at Akropong, musical instruments and school

premises for community programmes. The construction of public places of convenience for the community or schools at Akropong and Apirede attracted consultations from community leaders with the Church as claimed by Catechists, Senior Presbyters and Session Clerks from the congregations in the localities mentioned above (Field work, 2009).

Also, most communities across the Presbytery had at one point or the other consulted the Church on the acquisition or release of some Church lands for one community project or another. For example, the Church was approached by community leaders for the release of some Church lands for the construction of an Information Communications Technology (ICT) Complex and a Community Centre, clinics, school blocks, public places of convenience, as well as community water reservoir and even a cemetery at Amanokrom, Akropong, Apirede and various communities in the study area. At Amanokrom for instance, members in the leadership of the Church noted that when the community wanted to embark on ICT Complex project on the Church's land consultations were held between community leaders and the Church (Field work, 2009). This is one of several instances of consultation which had educational undertones. In the same vein, Presbyters and Senior Presbyters of the Akropong Congregations had asserted that community leaders consulted the Church for the release of a portion of its land for the erection of a community Water Reservoir in the year 2003. Due to the intended project's potential benefit for community development, the Church obliged this request (Field work, 2009).

Suffice to emphasize here, as alluded to earlier, that the Church was very important in land issues in the study area because it has been operating in

many parts of the Presbytery for more than 100 years. During the early years of its existence, the Church acquired large portions of land from community leaders. Thus it had become a major stakeholder in land matters in the area. Parts of communities where the Church started operating, which were mostly outskirts, have now become centres of those communities as they grew steadily. This growth pattern has placed the Church in a powerful position in land issues within the Presbytery. Ayesu (2006) has a detailed report on the activities of the Basel Mission, now the PCG, with regards to its land acquisitions at Adawso, a town within the Akuapem Presbytery. This report is very instructive and demonstrates the policy the Mission pursued in almost all the areas it operated within the Presbytery. He has written that:

> The Basel Mission took steps to own land at Adawso. There are two traditions regarding the Mission's land acquisition. One tradition is that, the Basel Mission bought the entire area of modern Adawso township and gave it as a present to Abraham Adu [one of the early converts of the Basel Mission] and his people. The other tradition, probably the more authentic one, is that the Mission bought some parcels of Adawso land, settled its early converts on them and built a chapel and a school (2006, pp. 494-495).

Whichever way one examines this piece of information, what is obvious is that the Basel Mission was a key stakeholder in land matters and this has been bequeathed to the PCG in the Akuapem Presbytery.

Regular consultations apparently took place in relatively smaller communities than in relatively bigger ones due to the level of their sophistication. Also, regular consultations were likely to have taken place in

communities where the Church had been in existence for a very long time as compared to places the Church was relatively younger. This is because in the former communities, some of the community leaders themselves were members of the Church. For example, the chiefs of Akropong, Abiriw, Kofi Sah, and the Queenmother of Akuapem were members of the Church (Rev. Moses Adjocacher, personal communication, May 20, 2009).

The type of consultations that occurred between the various communities and the Church was relative depending on the specific needs of those communities or the Church. Even though some respondents in the ordinary membership contended that they were not aware of any such occasions for consultations, the majority of the respondents admitted that such instances existed (Field work, 2009).

Thus, it could be realised that though consultations took place between the community leaders and the Church, since such consultations had been largely at the leadership level, it was possible that some ordinary Church members might not have been aware. The essence of those consultations was to foster good or cordial Church-community relations for the smooth execution of each other's programmes or activities, and to ensure greater understanding between them. These consultations were a common feature of the relationship between the Church and the community within the Presbytery and provided the grounds for further co-operation (Field work, 2009). However, these periods of consultations were not necessarily to change or alter the plans of the two parties involved.

Generally, the Church has had no serious difficulties or damaging conflicts with any of the communities sampled for this study during the period

under scrutiny. However, there were some occasional periods of misunderstanding leading to minor conflicts between the Church and some communities like Amanokrom, Akropong, Suhum, Nsawam, Apirede and Djankrom (Field work, 2009). These conflicts, however, were not widespread, but limited in scope and relatively easy to deal with.

The main reasons offered by the current Director of Mission and Evangelism in the Presbytery for the absence of major conflicts between the Church and the community were that since the Church had been in the area for quite a long time, most of the conflicts were resolved long before the period of concern to this study, that is, 1980-2005. Secondly, he explained that in the Akuapem area, many of the chiefs, opinion leaders and other community leaders were members of the Church, making it easier for the Church to get their support for its activities (Rev. Moses Adjocacher, personal communication, May 20, 2009). For example, the chief of Akropong, Nana Addo Dankwa III, Okuapehemaa, Nana Dokua I, Abiriwhene and the chief of Kofi Sah in the Nsawam District were said to be committed Presbyterians (PCG, 2001).

However, few instances occasioned conflicts between the Church on one hand and some communities on the other. Instances that had engendered conflict between the Church and the community had usually been periods during which the various Traditional Councils or community leaders had placed a ban on noise making prior to the celebration of traditional festivals mentioned earlier. There were occasions that the Church had inadvertently violated this ban by drumming and tolling Church bells within some communities including Akropong, Apirede, Adukrom, Suhum, Adoagyiri,

Nsawam and Djankrom. According to the respondents, during the period under consideration, during the celebration of the annual Odwira festival, the Church violated the ban on drumming in their communities (Field work, 2009).

The issue of the breach of the ban on noise making which was reported in almost every community in the Presbytery may not be peculiar to the Church or the area. It is probably a nationwide problem and quite widespread. Bediako (1992) reports extensively on a similar breach of the ban on noise making prior to traditional religious celebration at Akim Tafo by citing an article, "Drumbeat in the Church" in the *Voice Weekly*. The said article explains that:

> A sharp conflict recently erupted between the Christian Churches and the traditional authorities in the Ghanaian town of Akim Tafo over violation by the Churches of a ban on drumming during a traditional religious festival…. During the two weeks preceding the 'Ohum' religious festival, drumming, clapping of hands, wailing, firing of musketry, and any other noises likely to disturb the gods is not permitted…. But Christian Churches in the town ignored the ban and continued to allow drumming during their worship services, arguing that drumming was an essential part of the *Ghanaian* form of worship (Bediako, 1992, p. 440).

This report epitomizes the dilemma that confronts the Christian Church and the larger community across the country, with the PCG and the larger community in the Akuapem Presbytery being no exception. This is because the Director of Mission and Evangelism at the PCG headquarters alluded to

the fact that the gospel has always been packaged with some cultural baggage, so that whenever it confronts a different culture, it tends to disrupt the latter's belief systems in some ways (Rev. William Ofosu-Addo, personal communication, May 18-19, 2009).

Another instance that brought the Church into conflict with communities like Akropong, Nsawam, Adoagyiri and Sakyikrom during the period under consideration was related to land litigation or land dispute. This conflict occurred when the community as a whole or individuals within it either encroached or tried to encroach upon pieces of land the Church had legally acquired. On the land disputes, Rev. Adjocacher indicated that there were a few land cases or issues between the Church and some individuals or communities pending before the law courts. This is because families whose ancestors had sold their lands to the Church had turned around to encroach upon them. The excuse that these encroachers gave was that they did not recognise the sales' agreement reached between the Church and their families decades ago. He mentioned places in the Presbytery where the Church had land disputes during the period under review as Sakyikrom and Obotakyi (Personal communication, May 20, 2009).

As stressed above using the case of Adawso as example (Ayesu, 2006), the influence of the Church in land matters in the study area is very huge and so the conflict over land in some communities could be inevitable. This could be due to the improper documentation and the lack of proper demarcations. These issues featured prominently in the 2002 Annual Report of the PCG concerning its properties (PCG, 2003).

One other reason for conflict between the Church and the community was a minor disagreement over the sharing of offertory between the Church and the community. For instance, such conflict occurred at Amanokrom, after a-joint-Church-community religious service about ten years ago (Field work, 2009).

Since conflicts in any form were inimical to evangelisation and community development, in almost all the instances of conflict between the Church and the community, dialogue was the major tool employed to resolve them. For instance, on the conflict that was occasioned by the breach of the ban on drumming and noise making prior to the celebration of traditional festivals which occurred at Akropong, Amanokrom, Apirede, Adukrom, Suhum and Nsawam at different times during the period under review, Church leaders were summoned before the traditional authorities in those communities where the breach occurred. At the end of deliberations, there was a compromise on both sides. According to the leadership from congregations at Akropong, Adukrom and Suhum for example, it was resolved that the Church could play their drums on "a lower rate" and confine their activities within the Church premises so that they would not create unnecessary noise to disturb the peace of the community.

During these meetings at Akropong, the leadership, both traditional and ecclesiastical, agreed that the Traditional Council would meet the Church leadership on regular basis to draw up the Council's itinerary for the year, indicating clearly when the ban was to be strictly observed. On noise making at dawn which was a source of conflict at Djankrom and Adoagyiri, Church leaders were said to have admitted their fault and consequently apologized to

community leaders and promised to minimize the noise made by the Church (Field work, 2009).

One significant thing is that in Akropong, it is generally believed that the area where the Presbyterian or Christ Church is situated is autonomous of the control of the traditional authorities in the town. Hence, even when there was a ban on noise making, people in the town could confine their activities within the Presbyterian enclave without attracting sanctions from the traditional authorities (Atta Duodu, Mrs. Joana Ankamah and Madam Gifty Boatemaa Birikorang, personal communication, January 25, 2011).

The conflict concerning the disagreement over offertory sharing, which occurred at Amanokrom, was resolved by an arrangement that allowed the various Churches within that community to attend their service early in the morning before the non-denominational Church-community religious service was held later in the day. This arrangement was reached so that the proceeds from the service could go to the traditional authorities to be used for community development (Field work, 2009).

Other meetings were also convened between Church and community leaders to resolve the conflict that arose as a result of the land demarcation issues at Akropong. It was agreed that land boundaries would be clearly demarcated to settle such conflicts amicably and those who had encroached upon Church lands were individually to meet the leadership of the Church to settle the dispute. But the land dispute cases at Sakyikrom and Obotakyi as noted above were still unresolved when this study was completed in the year 2009 (Field work, 2009).

Occasions of conflicts between the Church and the community in the study area were very minimal and uncommon. Even when minor conflicts or disagreements had occurred, they were resolved quickly to maintain the cohesion and peace of the community. Therefore, the relationship between the Church and the community was generally very cordial paving the way for community development to take place. Since the kind of relationship between the Church and the community could positively or negatively affect community development, Church members expected their Church to play certain roles towards community development in their communities.

Role of the Church in community development

In order to be in the position to evaluate the effects of the Church's evangelistic activities on community development within the Presbytery, the study also sought to find out the role the Church played or its members expected it to play towards community development. Therefore, respondents were asked to state the role the Church played towards community development in their respective communities within the period under consideration. Respondents were also to state their position and perception about the role they expected the Church to play towards community development. In this way we could ascertain whether the expectations of Church members regarding the Church's role were met or otherwise.

A number of institutions, agencies, governmental and non-governmental organisations (NGOs) were identified by respondents to be responsible for community development in the study area. Generally, though, according to respondents, the utmost responsibility for the development of the

community rested on the community itself under the leadership of the chiefs, elders and opinion leaders (Field work, 2009). Every institution, agency or organisation and individual in the community was considered to have an equally important responsibility towards community development. In the view of respondents, institutions, agencies, organisations or individuals in the community were the immediate beneficiaries of any development that took place in the community.

The Church was also mentioned by respondents to have an important role to play towards community development because Church members were also citizens of the larger community. In this regard, the leadership and the ordinary membership postulated that both Christians and non-Christians were to be partners in community development. In their view, every good Christian must be responsible for helping the community to develop. District Assemblies, Members of Parliament and the central government were also identified to be responsible for community development. In sum, it was maintained by respondents that every identifiable institution and individual within the community must be committed to its development (Field work, 2009).

Respondents from the Church, both leadership and ordinary membership, as well as members of the larger community acknowledged that the Church could do much more in helping the community in several spheres of community life (Christian Anane & William Ampofo, personal communication, January 25, 2011). It was affirmed by members of the Church that they were fully aware of the role expected to be played by the Church towards community development (Field work, 2009). Most of the issues

identified by respondents to be part of the role of the Church towards community development were social, economic, political, moral, spiritual and psychological.

Socially, in the view of the Church leadership and ordinary membership, the Church could assist the community in the provision of schools, libraries, and other infrastructure for the development of education, as well as the institution of sponsorship packages for needy but brilliant students at all levels of education for them to attain their academic goals. The leadership of the Church at Adukrom, Apirede and Aseseeso opined that the Church could also engage itself in the establishment of Vocational and Technical Institutes to provide skills to members of the community who availed themselves of that opportunity. Again, in the social arena, Church leaders and members from the congregations sampled contended that the Church could support the health delivery system in the community through the building of hospitals, clinics, health centres and health posts. They cited the establishment of the Kom Hospital at Aburi and the Obragyima Clinic in the Asuboi District as examples (Field work, 2009).

The Church could also renovate existing health facilities and provide medical and non-medical logistics for the effective running of these facilities. The leadership at Nsawam for example, attributed the Church's involvement in the renovation and the refurbishment of the Mother's Inn at the Nsawam Central Hospital in 2003 as a case study (Filed work, 2009). The health support from the Church was complemented by sanitation awareness campaigns and the involvement of Church members in keeping the environment clean by clearing bushy areas in the community, and cleaning

choked gutters to curb the incidence of malaria and other diseases. Sanitation programmes in the community were also supported with the provision of bore-holes and wells to reduce water-borne diseases and their burden or negative effect on community development (Field work, 2009).

On the economic front, it was identified by the Church leadership and ordinary membership that the Church could participate in the economic empowerment of the people within the community to support community development. It was asserted by respondents, both leadership and membership from the Suhum District in particular, that the Church could train the youth in bee-keeping, hairdressing, carpentry and other vocational skills to generate income to help develop the community and their individual personalities. Moreover, the Church could help in fund-raising and financial donations to support community development efforts. Levies imposed on people towards community development were paid by Church members since they were also members of the larger community (Field work, 2009).

In order to help develop the community, leadership and ordinary membership at the Adukrom Congregation asserted that the Church could help to train its members and those of the larger community on moral issues. This could be done through sermons, guidance and counselling services and the institution of codes of behaviour or discipline to help mould character to influence the peaceful development of the community. By so doing, the Church could in turn demand discipline and social order from both its members and those of the larger community (Field work, 2009). This is because "Christians act as a community… but they are a microcosm of the total human community, acting as a transforming leaven within it" (Shorter,

1973, p. 196). So, the Church in the community must help to transform it. The Church could also organise education on civic responsibilities of community and Church members and give advice to traditional leaders on pertinent issues affecting community life (Field work, 2009).

Interestingly, most of the concerns that were mentioned as expectations from respondents regarding the role the Church could play towards community development had been integral components of the Church's strategies of evangelisation as expatiated earlier. The explanation is that the Church's role or expected role towards community development could be said to be coterminous with its general objectives of evangelisation. What was lacking in the Church's interventions during the period was its minimal involvement in economic or commercial and agricultural activities that could have financially empowered Church and community members in order to alleviate poverty on a larger scale. For instance, Church members from the Suhum District emphasized that they expected the Church to use its influence to attract NGOs and other investors to invest in their community to create employment for the youth (Field work, 2009).

Obviously, those respondents seemed to have misconstrued the complementary role the Church was expected to play towards community development. Rev. William Ofosu Addo has described the phenomenon of over-stretching the Church's interventions in the field of employment creation, the provision of secular education and other social facilities in which it had less 'comparative advantage' over government and other private secular institutions and individuals as worrying. In his view such a situation could

distract the Church from its core mandate of evangelisation (Personal communication, May 18-19, 2009).

Similarly, Muehlenberg (2006, para. 3) seems to share Rev. William Ofosu Addo's concerns when he warns that when people find themselves in the midst of material wealth and heaps of consumer goods, this could come at the expense of spiritual matters, and drown religious concerns out altogether. This apparent snare of 'spiritual inertia' was probably what the Church in the Akuapem Presbytery tried to avoid. This could also account for its minimal involvement in such secular activities which could have economically empowered its members and those of the larger community. However, the roles it played during the period undoubtedly enabled it to contribute towards community development in the study area as demonstrated above.

Traditional festivals, evangelisation and community development

During annual festivals in the study area, especially the Odwira and Ohum festivals, chiefs, traditional leaders and people extended invitation to the Presbytery as a whole and the Grace Evangelistic and Deliverance Ministry to assist in the worship programmes marking the occasion (Field work, 2009). At Akropong for instance, this segment usually started from Wednesday to Friday during the festival period.

Members of the Presbytery and the Grace Team in particular were involved in promoting evangelisation activities during these festive periods. It is believed that if evangelisation activities were not organized, people could indulge themselves in practices that would run counter to the Christian doctrines and teachings the Church had been preaching. During such times,

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counselling, prayers, fasting and deliverance services formed the major components of the Church's activities. This was so because the invocation of ancestral and other spirits during such moments could become the source of people's problems in the future (Mama Agnes Kwadedey, personal communication, January 24, 2011).

Hence, evangelisation activities were intensified to sensitize the people to continue to remain steadfast to their Christian calling. Through this, many people who were not Christians had also become Christians because of the continuous presence and evangelistic programmes embarked upon by the Presbytery during such occasions (Field work, 2009).

The Church's involvement in traditional festivals forms part of its cultural and religious contributions. It helped to organise and also participated in the non-denominational thanksgiving services during the annual celebrations of traditional festivals in different communities like Akropong, Nsawam, Amanokrom, Adukrom, Apirede and Aseseeso as was already mentioned elsewhere in this chapter. During such occasions, the Church helped to raise funds for community development.

Teaching of good morals for Church members to be good citizens within the community was one contribution the Church had made towards community development. This was done through the preaching of the gospel to change the hearts of the people in the community as explained by the leadership and the ordinary membership of the Church (Field work, 2009). The moral training of the people in the community had been a focal responsibility of the Church.

People's behaviours were affected positively in one way or the other by the Church through the moulding of their character because according to the Director of Mission and Evangelism in the Presbytery, anyone who encountered the Lord had changed their old bad ways (Rev. Moses Adjocacher, personal communication, May 20, 2009). Respondents across the Presbytery adduced that as a regular feature of their activities, they prayed for the successful execution of community projects as part of the Church's contribution towards community development (Field work, 2009).

Promotion of peace and harmony was one of the key contributions of the Church towards community development in the study area. There is a vivid account in the 1994 Annual Report from the Presbytery about the important role the Church played in trying to secure or broker peace between Akropong and Abiriw when a misunderstanding over the use of a parcel of land by one side degenerated into a protracted dispute with dire consequences on community development in general and Church activities in particular (PCG, 1995). The Report in question claims that the dispute did not affect Church activities, but at the same time it acknowledges that the conflict led to arson, death, injury and desertion from both towns.

The leadership at the presbyterial level, after making initial assessment of the situation, sent a report to the PCG headquarters which culminated in the sending of a fact finding mission led by the Clerk of the General Assembly to the area to try to resolve the issue. Finally, pastors from the area had to stage a peaceful march to register their disapproval over the conflict. This march partially helped to resolve the conflict. In pursuance of peace and harmony, the leadership of the Church at Amanokrom also explained that they took

positions on local arbitration committees in the community to help settle disputes in order to foster peace and harmony to facilitate evangelisation and community development (Field work, 2009).

Economic empowerment programmes were also initiated by the Church as part of its contributions towards community development between 1980 and 2005. The Church's Technical and Vocational Institute at Akropong trained members of the community in skills that would enhance their living standards. Co-operative Savings Schemes and Welfare Funds were established by the Church in some districts like Nsawam, Koforidua (PCG, 1995) and Suhum to help members of the Church to meet their financial needs. Donation of cash and other items to orphanages and other identifiable institutions were occasionally carried out by the Church in places like Nsawam, Koforidua, Suhum, and Akropong as part of its contribution towards community development (Field work, 2009). Nonetheless, as explained above, the economic contributions of the Church during the period were very minimal.

Another significant contribution of the Church towards community development during the period as maintained by the Church leadership in the congregations sampled could be seen in the health sector. Apart from the provision of physical infrastructure and other items towards quality health delivery, the Church also organised health screening exercises for members of communities such as Apirede, Adukrom, Akropong, Nsawam and Suhum. HIV/AIDS and malaria prevention programmes were also organised by the Church to sensitize the members of the community on how to avoid these diseases. Elders of the Christ Church Congregation at Akropong asserted that the Church also paid the health insurance premiums for about one hundred

aged people in the community who could not genuinely afford the payment of the premiums to enable them benefit under the National Health Insurance Scheme which was introduced in 2003 (Field work, 2009).

Other contributions of the Church towards community development in the area were the provision of a rest stop at Nsawam, release of Church premises and Church halls for community activities. At Amanokrom for instance, the local Community Centre was situated on the Church's land. Canteen services were provided to promote good nutrition among the people in areas such as Akropong, Larteh, Adukrom and Apirede. Environmental protection programmes such as tree planting at Akropong and Adukrom, clearing of rubbish dumps at Suhum and Adukrom, the construction of Kumasi Ventilated Improved Pits (KVIPs) in communities like Nsawam, Adoagyiri, Adukrom and Akropong were undertaken as part of the Church's contributions towards community development (Field work, 2009).

Also, the Church as a corporate entity participated in communal labour activities that were aimed at protecting the environment in all the communities where the study took place. These activities usually intensified prior to the celebration of traditional festivals. The Church also released its plots of land for community activities. Just like many other communities in the study area, part of the Nsawam Church's land was used as temporary football playing field to promote community participation in sporting activities during the period under review (Field work, 2009). In Akropong too, the Church organised sporting activities which involved community members and Church members during such traditional festival occasions (Kwabena Apenteng and Atta Duodu, personal communication, January 25, 2011).

Responses regarding the payment of levies by the Church as an institution were varied, showing the dichotomy between rural and urban communities in the study area. The responses also showed a clear difference in the length of time the Church had been operating in different parts of the study area. Most of the older congregations could be found in urban and peri-urban areas as compared with the younger ones most of which could be found in relatively rural communities. The levies were likely to have been paid by older congregations than relatively younger ones. Those congregations that did not pay levies basically cited the community's disinterest in contacting the Church as an institution to pay such levies. Both leadership and membership of the Church in such communities then expressed their willingness to pay such levies when the need arose and the appropriate contacts made by community leaders (Field work, 2009). These levies mostly formed part of the fund raising activities towards the celebration of traditional festivals in most of the communities in the study area.

What could sum up the general responses of Presbyterians concerning the imposition of levies on the Church as an institution was this statement made by a respondent from Suhum which is captured as follows: "I believe there was no approach from the community or the leaders, and if there should have been an occasion like that, I believe the Church would have paid" (Field work 2009). Other respondents from congregations like Anoff, Providence and Ebenezer in Suhum maintained that the Church was not in the position to pay any levies even if the community had made the contacts. They cited the lack of financial clout as their main reason (Field work 2009).

Conversely, payment of levies had become part and parcel of the life of Presbyterians as individual members of the larger community in the study area. According to the Presbyterians, their communities imposed levies on members for the purposes of community development. Hence, they had to oblige by paying the levies to contribute to projects initiated by community leaders for community development.

Those Church members who did not pay any levies were those who were either 'non-natives' of the community and whose work schedule took them to different places at frequent intervals, or were those found in communities where such levies were neither initiated nor imposed. Other than this category, all other Church members, both leadership and the ordinary membership, affirmed that they paid levies towards community development. Such payments were in most instances, yearly levies charged towards the celebration of annual traditional festivals. Usually, the levies were used to support the organisation of these festivals and other community projects like building of schools, clinics, KVIPs and self-help electrification. For instance, as reported earlier, the Aseseeso Congregation participated in fund-raising towards the electrification of the community's clinic (Field work 2009).

Presbyterians in the study area generally believed that the Church was obliged by its position in the community to engage itself in community development. Consequently, the Church's involvement in community development was in fulfilment of its non-spiritual obligations because the reality is that the Church operated in the physical world. Three main occasions were identified by the leadership and the ordinary membership of the Church as periods or points during which the Church could directly get involved in

community development. One assertion by members from Akropong, Amanokrom and Nsawam was that the Church could get involved in community development at any time based on its own initiatives without waiting for the community leaders.

Secondly, it was claimed by members from Suhum, Djankrom and Adoagyiri that it was only proper for the Church to wait till the community leaders made a formal request for assistance towards community development. The third category of Church members from Adukrom and Apirede also opined that whether on the initiatives of the Church or the community leaders, the Church's involvement in community development should be weighed against the backdrop of its own doctrines, principles, beliefs and practices in order that such involvement would not conflict with these elements (Field work, 2009).

Therefore, any activity or programme, whether it was communal labour to clean up the streets, hospitals, gutters and other places in the community, or involvement in the planning and or execution of programmes during traditional festivals were accepted or rejected based on the Church's own self assessment of those activities. The major pronouncement by the third category was that the Church could get involved in community development when it was "religiously" possible and necessary and at any point in time when the Church deemed it appropriate (Field work 2009).

Those Church members at Akropong, Nsawam and Amanokrom who argued for the involvement of the Church in community development without being approached by community leaders postulated that individual members had civic rights and responsibilities that could be pursued without promptings

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from anybody. Hence, the Church encouraged its members to take part in local elections to elect their representatives into the District Assemblies and Unit Committees, where bye-laws and other regulations were formulated to govern the people within the community (Field work, 2009). The political awareness of Presbyterians in terms of democracy seems natural because Presbyterianism is acclaimed to be the most democratic form of Church organisation or governance, where both laity and clergy could elect or be elected into leadership positions in the Church (Schweizer, 2000).

Leaders and ordinary members of the Church in the Presbytery also agreed generally that there was no specific timeline during which the Church could get involved in community development, but its involvement could be based on the exigencies on the ground. The involvement of the Church in community development according to them should ultimately be aimed at improving the quality of life of all citizens within the community (Field work, 2009). Some of these activities could include the construction of public places of convenience, arbitration in disputes so that such disputes would not become protracted conflicts that could affect community development or the activities of the Church.

At Amanokrom, Presbyters of the Church intimated that the Church could set up arbitration committees to help the community in the settlement of disputes among community members (Field work 2009). As emphasized by Presbyterians at Adukrom, as stakeholders in the community, the Church was part of the planning and execution of community projects initiated during traditional festivals to promote community development (Field work 2009).

While some Church members and their leaders at Akropong, Nsawam and Amanokrom argued that the Church had its own discretion to decide when to involve itself in community development, others from Suhum, Adoagyiri and Djankrom maintained that the Church could wait until the community took the initiative before the Church could be accordingly notified about the impending projects. This school of thought further intimated that there were certain activities the Church could not get involved without being approached by community leaders. They mentioned particularly that the role of the Church in traditional festivals had to be clearly defined for the Church to see if the role did not conflict with its beliefs or clash with its planned programmes (Fieldwork 2009).

Respondents from Adukrom, Apirede and Aseseeso again affirmed that the Church did not wait for community leaders' overtures before it got involved in community development. Their reason was that there were certain projects the Church could undertake towards community development without being approached by community leaders. Examples of such projects included keeping the environment clean (Fieldwork 2009). Therefore, there was no time limit to the Church's involvement in community development because development is a process which is multi-faceted.

Conclusion

This chapter has dealt with the analyses and discussions of the data collected from the fieldwork, backed by documentary evidence from official Church sources, discussions and interviews with Church officials and community members, together with some literature pertinent to issues

discussed. In the analyses and discussions, we noted that Presbyterians had their own understanding of what evangelisation is, which underpinned the strategies they adopted for that purpose. The effects of the strategies of evangelisation on community development, Church-community relations, the role the Church had played or was expected to play towards community development and the relationship between traditional festivals, evangelisation and community development during the period under review were also assessed. In pursuance of its core mandate of evangelisation, the Church was aware that it could only succeed if it equally paid attention to the mundane needs of its members and the needs of the larger community where it operated.

By and large, the Church had been committed to its core mandate of evangelisation during the period under consideration. At the same time, the Church pursued the spiritual and non-spiritual interests of the membership, together with that of the larger community to promote community development because "... we can probably conclude that the relationship between religion and development is likely to be complementary as long as religious beliefs and practices promote 'moderation' rather than 'extremes'" (Khan & Bashar, 2008, para. 11).

Hence, there is every indication that there is a direct linkage between the strategies of evangelisation and community development. This fact underscored the Akuapem Presbytery's adoption of certain strategies of evangelisation, which generally impacted positively on community development, in spite of occasional or sporadic conflicts generated by some of the strategies adopted in the evangelisation process. The Church also recognised that there was a direct relationship between traditional festivals, evangelisation and community development. It, therefore, made efforts to take active part in activities during

traditional festivals. It thus embarked on evangelisation programmes during such

traditional occasions.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter is the concluding part of the study. It reviews the thesis objectives, summarises the research findings, draws conclusions and gives recommendations for future guidance and further studies.

Overview of the thesis objectives

This study was an historical survey and appraisal of the activities of the Akuapem Presbytery from 1980-2005 with the view to identifying the major strategies of evangelisation employed within the period and their effects on community development. In pursuance of this objective, the study explored Presbyterians' conception of evangelisation; identified the major strategies used in evangelisation during the period; investigated how the strategies of evangelisation had affected community development; explained the relationship between the Akuapem Presbytery and the larger community; and assessed the views of Church and community members on the role or expected role of the Church in the community.

Summary of research findings

The study revealed that Presbyterians had a patriarchal leadership at the local or congregational level, which was also made up of relatively older

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persons with higher educational backgrounds. Also, all the generational and intergenerational groups as stipulated in the PCG's Constitution (1998) and others not specifically mentioned, but permitted by the Constitution were fully operational and active on the ground. While the membership of the Church was relatively older, it was also by and large native and hereditary, though a few members had been converted into the Church by means of the strategies of evangelisation the Church had adopted during the period under review.

Also, the study established that Presbyterians in the Akuapem Presbytery were fully aware of the responsibilities of the Church towards God and man. Presbyterians considered evangelisation as the core mandate of the Church. Evangelisation was basically seen as the process of drawing people closer to God through preaching of the Christian gospel and witnessing to people about the salvation that comes through its acceptance. Evangelisation was thus conceived to be both internal and external in outlook where the former was targeted at Church members and the latter aimed at non-Church members or those outside the Church. However, the Church members were generally not satisfied with the way the Church had approached the issue of external evangelisation during the period under consideration.

To facilitate the Church to achieve its aim of evangelisation, a number of strategies were adopted towards that purpose within the Presbytery. There were particular strategies adopted purposely for internal and external evangelisation respectively. Some of these strategies such as dawn prayers, house to house, crusades, "all-night" and "half-night" prayer sessions could also apply to both internal and external evangelisation. Certain strategies of evangelisation were aimed at specific segments of the society who could be

individuals or groups within the community. For instance, the house to house and visitations were adopted to meet people within their own specific settings.

Again, some of the strategies like donation of cash, food and other material items had direct physical benefits and not spiritual benefits alone to the individuals, groups or the community targeted. Generally, the strategies of evangelisation had effects – both positive and negative – on community development. Therefore, they were selected, adopted and implemented with caution and with community involvement when and where possible.

In the pursuit of its core mandate of evangelisation, the Akuapem Presbytery created an atmosphere of co-operation with the larger community to enable it to undertake its activities in peace and harmony. As a result of the co-operation, community members effectively patronized the activities of the Church during the period. The co-operation also enabled the Church and the community to 'consult' each other on pertinent issues of mutual interests. In spite of the level of co-operation between the Church and the community, there were occasions of conflicts due to the breach of certain Church or community prohibitions such as land encroachment, noise making during the ban on drumming and noise making, noise pollution especially at dawn and on specific traditional festive occasions.

Both Church leadership and ordinary membership agreed that the Church had a critical role to play towards community development. This is because the needs of the individual and the community transcended the spiritual realm into the physical. Again, it was also realised that neither the community nor the political leadership of the area could single-handedly carry

out community development because community development was multi-faceted and a shared responsibility.

Conclusions

Results from the survey reinforce the research problem which indicated that the activities of the Church could affect community development. While some Church denominations in the country could be blamed for their lack of or minimal support for community development due to their over-concentration on the spiritual aspect, the PCG in the Akuapem Presbytery could be absolved because of its pioneering role in and general support for several facets of community endeavours like education, health, moral training, environmental protection and sanitation. It must be stressed that such programmes had been undertaken with religious intentions. However, the study also revealed that since the quest for community development is a continuous process as identified by the general Church membership, the PCG was expected to play significant roles towards that direction because in some communities, the Church was identified as a major stakeholder in community development. In the Akuapem Presbytery, the Church is one of the few institutions, both secular and ecclesiastical, that have a branch in almost every community; both large and small (Field work, 2009).

The issue raised in the problem on whether the Church's strategies of evangelisation took into account individual and community needs was found to be justified. This is because the Church was operating in the larger community whose aspirations might not necessarily be in tandem with that of the Church. The Church's strategies of evangelisation were found to have been

predicated on certain considerations including Church, individual and community interests. For instance, in adopting the strategies of evangelisation, the Church's own programmes and intended purposes dictated what had to be done. There were considerations for community and individual well-being in the strategies of evangelisation the Church adopted. This is because the Church members and potential ones, as well as the community at large, had other mundane needs which were not essentially spiritual in nature.

Further, the study underscored the belief that the strategy of organising outreach programmes in the name of evangelisation sometimes for days and weeks was inimical to community aspirations and development. During such periods; economic, social and other aspects of community life and individual endeavours tended to come to a halt, especially in relatively smaller communities whose inhabitants were mostly engaged in primary economic activities like farming, petty trading and small scale enterprises.

Concerns raised in the problem were found to be justified and worth investigating because the Church itself recognised the potential positive and negative effects its strategies of evangelisation could have on community development, which by extension could draw back the activities of the Church itself. Obviously, there was the need to create a balance of some sort in the strategies adopted for evangelisation and the Church's role in community development so that the core mandate of evangelisation would not be sacrificed or compromised in the attempt to satisfy community aspirations.

The results of this study also substantiate or disprove certain assertions which were investigated as part of the purpose of the research. Firstly, there is a direct linkage between the strategies of evangelisation adopted by the

Akuapem Presbytery and community development. Secondly, the effects of the strategies of evangelisation on community development were both positive and negative – the most negative effect being a breach in the peace and social cohesion in the larger community, as well as the disruption in the socio-economic activities of the people. Strategies of evangelisation that had negative effects on community development were identified as dawn broadcasts, "all-night" and "half-night" prayer and deliverance sessions and other outreach programmes sometimes organised for long periods of time. The effects of the strategies of evangelisation on community development were largely positive, accruing to the larger community substantial improvements in the quality of life of the people during the period under consideration.

Church-community co-operation was essential for the successful organisation and implementation of Church programmes in general and evangelisation activities in particular. Without a cordial relationship between the Church and the community, the Church's programmes were bound to fail because community members who were the main targets of evangelisation would not support the Church. Stalled relations between the Church and the community did not augur well for community development. Indeed the community alone could not adequately address the issue of community development without the participation of an important institution like the Church, which had presence in many places within the Presbytery.

While the study tended to confirm the general claim in the literature on Presbyterianism about the elective and democratic principles in its polity, it does not appear from the study that the leadership of the Church was truly representative enough in terms of gender and age parity. The study also

affirmed the literature that discusses the characteristics of the PCG as a mainline Church which lists among others the sponsorship of educational establishments and the provision of social services. Social evangelism was identified as part of the strategies of evangelisation adopted by the Church. But the social evangelism policy adopted by the Church included care for the environment, the aged, prisoners and other minority groups in the community, as well as the payment of school fees and the health insurance premiums of certain categories of persons in the community. These were, however, not mentioned in the literature reviewed.

Again, on the concept of evangelisation, the study supported the general belief that evangelisation must lead to the proclamation of the Christian gospel which would ultimately lead to the planting of Churches in new places or the increase in the membership of existing congregations. What the literature does not mention but was discovered in the study was the Presbyterian concept of evangelisation as consisting of both internal and external aspects. The study noted Presbyterians' belief that evangelisation is a process that must not only look outside the Church, but must target existing members or converts of the Church as well in order not to forget their peculiar needs as converts or adherents of the faith. Also, evangelisation was envisaged to cause a radical positive change in the general behaviour of those who got converted into the Church.

On the functions or roles of religion in the society as explained in the literature, the study confirmed some of the assertions especially its social, religious and moral functions. However, the study further espoused that religion could do more than the social and religious functions to include other

areas like political, economic, psychological or emotional and environmental functions on which the literature was silent. In fact, the Church was expected to diversify its functions to include meeting the technological needs of the community where it was situated. In some communities, the study noted the Church's role in the provision of infrastructure for modern information technology like internet and ICT facilities as a means of meeting the new functions imposed on it.

Furthermore, the study recognised that development was not always measured in terms of economic growth. Really, the study refuted the general assertions in the literature on the concept of development which intimate that development must of necessity lead to economic growth. Indeed, community development as revealed in the study was understood in a rather "ordinary" sense which required the availability and the satisfaction of basic needs that may not necessarily be economic in nature. For instance, without peace and social cohesion, no meaningful economic growth or activity could take place. In this sense, the Church was expected to contribute towards peace, harmony and general social cohesion to promote community development.

Though the study affirmed that community development must lead to the empowerment of the community members, it nonetheless established that there were instances where projects were 'imposed' on the community by the sponsoring agent, that is the Church, depending on the intended purpose of that project and what the Church wanted to achieve as part of its strategies of evangelisation. The occurrence of this phenomenon was due to how Church leadership and ordinary membership perceived community development as being the existence of programmes and activities that could give relatively

immediate and tangible benefits like the provision of water, schools, clinics, food aid, medical and environmental care. This notion of community development the study reveals is in consonance with O. S. Abah's postulation in his article: "Vignettes of communities in action: An exploration of participatory methodologies in promoting community development in Nigeria", where he has states that "… in most developing countries and certainly Nigeria, community development is seen first as how much availability there is of social amenities (schools, roads, water, electricity, hospitals and clinics and housing)" (2007, p. 436).

Christianity is by far the most popular religion in the country with about 68.8% of the population professing to be its adherents (GSS, 2002). The history of the introduction of this religion into Ghana by Catholic missionaries dates back to the fifteenth century, though the most successful attempts at entrenching it in the country occurred from the nineteenth century onwards under the aegis of Protestant missionaries. One of the key stakeholders in the nineteenth century Protestant manifestation of Christianity in Ghana was the Basel Mission Society, which underwent different stages of transformation to eventually become the Presbyterian Church of Ghana, which is the focus of this study. This Church has operated in the country since December, 1828 (PCG, 1998; Nkansa-Kyeremateng, 2003 and Agyemang, 2005), and wields considerable influence on Ghanaian Christianity today.

In the history of Presbyterianism in Ghana, one Presbytery which contributed significantly towards its survival, especially in the early days, was the Akuapem Presbytery, with its headquarters at Akropong Akuapem. The strategic location of the Akuapem range provided a haven for the early

missionaries who could not withstand the harsh weather conditions at the coast where they landed and operated during the initial stages of the Mission's existence. In most parts of the Akuapem Presbytery, the PCG played a pioneering role in introducing Christianity, and remained the only Church there for a very long time (Ayesu, 2006). Hence, the Church has also contributed considerably towards development in the study area.

The contributions of the PCG towards national and community development have been tremendous and made manifest in almost every sphere of national and community endeavours. These contributions range from social, agricultural, economic and political, to religio-cultural aspects of our life. What can be said to have been the reason for the Church's participation in community development in particular seems to have been predicated on the following statement which explains that:

> Christianity, by its nature, is concerned with community. Its mission is the development and fulfilment of human beings, and this can only come about through the interaction of persons in the various kinds of inter-personal relationship. Of these relationships, the most fundamental and the most fulfilling is the group or community relationship. Christians act as a community… but they are a microcosm of the total human community, acting as a transforming leaven within it (Shorter, 1973, p. 196).

It is the well-being of this larger human community that the Akuapem Presbytery sought through the adoption of strategies of evangelisation. These strategies had dual purposes of converting people into the Church and to simultaneously meet both the intangible and the tangible or mundane needs of

Church and community members. Indeed, the strategies of evangelisation adopted by the Akuapem Presbytery had effects on community development because there is a direct linkage between the strategies of evangelisation and community development. Hence, the Church could not under any circumstance have insulated itself completely from the secular society where it operated.

This study by no means can claim to have exhausted all that needs to be known about the phenomenon of evangelisation in the study area due to the delimitation and limitations mentioned in chapter one. However, it is the hope of the researcher that this study will generate interest, which may lead to further studies in other aspects of evangelisation and community development championed by other religious groups or denominations within the study area. When such studies or similar ones are undertaken in other parts of Ghana, it is believed that more light would be thrown on evangelisation in general, and its effects on all aspects of national, community and individual life in particular.

Although the above findings in this thesis apply to the Akuapem Presbytery, yet the Presbytery forms part of the presbyteries of the PCG nationwide. Therefore, it may be reasonable to assume that these findings may be applicable to other presbyteries of the PCG since common elements abound in the expression of Presbyterianism across the country. Again, since there are common elements in the manifestation of Protestantism in particular, and Christianity in general in the country, the findings of this study could as well apply to other Christian denominations in their pursuit of evangelisation.

Recommendations

The patriarchal nature of the leadership of the Church at the local level could tend to negatively affect the role of women in the Church since available statistics of the Church indicated that they were in the majority. Therefore, it is recommended that conscious efforts, including affirmative action, should be made to attract more women into leadership positions of the Church because more women are now acquiring higher education. This will help to train women for the ultimate position in the Church or the Moderatorship. This will in turn lend credence to Presbyterianism's claim to Church democracy as intimated by Schweizer (2000).

Moreover, the Church's leadership could be jeopardized and its future threatened, if the youth are not made to understudy the older members in leadership positions, by offering them the opportunity to be part of the leadership of other groups other than their own peers. The youth could experience momentary 'adjustment shocks', if suddenly they were confronted with taking up leadership positions without adequate preparation and exposure to what awaited them. Hence, there should be a careful blend of the youth and the older ones to inject youthfulness and experience in the leadership of the Church at all levels.

The PCG must intensify its evangelistic activities in order to remain viable and vibrant in the face of challenges in contemporary times. Since the members themselves complained about the way evangelisation in general, and external evangelisation in particular was conducted in the Presbytery (Fieldwork, 2009), Church authorities must intensify their effort by adopting appropriate strategies that could attract more people into the Church.

Also, evangelisation activities should be decentralized so that various groups and individuals within the Church would be further encouraged and empowered to enable them take up the issue of evangelisation seriously in their everyday programmes. By so doing, the tendency of leaving almost everything in the hands of the Evangelism and Bible Study and Prayer Groups, which tends to over-burden them, would be avoided.

Some strategies of evangelisation adopted by the Presbytery should be reconsidered in order to avoid the conflicts they tended to generate between the Church and the community so that the needed co-operation could be secured at all times. For instance, "all-night", "half-night" prayer and deliverance sessions and dawn broadcasts strategies must be adopted with care in order to minimize the tension they usually bred between the Church and the larger community due to the "inauspicious" times they were organised.

Furthermore, the strategy of using the Church's schools for evangelisation seemed to have lost its initial target and appeal because the Church did not have the kind of control in the schools' administration. That power has been taken away by the political authority in the country. Thus, it is recommended that the Church does not expend too much energy and resources on this strategy since its visits and access to the schools, as well as its influence on the "actors", that is teachers and students, in the school system have been somewhat limited.

Agricultural, economic and financial empowerment programmes undertaken by some congregations as part of the strategies of evangelisation must be properly streamlined and replicated throughout the Presbytery to achieve the intended purpose. This is because from all indications, the

government alone cannot shoulder the responsibility of providing employment opportunities for the citizens. Church members themselves had expressed serious concerns about the limited nature of the Church's economic and financial programmes undertaken as part of the strategies of evangelisation as explained above (Fieldwork, 2009).

Negative effects of the strategies of evangelisation must be minimized considerably through proper local adaptation and implementation, if the Church is to make the required impact in the community and in the lives of its members who are also part of the larger community. In order to continue to enjoy the co-operation of the larger community, it is recommended that the Church must continue to respect certain community prohibitions, especially the ban on noise making usually imposed and enforced prior to the celebration of some traditional festivals in the study area.

Church members must be fully involved in the activities of the Church, especially evangelisation programmes. Fora must be created for the members to express their views. This could enhance the work of the Church in general and evangelisation in particular. The leadership must also show sensitivity to members' concerns and address them adequately to allay their fears. Internal evangelisation must also be stepped up in order to reduce the incidence of "back sliding" or "lukewarm" membership, since it would not speak well of the Church to concentrate on the "sheep behind the fence" to the neglect of those already within its confines.

It is further recommended to the leadership of the Presbyterial and District Sessions to seriously consider equipping the District Ministers with the needed office accommodation, staff and other resources to ensure effective

administration of the districts. Observation made during the study was that while quite a number of Church Districts had well established offices with staff who could hold the fort in the absence of the District Ministers, there were others that were poorly resourced in terms of office accommodation and staff. This situation partially accounted for the low level of external evangelisation in particular, and evangelisation activities in general in districts where such congregations were located.

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APPENDIX A

LIST OF INTERVIEWEES

Reverend William Ofosu Addo, Director of Mission and Evangelism in the

Presbytery from 2004-2008

Reverend Moses Adjocacher, Director of Mission and Evangelism in the

Presbytery from 2008 to date

Mr. Hayford Asiedu, Director of Development and Social Services

Evangelist Ebenezer Abboah-Offei – Leader, Grace Evangelistic and

Deliverance Ministry

Mr. Dankwa Acheampong – Leader of Deliverance in the Grace Evangelistic

and Deliverance Ministry

Mama Agnes Kwadedey – Counsellor in the Grace Evangelistic and

Deliverance Ministry

Mr. Samuel Asiedu Adu Mfum – Protocol Officer, Grace Evangelistic

and Deliverance Ministry

Madam Gifty Boatemaa Birikorang – Teacher

Mrs. Joana Ankamah – Educationist

Mr. Ralph Offei – Methodist Steward

Madam Dora Twum – Tutor

Mr. Atta Duodu – Headmaster, Akropong Salem Presbyterian School

Mr. Kwabena Apenteng – Assemblyman

Mr. Christian Anane – Teacher

Mr. William Ampofo – Teacher

Nana Adi – Former Assemblyman

Questionnaire for the leadership of the PCG at the congregational

level in the Akuapem Presbytery

This questionnaire that you are about to complete forms part of a research being conducted by a student from the Department of Religion and Human Values, University of Cape Coast, to measure the effects of the strategies of evangelisation on community development in this Presbytery from 1980-2005. You are kindly requested to read through the items and respond to them as frankly and objectively as possible. Your responses will be treated as confidential and will be used solely for academic purposes.

Please, indicate your responses by ticking (√) the appropriate box or filling in the spaces provided (where applicable).

SECTION A:

PERSONAL / DEMOGRAPHIC DATA

1. Gender:

           Male   [   ]   Female   [   ]

2. Age in years:

           Below 25   [   ]   25 – 34   [   ]

           35 – 44   [   ]   45 and above [   ]

3. Educational background:

    Basic   [   ]   Secondary [   ]

    Post-Secondary [   ]   Tertiary   [   ]

4. Are you a native of this community? Yes [   ] No [   ]

5. What is the name of your congregation?...

6. What position do you hold in the congregation?...............................

7. How long have you been holding this position?...............................

SECTION B:

CHURCH AND EVANGELISATION

8. How long has the Church been in this community?

   0 – 20 years   [   ]   21 – 40 years   [   ]

   41 – 60 years   [   ]   60 years and above   [   ]

9. What is evangelisation in the perspective of the Church?..................

   ....

10. (a). Did the Church embark on evangelisation activities?

    Yes [   ]   No [   ]

    (b). If yes, how often did the Church undertake evangelisation programmes?

    Daily   [   ]   Weekly   [   ]

    Monthly   [   ]   Yearly   [   ]

    Other (s)   [   ]   Specify...

11. (a). Did you have any special team(s) in the Church that undertook evangelisation activities?   Yes [   ] No [   ]

    (b). If yes, state the name of the team(s) ....

12. What did the generational and intergenerational groups in the Church do to promote evangelisation?

    ....

    ....

    ....

13. Who were the targets of evangelisation activities in this community? Individuals [   ]   Groups   [   ]

Non-Christians   [   ]   Other(s)   [   ]

Specify ....

SECTION C:

STRATEGIES OF EVANGELISATION

14. Mention three of the strategies adopted for evangelisation by this Church during the period.

     a. ....

     b. ....

     c. ....

15. (a). Were all the strategies of evangelisation formulated at the Church's national headquarters? Yes [   ]   No [   ]

(b). If no, what was the input of the local congregation in the formulation of the strategies?...

....

16. (a). Did you consider the provision of material items as part of the strategies of evangelisation? Yes [   ]   No [   ]

(b). If yes, what kind of material items were used?..........................

....

17. (a). Did you use schools provided by the Church to promote evangelisation?   Yes [   ]   No [   ]

(b). If yes, who were the targets of evangelisation in the school system?   Teachers [   ]   Students [   ]

Other(s) [   ]   Specify ....

SECTION D:

EFFECTS OF THE STRATEGIES OF EVANGELISATION ON COMMUNITY DEVELOPMENT

18. Did the strategies of evangelisation directly benefit members of the community?   Yes [   ]   No [   ]

    (b). If yes, mention three of such strategies that had general benefits on community members.

    i. ....

    ii. ....

    iii. ....

19. How do you assess the strategies adopted in the evangelisation process during the period?

Very Successful   [   ]   Successful   [   ]

Unsuccessful   [   ]

20. (a). Did the strategies of evangelisation influence the level of development in this community?   Yes [   ]   No [   ]

    (b). If yes, mention three of such strategies.

    i. ....

    ii. ....

    iii. ....

21. In what way(s) did the strategies of evangelisation benefit members of this community?...

    ....

22. Were the interventions the Church made towards community development linked with the aims of evangelisation?

Yes [   ]   No [   ]

23. (a). Was there any particular strategy of evangelisation that could
    have negative effects on community development?

    Yes [   ]   No [   ]

    (b). If yes, state the particular strategy...

24. Briefly explain the effects of the strategies of evangelisation on the
    development of this community...

    ....

SECTION E:

CHURCH-COMMUNITY RELATIONS

25. Did the Church have the co-operation of the members of the
    community for its activities during the period under consideration?

    Yes [   ]   No [   ]

26. Did community members patronise the services the Church
    provided?   Yes [   ]   No [   ]

    If yes, what were some of the services the Church provided in this
    community?...

    ....

27. (a). Did the Church concentrate solely on the spiritual well-being
    of its members?   Yes [   ]   No [   ]

    (b). If no, what were some of the non-spiritual things the Church
    did to help its members and this community?....................................

    ....

28. How will you describe the relationship between this Church and
    the community during the period? ....

....

....

29. (a). Was there any occasion when this Church had conflict with the

community? Yes   [   ]   No [   ]

(b). If yes, what caused the conflict?...

....

(c). How was it resolved?...

....

30. (a). Did the Church consult community leaders about its activities?

Yes [   ]   No [   ]

(b). If yes, on which occasions did the consultations take place?......

....

31. (a). Did community leaders ever consult the Church on any issues?

Yes   [   ]   No [   ]

(b). If yes, mention specific instances the consultation occurred.......

....

....

32. (a). Did the Church take part in community activities?

Yes [   ]   No [   ]

(b). If yes, what were some of the activities the Church took part

in?...

....

....

SECTION F:

ROLE OF THE CHURCH IN COMMUNITY DEVELOPMENT

33. Who had the responsibility to develop this community?...................

....

34. (a). Was there anything the Church could do to help develop this

community? Yes [   ]   No [   ]

(b). If yes, what could the Church do to help develop this

community? ....

....

35. List three of this Church's contribution towards the development of

this community..

....

....

36. (a). Did the Church as an institution ever pay any levies towards

community development?

(b). If no, what reason(s) can you give for the non-payment?...........

....

37. (a). Was the Church obliged to engage itself in community

development? Yes [   ]   No [   ]

(b). If yes, at what point did the Church get involved in community

development?..

....

38. Could the Church get involved in community development without

being approached by community leaders?

Yes [   ]   No [   ]

39. Did the Church put any time limit on itself within which it was to get involved in community development?

Yes [ ] No [ ]

40. If No to 39 above, give reasons ....

....

....

Questionnaire for ordinary members of the PCG at the congregational

level in the Akuapem Presbytery

This questionnaire that you are about to complete forms part of a research being conducted by a student from the Department of Religion and Human Values, University of Cape Coast, to measure the effects of the strategies of evangelisation on community development in this Presbytery from 1980-2005. You are kindly requested to read through the items and respond to them as frankly and objectively as possible. Your responses will be treated as confidential and will be used solely for academic purposes.

Please, indicate your responses by ticking (√) the appropriate box or filling in the spaces provided (where applicable).

SECTION A:

PERSONAL / DEMOGRAPHIC DATA

1. Gender:

    Male   [   ]   Female   [   ]

2. Age in years:

    Below 25 [   ]   25 – 34   [   ]

    35 – 44   [   ]   45 and above [   ]

3. Educational background:

    Basic   [   ]   Secondary   [   ]

    Post-Secondary [   ] Tertiary   [   ]

4. Are you a native of this community? Yes [   ] No [   ]

5. How long have you stayed in this community?...............................

6. What is the name of your congregation?...

SECTION B:

CHURCH AND EVANGELISATION

7. How long has the Church been in this community?

    0 – 20 years   [   ]   21 – 40 years   [   ]

    41 – 60 years   [   ]   60 years and above   [   ]

8. How did you become a member of this Church?

    Born into it   [   ]   By conversion   [   ]

    Personal interest [   ]   Marriage   [   ]

    Other(s)   [   ]   Specify..

9. What is evangelisation in the perspective of the Church?..................

    ....

10. (a). Did the Church embark on evangelisation activities?

    Yes [   ] No [   ]

    (b). If yes, how often did the Church undertake evangelisation programmes?

    Daily   [   ]   Weekly   [   ]

    Monthly   [   ]   Yearly   [   ]

    Other (s)   [   ]   Specify..

11. (a). Did you have any special team(s) in the Church that undertook evangelisation activities? Yes [   ] No [   ]

    (b). If yes, state the name of the team(s) ....

12. (a). Are you a member of any group in the Church?

    (b). Yes   [   ]   No   [   ]

    (c). If yes, state the name of the group..

13. What did the generational and intergenerational groups in the Church do to promote evangelisation?..

....

14. Who were the targets of evangelisation activities in this community? Individuals [   ]   Groups   [   ]

Non-Christians   [   ]   Other(s)   [   ]

Specify..

SECTION C:

STRATEGIES OF EVANGELISATION

15. Mention three of the strategies adopted for evangelisation by this Church during the period under consideration.

    a. ....

    b. ....

    c. ....

16. (a). Were all the strategies of evangelisation formulated at the Church's national headquarters? Yes [   ]   No [   ]

(b). If no, what was the input of the local congregation in the formulation of the strategies?..

....

17. (a). Did you consider the provision of material items as part of the strategies of evangelisation? Yes [   ]   No [   ]

(b). If yes, what kind of material items were used?..........................

....

18. (a). Did you use schools provided by the Church to promote evangelisation? Yes [   ] No [   ]

(b). If yes, who were the targets of evangelisation in the school system?   Teachers [   ]   Students [   ]

Other(s) [   ]   Specify ....

SECTION D:

EFFECTS OF THE STRATEGIES OF EVANGELISATION ON COMMUNITY DEVELOPMENT

19. Did the strategies of evangelisation directly benefit members of the community?   Yes [   ]   No [   ]

(b). If yes, mention three of such strategies that had general benefits on community members.

i. ....

ii. ....

iii. ....

20. How do you assess the strategies adopted in the evangelisation process during the period?..

....

....

21. (a). Did the strategies of evangelisation influence the level of development in this community?   Yes [   ]   No [   ]

(b). If yes, mention three of such strategies

i. ....

ii. ....

iii. ....

22. In what way(s) could the strategies of evangelisation benefit members of this community?..

....

23. Were the interventions the Church made towards community development linked with the aims of evangelisation?

Yes [   ]   No [   ]

24. (a). Was there any particular strategy of evangelisation that could have negative effects on community development?

Yes [   ]   No [   ]

(b). If yes, state the particular strategy...

25. Briefly explain the effects of the strategies of evangelisation on the development of this community...

....

SECTION E:

CHURCH-COMMUNITY RELATIONS

26. Did the Church have the co-operation of the members of the community for its activities during the period under consideration?

Yes [   ]   No [   ]

27. Did community members patronise the services the Church provided?   Yes [   ]   No [   ]

If yes, what were some of the services the Church provided in this community?...

....

28. (a). Did the Church concentrate solely on the spiritual well-being of its members?   Yes [   ]   No [   ]

(b). If no, what were some of the non-spiritual things the Church did to help its members and this community?...................................

....

29. How will you describe the relationship between this Church and the community during the period?

Very cordial   [   ]   Cordial   [   ]

Not cordial   [   ]

30. (a). Was there any occasion when this Church had conflict with the community? Yes [   ]   No [   ]

(b). If yes, what caused the conflict?...

....

(c). How was it resolved?...

....

31. (a). Did the Church consult community leaders about its activities?

Yes [   ]   No [   ]

(b). If yes, on which occasions did the consultations take place?......

....

....

....

32. (a). Did community leaders ever consult the Church on any issues?

Yes   [   ]   No [   ]

(b). If yes, mention specific instances the consultation occurred.......

....

....

....

33. (a). Did the Church take part in community activities?

Yes [   ]   No [   ]

(b). If yes, what were some of the activities the Church took part in?..

....

....

SECTION F:

ROLE OF THE CHURCH IN COMMUNITY DEVELOPMENT

34. Who had the responsibility to develop this community?...................

....

35. List three of this Church's contribution towards the development of this community..

....

....

36. (a). Did you pay any levies towards community development?

    (b). If yes, how often did you do that?   Weekly   [   ]

    Monthly   [   ]   Yearly [   ] Other   [   ]

    Specify..

    (c). If no, what reason can you give for the non-payment?................

    ....

    ....

37. (a). Was the Church obliged to engage itself in community development? Yes [   ]   No [   ]

    (b). If yes, at what point did the Church get involved in community development?...

    ....

38. (a). Could the Church get involved in community development without being approached by community leaders?

Yes [   ]   No [   ]

(b). If No, state how the Church got involved in community development...

....

....

39. Did the Church put any time limit on itself within which it was to get involved in community development?

Yes   [   ]   No   [   ]

40. If No to 39 above, state what the Church did under the circumstance.........

....

....

....

APPENDIX D

Interview guide for Directors of Mission and Evangelism and

Development and Social Services in the Akuapem Presbytery

1. What is evangelisation in the view of this Church?

2. What strategies of evangelisation were adopted in this Presbytery from 1980-2005?

3. Is there any linkage between the strategies of evangelisation adopted by this Presbytery and community development?

4. What does the PCG consider as community development?

5. What departments or agencies have been created by the Church to promote community development?

6. What role did your department play towards evangelisation and community development in this Presbytery from 1980-2005?

7. What has been the contribution of this Presbytery to community development from 1980-2005?

8. Was there any period of conflict between this Presbytery and the larger community during the period under review?

9. Did the Presbytery always get the support of community leaders in its activities towards development?

10. What has been the relationship between this Presbytery and the larger community from 1980-2005?

Interview guide for Evangelist Abboah-Offei and his team members

1. When was this Ministry established?

2. What motivated you to establish this Ministry?

3. How did the Akuapem Presbytery take this new idea when you started?

4. What has been the relationship between this Ministry and the Akuapem Presbytery?

5. How have the activities of this Ministry contributed to the evangelisation efforts of the PCG in this Presbytery?

6. Who are the target group of this Ministry's activities?

7. How different are the activities of this Ministry from the PCG in this Presbytery?

8. Did Presbyterians in this Presbytery patronize the services of this Ministry?

9. What are some of the services provided by this Ministry?

10. What are the core functions of this Ministry?

11. Did you face any challenges in the performance of your core functions?

12. How have you overcome any of the challenges over the years, if any?

13. Is there anything you would want this interviewer to know about your activities since its inception?

Interview schedule for community members in the Akuapem Presbytery

1. Do you know about any of the activities of the PCG in this area?

2. Mention some of these activities.

3. How do community members assess the activities of the PCG in this area?

4. Have the activities of the PCG in this area conflicted with community activities in any way?

5. If so, give some examples.

6. How were these conflicts resolved?

7. What has been the relationship between this community and the PCG over the past 25 years?

8. What are some of the things the PCG has done for this community over the past 25 years?

9. How did community members take or accept these things the PCG did for the community?

10. What did community members expect the PCG to do towards community development during the period?

11. Has the PCG met these expectations of community members?